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

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## THE OPEN COURT.

### PSYCHIC EXPERIENCES OF A WELL-KNOWN BUSINESS-MAN.

BY LORIN LUDLOW.

Mr. M—, I shall call him (his real name and address is lodged with the editor of this paper), is a business-man of good intelligence, unquestioned integrity and having a wide circle of acquaintance in Boston, where he has lived and carried on business for the last fifteen years. He is about 45 years of age and, judging from his appearance, in the enjoyment of good health. He is a Christian in belief and practice—not at all a Spiritualist in the sense of accepting that "ism" as a religion.

From early boyhood, he has been subject to personal psychic experiences of various kinds and of a very peculiar character. The idiosyncrasy is probably hereditary, his father having been subject to similar experiences during the greater part of his life. It was with much diffidence that Mr. M. consented to give to the readers of THE JOURNAL his contribution to the rapidly-accumulating fund of psychic material which many believe is ere long to solve for humanity the great problem of soul, life and immortality.

Mr. M— confined his narrations to a few out of many strange dreams which he has been having all through the years, and to one instance each of warnings coming to him in what seemed the human voice when no one but himself was present in mortal form, and in the mysterious ringing of a bell when no bell was in the vicinity of the several persons hearing it. We will first give our attention to the

#### DREAMS.

These all had the same general characteristic—they were all about fighting. Sometimes the combatants used weapons—fire-arms or knives—but more commonly their fists; but whatever the character of the squabble, Mr. M— soon came to recognize it as a never-failing precursor of a death to some one more or less intimately connected with himself, or with some acquaintance of his whom he particularly noticed, in his dream, as an interested spectator of the fight.

The fights vary in some special features, and the significance of these variations Mr. M— interprets quite as readily and accurately as the general fact indicated. If, for example, the fight is a violent one the death indicated will be that of a near relative or very intimate friend of the person recognized by the dreamer as the one for whom the warning is meant; if a moderate one, the death indicated will be that of a mere acquaintance of the person. In like manner Mr. M— can tell whether the death indicated is to occur near or at a distance and in what direction from the scene of the conflict. Thus: if

the fight takes place at a point remote from the dreamer the death will be at a distance; if quite near him the death will be not far away. If the contestants and crowd of lookers-on surge in a certain direction Mr. M— has learned that he must expect to find the death indicated in just the opposite direction. So, by long experience in studying these peculiar dreams and their varying phases, Mr. M— has come to be critically accurate in his interpretation of their significance, being able to tell who is to be bereaved, the closeness of the heart relation between the person whose death is indicated and the person to be bereaved, in what direction and at what distance from the scene of the fight the latter is to look for the fulfillment of the dream.

The foregoing will render intelligible the examples of these peculiar dreams which I now proceed to relate as nearly as possible in Mr. M—'s own language:

Said Mr. M—: "A Mr. R— often comes into my place for a chat, and I had told him about my dreams. I said to him one morning: 'I had one of my fight dreams last night. It appeared to be at quite a distance from where I was and very fierce, so that I am going to hear of the death of a dear relative who is quite a distance away from Boston.' I had no knowledge at that time of any relative who was ill or likely to be. Only a few days later I received a letter announcing the sudden death of a loved aunt living many miles away and giving the time of her transition as about that of my dream."

"Not long after," continued Mr. M—, "I told the same gentleman that I had been dreaming again. 'Is it to be a relative again?' he asked. 'No,' said I, 'only an acquaintance; and the person indicated seems to be some one who formerly lived directly opposite my store and moved out that way' (pointing out Tremont street). I could not at that time call to mind any acquaintance of mine to whom this statement could apply. Three or four days later Mr. R— was sitting in my store and reading one of the daily papers when he suddenly called out: 'M—, here is your dream!' 'What dream?' I asked, having temporarily forgotten our previous conversation. 'Why, your recent dream of a fight predicting to your mind the near death of some one—you did not know who—that formerly lived opposite here and moved out Tremont street way.' He then read aloud a notice of the death at Jamaica Plains of a man whom we both remembered as having moved in that direction from a house exactly opposite my store. My reason for interpreting the dream as described was the fact that the fight began at a point directly opposite my store and then moved north."

"I have another friend," continued Mr. M—, "who has been somewhat acquainted with my unique experiences. This gentleman is very skeptical in reference to all theories and phenomena appertaining to the so-called supernatural. I said to Mr. F— one morning: 'I had one of my peculiar dreams last night and got the impression from it that you are the one who is soon to hear of the death of some one connected with you.' 'Why, I have already heard of one,' said he. 'My son-in-law's book-keeper died this morning.' 'But that is not the one meant,' said I, 'it is to be a near friend or

relative, and it is to occur over towards East Boston.' 'I don't know anybody in East Boston or vicinity,' Mr. F— replied. 'Well,' said I, 'you make a memorandum of what I have told you—that you will hear of the death of a friend or relative over East Boston way—and see how it turns out.' 'All right,' said he, 'to please you I will set it down; but you know I don't believe in such nonsense, and I don't know any one over that way and never did.'

"It was about a week later. About 4 o'clock one afternoon Mr. F— stepped into the store triggered out in his Sunday clothes. 'What does it mean?' I inquired.

"My brother's wife was buried to-day and I have been attending the funeral."

"Where did the death occur?" I asked. 'In East Boston,' was his reluctant reply. I said: 'I thought you knew of no friend or relative over there?' 'Well, I didn't know of any one at the time of our talk,' was the surprising answer. I then said to him: 'Mr. F—, I do not want to make myself obnoxious, but you are going to hear of another death. I have had another fighting dream in which you are indicated and your son is connected with it in some way. This time the news will come from out Dorchester way.' 'That,' said he, 'must mean the book-keeper I spoke of—he died in Dorchester.' 'No,' said I, 'the death you will hear of will be that of a relative, and your son Frank will be closely identified with the person about to die.'

"A few days had passed. I was at my counter waiting on a costumer. Mr. F— was sitting at a desk in the rear room. Suddenly his son Frank rushed through the store in a very agitated manner to where his father was. In a few moments I heard sobbing and crying, and stepped back to learn the cause of it. Frank was telling his father of the sudden death of the latter's grandchild. I did not wonder at Frank's manifestation of grief, for I had known of his great attachment for the child. They lived at Dorchester. Mr. F— acknowledged to me afterwards that my dreams were 'deucedly correct.'"

#### MYSTERIOUS VOICE-HEARING.

This is one of Mr. M—'s experiences. Only one instance is here given. It occurred some twenty odd years ago. "I was then working in a woolen factory in Blackstone, Mass.," said Mr. M. "Did not like my work and wished to get out of it. Having made the acquaintance of a boss brick-layer, this man invited me to call at his house and see him about work in his line. So after supper one evening I started for his house. It was in the winter, and although only about 7:30, it was quite dusk. While walking along the street I felt something touch one of my ears, as though some one had come up alongside of me and was going to whisper in my ear. Instead of a whisper, however, a very loud voice—so loud that I could have heard it at least two hundred yards—called out my first name. Startled, I turned with mingled fright and anger to see who the perpetrator of the joke was—for a joke I at first took it to be—when, to my surprise, there was not a human being anywhere in sight. I searched in every possible place of hiding and in all directions and found not the least trace of any one having been near me. I

superintendent of a large establishment for instruction in wood carving in Helsingford:

Highly Respected Sir: In obedience to the wish of Mrs. E. Esperance (medium), I hasten to communicate in full the details of the last séance which took place here December 11, 1893. It took place in the house of Engineer Sellig. The arrangements were almost the same as in the preceding séances, only with the difference that it was made lighter, I observed the following facts: Before the séance, the medium entered the room when it was fully lighted and took her seat on a tolerably large cushioned chair which was provided with a back slightly padded. The medium laid aside a small shawl which she had worn when in preceding séances about her shoulders. Before beginning the chief manifestation she took nothing out of her pocket, not even her gloves. I gave special attention to these facts, because after the last séance the question was raised, whether the shawl as well as the gloves had not served some purpose in materialization, the gloves indeed might have served such a purpose when laid on the white shawl, while the medium with the appearance of a spirit was going about the room or in the cabinet. In the slight movement with which the medium thrust her gloves into her pocket, I noticed something like the rattling of keys or silver money in this pocket. I resolved to watch the spirit and observe whether in the movement the rattling would be repeated, since some one in the chair said she was suspicious that the medium might have defixed us. It seemed to me impossible that she could move without again causing the same noise and I especially considered that there could hardly be anything more inconsiderate on the part of a person residing on deception, than to carry in the pocket objects which would rattle. In the course of the séance, I however heard not the slightest noise of the sort. Before the séance began, I observed furthermore, that the medium clasped her hands behind her head and that she stretched herself out with a somewhat lazy motion. This motion which I observed, as it was still quite light in the room, had nothing unusual in it and led me to suspect that she must have spent the night badly on her return from St. Petersburg in the cars.

During the séance—the séance began in the circle composed of fifteen persons, I was the third on the right hand of the medium, this place was very advantageous. I had the medium before me in an angle of forty-five degrees, and the upper portion of her body showed forth plainly in half profile on the white curtain hung up before a window of the room. I was near the medium that I could see her person clad in a light garment, her hands and her feet stretched comfortably out and crossed over each other. I could hence, when bent forward somewhat, hear and see the slightest movement of her.

We did not wait long. A hand and a forearm were stretched out of the cabinet on the side next to me. On the white back ground of the curtain I could study completely all its movements and those of its fingers. The wrist was slender and the hand appeared to be a woman's hand. From it hung down a slender long strip of material of a flower-like transparent substance, through which was seen only incompletely the window curtains behind. The material seemed more compact than that of the curtain. The hand stretched itself out repeatedly and pressed the hands of the neighboring person and then withdrew. A little later appeared on the same side a shining form, which extended its hand to that of the person nearest it—a member of our circle—Herr Sellig, gave the form a pair of shears and asked it to study out of a piece of her veil. The form took the shears and carried them into the cabinet. Some minutes later she came again and gave back the shears to the person who had given it to her. This person expressed his regret not to have received a pair, and asked permission to cut off a small piece

himself. It was granted. I distinctly heard the sound of the shears cutting through the stuff, and a moment later the person concerned said to me: "I have the veil." While the phenomena went on, I plainly saw the medium and her hands. Once she turned one side and bent her head in the direction of the form as if to try to see it for herself. A shining apparition was formed between the curtains in the middle of the cabinet, one might have said a form, which held itself upright behind the chair of the medium. She uttered one of those hasty, deep groans that sometimes during séances proceed from her. This groan indicated a painful sensation. Then the medium said these words: "Some one in the cabinet touched me from behind, I felt it very plainly." This phenomenon vanished, a gentleman of our circle requested Mrs. E. C. to take a pencil and paper in her hand in case the spirits wished to make any communication to us respecting arrangements to be made or anything else of this sort. The medium did not appear at all inclined to this. "Perhaps it is not worth the trouble to engage their attention to this," she said. "Let us rather wait," but the request was repeated and the pencil and paper were handed to her. She took them and said: "Well, I can hold them and we shall see what will be done."

I discovered at this moment quite clearly how the medium was holding the paper with one hand and placed the other on top of it. On my side in the opening of the curtain of the cabinet a hand, a forearm and a portion of the upper arm had been shown several times, and those who sat quite near had pressed this hand. I for my part was to take hold of one end of the veil hanging down and feeling of it well. It seemed a little moist and of a very fine texture. The hand appeared to me much larger than those which I had seen hitherto.

Soon there appeared in the same opening of the curtain on our side a high, shining figure. It seemed to wish to come out of the cabinet, took a step forward, but immediately drew back. (In a note Prof. Åkenskof says: "At this moment Miss Hjelm quite distinctly saw the medium and the form whose head manifested itself outside the cabinet and directed a glance on the medium and the paper that she was holding in her hand.") Almost immediately after this we saw an arm stretch forth out of the cabinet, from the highest point it slowly, and glistening brightly, dropped down in the direction of and apparently into the hands of the medium. At the moment it (the form) touched these (hands of the medium) it snatched the paper and pencil from them and drew them into the cabinet. We heard plainly how some one was crumpling paper and tearing it in two, and again the hand came out and extended both crumpled bits of paper to Captain Toppellius who gave them up to the medium. She was holding the pieces of paper in her hands, the pencil had not been handed back to him, whereupon the glistening arm again dropped down with the same extraordinary slowness and snatched the paper from the hands of the medium to take it back into the cabinet. There we heard soon the scratching sound which a rapid writing pencil causes and a moment afterwards the hand reached the paper out of the cabinet. The person who sat next the cabinet seized it and was on the point of again handing it over to the medium when the hand, (the arm and a portion of the body became at the time visible) quite decidedly put a stop to it, inasmuch as she (the form) again seized it and gave it back to Herr S.—with a very significant gesture, pressing it strongly against the breast of this gentleman. We therefore perceived that the words written upon it were intended for Herr S.—. After the séance we were all eager to read it. Here they are: "Jay sikal hjalpa dig." "I will assist you." They were Swedish written in a good, legible hand. All this was done very quickly but quite plainly. I saw the medium all the time distinctly in her place. She spoke to us sometimes. Herr S.—, she advised, while the form was still visible to stick the paper in his pocket and read it later.

While all this was going on, I was compelled to conclude, that in the cabinet at least two hands were

operative with a physical force, and a determined will. These hands could not belong to the medium, they belonged to a form, which stood erect at the side and behind the medium, who was sitting there and whose hands and body I saw. I heard her utter a cry of surprise, an "Oho" when the paper was wrested from her.

After this was done, I obtained proof that in expectation of a new phenomenon, which was slowly in course of production, the medium, taking advantage of the rest between the manifestations seated both her hands behind her head, as she had done before the séance.

While she was resting in this position, I had time to express regret that Mrs. C.— was immediately after her journey overpowered to this degree, and desired in my thoughts that those who sat removed from her would not take unless this position of her hands behind her neck and her movement in stretching herself out—seen from a distance one could have suspected something wrong; in the close vicinity never; some moments later her hands fell back on her knees. I saw her then feel her knees with her hands, and observed that she became more and more excited. This seemed to me peculiar. I bent over and tried with all my power to discover what was going on. The medium gave utterance again to a groan, which seemed to betray a very unpleasant sensation. Some seconds afterwards, Mrs. C.— said to her nearest neighbor at her left, Herr Sellig: "Give me your hand." Herr S.— rose and extended her his hand. She said then: "Feed here." Herr S.— replied: "This is peculiar. I see Mrs. Esperance, and I hear her speak, but meanwhile I feel on her chair and find it empty: she is not there, there is only just her clothing there." This process of feeling seemed to cause the medium an acute pain. Nevertheless she asked several persons to come up and feel the chair. She took the hands of Herr Toppellius in her own and conducted them over the upper portion of her body until where it suddenly touched the seat of the chairs. He expressed several times his astonishment and his consternation by lively outcries. The medium permitted five persons to prove this phenomenon, and every time she seemed to feel a great pain. She asked at least twice for water and drank each time with a feverish impatience. She was visibly in pain and if she craved water she turned nervously hither and thither. On the white background of the window curtain I saw distinctly and clearly the upper portion of her body, as often as she bent forward. Several times she reached into the air to seize a hand which she wished to guide and make feel the chair and herself. By means of these opportunities I saw not only the front portion of her body, but also her back, which was outlined on the white curtain. The form of her body was outlined so clearly that I could even distinguish her mode of crossing the hair. I cannot remember how much below the waist was visible but certainly some portion. As an important fact I observed that the entire time I looked at the medium she was on the same level with me. Once she bent over as one does when the victim of severe pain. The upper portion of her body then took the position of a person who when sitting folds the hands upon the knees. At this moment she was in front of the back of the chair. She could not have been behind it since the back of the chair would have prevented her from taking the position just indicated by me. The skirts of the medium remained extended just as they were during the entire séance, but became more contracted only towards the feet. It seemed to me that they became loose as soon as those called up tried their sense of feeling as before described.

One of the circle proposed that at the moment when the séance exhausted the power of the medium it should close. But the medium opposed this and asked that the séance continue until her legs were given back to her again. We therefore continued the séance further. So far as I am concerned I kept my gaze continually on the lower portion of her body to see perhaps the return of the legs (six inches distant during this time, says Åkenskof in a note, was

penetrated on my way to the bricklayer's house. Arrived at the door, I rang the bell two or three times before any one appeared. Then the man himself came to the door; but instead of receiving me in his usual friendly way, he began to hurl at me the most abusive language conceivable, and finally wound up by slamming the door in my face. His conduct was wholly unexplainable at the time and remains a mystery to this day. Then there came to me the conviction amounting to certainty that the voice was meant to warn me not to have to do with the brick-layer."

I close this article with Mr. M.—'s account of a mysterious

BELL RINGING

witnessed by himself and three other persons at the same time: "It was when I was living in Blackstone. My uncle kept a shoe store. In the rear was a cobbler's or shoe-repairing shop. We were all four—my uncle, an old man known as 'the deacon,' another man and myself—in the repair shop. A customer entering the store, my uncle left the shop for a few minutes. On his return, and just as he was resuming his seat, a bell began to ring and continued to ring as much as three minutes. The sound was much like that of a tea-bell. My uncle, thinking it a trick gotten up by the rest of us while he was out, said: 'It is strange that I can't leave my bench for a minute to wait on a customer but what you fellows will get up some prank to play on me when I come back.' We all assured him that we had not left our seats and could not account for the bell-ringing. We all knew there was no bell on the premises.

"After a little the deacon slowly arose to his feet and, in an impressive manner, said: 'Gentlemen, this is a warning. It means that one of us is going to die very soon.'

"12 o'clock came and we all went to dinner. On his way back to the shop, just before 1 o'clock, the deacon was taken suddenly ill and had to lean against the fence for support. Two men coming by, he asked them to take him home. He never again left the house and died within three weeks."

Reader, can you logically explain these and kindred experiences on any theory which eliminates the spiritual nature of man? Can materialism furnish a logical explanation of these warnings by dream, voice and bell?

### TRUE AND FALSE HUMILITY.

By ELLEN M. MITCHELL.

"Blessed is he who hears us of our self-deceptions," says Mark Lutherford. And another tells us that "all glory must be begun in suffering, and all power in humility."

True humility is not self-depreciation, thinking little of ourselves and of our place in the world and hiding that little in darkness; it is rather recognition of our need of help from our fellow-men and from God. It is a receptive attitude of the soul, a readiness to appreciate the good that is in others and so far as we may make it our own. It reveals that to which we are blind when wrapped up in pride and self-sufficiency. Just as we walk in the fields or along the river-banks or up the mountain-side, knowing but little of all they might teach us in flower and wave and rock, so we encounter human beings and receive but little of all they might give us of help and inspiration. Nor is it their fault so much as our own. For what is it you notice first in the person you meet? His outward semblance, the color of his eyes and hair, the clothes he wears, or the soul behind these visible facts, made like your own in the image of God, however that image is dimmed and obscured? Do you seek the genuine higher self, the best that is in him, or are you repelled by some lower quality and blind to all else?

What a different world it would be if we judged each other by what we aspire to be rather than by what we are, by the ideal instead of the actual self.

Why not value men for their failures as well as for their successes? For what is failure and what is success, and who can measure the obstacles that result in one or the other? Judged by another standard failure may be the truest success.

Humility finds in pain a blessing so far as the pain results from wrong-doing, from denying the higher and affirming the lower nature. It even transmutes pain into joy, and like the spirits in Dante's purgatory is careful to keep within the fire. We can excuse ourselves in pride and self-sufficiency, and thus make out of our suffering a hell, or we can humbly accept it as a means of spiritual growth and development. The Persian poet, Omar Khayyam, says:

"I sent my soul through the Invisible  
Some letter of that After-life to spell;  
And by-and-by my soul returned to me  
And answer'd, I myself am heaven and hell."

No one has illustrated this truth so fully and vividly as Dante. It is not something outside of us, but something within us, that causes our unrest and dissatisfaction. To accept this humbly and to make it a part of one's self—for no truth is vital until it is life of our life, spirit of our spirit—is to resolve the discord of life into harmony. It is not easy, but "the more one climbs the less it hurts," the more we seek to overcome failure and disappointment the clearer our insight into the divine meaning of life and its fundamental goodness.

To forgive our own faults is as necessary to spiritual growth as to forgive the faults of others. It is good to repent, but it is not good to waste life in vain regrets, or to think that because we have failed once we shall fail always, or to hide our one talent instead of making it fruitful of good and blessing. What we can do in the world may seem to us small and insignificant, but the widow's mite was not rejected, and God alone can measure the value of human achievement.

It is false humility to despise and depreciate one's self overmuch, humility that is often pride, just as self-denial may be carried so far as to become its opposite. Every virtue overdriven becomes a vice. True self-denial is at the same time self-affirmation, a positive force in the world, active rather than passive, the development rather than the extinction of individuality. So with true humility. It makes no show, and is not inconsistent with a due appreciation of one's worth as an immortal being. Even while Dante praises humility as the source of virtue and goodness he is not unconscious of his own greatness. He knows that in wronging him Florence wrongs herself, and to pretend otherwise would be false humility. Plato said that no life was so fatal as the lie in the soul, and of this let those beware who think too little of themselves, least in thinking too little they think too much, and fail to cultivate as they might active power of help and inspiration. False humility, like pride, encloses the heart in selfish exclusiveness, and shuts out beneficent influences.

Dante made the rush, which grows again when plucked, the symbol of true humility. So we receive spiritually more abundantly than we give, and our inner wealth is undiminished by sharing it with others. This law of inclusiveness pervades spiritual life as the law of exclusiveness dominates what is material. The humble are the wise because they do not isolate themselves from the sources of wisdom. They may not be learned, but learning is not always wisdom. They do not exclude from their love all except their family and their friends, but include in it everyone who needs sympathy and encouragement. They are full of hope and enthusiasm for humanity because they see good in apparent evil, the divine in the human. "Blessed are the poor in spirit," says the Beatitudes. But the poor in spirit are at the same time exalted inasmuch as they recognize their divine birthright, the dignity and worth of the human soul. The spiritual life is full of paradoxes that can only be discerned spiritually. To be abused is to be exalted; to be last is to be first; to die is to live.

### AN EPOCH MAKING PHENOMENON IN THE PHASE OF MATERIALIZATION.

Prof. Aksakof continues the description of the séance which took place December 11, 1899, at Helsingford in Finland, Mrs. E. E.— being the medium at which the phenomenon of the partial materialization of the body of the medium was perceived sight and touch. Mrs. E. E.—, he says and also visited in Helsingford in November, 1899, she came to visit me at St. Petersburg and spent five days with me, during which she gave two sances to the complete satisfaction of the attending witnesses. When she returned to Sweden, she again stopped two days at Helsingford, from which place I received shortly the following communication the day after her arrival there:

Helsingford, December 12, 1899.

DEAR FRIENDS.—We held again yesterday evening a séance, although I was not really inclined for it, but yet was anxious about deferring it until today since there were so many little matters to arrange so that I believed I should be still less fitted for what was expected. The séance took place in the house of Engineer Seiling, and I believe there were fourteen of us present. The manifestations were so peculiar, that I think, it will interest you to describe them and I have requested Herr Seiling or Dr. Toppelius to give you a description of them, even a short one, and they have promised to do so. The peculiarity of this séance consisted in this, that one-half of my body completely vanished as I suddenly discovered. My head pained me or rather the back portion of my neck, and I was holding my hands clasped behind my head, which seemed to lessen the pain for me a little; my arms became tired from this strain and I laid them upon my knees as I supposed, whereupon I discovered that I had no knees at all, and my hands lay not upon my knees, but on the chair. This terrified me a little, and I wanted to know whether this was really so or whether it was only a dream. The light was put out and I directed the attention of my nearest neighbor to this circumstance, and he felt the chair with his hands, who proved the fact that only the upper portion of my body really existed. The chair was empty except as to my clothing; the arms, shoulders and breast were all in proper position. I could speak, move my head and arms and drink water, and could just as well feel my feet and knees, although they were not there.

The entire time forms were coming and going, who only showed themselves, and hands of various forms and sizes also, which touched those nearest the cabinet. I believe that it must have lasted an hour, after I had first discovered my peculiar situation, which lasted long enough for all purposes and long enough for me to wish to know, whether I should ever again get back my legs to go home with which made me very nervous.

This is in short, what I experienced, and I hope that some one from here will send you a properly detailed statement. With greatest esteem, etc.

E. E.—.

As I know the writer of this letter to be a truthful person, I have no reason to doubt her word, and I immediately perceived the great importance of the fact from a theoretical as well as phenomenal standpoint. But the immediate thing to be done was to see how it had been observed and confirmed by the witnesses. How far this testimony could be regarded as satisfactory, in order to found a fact as extraordinary, really quite fabulous. It may be observed with what impatience I had to await the promised details, and with what satisfaction I received the evidence of three witnesses which Dr. Toppelius had the courtesy to send me.

Here follows the letter of Wera Hjelt, a health authoress of some note, the following being her words: "Woman in the Field of Practical Activity." "Justification of Instruction in Manual Labor in so-called Advanced Schools." "Instructions in Wood Carving for Children," etc. She being also a

the face of Miss Hjelt from the legs of the medium) without the slightest movement of her clothing taking place. I heard the medium say: "It goes better already," then some moments later she said cheerfully: "Now I have them again." So far as concerns the folds of the skirts, I saw them, so to speak, fill out and without observing it the ends of the feet appeared laid over each other again, as they had been before this phenomenon. (The movement of their disappearance had not been noticed by Miss Hjelt.)

While this phenomenon was taking place the attention of everybody was directed towards the medium. During the rest of the time there was uninterrupted conversation going on now with one member of the circle, now with another—they were restless, changing places, going through the room, etc.

After this phenomenon ceased the cabinet suddenly stirred from its place. Thereupon the medium moved her chair forward, because she feared the cabinet would fall upon her head. While the medium was sitting so far from the cabinet, I distinctly saw her hands and feet, the cabinet was anew several times moved from its place. In a given moment to better assure myself that I was making all these observations with a wide-awake clear mind as I have just described, I proposed to myself, to abstract my thoughts from what was going on around me, and direct them to something foreign to the séance. I wanted to see whether my thoughts would obey my will. It succeeded with me completely. In consequence of this fact I venture hence to declare that the aforementioned phenomena, however little natural they may have appeared to my reason—really took place, and that the medium made no sort of motion to assist in the production or disappearance of the phenomena described.

After the séance: Now I had the opportunity to see the piece of stuff which had been cut off. It was a fine flower like substance that reminded one of a spider web, though somewhat thicker and stronger. It did not appear luminous in the dark. I fell into a conversation with the medium, which convinced me that what had just happened had been to her even an unknown phenomenon up to that time. It seems that she has never until this time been able to observe and watch her dematerialization herself. She was hence disturbed in an extraordinary fashion when she on laying her hands down in her lap had found her chair empty. Then she wished to have this fact confirmed by others and requested Herr Seiling to come up and feel the chair. She said that she had the quite distinct feeling of having her lower limbs in their proper place, that nevertheless she could not feel them with her hands. It remains to add that it was not the medium who told the sitters of this phenomenon. Herr Seiling did this before he resumed his place. Accept, etc., Dec. 15, 1893.

WERA HJELT.

Aksakof on receipt of this account of a remarkable séance wrote Miss Hjelt asking for more definite information on several points as to the light, the distinctness with which the medium was seen. Whether the arm observed appeared directly above the head of the medium, the names of the five persons who investigated the disappearance of the lower limbs of the medium; the number of times the medium asked for water and who gave it to her; the appearance of the skirts and dress after disappearance of the lower limbs and after the return of these members; and the reappearance of the ends of the tops of the shoes of the medium showing the feet crossed as before the séance.

Miss Hjelt answers quite promptly and to better advise him had photographs taken of the scene, she herself taking the place of the medium, clothed in garments of the same material and assuming the same positions and attitudes of the medium at the time of the appearance of the arm of the figure about to snatch the paper of the medium. Mr. Seiling and another lady occupying the position of himself and Miss Hjelt respectively. Also a photograph of the scene, with persons in position as in the séance when the arm again appears and the profile of the bust

and head of the medium is seen on the curtain, the medium turning to see the hand appearing above her head.

These photographs are reproduced and accompany the article in "Psychische Studien."

She answers fully and satisfactorily the inquiries of Aksakof which, however it is not deemed necessary to repeat here.

An examination of the clothing of the medium dispelled all suspicion of containing any means for working such phenomena.

The evidence of Seiling and others follow and may be abstracted for THE JOURNAL at another time.

#### AUTOMATIC COMMUNICATIONS.

##### GOOD-NIGHT WORDS.

Nearly always our sittings have been held rather late in the evening after we had put away work for the day, and when we were tired the communications were closed either by intimation from one of us, or suddenly by the intelligence writing. But there were usually a few words of good-night greeting exchanged as among friends when parting, and these were often so unique that I have thought it might be of interest to THE JOURNAL readers to give some specimens in prose and rhyme. Occasionally I asked if they would not give us a versified thought before leaving; the following is in answer to such request:

"Use with care thy spirit gifts,  
Clothe our thought in kindly words:  
Bear in mind that what uplifts  
Thoughts to planes above the herds

Of common souls in farthest ken,  
Must be the spirit's nearest goal  
Of doing good by us to men,  
Because of Spirit love of Soul.

And thus we give a sweet good-night  
To you and Bhama, consorts dear,  
Whose spirits join us with delight  
And help us on with thoughts of cheer."

Once when we remarked that it was late, but if they had anything further to say we would receive it: Ans.—"Ghosts are going—and sense phantasms had better go to bed." It struck me as a bit of retaliatory sarcasm to have them call us "Sense phantasms." Another time the signal for closing came in this fashion: "Pharos sees Bhama's earth-body needs rest—good-night." Again: "Ghosts are now nearly ready to say good-night."

Another rhymed good-night ran thus:

"Creatures of phantasmal gourds  
In whom we spirits find accords  
Within our deepest soul of souls,  
Though far from knowledge of our goals;

To you we gladly greetings send  
Sparkled with moral purpose,—end  
Of all things spiritual, which you  
May not yet understand—adieu."

The expression "phantasmal gourds" puzzled me, but apparently it is meant as a reflection upon the ephemeral nature of all earthly things.

Sometimes when Mr. U—too closely criticized some vague statement, the writers seemed to feel hurt, and on one such occasion closed the communication for that evening with the following: "We wish to say to B. F. U— that he had better sheathe his weapons, and we will part as friends—Bonds of friendship are strong on spiritual planes."

Still they did not hesitate on their part to speak of us as beings of less intelligence than themselves, and this feeling of superiority was frequently shown in their good-night words, of which I give here some instances:

"Good-night, dear children of the Spirit, who yet know so little what ye are!" "Good-night, poor mortals." "Good-night, spirit friends, still at school." "Good-night, dear children, who are to be brought yet nearer to our plane."

"Good-night, and when our sphere you reach,  
How strange will seem the lore we teach,

But glad we'll strive to show the way  
To realms of universal day."

More frequently, however, they left us with some very loving message of adieu such as the following: "End of this séance—good-night; in the future we shall be nearer and more intimate. Receive our earnest good wishes." "Blessings, dear ones, and sweet sleep." "Our good-night burns with sympathetic love." "Good-night, and may all good wait upon you, dear children of truth." "Good-night, comrades and co-workers." "Good-night, dear ones."

"Sweet shall be thy sleep and sound  
Guardian spirits passing round  
Loving thoughts on thee bestow  
Whene'er they come, where'er they go."

And again:

"Restful shall your slumbers be,  
Dreams nor cares shall torture thee,  
Life's hard tasks stand still awhile,  
And spirits sweet all care beguile.

The foregoing was written at a time when troubled by various matters I had been unable for several nights to obtain any refreshing sleep, and as my worries were concerning persons at a distance from whom I could not hear immediately, when I did fall asleep I was haunted by distressing dreams about them; but on the night this was written I fell into an undisturbed, restful, dreamless sleep which lasted until morning. "Suggestion"—some will say. Well, perhaps.

Other ways of bidding us good night were these: "Good night—and sometime all these strange experiences will be understood." "Good night, and ever may we all grow in knowledge and goodness; so say we—all of us." Sometimes there was evinced an unwillingness to close the communication when we announced that we desired to do so, and one wrote, "I go, but will expatiate fully, later," and another, "Even you make it hard to say good night." Late one night I was very tired, and when Mr. U—proposed following up certain statements written with other questions, I told him I was too tired to continue, but as he already had asked a question I held the pen in position, we both expecting the reply to the question when the pen began to move—instead was written, "You said, yawning that you could do no more—we could not think of attempting to over-work you." I doubtless did yawn as I spoke, but without conscious thought of it. The question remained unanswered that evening.

S. A. U.

#### THE ENGINEER-HERO.\*

By JOSEPH WRIGHT DICKINSON.

Praise is bestowed upon heroes, glory and honor in song;

Glory and honor for Courage:— They, the devoted and strong!

Soldiers of Fortune have gathered laurels on many a field;

So doth Humanity, ever, wreaths unto Victory yield! Well have they won them, but never braver nor better was known,

Than he, the brave Engineer-Hero, saving lives at the risk of his own!

Into that hell of fierce Fire, like to John Maynard, he drove,

Holding the throttle; as, nobly, with the Death-Demon he strove.

Thinking of naught but his Duty: Gallant and resolute heart!

Cherished for aye be that record! Martyr, as Hero, thou art!

Teaching, once more, that grand lesson: Out of man's weakness shall rise,

Mighty in strength and in purpose, conquering force of the skies!

Over that weakness of mortals, rose thy strong spirit, to save

Hundreds of perishing victims, else doomed to Death  
and the Grave.

Blinded and blasted by Fire-Fiends, ne'er drooped  
thy soul in that hour—

Said I not God sent his Angel, thee to o'ershadow  
with power!

In his Right Hand thee upholding, there, in that  
night of fierce wrath—

On went thy charge into safety, o'er Desolation's  
dread path!

For as before Agamemnon brave men had lived, so  
'tis now;

Nor do I deem that a braver ever drew breath than  
art thou!

He who shall willingly offer life for Humanity,  
grows,

Straightway, by that into greatness and the sublime:  
for he knows

All of the glory of sacrifice, offering all at the  
shrine,

Even of his Fellows, who, proudly, speak of his act,  
as of thine!

Here let me pause! We embalm thee deep in Hu-  
manity's heart;

So shalt thou live in our story, Hero and Man, as  
thou art!

Ne'er shall the People's Defenders droop in this  
Land of the Free,

Whilst such great deeds are before us; whilst there  
be men like to thee!

Fame's mighty Scroll well may welcome on her  
grand Record thy name,

Gladly recording, forever, all of thy Country's  
acclaim!

CHICAGO, September 4, 1894.

\* [During the ravages of the terrible and devastating fires which have so recently swept over Northeastern Minnesota, Engineer James M. Root, in charge of the engine attached to passenger train No. 4, on the St. Paul & Duluth Railroad, left Duluth at 1:45 o'clock, p. m., on Saturday, September 1, 1894. When about one mile from Hinckley, Engineer Root found the flames rapidly approaching his train, and the people of the little town fleeing before its destructive ravages. Waiting until all of the fleeing citizens could get on his train, this brave man stood at his post, in a very sea of fire, until he had run his train back for a distance of five miles through the burning forests to Skunk Lake, where 200 scorched and suffocating passengers could be saved by running into the water, while the brave man who had preserved their lives at the risk of his own, fell burned and bleeding in his cab. His life was at first despaired of, and though he subsequently recovered from his terrible injuries, he no less deserves the name of "Martyr" than that of "Hero." —Ed.]

#### THE AUTHOR OF "THE LAW OF PSYCHIC PHENOMENA."

Lillian Whiting, in a recent letter to the Chicago Inter Ocean, gives the following interesting result of an interview with Mr. Hudson:

Among the men who are influencing modern thought is Mr. Thompson Jay Hudson, of Washington, D. C., the author of that noted book entitled "The Law of Psychic Phenomena," which is, perhaps, the most scholarly and scientific work that has as yet been contributed to literature of this character. Mr. Hudson is making a little visit to Boston, and yesterday he called, giving me the pleasant opportunity of continuing an acquaintance already begun through correspondence. It is an axiom with publishers that the book which is talked about is the successful book, but just what makes a book talked of is not always so clear. At all events Mr. Hudson's book is gaining this success to a rather remarkable degree. It was the most-talked-of book of the season in Boston last winter, and its popularity bids fair to rival the craze for "Esoteric Buddhism" several years ago. Of course all who read Mr. Hud-

son's theory of psychic phenomena do not necessarily agree with it. That does not "count"—any more than Rip Van Winkle's last glass. The intelligent person desires to know what theories are advanced by a scholar and scientist, whether he accept them or not. Mr. Hudson's ideas are extremely interesting and in our long conversation yesterday I gained a clearer recognition of them than I had heretofore possessed.

To begin with, Mr. Hudson is not a spiritualist in the sense of believing that the phenomena under that name are produced by disembodied spirits. He has held this belief—and abandoned it. He believes the entire phenomena, in all their mental and material manifestations, are caused by the embodied spirit, or by the living and not by the dead. He takes as his point of departure the statement that we have no right to look for a supermundane cause for any phenomenon while it can be determined on the mundane; and believing that he can thus explain all psychic phenomena he excludes the disembodied intelligence. His theory is that telepathy is the sole and entire cause of everything in this line. He ascribes to each person a subjective and objective mind or self; the subjective being that which perceives and receives things unrecognized by the objective. His theory in this is similar to that of Mr. F. W. H. Myers, of London, who ascribes to the subliminal consciousness all these higher powers, and the theosophists, too, hold practically the same belief; calling this power the higher self rather than the subliminal conscious or the subjective mind. Mr. Hudson believes these subjective minds to be in more or less constant communication. Thus the subjective minds of two entire strangers, on different hemispheres, may meet and communicate with each other, although the persons have never met. He believes all revelations made by a psychic (medium) to come, not from the world of spirits through the medium, but rather that the psychic reads the subjective mind of the sitter, which knows many things beyond that of conscious or objective mind. Sometimes this theory has to go a long way around to justify itself.

For instance, there is a well-authenticated case here in Boston which Mr. Savage has related. A family in a neighboring suburb missed their two boys, and the mother was in deepest anxiety. A friend offered to come into town and consult a psychic for her, which was done, with the result that the psychic declared the boys were drowned and located the place. This was proved to be true. Now, instead of the very direct and simple and rational explanation (once admitting the truth of immortality) that the spirits of the boys themselves informed the psychic. Mr. Hudson's theory is that at the moment of death they communicated the knowledge by telepathy to the subjective mind of the mother; that she in turn communicated it, unconsciously to herself, to the subjective mind of her friend, and the psychic read this mind. Of course this is all possible, but as spirit is spirit, whether in or out of a body, it would seem as natural—even more natural—that when free from the body it might more easily communicate than even when embodied. However, one truth grasped and presented by Mr. Hudson seems to me of the greatest value—that in the discovery of the power of telepathy we have a practical and a demonstrable proof of immortality, inasmuch as this must be the means of communication in the spirit world—mind to mind, spirit to spirit, flashing its intelligence, and as nature has created no faculty in vain then there must be a use awaiting this faculty, and the existence of that use proves immortality.

I remember hearing Miss Kate Field say once, many years ago: "I look to science to prove immortality." It would seem that Mr. Hudson has done so by this one truth alone. Telepathy is a supermundane faculty; it argues the existence of supermundane conditions. Mr. Hudson is now completing another book whose theme is immortality, which will be published in January. He also told me, in reply to a question of mine, that he considered all the increasing psychic phenomena whose definite beginning

in this country was the Rochester "knocking" of the Fox sisters, he told me he considered all this to be a phase of social evolution calling on man to realize his own higher nature and giving him insight into his latent powers.

Mr. Hudson is an Ohio man born on the Western Reserve, and is, on his mother's side, the ninth generation in descent from Governor Bradford of the colonial days. He grew up in the West, took a college course, and after graduating studied law, and finally exchanging law for journalism, became the proprietor and editor of a daily paper in Detroit for a number of years. Returning to the bar he went for one winter only, as he thus believed, to Washington, and both he and Mrs. Hudson liked the Capitol so much, they were so enchanted with its beauty, its social life, and its climate, that they decided to make it their permanent home.

#### SOMETHING MORE THAN MATTER.

The materialist tells us that digestion is the property, or office of the stomach, and that thinking is an office of the brain. But we can test the property or office of gastric juice on the stomach's action, and we can know all about it; but we cannot say so much of the brain. Just for a moment examine the brain, and see if we can show that thinking, etc., is a property of it. Which part of it thinks, reasons, remembers, etc.? In every hundred parts of brain there are eighty parts of water, five parts of fatty matter, seven of albumen (the substance of the white of an egg), one part osmome (a chemical substance of which is made muscle and lean meat) one and one-half part of phosphorous, five and one-half parts of various acids, which make up the hundred. Now, will our friends the materialists indicate which part it is that thinks, reasons and remembers? Is it the water, the fatty matter, the albumen, the osmome, or the phosphorous? They say brain is composed of organized matter—organon, an instrument—organize, to shape or form into an instrument. Yes, brain is an instrument, but only an instrument which the mind employs in thinking. You say no instrument can employ itself. Now if thinking, remembering, etc., etc., be the special property of the brain, and all the matter of our bodies is continually wasting away at the rate of about two and one-half pounds, per day, and is renewed again by the food we take, so that in seven years the body that was mine is mine no more, how do I remember things which happened 50 years ago? Did the old molecules of the brain as they evaporated inform the new molecules that so and so happened thirty, forty or fifty years ago? When did the new molecules begin to think? Did they serve any apprenticeship in order to perform their offices? The fact seems clear. As Spiritualists we hold that where intelligence and volition are found, there is something more than matter, call it spirit or what you will.—W. H. Robinson in the Two Worlds.

#### An Agnostic in the Two Worlds says:

Some time ago, in my early days of investigation, my wife, who is almost as skeptical as myself, asked that a distinct sign might be given her in the way of raps so as to convince her of the actual presence of the supposed visitors from the beyond. I put the question on paper, and was vouchsafed compliance with the request, and almost immediately afterwards there came three distinct and unmistakable raps in three different places, instantly verified by us both, and then confirmed in writing. On another occasion, whilst I was reading a book in no way connected with Spiritualism, there came some half-dozen distinct signs of the same description on another book which was lying on the table by my side. On inquiring the meaning I was told: "I simply wanted to show you that we are here, in spite of your disbelief." These raps, or "calls," as I might name them, come to me frequently. They are most unmistakable, and seem to be given either as evidence, as I have just stated, or when a message is intended, as illustrated some few minutes ago. Under what designation have we to place these? Under self-hypnotism, unconscious cerebration, or what? And mind, they are not only heard by myself, but may be heard by any one in the room, skeptic or Atheist, Jew or Heathen.

Universal democracy, whatever we may think of it, has declared itself as an inevitable fact of the days in which we live; and he who has any chance to instruct or lead in his days must begin by admitting that.—Thomas Carlyle (1850).

## THE INTELLECTUAL SIDE OF SPIRITUALISM.

Doubting Thomas has always been held up by Christian preachers as a warning against unbelief. He had the testimony of a number of credible persons to the reappearance of Jesus, and nevertheless he refused to accept it as conclusive until it was confirmed by his own personal experience! Surely he could not be right in his attitude, or rather he was not from the standpoint of the time in which he lived. In those days people generally were very credulous, and were always ready to receive as true any event, however extraordinary. This was the natural result of the absence of the scientific spirit, which practices discrimination and is able to hold belief in suspense until it has sufficient evidence on which to justify its decision. We have here the office of doubt, and thus Thomas, instead of being reproached for his suspended judgment, should have been commended. Of course, unbelief may be carried too far, as is shown by the attitude of the scientific mind towards the phenomena of Spiritualism, as well as those of hypnotism. Until within a comparatively recent period the various phenomena now classed together as hypnotism were tabooed by men of science, and such is the case even now with Spiritualism, the facts of which are simply ignored. There are honorable exceptions, but most of the leaders of thought, in the world of physical science at least, regard everything which is not capable of mathematical proof or disproof, as undeserving of inquiry.

Now this condition of mind is no less unscientific than the disposition of those who accept the truth of phenomena without applying to them the test of discrimination. Unbelief is just as positive a state of mind as belief; in fact it is belief in the falsity instead of the truth of a particular statement. To be justified, therefore, it ought to be preceded by the condition of mental discrimination which is termed doubt, and which implies a process of logical analysis or induction; as belief implies a process of synthesis or deduction. Modern science is based on induction, and until this is applied methodically to all the phenomena of Spiritualism these will never acquire the scientific certainty which they should possess. We do not blame any followers of Spiritualism who lack a proper scientific spirit in dealing with its phenomena, so much as we do men of science themselves. The former, as a rule, know little of scientific canons, and it is the duty of the latter, therefore, to supply what is lacking in the methods of testing the truth of those phenomena. This is now being done to some extent by the Society for Physical Research and by some independent inquirers, but the general attitude towards Spiritualism of scientific men is deserving of great blame. For this very reason, however, it behooves Spiritualists to welcome every expression of doubt which arises from the exercise of the spirit of discrimination. Truth can never be firmly established by belief based on simple observation. This must be confirmed by experiment which can be satisfactory only if performed under scientific conditions. The question to be determined is not whether a particular phenomenon has taken place, that is, whether a particular sensation has been experienced, but what is the interpretation to be given to such phenomenon. Considering the unsatisfactory condition of psychology, it is not surprising that few persons recognize the importance of this intellectual operation to the right understanding even of the ordinary phenomena of nature. We have mental impressions of an external object, but we have no knowledge of its actual reality until those impressions are analyzed, and their truth tested by experiment. How much rather than should this process be rigorously carried out in relation to such phenomena as those of spirit materialization, which are contrary to all previous experience, and therefore to be regarded with suspicion by every honest man, until such materialization shall have been established by experiment conducted under the most stringent scientific tests. Experiments under these conditions ought to be welcomed by every person having the interests of

Spiritualism at heart. The truth must prevail at last, but only if it is allowed to establish its reality, but this it cannot do if it is not allowed to assert itself in the full light of day and in the face of any tests to which science may require it to submit. In the meantime the credulous, that is, those whose disposition prepares them to accept as true spirit manifestations, phenomena which may be capable of a totally different interpretation, are preyed upon by numbers of designing persons whose interest it is that credulity shall not be replaced by rational conduct.

## HERMANN HELMHOLTZ.

The death of Hermann Helmholtz has removed from us one of the most remarkable men of the nineteenth century. He was admittedly at the head of the scientific world, a position to which he was entitled by the great importance of his physical researches and theories and his mathematical demonstrations. His earliest studies were physiology and medicine, but fortunately he turned his attention to physics, and in 1847, five years after he took his degree of M. D., he gave to the world his theory of "The Conservation of Force," which has since been accepted as a fundamental law of nature, and which had been, in 1840, formulated by Robert Mayer in a paper which attracted no notice. According to the theory of Helmholtz nothing exists in the external world but matter which (although in his paper he speaks of matter, "in itself" a phrase that he afterward fought shy of) is capable of no alteration but motion in space. This motion is modified only by fixed attractions and repulsions, which is true under all conditions, even in the actions of animals and human beings. In 1849 Helmholtz was appointed extraordinary professor of physiology in the University of Königsberg, and in 1852 on being promoted to a professorship he gave an address on peripheral sensations, and particularly those of sight and hearing. According to his theory there are three fundamental color sensations, but there is nothing corresponding to these differences in the vibrations of sight. In like manner the difference between one rate of sound vibration and another is hardly perceptible until two dissimilar sounds are compared. His explanation of these facts is purely material, as might be expected from his special views. On becoming professor at Heidelberg University in 1858, Helmholtz published his remarkable mathematical inquiry into the properties of vortices in a frictionless fluid which bids fair to lead to a discovery of the ether, if not of the nature of atoms and molecules. One of the most popular subjects which engaged the attention of the German scientist was the theory of music, and, in 1862, was published his great work on "Sensations of Sound." Although he subsequently made many important contributions to science, they were more purely mathematical.

In 1871 he was appointed professor of physics in the Berlin University, and a few years before his death he became President and Director of the Imperial Physikalisch-Technische Reichsanstalt, founded for "the experimental furthering of exact natural inquiry and the technics of precision."

It is said of Professor Helmholtz that, though his writings make no reference to Hegel or Hegelianism, he did more than any other person to put an end to speculation of that character, owing to his introduction of the inductive style of philosophizing which has been so distinctive of the English. His single aim was truth, the test of which is mathematical demonstration, and this is not applicable to philosophy of a purely synthetic kind. His inquiries may be said, however, to have been limited to the physical plane, as he seemed to be incapable of seeing anything in nature but vibrations of matter or of a formless fluid allied to matter. In this he greatly erred; and, powerful as he was as mathematician, yet, as he had no perception of a psychical factor in man or nature, he could not realize the most important side of truth. It is not surprising, therefore, that there is no allusion in any of his writings to moral or religious problems. These have no concern

as subjects of inquiry for the pure physicist, but they will doubtless be found ultimately to be capable of mathematical treatment, and for this very reason they should not be treated as though they do not exist. Still, as they were not within Helmholtz's province of thought he can not be blamed for not dealing with such problems. Would it be right to call him a materialist, because he could find nothing in nature but matter? All depends on what is meant by "matter." Tyndall believed only in matter, but this was not the gross material which we associate with the term. The very properties of matter may be evidence of the existence of something else of which we know nothing except through its material associations. Helmholtz began by recognizing the "thing in itself," which shows that he believed in something beneath the phenomenal existence which we call matter, although as to what that something is he knew nothing unless it is "formless field," a phrase which may denote anything outside of gross matter itself.

## MENTAL FLEXIBILITY.

A fundamental condition of progress, so individuals and nations alike, is a capacity to change. This implies a certain degree of flexibility. If the flexibility be too great, capriciousness, vacillation, inconstancy, "revolution and reaction" result; if too limited, rigidity and unprogressiveness are inevitable. In the ancient world custom, usage, the status, whatever was established, was the criterion and the standard. Beyond this men were not expected or allowed to think or to act. In Greece a multitude of causes, some of them too subtle to trace, broke up the older order; doubt and discussion replaced acquiescence and contentment with things as they were. The nation bounded forward upon an era of prosperity and progress the like of which the world had never before seen, and to which, to-day, men look back with admiration and delight.

The exercise of personal freedom, the assertion of democratic principles of government, the production of great works of art, poetry, history, and philosophy, with lofty moral ideas and high moral characters—these were among the fruits of that flexibility, spontaneity and progressiveness which for several centuries distinguished Greece from all contemporaneous nations and made the Greeks the intellectual aristocracy of the ancient world.

In modern times the conditions of progress here referred to, have been the most manifest in the Anglo-Saxon nations, which have an inborn intellectuality and a modifiableness enabling them to accept changes and to adjust themselves to higher conditions, unknown to the Latin nations. But the most advanced nations have for centuries struggled to move forward under the weight of great burdens that accumulated during the middle ages. Of those burdens the greatest has been ecclesiasticism—the corpse of religion—whose armies of adherents in modern time represented medieval thought, and used their position to arouse the popular religious sentiment against everything in conflict with it.

Reactions against the theological thought of the past have resulted in putting greater emphasis upon the affairs of this life and giving less thought to spiritual concerns. The advanced nations to-day excel the most enlightened of antiquity in the physical sciences and in mechanical inventions more than in any other field of intellectual activity. And what mastery modern discovery and invention have given man over natural forces which now serve his purpose. Think of the speed with which he can travel and the rapidity with which he can flash his thoughts around the world. These great achievements show the capacity and power of the human mind when its energies are concentrated in a given direction.

There are many who think they see indications that the greatest discoveries in the future are to be in another direction. Emancipated alike from the thralldom of superstition and from the indifference to spiritual things produced by absurd dogmas and grotesque forms and observances maintained in the name of religion, multitudes are in a mood to ex-

where the field of mental science as men have, with such grand results, explored the domain that belongs to physical nature.

#### LABOR TROUBLES.

The American edition of the "Review of Reviews" for August, contains an article by the Hon. W. F. Reeves, Minister of Labor, New Zealand, which deserves careful attention. After showing that even successful strikes are often barren victories, and that the establishment of conciliation boards has been productive of but small results, Mr. Reeves concludes that compulsory arbitration is necessary. The day for half measures has gone by, as well as for arguments against the right of the State to intervene in labor disputes or the expediency of its doing so. He says, "if we are forced to see that voluntary arbitration by systematic private arrangement has had, at best, a very partial success in England, and none elsewhere, we must turn to the State. If we are compelled to admit that State voluntary systems, inadequate in America, have been stillborn in England, New South Wales, Victoria and Germany, we must fall back on compulsion. If we are driven to pronounce the use of compulsion in France in settling minor disputes uniformly successful, we may in reason suggest that the experiment of applying compulsion to major disputes be fairly tried." Mr. Reeves proposes that district conciliation boards, elected by masters and men, should be formed, so as to act as buffers between disputants and the court of arbitration which should be reserved for serious conflicts and for cases where the good offices of the boards have failed. He thinks the objections usually made against compulsory arbitration are of little real weight. It would be no more of an interference with personal liberty than acts and that regulate employment, nor would it interfere with the management of business concerns more than is at present done in the case of registered companies. To the objection that no compulsion could force an unwilling master to keep his factory open, or men to work unless they chose, Mr. Reeves replies that a court can affix a penalty to an award and make a recalcitrant owner, or union and its members, pay. He concludes: "Expecting as I do in the near future the establishment of industrial arbitration throughout Australia, I must own to a feeling of pride that this great and noble experiment in the cause of law and order will be the special work of the much-dreaded democracy. For I hope and believe that the Labor party will mark its coming into power by providing legal means to gain industrial justice by orderly and judicial arrangement, instead of trial by combat, and will begin its reign by what is in truth a message of peace."

#### ABNORMAL MUSCULARITY.

Considerable interest has been excited in medical circles in New York with reference to the peculiar powers exhibited by a Mrs. Annie Abbott, who is described as a small, slim woman, and apparently not at all a likely subject for the exercise. At a public exhibition Mrs. Abbott showed what seemed to be extraordinary strength in resisting the push of a number of men. We do not think much of this experiment, however, as the men were placed behind one another, and much depends on knack. It is different, however, with certain other experiments performed. Thus Mrs. Abbott asked a doctor to lift her little girl, 12 years of age, which he did easily. Then she placed one hand on the girl's spine between the shoulders. The doctor placed his hands underneath the little girl's arms so that his flesh came in contact with hers. Mrs. Abbott placed her other hand on the doctor's. The doctor drew a long breath and began to lift. The child was slightly raised and sank back again. The man tugged and pulled harder than ever. Then he clasped the girl about the waist and pulled harder than ever. Suddenly the child shot into the air.

This was explained by Mrs. Abbott as being due to the two hands of the doctor coming into contact,

which destroyed her power. A similar experiment was made with a child weighing about forty pounds, who was told to keep his toes down. No one was able to lift him from the ground. Attempts were then made to ascertain Mrs. Abbott's weight, and it really looked as though she could, as declared by the man who operated the machine, weigh anything she liked to. The published account states: "Dr. Townsend came to assist. He was found to weigh 195 pounds. A board was placed over the scales. The doctor placed his bare hands on Mrs. Abbott's and then bore upon her with all his weight. The combined weight of the two was less than 100 pounds. Then another man, big and powerful, tried to lift Mrs. Abbott while she stood on the scales. He could not budge her. The more he lifted the more Mrs. Abbott weighed."

As a crowning experiment she placed a champagne glass under her hair and there was a sound which could be heard twenty feet off like that in the receiver of a telephone when the bell is being rung at the other end of the wire. Mrs. Abbott suffers from severe nervous attacks, and there is little doubt that the peculiar phenomena which she exhibits are of nervous origin. They point to an abnormal faculty of increasing the muscular force by concentration of nervous energy, which she seems to be able, moreover, to communicate to other persons. The increase of bodily weight has often been observed in association with nervous disorders where the muscles have acquired great rigidity, but it does not appear that this occurred in Mrs. Abbott's case. With her the experiments referred to would seem to be connected with the exercise of will power, and, therefore, they should be regarded as psychical as well as physical phenomena.

GERMAN writers have lately been inquiring into the authorship of various national hymns, among others the words and tune of the English, "God Save the Queen," as to which is told the following curious story, taken from a French work entitled, "Souvenirs de la Marquise de Crégy de 1710 à 1803." This work contains a declaration made by three old ladies of the convent of Saint Cyr. The document, which is dated September 19, 1819, says that, "the three undersigned have been requested to write down what they know of an old motet, which is generally regarded as an English melody. The said melody, they continue, is the same as that which they had often heard in their community, where it had been preserved traditionally since the days of Louis XIV., the founder of the convent. It was composed by Baptiste Lully, and at the convent it was the custom for all the girls to sing it in unison every time Louis XIV. visited the chapel. It has also been sung on the occasion of a visit from XVI. and his queen in 1779, and every one in the house was familiar with the song and the music. The ladies are quite certain that the melody is exactly the same as that which is called English. As to the words, they state that they have always been instructed that Madame de Brinon, a principal of the convent, wrote them, and that the poem dates from the time of Louis XIV. The text runs:

Grand Dieu! sauvez le Roy!  
Grand Dieu! sauvez le Roy!  
Veagez le Roy!  
Que toujours glorieux  
Louis victorieux  
Voye ses ennemis  
Tonjours soumis.  
Grand Dieu! sauvez le Roy!  
Grand Dieu! sauvez le Roy!  
Vive le Roy!"

CONSIDERABLE attention is being at present paid by the daily press to the case of a Dr. G. W. Fraker who, although he passed through life as a man, is supposed by some persons, now that he has disappeared, to have belonged to the other sex. The evidence in support of this view is very slight, and it consists chiefly of the fact that Fraker preferred the company of young men to that of young women, and

that he was fond of needlework, cooking and house-keeping. It is somewhat strange, however, that this case should have become public, just as attention was being called to the subject of "sexual inversion" in Clark Bell's Bulletin of The Psychological Section of the Medico-Legal Society, by Dr. Havelock Ellis. Much has been written about it during recent years by European psychologists, particularly by Dr. K. von Kretzl-Ebing and Dr. Albert Moll, the former of whom says that "this perverse sexuality either appears spontaneously with the developing sexual life, without external causes, as the individual manifestation of an abnormal modification of the vita sexualis, and must then be regarded as a congenital phenomenon; or it develops as a result of special injurious influences working on a sexuality which had at first been normal, and must then be regarded as an acquired phenomenon." Although the explanation of this curious phenomenon is as yet purely hypothetical, Kretzl-Ebing thinks that the predisposition to it consists in "a latent homosexuality, or at least, bisexuality, which requires for its manifestation the operation of accidental causes to awaken it from its slumber." Homosexuality, by which is meant that the instinct goes out only towards the same sex, would seem to imply some change analogous to that which takes place in cases of double personality, but related to the sexual system rather than to the intellectual, and as psychical in its nature having its cerebral concomitant. The phenomenon is a very curious one, but probably not so uncommon as might be supposed. Dr. Ellis refers to two cases in this country as well known, so that it would not be surprising if a third had to be added to it.

THE committee of the board of Wisconsin State University regents appointed to investigate charges against Prof. R. T. Ely, made by Superintendent O. E. Wells, has reported that the charges are unfounded in fact and unwarranted. It will be remembered that the Professor, who is in charge of the school of economics, was accused of believing in strikes, boycotts and pernicious or Utopian socialistic doctrines. The report, after declaring that all the charges are unfounded, adds: "As regents of a university with over 100 instructors and 1,500 students and supported by nearly 2,000,000 people who hold a vast diversity of views regarding the great questions which at present agitate the human mind, we could not for a moment think of recommending the dismissal of a teacher even if some of his opinions may in some quarters be regarded as visionary. Such a course would be equivalent to saying that no professor should teach anything which is not accepted by everybody as true. This would cut our curriculum down to very small proportions. We cannot for a moment believe that knowledge has reached its final goal, or that the present condition of society is perfect. We must, therefore, welcome from our teachers such discussions as shall suggest the means and prepare the way by which knowledge may be extended, present evils may be removed and others prevented. We feel that we would be unworthy the position we hold if we did not believe in progress in all departments of knowledge. In all lines of academic investigation it is of the utmost importance that the investigator should be absolutely free to follow the indications of truth wherever they may lead. Whatever may be the limitations which trammel the inquiries in some universities, we believe that the great State University of Wisconsin should ever encourage that continued and fearless sifting and winnowing by which alone the truth can be found."

At a meeting of the London Society for Psychical Research, March 9th, 1894, the eminent scientist, F. W. H. Myers, said: "In the cases of Swedenborg, of Judge Edmonds, of the Seeress of Prevorst, of Home, and lastly of Stainton Moses, there are confirming facts in support of the claim of independent action of outside intelligences. Next to Swedenborg, there was in the experience of Mr. Moses the largest and most consistent series of teachings given to the world in this psychical manner."

# VOICE OF THE PEOPLE

## THE LOST PLEIAD.

By CARL BURELL.

"Way back in the golden age before tradition waned,  
While magic myth as yet by facts was not profaned,  
Six ells from Orion's club, where the Bull, his head bent low,  
The Seventh Pleiad shown ('tis said) with an amber glow.  
Some way its flame went out, but tradition doth not tell,  
And so we don't know, how, and may be never shall.  
While we miss the star we've lost we have not yet begun  
To think of the other worlds who thereby lost their sun.  
And so with each life that goes out when its work is done,  
Some lives have lost a star but one life has lost its sun,  
And like the lost Pleiad's worlds all is too dark to see far,  
Or know of the other worlds or lives who have lost a star.

## THE PROFESSIONAL REFORMER.

TO THE EDITOR: In THE JOURNAL of July of July 21 in the article entitled, "The Free Religious Association—Its Recent Anniversary," there is more than an allusion to a gentleman who the writer tells us is, "A person of very intense convictions, an uncompromising logician entirely unreserved and fearless in his declarations, and disposed to considerable impatience at what often seems to him a languid and easy going temper, inadequate to the exigent demands of the time when his appeals fail of what he naturally deems their due response. Hence it not unfrequently happens that he becomes in such instances quite incomprehensibly to himself a sort of metaphorical bomb thrown among his brethren."

We sometimes hear it said that criminals are not all within prison walls, but that some of them sit in high places. May it not be equally true that those who are anarchists in spirit, in that they are ready to throw bombs, are not all laborers in God's physical field, but that some of them profess to be laborers in God's spiritual vineyard. In the history of the race has it not too often happened, that the professional reformer assuming to be sent of God, has gone before the world in the spirit of a highwayman, has been a sort of metaphorical bomb thrown among his brethren, for through a rude, overbearing manner, he has practically said to the world, "Stand and deliver your right of private opinion and accept my thoughts whether you are willing or not," and the world inspired by the human instinct of self-respect, has turned the reformer personally out of its house and his thought out of the door of its soul, and who can say that the harvest he has reaped was not of his own sowing? "Behold a sower went forth to sow." If that ancient sower had gone forth in the spirit of a professional reformer, he would have taken an ax along to chop down the offending brambles, and a crusher to crush the stone, and a bomb to throw among his fellow-laborers, and so by the time he had finished his self-imposed labor, he would have had but very little time left to attend to the especial duty that the master had assigned to him—that of sowing the seed, but stupid laborer that he was he never seemed to think that it was any business of his where the seed fell, for the seed was the master's and so was the ground, and if he choose to have good seed thrown away on poor ground that was his own business, not the laborers.

"Dost thou well to be angry? and throw bombs among thy fellow-laborers?" "I do well to be angry," says the professional reformer, "for I have piped unto them and they have not danced, I have mourned unto them and they have not wept," but reformer, if your mission to the world was one of gladness, perhaps all that was appointed for you was to pipe and pass on your way, if your mission was one of sadness, perhaps all that the master of the vineyard required of you was to set an example of weeping and pass on your way. But in assuming the right to throw words that are as bombs among the brethren,

you reveal to those who "have eyes to see," that instead of considering yourself a laborer, you consider yourself the boss over the spiritual vineyard, if not the Lord of the vineyard himself.

We are further told concerning this gentleman that he is a person of very intense convictions. If intense convictions may excuse the anarchist in spirit who throws moral bombs, then why not for the same reason excuse the anarchist who throws physical bombs? Why also not excuse the union laborer who murders the non-union laborer? Doubtless they too have "very intense convictions."

"These resolutions afford a very striking illustration of the difficulty which is frequently experienced in the effort to combine a theory and its practical application." Is not the professional reformer who is in haste to make his theory practical very apt to forget that in the moral as in the physical world there is seed-time well as harvest? Is he not also apt to forget that although "Paul may plant and Apollon water, it is God alone who giveth the increase."

LUCY A. RAMSDEN.  
DANVILLE, N. Y.  
**VEGETARIANISM--THOUGHTS FROM OAHSPÉ, THE NEW BIBLE.**

TO THE EDITOR: Having my attention called to the subject of diet by Wm. H. Galvani's article in THE JOURNAL of September 1st, I would like to present some extracts from "Oahspe" on the subject, which accord perfectly with my own views, and which I feel a confidence in presenting, since I have been living them for about five years so far as my environment has allowed without too much friction. From experience I can now, most earnestly and heartily, say to all, "Go thou and do likewise," for it is good for both body and soul (as well as for the purse, which it is well to consider these times).

The good seed sown by a few in years past, is truly bearing fruit more abundantly than most people are aware, and vegetarianism has come to stay and to spread and become a factor in redeeming humanity from the low estate of competition, anarchy, war, brutality, carnivorous gluttony, drunkenness and every form of evil. But to the extracts from the New Bible:

**DIET.**

"As I made a limit to the ascent of the clouds, so made I a limit to the places of the different kinds of substances in atmospheria (lower heaven in Spirit-world, called also the place of first resurrection,) the more subtle and potent to the extreme, and the more dense and impotent nearer to the earth.

"According to the condition of these different places in atmospheria, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior so shall he dwell in spirit on the plateau to which he has adapted himself during his earth-life.

"For I made the power of attraction manifest in all things before man's eyes that he might not err, that like should attract like made I them." Good common sense doctrine, well worthy a careful consideration by all, especially Spiritualists.)

"Of everything that groweth up out of the ground that is good to eat give I unto thee, and they shall be food for thee. But of all things of flesh and blood, wherein is life, thou shalt not eat. For thou shalt not kill." (Plain English, and in harmony with all the truly great and good teachers in all ages.) The following from the code of the great Persian law-giver commonly called Zoroaster who lived nearly nine thousand years ago, shows to the credit of those "poor heathen." "And they bound them on the oath taken under the thigh, to eat only fruits, nuts, roots and bread." "For if thou settest thy soul to feed on animals and to dwell with them, the Gods cannot deliver thee to my emancipated heavens till thou hast served thy time in the lower heavens."

The following is given as the language of Brahma to Ormuzd (Persian for Jehovah) when seeking instruction as to how he could attain to the highest development and greatest usefulness. "Peaceful have been my slumbers, and joyous my wakeful hours all my life. I have made labor a pleasure, and I give all I have to the poor, doing thy commandments with all my wisdom and strength. From my youth up I killed not any living creature of thine that goeth on the earth, or swimmeth in the waters, or flyeth in the air. Neither ate I of anything that ever

breathed the breath of life; and I have been most abstemious in plain food and water only, according to the Zarathustrian (Zoroastrian) law."

"And the Vedams (Brahmins) cultivated the lands, living on fruits, roots and of bread made of wheat; but they ate neither fish or flesh, nor anything that had breathed the breath of life." (Another poor heathen who lived and taught nearly six thousand years ago, and whose soul, our more modern religion is to consign to an eternal torment while they beg for money to send missionaries to try to convert his faithful followers.)

"Herb food for man cultivateth the negative condition; flesh food for man increaseth the positive. Which is to say, flesh food carrieth man away from prophecy, away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become but addicted to corporeal passions." Such men cannot understand, to them the world is vanity and vexation, if poor; or if rich, a place to revel in for lust's sake." (Sound philosophy and good science.)

"Thou shalt not eat the flesh of any creature that breathed the breath of life, nor of fish that lived in the waters. (Extract from the first law of Sakaya, commonly called Buddha, who lived and taught about twenty-five hundred years ago. His code of five laws, as given in "Oahspe," is well worth a careful study, and at some future time I may give it in full if desired.)

The following from that great, perhaps the greatest human law-giver, whose laws are known to mankind, Ka'yu (commonly called Confucius), who lived and taught in China about twenty-five hundred years ago will compare favorably with the best moral codes of so-called Christendom.

"To love the Creator above all else.  
To love one's parents next to him.  
To kill no living creature maliciously or for food.  
To tell no lies, nor steal, nor to covet anything that is another's  
Do unto others what we would that they should not do unto us.  
To return good for evil.  
To feed and clothe the stranger, the sick and helpless.  
To be not idle, but industrious.  
To say no ill of any man nor woman nor child.  
To practice the highest wisdom one hath.  
To respect all people, as we desire to be respected."

(To be Continued.)  
S. BIGELOW.

## ROBERT STEVENSON VS. SIR ISAAC NEWTON.

TO THE EDITOR: In THE RELIGIO-PHILOSOPHICAL JOURNAL of September 15th as well as of July 7th, we are informed that Newton's theory of centripetal force [gravitation] is proven to be a delusion. This recalls to mind a certain member of Congress by the name of Young from the State of Vermont, who about 1845 discovered, as he asserted, the quadrature of the circle, and further that Sir Isaac Newton was mistaken about the law of gravitation; that it was not inversely as the square of the distance but inversely as the distance. A professor of mathematics who had an interview with Mr. Young on the subject of his discoveries stated afterward that he could see quite well where Mr. Young's error of reasoning came in, but was unable to convince him of it. Of course it is to be regretted that all the mathematicians from Newton's time down to Mr. Stevenson's excepting Mr. Young, have been under a delusion, and I would respectfully suggest to Mr. Stevenson, instead of addressing the world in hasty scrawls, through THE JOURNAL, which is not devoted especially to mathematics and whose readers do not claim to be experts in that respected branch of learning, that he write out his demonstrations as carefully as Sir Isaac did and publish them in a book which, if he is not mistaken, will render him immortal. It is a wicked waste of his time to tell what he can do, in some fugitive periodical, when the highest honors of the nineteenth and twentieth centuries await him if he will only bring his discoveries before the world in the proper form.

J. T. D.  
In justice to Mr. Stevenson it should be said that the statements respecting his theory of gravitation which appeared in the New York Sun and which was criti-

cised in THE JOURNAL of July 7th, do not fairly present his views. In a private letter he says that his theory "does not in the least detract from Newton's honor as the discoverer of a universal centripetal force in all orbital motion and his masterly demonstration in the Principia of the geometrical elements of its action. To have shown that all bodies moving in orbits are controlled by that centripetal force is Newton's great work for which he well deserves all the honor and respect of the world for all ages. But Newton's demonstration of the existence of lines of action and laws of such force does not make the theory that the force is due to attraction a truth. Newton himself did not believe that the force referred to was attraction, as he considered the idea of there being such an attractive force an absurdity; and although he did not know what that centripetal force really is, he at one time entered into quite an elaborate mathematical calculation to see if it could be explained by pressure—a vis a tergo instead of a vis a fronte, as did also Lord Kelvin. I believe, Le Sage and other distinguished men entertained the same idea. I therefore felt that I was in good company when I found that my theory of atoms compelled me to admit the existence of only one force, that of repulsion, and to claim that all seeming attraction must be the outcome of a repulsion—pressure."

As a reader of THE JOURNAL writes, Mr. Stevenson's explanation of his theory of gravitation as published in THE JOURNAL is satisfactory as far as it goes, but disappointing in not going farther. He professes to give the "kernel of the whole matter," yet he omits that very kernel, namely what is the "impressed force" which converts planetary motion in a straight line into an elliptical motion. Whence that impression force? Until we know that, we can form no opinion of his theory of gravitation. No doubt he can tell us, and will, when he publishes his contemplated book.

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WOMAN AND THE HOME

COMIN' HOME AGAIN.

It's in the way back yonder, but I see it just as plain
As of that day o' leavin' was a-dawnin' bright again:
With me all flushed an' eager—same as any boy 'ud be,
Famin' to snatch the treasures that I knowed was waitin' for me.

CELIA THAXTER'S ISLAND HOME.

The Outlook publishes a charming description of the island home of the late Celia Thaxter, taken from the private letter of a young girl to her mother, from which we take the following:

As we stepped on the porch of her cottage, we were greeted by the faint, sweet perfume of the wild cucumber vine which completely hides the house. Through little window-shaped openings one can look on the blue sea.

The parlor into which we were shown is a dream of beauty. It is very high, very long, and rather narrow. Over the smooth, shining floor are scattered choice rugs. Soft couches, with cushions of harmonious colors, give an Oriental luxury to the room. Japanese draperies fall in graceful folds at the windows. The walls are covered from the very top to the bottom with the choicest pictures. I think Mrs. Thaxter was pleased because I happened to admire what proved to be her especial favorites. One of these is an etching by Vedder, fresh from that great artist's hand, illustrating that wondrous, curious poem of Aldrich's, "The Two Shapes."

Somehow—in desolate wind-swept space, In twilight-land, in No-man's land— Two hurrying Shapes met face to face, And bade each other stand.

"And who are you?" cried one agape, All sudden shuddering at the sight. "I know not," said the second Shape,—"I only died last night."

There is a tiny painting by Childre Haslam, a wonderful bit of sea and sky, and one little red star reflected below. A head of Angelo delighted us. One picture fascinated me because it was so horrible. Prometheus is chained to the cliff. The waves dash against his feet; through the neck runs an arrow, and the blood is trickling down the breast; the upturned face and the writhing body express agony unspeakable. There are many water-color sketches of her famous garden. She told us that she takes a handful of seeds of several kinds and just scatters them. Then they come up in the most charming confusion. She said people were always asking her for seed, because her flowers are so brilliant, but on the mainland they come up no higher than other people's seed. She thought the virtue lay in the disintegrated

rock of the island soil. You should have seen the flowers in that lovely parlor. I believe there were hundreds of vases, exquisitely beautiful and costly, filled, some with nasturtiums, some with rose-campion, some with hollyhocks, goldenrod, etc., etc. But the majority held poppies—and such poppies! Gold, scarlet, plain corn-color, delicate rose-pink, white. On one mantel was a bank of bright scarlet ones, in slender-necked crystal vases, rising in rows one above the other. Small tables here and there were covered with the tiniest vases I ever saw. Mrs. Thaxter took a bunch of rose-campion from one, and I have it pressed with great care with a spray of the wild-cucumber vine which she broke for me. I suppose she read the "young adoration" in my eyes. She said these vases had been gifts from friends.

Soon she took down a book containing sea-mosses "pressed over thirty-five years ago" by herself with minute care. She loves these mosses, apparently, as much as when she gathered them as a young girl. It was pleasant to hear her musical voice as she turned from one to another saying: "This is found only in the early spring, and is quite rare, and isn't it exquisite? or, "And this one, doesn't it look like an elm with the wind in it?" "And here is one with its whole history written from root to swaying top. See! it is curled like an ostrich plume." \* \* \*

Mrs. Thaxter herself is a picture—tall, slender, with fluffy white hair, a face showing very slight traces of the years that have passed since Celia came to grace these rocky "isles in the midst of the sea." But how could she be other than a poet, reared on this lovely Appledore, among the mists and purple sunsets, where shadowy ships steal past like phantoms, in an atmosphere haunted by memories of ancient pirates, of ghostly visions, of wrecks and wreathes? E. A. H. S.

A physician urges upon mothers the necessity for plenty of sleep for children during the age of development. A child brought up in a town can scarcely get too much sleep. The least amount for a child up to 4 years of age should be twelve hours, eleven hours from that to 7 years, ten and a half from 7 to 10, ten from that to 15 and nine up to 20 years of age. Nor is it a good plan to make a practice to waken children at some required breakfast hour. See, if possible, that they go to bed sufficiently early to get their quota of sleep by the time the breakfast summons sounds, but in any event let any morning duty or task go by rather than the growing and building sleep power be shortened. Fortunately, mothers these days have much more liberal and enlightened notions about child bringing up than formerly, and they more often select the right and most important line of action in this respect.

Varushotam Rao Telang, a high-caste Brahmin, draws a comparison in the September Forum between the Hindu woman and the American girl. He is evidently not without powers of observation, and makes the following catalogue of the things American girls wear: "She reads love novels, spends much time at her toilet. She wears in her bonnet flowers, feathers, dead birds, seaweeds, moss, horns, thorns, big needles, and in her dress pins, hooks, ties, iron and brass bars, clips, stitches, and what not; and on her bosom I have seen her wear a living lizard fastened with a chain. Her waist is laced tight by a corset, which makes her pant for breath. Thus equipped, she sallies forth to make conquests of young men's hearts."

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BOOK REVIEWS.

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*A History of the United States for Schools.* By John Fiske, Litt. D., L. L. D. With Topical Analysis, Suggestive Questions and Directions for Teachers. By Frank Alpine Hill, Litt. D. Boston, New York and Chicago: Houghton, Mifflin & Co. The Riverside Press, Cambridge. Chicago, 28 Lakeside, B. Clark & Adams. 1894. Price, \$1.00.

The authors and the publishers of this handsome volume are alike to be congratulated on the results of their united labors. Dr. Fiske formed a plan for writing such a book upwards of thirteen years ago, but it was not until after the success achieved by his "Civil Government in the United States," written in 1889 at the instance of Messrs. Houghton, Mifflin & Co., that the present work was actually projected. In its preparation Dr. Fiske was governed by the principle that "in the teaching of history the pupil's mind should not be treated as a mere lifeless receptacle for facts; the main thing is to arouse his interest and stimulate his faculties to healthful exercise." With this end in view he obtained the assistance of Dr. Frank A. Hill, a teacher of great experience, who in addition to the questions on the contents of the chapters of the work, and the direction of teachers, has added suggestive questions which point to answers that can be obtained only by going outside of this book. In carrying out his own part of the scheme, Dr. Fiske aimed so to group the facts he had to deal with as to bring out the true relations of cause and effect. Having found that very young minds are insusceptible of the charm that is felt upon seeing an event emerge naturally from its causes, he endeavored to tell the historical story in such a way as to make it clear how one event led to another. The two subjects which at once suggest themselves as tests, by which to ascertain how far the author has carried out his design, are the Revolution and the Civil War, and there can be no doubt of his success. He traces the Revolutionary War to the opposition of George III. to the principle advocated by William Pitt, better known as the Earl of Chatham, that representation in Parliament should accompany taxation, which he wished to apply to places such as Birmingham and Leeds without members of parliament. Pitt supported the Americans in their resistance to the Stamp Act of 1765 and his friendliness to them made George III. their bitter enemy. Dr. Fiske affirms that as the King obtained his own way from 1768 to 1782 through his personal influence over Lord North, the leader of the Tory party, he must be held responsible for driving the Americans into the Revolution. The obnoxious Stamp Act was repealed in 1776, but in the following year the chancellor of the exchequer, Charles Townshend carried through Parliament a bill putting a duty upon tea, glass, paper and other articles upon entering American ports. Such duties had been paid before, "but," says the author, "when we observed what use was to be made of the revenue thus collected, we shall see why the Americans were not likely to submit to such duties. Governors, judges and crown attorneys were to be made independent of the colonial legislatures by having their salaries paid by the crown out of this money. A small army was also to be kept up; and if any surplus remained, it could be used by the crown in giving pensions to Americans, and thus be made to serve as a corruption fund. These measures would put the whole administration of affairs into the hands of officials responsible only to the crown; and to ask the Americans to submit to them was about as sensible as it would have been to ask them to buy halters and hang themselves." The author's account of the Revolutionary struggle shows the judicial spirit in which he has treated the history of this country throughout, and his work ought to be of the greatest value to the students for whose benefit it has been written. It is excellently illustrated with maps, portraits and scenes of historical events and places, and in its appendices are contained a copy of the Constitution of the United States, lists of books relating to American history, and a pronouncing dictionary of proper names. The book has in addition a full index, and its general get up does credit to the publishers and the well-known press from which it has issued.

*Signs of the Times.* What of Them? Philip A. Emery. No. 43 South May street, Chicago. 1893.

This is a short review of the past history of the human race with an eye to its present moral condition. The hopes of the author centre in this country and particularly in Chicago, which he prays may become "the New Jerusalem upon earth in genuine virtue, justice, judicial honesty, charity, municipal, political and financial integrity. . . . Amen."

MAGAZINES.

The new tariff law receives careful and impartial treatment at the hands of the September Review of Reviews. The tortuous course of the bill in Congress is retraced by the editor in the "Progress of the World" department, while a special article deals with all the important doings of the session and presents a table showing for purposes of comparison the tariff rates on important articles under the McKinley act and the new law, respectively. —The September number of the North American Review opens with an article of unique interest by the new Lord Chief Justice of England, Lord Russell of Killowen, who relates many interesting anecdotes of his distinguished predecessor, Lord Coleridge. Under the title of "The Results of Democratic Victory," Senator Henry Cabot Lodge, of Massachusetts, contributes a trenchant criticism of the achievements of the present administration, from a Republican point of view; J. L. Spalding, Bishop of Peoria, discusses "Catholicism and Apaisim," and W. H. Mallock writes on "The Significance of Modern Poverty." Hiram S. Maxim, the well-known inventor of the flying machine which bears his name, deals with "The Development of Aerial Navigation," and the Rev. Prof. W. G. Blaikie, LL. D., describes "The Peasantry of Scotland." The third and last instalment of Mark Twain's brilliant article, "In Defence of Harriet Shelley," also appears in the September number of the Review. —In the Arena for September "The Religion of Wal. Whitman's Poems" forms the opening article, and it is illustrated by an excellent portrait of the poet. The author, Rev. M. J. Savage, remarks that in all literature he knows of nothing like Walt Whitman's sublime attitude in the presence of death. To him death was God's angel of the higher birth. Charles S. Smart's article on "Public Schools for the Privileged Few," and "A Review of the Chicago Strike of '94" by James G. Clark should be read carefully by all those interested in the live subjects of to-day. The Arena Publishing Company, Boston, Mass., Pierce Building, Copley Square. Per ann., \$5.—The Illustrated London News, New York, July 28, 1894. Published weekly. An excellent number of an excellent illustrated journal, which has reached its fifteenth volume. The contents although chiefly subjects of English interest, are not entirely so. The supplement to this number is an engraving of Voilemot's painting, "Lover's Message." World Building, New York. 15 cents a copy, \$1 a year, in advance. Midsummer and Christmas numbers \$1 a year extra.

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In speaking of Charles Lee, in Fiske's History of the United States for Schools, Mr. Fiske says: "He talked so much about his military experience that people took him for a great general." This single sentence is worth the pages usually devoted to giving us a clear idea of Lee's character.

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A. Weldon, Chicago, (P. O. Box 381), wishes to hear from a good speaker or test medium for the Sundays in October. Write stating terms.

Last week we received a call from Dr. Elliott Cones who had just returned from a canoe trip of over 400 miles to the sources of the Mississippi river. He says he learned many important facts which will be added to his new edition of "Pikes Expenditures" which he has nearly completed.

Spiritualism has been the one cause of awakening thought, and given rise to psychical research. Communication with those whom the world call the dead has been established; but the inquiry comes: Why did it not become known sooner? We say in reply that some form of spirit-manifestation has always been in the world, but in all olden times it was regarded as the work of the devil.—Search Light.

The subject of origins is, as we know, beset with puzzles for the childish mind says Prof. James Sully in the Popular Science Monthly. The beginnings of living things are of course the great mystery. "There's such a lot of things," remarked the little zoologist I have recently been quoting, "I want to know, that you say nobody knows, mamma. I want to know who made God, and I want to know if pussy has eggs to help her make ickle (little) kitties." Finding that this was not so, he observed, "Oh, then, I s'pose she has to have God to help her if she doesn't have kitties in eggs given her to sit on." Another little boy, five years old, found his way to the puzzle of the reciprocal genetic relation of the hen and the egg, and asked his mother: "When there is no egg, where does the hen come from? When there was no egg, I mean, where did the hen come from?" In a similar way as we saw in C—'s journal a child will puzzle his brains by asking how the first child was suckled, how the first chicken-pox was acquired, how the first man learned to speak (without any example). The allied mystery of growth is also a frequent theme of this early questioning. "How" (asked one little three-year-old questioner)

"does plants grow when we plant them? and how does boys grow from babies to big boys like me? Has I grown now while I was eating my supper? See!" and he stood up, to make the most of his stature. It would be funny to know all a child's speculations on this supremely interesting matter of growth. But of this more by and by.

In the annual address before the American Bar Association Moorefield's story pointed out as a menacing sign of the times distrust among the people of law-making bodies. In explanation of this lack of confidence of the people in their own government the speaker said: "In many States certainly there has grown up an irresponsible body between the people and their representatives which undertakes to sell legislation and finds the business extremely profitable. When the legislature meets each professional lobbyist has a body of members who will listen readily to his advice and whose votes he can influence to a greater or less extent. Certain large corporations which are likely to be interested in legislation adopt the same method of selecting representatives and each has its cohort of disciplined supporters." Mr. Storey added: "The man who knowingly employs a dishonest agent, gives him money to accomplish an object and closes his eyes to everything but the result is just as guilty of every corrupt act which that agent does as if he did it himself."

Part 26 of Volume X. of the Proceedings of The Society for Psychical Research, just published, contains the Report of Professor Sidgwick's Committee on the Census of Hallucination. The Report covers upwards of four hundred pages, so that it is impossible for us to give any full account of its contents. We may state, however, a few of the more important conclusions arrived at by the Committee. As to apparitions which coincide in time with the death of the person seen, which is the most numerous class of cases, it is found that the number of such experiences, after allowing for all possible sources or error, is far greater than the hypothesis of chance-coincidence will account for. These cases afford evidence in favor of telepathy, which if admitted as a vera causa supplies the most probable explanation of many cases of collective hallucinations. The Report declares that no strong reasons have been found for attributing the numerous cases of so-called "hauntings" to the agency of the dead. Stronger arguments, however, for accepting the possibility of communication from the dead to the living are drawn from other cases referred to in the Report, but they are not regarded as conclusive. The most important part of the work done by the Committee is in the corroboration of the conclusion drawn by Mr. Gurney from his census in 1885 that "between deaths and apparitions of the dying person a connection exists which is not due to chance alone."

In his recent work entitled "Lourdes," Emile Zola gives a graphic account of the scenes which take place during the yearly pilgrimage to the "miraculous" spring organized by the French Catholics, in which fourteen trainfuls of sick persons and their attendants take part. The spring has been divided into six baths, three of them for men and three for women. Each pilgrim takes his or her turn drinking the water if they cannot obtain immersion. Many persons visiting the spring are undoubtedly cured of diseases, but many others are not, and as all show their faith by their going to it, some other cause than miracle must be sought for the cures. It

is said that every year a hundred thousand sick persons go to Lourdes and of these many die during the pilgrimage. Such was the fate of a man in one of the Paris trains, and M. Zola describes how a special appeal was made to heaven that the dead man might be restored to life. The corpse, still clothed, was lowered into the water, while one of the priests cried: "Lord, breathe upon him and he will come to life! Lord, give him back his soul in order that he may glorify Thee!" The appeal was unsuccessful, but the faith of the living was not affected by the fate of their dead brother.

William Gardner, Green Island, N. Y., writes: "You will remember that I wrote you some time since that I knew a house in Vermont where the spirits speak with their own independent voice every day. You expressed the wish in writing me that Richard Hodgson of the Psychical Research Society, might visit that place. I wish he might, and I wish you would suggest to me what steps to take to bring it about. The medium is Mrs. Mariette Maynard of North Dorset, Vermont. It was in her presence and through her mediumship that I first saw table-tipping forty years ago. I have known her ever since and have witnessed very wonderful phenomena in her presence many times. She is not a public medium—very seldom leaves her own very comfortable country home. She has no family but herself and husband. I think she is 53 years old. She is never entranced, never goes into a cab-

inet. The speaking by the spirits comes very often during the day when she is alone and when a few persons are present, but the greater part of the speaking takes place during sittings or circles in the evening, and best results are obtained when the room is dark—singing and whistling are also very common. No many spirits can speak very much, but a few can talk at considerable length, and these deliver messages for other spirits who may be present and dictate. Messages have been given to me by this method which identified the spirits to me beyond all question, by speaking of things known only to the spirit and myself. All the speaking I have heard, and all I have heard repeated, has related to facts and occurrences of the household or the neighborhood, or within the knowledge of the parties present. Spirit friends and relatives of Mr. and Mrs. Maynard take considerable interest in their domestic affairs. On two occasions years ago, they say that they were warned of fires just started in time to save their buildings. Last winter the water running into their house stopped and they supposed it was frozen, but a spirit—the brother-in-law of Mrs. Maynard who died in their house a long time ago, told them the pipes were not frozen, but the stoppage was at the head and they found it so. This same spirit warned them about the fires. He has seemed to linger about the place ever since his body died there. All I have written gives a very meager idea of the facts connected with that place.



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