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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.

APPARITION OF A MOTHER TO HER CHILD.

THE JOURNAL has published in former issues accounts of clairvoyance in young children to which this may be added as among the best proven:

In 1869 says the narrator, in a communication to M. Aksakof, I was living in the suburb of the city of Sisrane (government of Simbirsk), where I made the acquaintance of Dr. Wirttemberg. Here is what he narrated to me one day: "General Dimitreff, a rich proprietor of the district of Sisrane, came one morning himself to engage me to go with him to his country house fifty versts from the city, where we arrived some hours later. Madame D—, the wife of the general, came out to meet her husband and said to him in French: "Is it absolutely necessary to advise the doctor of all the antecedents of the sickness of the little one?" "This would facilitate the treatment of her Madame," I said in Russian, in order to prove that I understood what I had heard. Then Madame D— gave me the following details: My niece, Julie, said Madame D—, having lost at the age of three years her mother, who was my sister, came to live with us. She is now nine years old, which makes six years that we have had her in our family. Enjoying perfect health and possessed of a good memory, the child studied well. Of a gay disposition Julie was joy personified; she used to amuse herself like a queen when she was free to run and play. One morning she came to me and told me of a dream which she had just had, a thing which was unusual with her. "I have seen mamma," Julie said to me; she said, "I will come to you, I will often be here, but, my child have no fear of me."

I regarded this as child nonsense; but when three days later the little girl was deeply absorbed in her lesson of geography, we saw her all at once leave her place and go towards the door. At the same time, she held out her hand to some one, then her forehead, as if some one was there to give her a kiss, and exclaimed: "There is mamma." I tried to reason with Julie; I explained that all this was only in her imagination, but the child persisted in trying to prove to us that her mother was really there, saying that the deceased had taken her place on a chair (empty to our vision) by the side of which Julie also seated herself. Then she said to me: "Aunt, mamma wants me to tell you that she has been sent on a mission to us and that she will talk to you often through me." And then Julie, on the behalf of my sister set herself to work to tell me from time to time of things above the comprehension of a child of ten years of age, and which were known only to the deceased woman and myself, her sister. Quite astonished, even frightened at first we finally became accustomed to these talks little by little, to this something which we could not prevent, and this too the more that my

sister was in the habit of telling me such interesting matter that I set myself to set it down in a diary. The apparition of the mother always began thus: The little girl ran to meet her, seemed to receive a kiss on her forehead; then Julie seated herself in a chair in the salon, "beside which mamma likes to take her place," said invariably the little one. Then Julie, on the part of her mother, began to talk, always thus: "Say to aunt, etc."

One day for example, she talked in this way: Mamma tells me, "Say to aunt that I could make myself visible to her but this would cause her such a nervous shock, that she would fall sick from it. Children have less fear of us. That is why I talk to her through you." Toward the fourth month of the apparitions, my sister always came accompanied by a friend of hers and of myself, who had also died young, and whose name was not even known to Julie. This deceased person also talked through the intermediary of the child. Towards the end of the six months, my sister said to me that, her mission having been fulfilled, she would soon no longer manifest herself to us, and really this soon ceased. As for Julie, who had not ceased to be gay and careless during and after the apparitions of her mother, she fell little by little into that state of languor which makes us so uneasy about her; too weak to keep herself upright she is constantly extended on the lounge in a complete indifference to all that is going around her. But, a strange and incomprehensible thing, her hearing has become so developed, that she hears what is said in a low voice several rooms distant from her. And then she seems to see through walls; for example: One morning when she wished to have the image of the Holy Virgin near her bed, which usually occupied a corner of the dining-room, which is at the other end of the house, we were trying to untangle the cords which connected the picture to some large nails, and to which it had been attached for many years; but, as we did not easily succeed in this, I took another image to carry to our patient, when Sophie, my daughter, ran in quite out of breath to tell me that Julie did not want this image, but she requested that we should give her the other and that only."

It is in this way that Dr. W— in the year 1859 related to me this, then not even the word "spiritism" was known in Russia. I immediately noted the account in my diary, for I was always interested in what is generally called the "supernatural." Marie Sabour of Aksakof, guarantees in the most positive way the veracity of his informant.

Two years later Sophie, the daughter of General D— having married in our very near neighborhood M. Nassakine, I made her acquaintance and soon became on intimate terms with her. Having one day asked her if the statement of Dr. W— was truthful, she said it was, and that she who was then thirteen years old remembered perfectly the apparitions of her deceased aunt.

"Later," said Sophie, "when I had grown into a large girl, my mother permitted me to read the diary in which she had noted the conversations with her sister." Having asked for some details on the subject of this strange history, this is what Sophie related to me:

Among other things, my mother asked one day the deceased woman, if she was in paradise and she answered through Julie: "Oh not yet, but I hope to enter there. I am not yet sufficiently advanced for that!"

Julie used to see her mother always habited in a floating drapery. This costume was at first clear gray; it became, towards the end of the apparitions of a pure white, if the little one is to be believed. Frequently the deceased, through the mouth of her daughter, asked that prayers should be said for her. The priest of the village observed our frequent visits to the church where we asked of him masses for the repose of the soul who was manifesting herself to us. One morning when we were at mass of the dead for her, we saw Julie leave us for some minutes and go and say good day to the invisible being who called herself mother. Having come back to us, the child said, "It is mamma and her friend. They are both on their knees, mamma is praying and weeping." And when they played the "Requiem," the child added: Mamma is saying, Oh! if I could only have a little repose."

Towards the end of the sixth month, Sophie said to me, my aunt said to Julie: "Your father is going to marry soon again, but don't fear, your step mother will be very affectionate towards you, and will bequeath you some of her fortune." In reality the next post brought us a letter from her father who had up to that time had no correspondence with us; he announced to us his marriage and his wish to take back his daughter.

The other predictions of my aunt were fulfilled also; the step-mother of Julie came to love her with her soul and her own children having all died at a tender age, and she herself having very soon followed them left to Julie all the lands she possessed."

She related that ten years later being at Moscow she visited the mother of Sophie and found at her house Julie, a woman then in the flower of her age, happily married and inclined to deny all the substance of what has been narrated. "They were mere dreams of a sick person, hallucinations!" Julie said to me when I spoke of her visions. But Madame D— who had just confirmed all that has just been told, closed her mouth by saying, "Julie, you were too much of a child to be able to talk philosophy as you did at that time, and besides you didn't know many things only known to your mother and myself. What my sister was accustomed to say through you was quite above your age."

I met these two ladies then for the first and last time of my life. It is so that I have had a chance of seeing all those who had played a part in these apparitions which are so interesting. Sophie and Julie are both dead. As for Madame D— she is still living at Moscow.

The diaries containing the notes taken by Madame D— have unfortunately been destroyed.

Aksakof is able to obtain from Miss Barbe Pribitkof a statement made by Madame Dimitref through a niece at the age of eighty years of age a complete confirmation of the wonderful account which precedes and adds the following incident: Madame Dimitref while a very good-natured person was also somewhat hasty in temper and on one occasion, she

was about to box the ears of her niece Julie when she felt a hand laid on her own and restrain her. She was not frightened and was not amazed when Julie said that her mother was standing between them.

She had refused to confirm the statements of the events narrated under the influence of some one who told her it was a sin, and finally only after a priest had cited the circumstance as proof of the existence of a future life that she consented to give her niece the confirmation of the facts stated before and which is published by Aksakof.

This extremely well authenticated case of clairvoyance and mediumship in a young girl of nine years, is to be found in *Annales des Sciences Psychiques* for September and October.

WHAT CONSTITUTES GENIUS.

By JOSEPH W. DICKINSON.

III.

"They talk of genius," says Olive Schreiner, "it is nothing but this, that a man knows what he can do best, and does it, and nothing else." "Genius," says Bishop Spalding, "is a gift. But whoever keeps on doing, in all earnestness, something which he need not do, and for which the world cares hardly at all, if he have not genius, has at least one of its chief marks." It is the same writer who so beautifully says: "How it may be I know not; but the very heart and brain of genius throb forever in the words on which its spirit breathed."

"Thought," says Madame de Remusat, "is the highest quality of genius;" and it is Arthur Griffith who speaks of "the nameless charm which the productions of real genius possess, and which it is so difficult to gauge exactly, or to describe in mere words." Emerson says: "The value of genius to us is in the veracity of its report. Talent may frolic and juggle; genius realizes and adds." Coleridge informs us that, "Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely or never." But he adds: "Genius must have talent as its complement and implement, just as in like manner, imagination must have fancy. In short the higher intellectual powers can only act through a corresponding energy of the lower." Again he says: "All genius is metaphorical; because the ultimate end of genius is ideal, however it may be actualized by incidental or accidental circumstances;" and elsewhere he curiously notes that, "Something feminine—not effeminate, mind—is discoverable in the countenances of all men of genius."

It is Henry Ward Beecher who tells us that, "Genius is nothing in the world but automatic thinking," which he proceeds to explain, is "thinking that thinks itself." Spontaneity is therefore one of its chief characteristics; a spontaneity, too, over which, as above indicated, its possessor seems to have little or no control, and which especially differentiates it from talent, which acts more directly under the control of the will. It is this which Lowell perceives, when he says: "There is nothing so true, so sincere, so downright, so forthright as genius. It is always truer than the man himself is, greater than he." "This domination of genius by the unconscious," says Cesare Lombroso, "has been remarked for many centuries." And again: "The man of genius is, in many respects, a real somnambulist. In his lucid dream he sees farther than when awake, and reaches the heights of truth; when the world of imagination is taken away from him he is suddenly precipitated into reality." And elsewhere: "One of the characters of genius is irresistible impulsion. An instinct compels the animal to accomplish certain acts, even at the risk of life, so genius, when it is dominated by an idea, is incapable of abandoning itself to any other thought. Genius creates, not because it wishes to, but because it must create."

In contradistinction to this, Jurgen-Meyer says of talent, that it "knows itself; it knows how and why it has reached a given theory," and adds: "It is not so with genius, which is ignorant of the how and

why, for nothing is so involuntary as the conception of genius."

"What then," one asks, "is this wonderful power? . . . Is it direct inspiration, whisperings from the unseen world around us, echoes from those higher voices which fill nature with harmony and joy?" We believe it so to be. We believe that it may properly be said of this mysterious quality in general, as it has been so aptly said of oratory in particular, that in genius, the essential secret is a gift of God!

THE FORMAL SOLUTION OF THE PROBLEM OF MEDIUMSHIP.

By DR. JOHN E. PURDON.

II.

It is living matter alone which actively thinks, however formed matter may be used as the symbols of past and present thought; therefore, we seek for the individuality or the personality, the soul or the mind in the living protoplasm itself and not in that plus the bones, sinews, fibrous tissues, hair, etc., however useful all these may be in the external manifestation of the personality. The living matter as we see it, or think we see it, is therefore the true symbol of the spirit. But this living matter so perceived subjectively feels itself as existing in time and also as existing in space with the rest of the world, including its own adjunctive bones, sinews, etc., which do not know themselves as existing in time. Now the protoplasm which so knows itself and by the aid of its adjuncts generally behaves mechanically, as it were, in no way different from inanimate matter, by virtue of its intrinsic forces can and does frequently act as if entirely outside the control of the ordinary forces of nature, and so sets scientists by the ears, though they are learning something from us of late years. But to manifest these forces in space, something must die and work must be done which transfers a certain amount of matter from the region of life to that of ashes or exhausted potential energy, so that everything we conscious beings think we see of the manifestation of the presence of spirit or spirits must be of the earth earthy, since consciousness is the correlate of the degraded matter of our body as well as of that higher life of which we believe we all partake.

Living matter or protoplasm has a continuous existence in time, for as fast as it is used up through the projection of phenomena on the plane of consciousness, so fast is the raw material that is to be made alive supplied in the process of nutrition. The mechanical law of a universal and unalterable time successive holds on the plane of consciousness whose external form of sensuous intuition is space of three dimensions and from the relations which exist between the positions of bodies, under the action of natural forces, in successive times, the science of mechanics is possible. La Grange, the prince of geometers, in his "Calculus of Functions," remarks that mechanics is a kind of geometry of four dimensions in which time plays the part of the fourth unit. Now it is known that all future disposition of a distribution of matter moving in space and subject only to its own mutual forces can be theoretically predicted by a mind not essentially different from our own, provided it were endowed with our mental capacities and forms of thought indefinitely magnified. It is well known that attempts have been made to solve the general problem of Spiritualism by recourse to a projection of events occurring in a space of four dimensions, and therefore unknowable to us, into our space of three dimensions where some of the events so projected must of course be contradictory to our laws of mechanics—our generalizations from experience. But this hypothesis, like that of the spiritual body, is too complete, too cut and dry, to be received without an analytical interpretation.

We said that the living matter alone experienced the subjective time form, and for all we can know to the contrary all other subjective forms; for however inanimate matter, so-called, may act in obedience to force is entirely beyond the range of our comprehen-

sion. All phenomena whatever, then, fitting into the time form or that of successive existence, in contrast to existence external, fixed and so far dead, protoplasm or living matter as a whole continuously exists in time from the unitary point of view, while it successively exists in space through replacement of its substance, which replacement, through changes of matter and motion, is therefore phenomenon to the subjective unity, marking the movements of the empirical time succession. I said that the action of force on matter was entirely beyond the range of our comprehension and now we see that this is equivalent to saying that we cannot consciously realize the modus of the changes going on in our higher state, where that spirit of which living matter or protoplasm is to us the symbol in terms of feeling and motion undergoes changes, the details of which it would be a contradiction in terms for us to know, since in the very act of consciously experiencing any change, we fall to the lower terms of matter and motion, the language of our sense consciousness. But though we may not be able to realize the changes which take place in the higher regions of existence we may be able to symbolize them to a certain extent by the aid of analogy. From what I have written above the reader will see that I endeavor to endow living matter, as it were, with one more dimension in its formal representation that I accord to the inanimate or vitally exhausted matter which he only knows as existing in space without a self-consciousness of its existence, either on its own part or on ours. Such matter, for us, is, as it were, projected off from the universality of life of which we partake, too surely carrying us with it so far as the fact of the existence of our bodies is concerned; since they are the only medium for the expression of the spirit with which for the present we must be content. Here the analogy of the projection from four-fold space into three-fold space is apparent, but I should be sorry to advance this similarly if I had not much stronger lines of argument upon which to rely.

The ideal fourth dimension of living matter is the time identity, the sameness upon which depends the individuality or egoity of a man in that instance; but we cannot suppose that the degraded or projected matter of space is absolutely reduced from the higher form, for it is with regard to our apprehension and not in itself that such reduction has taken place. We must hold that it appears identical to all similarly organized beings and therefore it is relative to something common to the nature of all men that this product of the higher life has so reduced itself. Each and all of us can act on our common world and produce a result which is the common property of our apprehension. Life has to be exhausted if we act individually or energy has to be transformed if we act mechanically under the direction of the will. The result is the same; we act for the universal life if we act as one of its manifestations. Similarly if through the exercise of these dimly apprehended forces of mediumship we act upon any portion of external nature, in an extraordinary way we act for all mankind; all must equally perceive the truth and reality of the effects produced. If, on the other hand, the extraordinary fact is not available and we only imagine we can do such wonders, we deceive ourselves and the truth is not in us. The effort has not gone beyond the limits of our own bodies, which no doubt we disturb but not in the manner aimed at.

It will be agreed by all that, however useful the objective study of mediumship and its exercise may be for the discovery of new truth and natural law, mediumship in itself is not a desirable thing, except in the very rare instance in which the medium is himself a philosopher and takes himself in hand as an object of earnest research for the good of mankind; therefore we must not hesitate to say that mediumism, so far as it involves a departure from the standard of the ordinary, is not healthy. Whether it is indicative of a development of the race to the possession of higher powers or is merely an evidence of retrograde metamorphoses we will not here consider, for much can be said on both sides. In any

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is a key that helps to unlock the secret chambers of life.

(To be Continued.)

AUTOMATIC COMMUNICATIONS.

In the following communication which is given as a specimen of some of the earlier unsatisfactory sort, the strange thing is that while it was being written there occurred to both Mr. U— and myself many points which could have been written more pertinent in regard to the friend of Mr. U— who purported to write, than what was given. The name was that of a comrade of Mr. U—'s early childhood who enlisted with him in the same company at the outbreak of the war and was taken prisoner with him at the battle of Ball's Bluff. The friendship was renewed in after years. Why the knowledge possessed by Mr. U— and self of certain particulars of more interest than what is here given is a question for those who contend that this writing emanates from the conscious or sub-conscious knowledge of the person who holds the pen, or by telegraphically transmitted from the brain of persons present. That the one whose name was signed died finally from the effects of a bullet in the brain from an old wound received in the war, might, however, explain to those who accept the spiritualistic hypothesis, the reason of loss of memory in regard to points which we expected would be touched upon. The communication began unexpectedly thus:

"Dear old Frank! How glad I am to meet you this way." M— D— (name signed in full).

B. F. U.—"If this is M— will he recall some incident known to us both by which I may recognize him?"

A.—"Shall I tell of our imprisonment, or shall I state what occurred later?"

B. F. U.—"Whichever you please."

A.—"Return to our battle experiences. Wasn't I surprised to know you were a prisoner like myself in Richmond? It made life a little brighter to know you shared my trouble."

B. F. U.—"What incidents of our prison life can you recall?"

A.—"Round us were many men whose thoughts were in direct opposition to yours and mine, yet they gave us renewed hope for humanity because of their lofty aims through poor ideals."

B. F. U.—"That is true but rather vague. Can you not recall something more definite?"

A.—"Frank, don't you remember what I said to you one day about the possibilities of existence after death?"

B. F. U.—"It may be that you did, but I don't remember that clearly. Can't you remember some other matter?"

I had never heard Mr. U— refer to any such conversation between himself and friend, whom I never personally met.

A.—"Yes, but I want to say that I was then much in the dark. To-day I know so much more that I long to satisfy my old friend that existence is a more wonderful thing than either of us thought, but I know you are in a measure prepared for the sweet change, but I wasn't. But I am the more content."

B. F. U.—"Now if this were really M— D— he would, I feel sure, give me more definite answers. Tell me some striking incident of our prison life."

A.—"Sharing our clothes."

B. F. U.—"That is true. I do remember your kindness to me when you had some under clothing sent you by friends which you generously shared with me when my own were worn out and soiled."

This was not the prison incident Mr. U— had in mind at the moment, and if he had ever related it to me, it had passed out of my mind.

B. F. U.—"Is there any word you would like us to send your wife?"

A.—"You might give her word of hope to meet me here, but you know we men are sometimes in doubt as to what wives should be told what we wish when freed from earthly cares. Write her as you

would like your wife to be written to if you were in my place, and state our happier condition here so far as mortals guess."

As we knew this husband and wife to be very devoted to each other, we thought this message very indefinite; and to test it, asked, "Do you really wish us to send such vague words as those to her?"

A.—"Oh, she would be so happy! She would have faith in you, and I should be satisfied."

But we were so doubtful of this that I must confess we failed to give such a vague message.

B. F. U.—"Do you remember, or have you met T— and J— and A— of our regiment who passed over before you?"

A.—"All those people are erased from present memory. I am sorry, but that is so."

B. F. U.—"Can you not still recall what happened when you were with us?"

A.—"Slowly memory works within us. Good-night dear old comrade in war and in so-called peace."

And we have never been able to get another communication from this person. The only significant thing in this was the recalling of the incident of sharing his clothes with Mr. U— while in Richmond when they were prisoners of war.

One evening among many interrupted communications the name "Robert Chambers" was abruptly written.

Ques.—"Are you the Robert Chambers supposed to be the author of 'Vestiges of Creation?'"

Ans.—"When I wrote that work the world was not in accord with truth, and I had to consider with Scotch caution the effect of my investigations on the pecuniary prospects of Chambers Brothers."

Q.—"Do you still think the work a reliable one?"

A.—"Crammed with errors. I was sincere when I wrote, but since my change of condition I wish I had not written before—gone."

An odd incident of the automatic writing was as follows: In the early part of my experience among many varying chirographies written by my pen there frequently appeared a queer sort of writing which I had never seen anything like, and only once since in some signatures obtained by another automatic writer who has never seen my specimens. I call it spiral writing, because each letter is made by spiral movements of the pen instead of going straightly as in common writing. Much of this I could not myself read, though occasionally a word would be very plain. One day I wished to write something, having been requested to do so, on "The Sphere of Woman." It occurred to me that I might try to get the ideas of some greater thinkers than myself on the subject and I wrote down on a piece of paper the names of an equal number of men and women now on the other side of life who I knew had been while here interested in the woman question—such as John Stuart Mill, Harriet Martineau, etc., and hoped to get something characteristic from some of these in the evening when Mr. U— was present, as I cannot get communications by myself. I did not in this list put the name of Victor Hugo, although I knew of his interest, for the reason that his name did not once occur to my mind.

When evening came I took out this list, read aloud the names written there and asked if any of these were present, then waited pen in hand for developments. The pen began at once to move, making large letters in the spiral manner and wrote so that each word went nearly across the page as follows:

ONLY
VICTOR
HUGO.

The forcefulness of this characteristic rebuke of my utter forgetfulness of this ardent yet self-conscious friend of my sex, struck me with astonishment—it was so unexpected!

But though Victor Hugo or whoever took his name and characteristics had the floor—or the pen—for that evening (as no other writers came) yet all the expression of his ideas in regard to woman's sphere was given in one sentence in smaller spiral letters:

"The sphere of woman widens with the progress of the race."

S. A. U.

WHAT IS SELF?

By GEO. H. JONES.

An automatic mystery endowed with exterior and interior parts variously adjusted to both physical and psychological work, with an instinct to perpetuate and preserve it, its principal workshop is located in the center where the primary work is done. The material for alimentation and assimilation is received through a long channel from an opening in the upper part. After making selections for maintaining and growth of the system, it ejects extraneous matter through pores located over the entire surface of the body, and builds with the selected materials successive new forms. The motor for assimilations is located above the principal workshop. Digestion and the heart's constant action, from the first appearance of tiny self to its death, forms matter into sensation, so that feeling, desire, thought and volition are all the materials of its existence.

Thought, feeling and will are phenomena, they are events which happen from time to time; as they happen, they exist in the felt, or self. Through the various orifices located in the upper part, enter vibratory force which develops knowledge and controls the acts of the individual. It enters by light waves through the retina of the eye, or by sound waves through the organs of the ear, or by smell and taste through the nerves of the nose and mouth, and feeling by the nerves of the system.

All knowledge is acquired by sensation, produced by touch, and by that one sense only; all information imparted by the individual goes forth automatically, crowded out from the storehouse of acquired experience. Each period of change in turn follows its predecessors without a break in the line or even by the knowledge or desire of the individual, as to time, either of the beginning or the ending of any one of the periods, or of the continuous succession of its habitat which is completed every few years, (some scientist say seven). This change of residence is so smoothly carried on by correlation and conservation as not to mar, injure or disturb even the scars or vestiges left by wounds on a previous tenement, nor when death comes and the move is sudden, or slow, into the soul-form dwelling, does the tenant know the precise movement of his eviction from the old or the time of his entrance into the new.

These changes from old to new bodies continue to take place and increase the size of the body and its functions and its strength till maturity is attained in accordance with the law of growth, and then a new law steps in and from that period, by the same process of replacing old bodies with new continues, but now each succeeding one is less perfect and its functions are reduced in energy. Is it thinkable that the individual's personality, like a drop of water once separated from the ocean, can return to the mass? Yes, were it not for the knowledge evolution furnishes by scientific unfolding of psychical phenomena that succession of the absolute is continuous.

In all activity, something clearly becomes something else. Activity implies a happening and a sequence in time. Psychical testimony witnesses self once evolved to sensation, does not terminate its selfhood at "four score and ten," but is continuous to higher spheres.

The universe is full of self-waiting evolution, correlations, conservations and names for our successors. There is no vacuum within the bounds of the universe—no outside of the universe. Therefore, the past is present, the present is past and the future both past and present.

ABSOLUTE—RELATIVE—CONCRETE.

"Every thing that exists depends upon the past, prepares the future, and is related to the whole."

What would self be without a body?

Is self the result of forms of matter?

To body the result of forms of matter?

For self to move, it is necessary to move it.

What becomes of heat?
What becomes of force?

To illustrate:—Bradley says of sugar: "This is a familiar thing. This is a thing, and it has properties, adjectives, which qualify it. It is, for example, white, and hard, and sweet; the sugar, we say, is all that; but what the 'is' can really mean seems doubtful. A thing is not any one of its qualities, if you take that quality of itself; if 'sweet' were the same as 'simply sweet,' the thing would clearly not be sweet.

And, again, in so far as sugar is sweet, it is not white or hard, for these properties are all distinct. Nor again can the thing be all its properties, if you take them each severally. Sugar is obviously not mere whiteness, mere hardness and mere sweetness, for its reality lies somewhat in its unity. But, if, on the other hand, we inquire what there can be in the thing besides its several qualities, we are baffled once more. We can discover no real unity existing outside these qualities, or again existing within them."

The charm of the puzzle lies in the fact that there is no independent real, and white, hard, sweet and the rest co-exist in a certain way; the qualities are and are in relation. If the qualities were differently proportioned, i. e., the molecules were differently proportioned which go to form white, hard and sweet, there would be a corresponding change in their relation. The correct proportion of qualities constitute the individual form, which self calls my body, my hands, my feet, etc., while, again, my body has an equal right to say, my self, my hand, my foot or my body, my hand, my foot, etc.; while, again, my body has an equal right to say my self, my hand, my foot, etc. May we not include in this category the hair and nails, though they live like parasites on human bodies and continue to grow long after the death of the individual, so long as they can obtain any nourishment from the old body.

The blending in and out, one with the other, warp and woof, that relation ever present, determines the absolute.

Every thing phenomenal is, somehow, real, and the absolute must be at least as great as the relative, hence the absolute is, so far as an individual and a system.

What do we know? Our little world is but one orb midst thousands of others. Earth, air and sea are full of visible and invisible forms of life, all existing in the individual environment. When we get into a clearer vision, beyond this atmosphere pall that hides realities of which we are afforded but a glimpse now and then, how we will be amazed at our conceit over this little planetary unit.

"The self-conceit of mortal man,
Is but a part of the eternal plan."

What relation does conceit bear to self? Drop a penny in the slot and he is inflated.

Take one from him and he contracts.

Stick a pin in him and you have a mortal enemy. He surely is a factor of the "combine."

The "trust" without him would be a tramp.

If self did not work for him as if he were self, his neighbors would place him in an insane asylum.

Let us see what Professor Tyndall says in reference to changing forms.

"The molecules and atoms of all substances, when allowed free play, build themselves into definite and for the most part, beautiful forms called crystals. Iron, copper, gold, silver, lead, sulphur—all possess this crystalizing power. Gravitation is a very simple affair compared to the force, or other forces of crystalization. For here the ultimate particles of matter, inconceivably small as they are, show themselves possessed of attractive and repellant poles, by the mutual action of which the shape and structure of the crystals are determined."

THE DUTY OF SPIRITUALISTS.

There are thousands of Spiritualists in this country, either openly identified with Spiritualism or tacitly holding its main belief. Such a belief is nourished by the most sacred sentiments of human nature. It is fed by our deepest affections and by our hope of

immortality: Two elements enter into the determination of spiritual phenomena. One is an element of faith, and the other an element of evidence. A person of small faith requires a large amount of evidence. A person with large faith requires but the smallest degree of evidence to satisfy him. Among Spiritualists generally there is very little of the critical spirit. They believe in Spiritualism, not because it has been proved, but because their faith is so strong that they do not require proof. The great majority of manifestations, séances, and other performances conducted by professional mediums are destitute of all elements of proof. In many cases they are not only proofless, but are arrant and disgusting frauds. It is to this aspect of matter that we invite the attention of Spiritualists.

It has been a complaint of Spiritualists, not without foundation, that scientific men have not investigated Spiritualism as thoroughly, candidly, and sympathetically as they should. It is true in this, as in other matters, that a sympathetic interest in the subject of study helps greatly in opening one's eyes, just as certainly as an unquestioning credulity may close them. But, if scientific men have not studied Spiritualism from a scientific standpoint, Spiritualists are largely responsible. They have insisted on accepting as conclusive evidence manifestations reeking with humbug and fraud. They have asked investigations to be conducted under conditions which make all scientific methods impossible.

The organization of a society for psychical research in England, and also in this country, is an evidence that scientific men of unquestioned repute consider psychic phenomena worthy of earnest and prolonged study. The results obtained by these societies are well worth the labor expended on them. They show, at least, that there is a wide realm of phenomena which we have hardly begun to explore, and whose full meaning we cannot yet understand. But it is a standing reproach to the Spiritualists of this country that the American Psychical Society has had to suspend its work because it has not had money enough to carry it on. A small fraction of the money that is spent every year by Spiritualists in supporting the charlatans and humbugs who pass under the name of mediums would furnish the Psychical Society with more money than it could possibly use.

Among the impostures which constitute at the present time the greatest reproach to Spiritualism, the worst are what is known as materializations. Twenty years ago the current form of séance was distinguished by table-tipping, rappings, the whirling of banjos and musical instruments around the circle, and the supposed manifestation of spirits through the medium. But by and by Spiritualists were not content to have their friends come and speak through a medium or through the mystagogic manifestations of the planchette. They asked that their dead friends might come back, so that they might be felt and seen. What they wanted was not spiritual, but material evidence; and now the most popular form of séance is that in which the materialized spirits, dressed in white robes and slippers, walk around the room and kiss, embrace, and talk with their friends in the dark. For it is one of the peculiarities of this form of materialism that it cannot be executed in the light. The moment the light is turned on, the night-gowned spirits fly to the cabinet for refuge. The remarkable thing is that those who attend these sittings, having insisted that their senses shall be gratified by touching, hearing and testing their spirit friends, are not willing to believe the evidence which their senses afford. For everybody who is really in full possession of his senses ought to be able to find out in five minutes what these creatures are. The slightest investigation would show that there is not one of them that could not eat three square meals a day, or that could pass through the floor or the ceiling without damaging the house; while some of them have been known to tip the scale at two hundred pounds. It will be found on investigation that these spirits, instead of possessing supernatural knowledge and illumination, are often ignorant, coarse, depraved, and capable of the most notorious lies. To pay one or two dollars a night for the privilege of being defrauded in this way is the luxury that some people insist on enjoying. But to make this the basis of a faith in the life hereafter, and proclaim it as an evidence of the truth of Spiritualism, is a sacrilegious form of humor which would make the devils laugh.

These fraudulent materializations of spirits in scented night-gowns and pomade have been exposed again and again, and yet Spiritualists continue to support them. One Spiritualistic paper, THE RELIGIO-PHILOSOPHICAL JOURNAL has indeed done noble service in exposing these humbugs. But there are other organs which regard any such exposures as assaults

on Spiritualism, and openly defend the most depraved and worthless characters. . . .

If there are any who should welcome the extreme investigation of Spiritualism, it is Spiritualists themselves. If there are any who should insist upon the most thorough exposure of every form of humbug masking under that name, it is Spiritualists. If they take hold of this matter earnestly, they are doing their duty toward the faith they profess and toward the community.—The Christian Register.

TRADE IN MEDIUMISM.

We have reason to entertain the utmost horror of the public trade in mediumism and its consequences. It has covered our movement with a blight and a scandal which has become proverbial. It has been our work to endeavor to raise the mode of action above such discreditable consequences. We are glad to say that progress points strongly in the direction of our recommendations. We hope to see the time when it will be as impossible for the man about town to hire a medium as it will be for him to hire a fallen woman at the street corner. And yet mediums will be much more plentiful than now, for the spirit will be poured out on all flesh. How our heart bleeds for mediums! Let the wise take them in hand, surround them with proper conditions, support them generously, and the spirit-world will manifest itself according to the conditions given. But clear your minds of all suspicions and defamatory stories; avoid the use of degrading mechanical "tests;" let honesty be your purpose, and if phenomena appear dubious or indistinct, let the experiment be made again and again till success is the result, as in the case in all other forms of scientific research.—Medium and Daybreak.

ACCORDING to reports published in the daily papers a remarkable case of blindness is claiming the attention of people at Bath Beach, on the outskirts of Brooklyn. Emma Zimmerman, the 4-year-old daughter of Jonn Zimmerman of that town, after eating cake, pie, or any kind of pastry, becomes blind for a considerable period. A year ago, while the child was playing on the street, she was given a piece of cake by a neighbor, and almost instantly after eating it she was taken suddenly ill. She complained of a severe pain across the eyes. A local physician was consulted and he prescribed medicine which for a time relieved the sufferer. Several weeks later Mr. Zimmerman made the discovery that after eating sweetmeats a white film gradually formed over the child's eyes. At times this becomes very pronounced and at others is hardly perceptible. Dr. Henry Knapp, the New York specialist, was finally summoned. He put the child through various forms of dieting and finally became convinced that the spells of blindness were brought on through overindulgence in cake and other sweetmeats. She is hardly old enough to realize her affliction. She is a bright little miss with large blue eyes and golden hair. Friday, while Mrs. Zimmerman was baking an apple pie, little Emma stole up to the table and took a small piece. As a result she was again taken with a sudden spell of blindness. Dr. Knapp has decided to await further results in the case. Dr. Schmitzer, a specialist of this city, when asked what he thought of the case said: "The case is indeed a peculiar one. In all my experience I do not recall a case of blindness resembling it."

It forms a strong presumption against all supernatural and miraculous relations that they are observed chiefly to abound among ignorant and barbarous nations; or, if a civilized nation has ever given admission to any of them, that people will be found to have received them from ignorant and barbarous ancestors, who transmitted them with that inviolable sanction and authority which always attends received opinions. . . . It is strange, a judicious reader is apt to say upon the perusal of these wonderful histories, that such prodigious events never happen in our day. But it is nothing strange, I hope, that men should lie in all ages.—David Hume.

NATURE AND CAUSE OF SLEEP.

condition of organic inactivity to which the "sleep" is applied is so general and recurs so frequently, that it is a wonder its cause has not been thoroughly investigated. Various hypotheses have been framed to account for the phenomenon, and some of them embrace all its phases. This is in a great measure to the complexity of the system, but chiefly to the fact that, as during sleep, cooperation of the rational and volitional faculties is suspended, we have no means of judging of our condition during sleep or of ascertaining those of our organs. The subject has been recently discussed in the Popular Science Magazine by Dr. Henry Wurtz, who tells us that sleep involves "all the functions, mental, moral and physical, and doubtless also physiological—of that most complex of all organisms, man." It might be thought from this statement that the human organism alone is subject to such a condition. Both animals and plants sleep, however, and the very earth herself seems to take rest when darkness spreads its covering over her bosom.

We are here concerned, however, with human sleep, in relation to which Dr. Hammond supposes that it is the most profound natural slumber the spinal cord, with its nervous ganglia, always retains a certain degree of consciousness, and that the involuntary muscles, those which operate the heart, the respiratory organs, the digestive apparatus, never sleep. In normal slumber, the blood circulates more slowly, the breathing is slower, but the digestion is more active, while the temperature in the vital organs, according to most authorities, remains unaltered. Prof. Michael Foster, speaks of sleep as being largely confined to the central nervous system, and especially to the hemispheres of the brain, although the whole body partakes of the condition, and he points out that the appearance of the eye during sleep shows that the brain does not lose all activity. He says, "during sleep the pupil is contracted, during deep sleep exceedingly so, and dilatation, often unaccompanied by any visible movement of the limbs or body, takes place when any sensitive surface is stimulated; and on awaking, the pupils also dilate." Prof. Michael Foster deems this contraction of the pupils worthy of notice, as "it shows that the condition of sleep is not merely the simple and direct result of the falling away of afferent (external) impulses. When the eyes are closed in slumber, the pupils ought, since the retina is then insensate, to dilate; that they are constricted, the more so, the deeper the sleep, shows that important actions in the brain are taken place." That phenomenon proves that sleep is a positive and not a negative process, that is, one in which the energy expended during the hours of wakefulness is being replenished, giving renewed force to the exhausted nervous system.

As to the actual cause of sleep, nothing certain is yet known. As the breathing is slower during sleep the amount of oxygen taken in and the amount of carbon dioxide given out by the lungs must be lessened. On this point Dr. Wurtz remarks, "many claim that a succession of rapid but long-drawn respirations will quickly bring on drowsiness and often sleep ensues;" which means that "normal sleep and drowsiness, are due to a small increase over the average of the carbonic acid in solution in the blood, arising through its overproduction from the greater amount of muscular and other tissue that undergoes oxidation during the waking hours. During the sleeping hours this overload of the anesthetic gas is gradually discharged until wakefulness results." This will probably account for the fact that persons who undergo much muscular exertion during the day usually sleep soundly at night. The carbon dioxide which produces drowsiness is a recognized anesthetic which produces a slow diminution of blood circulation such as accompanies natural sleep. As it is a constant product of organic life, sleep may be necessary for the removal of that gas from the system, while at the same time the rest

which attends it enables the nerve centres to recover their normal tone.

As to the psychological phenomena accompanying sleep, Dr. Wurtz sums them up in saying that the impressions of external objects on the senses are dulled, but not annulled or suspended; the emotions, the imagination, the memory and the will are only partially suspended, if at all, and they may even be intensified, "while the control of the will over the emotions, the imagination, and the memory is wholly annulled, together with its conscious control over the nerves of the voluntary muscular system." "The reasoning power is annulled, but involuntary and instinctive muscular motions, and those arising from habit, still continue." The consciousness of duration is also present during sleep, but it "passes wholly out of the control of the reason and the memory, and loses all relation to the conditions of working experience, being often exaggerated or exalted far beyond these." It would be seen that the mental factor which is the most conspicuous by its absence during sleep is the regulative or directive faculty, and this agrees with what is observed in sleep-dreams, which are absolutely outside of our control, however absurd or exaggerated may be the ideas or images which pass through the mind.

VICIOUS COUNTERFEITERS.

The Boston daily papers of recent date contained accounts of the exposure of some "fake mediums" who had been giving exhibitions for money in the name of Spiritualism. A Dr. Albro ran the show and a Mrs. Ripley was the medium. Without going into details it is sufficient to say that the performance was one which presumed largely upon the ignorance and credulity of those in attendance. The exposure of fraud was, according to reports, complete, and Albro and the woman, Ripley, were taken to the Dedham street station. A gentleman who was at the examination the next day writes: "The court room was crowded with amused and interested spectators, as Albro's methods of dead raising were described by his victims and the police. The testimony was solid—not a flaw in the whole of it, and it looks very serious for the accused parties. The judge so considered it by sending the case to a higher court under ample bonds." Albro had with him and used upon one of the investigators, a prominent liberal minister, a blackjack or slung shot, which was captured and produced in court.

So far as we can judge from those who have written us in regard to the Boston exhibition, it was a vulgar affair, by which no intelligent man should have been imposed upon. When the gas was turned on the spirit was seen to be Mrs. Ripley, who was dressed in her nightgown with white drapery over it. Is it not shameful that such trickery as this is represented to be, and such as is known to be practiced for money by a large number of charlatans all over the country, should be classed with the phenomena of Spiritualism, and should actually have defenders among those who either lack the intelligence or the honesty to make the distinction. THE JOURNAL has always stood for honest mediumship and for the scientific investigation of that large and varied class of phenomena which belong to the objective side of Spiritualism; but it has none the less strenuously joined in all honest efforts to oppose fraud in connection with the subject, and to separate the genuine from the spurious in the alleged phenomena. This is the method which is now yielding such wonderful results in the investigations of the Society for Psychical Research and in recent investigations in France and Italy as well as England and the United States, not to mention the earlier, but not less valuable work of Hare, Crookes and others in this country and in Europe. Yet we are now confronted by vulgar fraud of so transparent a character that no man or woman of ordinary common sense should be deceived by it, and the exposure of this fraud every now and then is mistaken by multitudes for a demonstration that mediumship means dishonesty and that all the manifestations which pass under the name of

Spiritualism are fraudulent. Is it not time that Spiritualists and honest investigators who desire the truth, the whole truth and nothing but the truth, did something to defend what they know to be worthy the attention and study of all men from association in the public mind with bare-faced fraud and contemptible Punch and Judy-like shows before promiscuous companies, at one dollar a head. So long as Spiritualist papers advertise and praise persons who are known to be without character, and in some cases who are known to be tricksters and frauds, so long as these papers are silent in regard to the exposure of the charlatans and moral lepers who, in the name of Spiritualism, prey upon the credulous and the weak they must expect such criticism as the following, which is copied from the editorial pages of the Boston Investigator:

Isn't it about time that Spiritualists took some decided and public action in reference to the materialization fake mediums, who so persistently prey upon credulous people. And isn't it about time that the official organs of Spiritualism had a word to say on this matter. It's a shame and a disgrace that such swindlers are permitted to advertise their fraudulent shows in papers professedly in the interest of what is called the spiritual philosophy. There's very little use in denying the character of such shows as those just raided by the Boston police. They are bare, base impostures. The so-called spirit forms on every occasion of a raid prove to be the solid bodies of the disreputable mediums. We know that it's an old game. We know that the fake has been exposed over and over again. We know that alleged spirits have been seized and stripped in the face of gaping crowds. We know where there is a stack of medium's underclothing, fake paraphernalia, false heels and bosoms, and "spirit" dolls, taken from the cabinets of officially endorsed materializers! We know that some of these mediums are still in the nefarious trade, but we know that many have been driven out of it. We know also that some of the worst of the gang now running will be looked after by the police very soon, and that two or three of the most disreputable spiritual materializing frauds will be raided in due course. We know all this, but what we want is to appeal to Spiritualists and the official organs of the Spiritualists to do something to rid the cities of these shameful impostures, and to clean the skirts of the spiritual movements of such filth and fraud. The Boston police are not concerned in stopping spiritual manifestations; it is not their purpose to persecute Spiritualists, nor to injure Spiritualism, but it is their duty to arrest notorious characters, who live by openly plundering the weak and the credulous. We say notorious characters advisedly. The men and women engaged in these fake shows are well known to the police and they are well known to the general body of Spiritualists and the editors of spiritual papers. . . . The young women and the clergyman who set the police on to the Shawmut Avenue raid, have done well by society, and the police who broke up the Rutland Street show have earned the respect of every decent citizen. What a spiritual sight, flesh and blood female ghosts in night gowns, weeping, we hope, for very shame, and the bully spiritual manager, in his rage, using a deadly blackjack. Yet these wretches are allowed to advertise in the official organs of Spiritualism! We will repeat our former statement, that there need be no misunderstanding as to our position. On the question of spirit return, we will not in this article dogmatize, and it is far from our intention to hurt the feelings of any sincere, honest, and fair-minded Spiritualist, but we demand that the fake mediums, the bandits and bravos, now officially indorsed, be driven out of the business, and that their slum resorts be fumigated. We are free to say that we know many earnest Spiritualists of high character, but we venture to assert that they will always be found among those who denounce such nefarious swindling. There are law-abiding Spiritualists who are daily pained by the law-breaking hordes of money grabbing mediums who infest the spiritual ranks. None of the vicious counterfeiters who trade under the name of Spiritualism, care a jot or title for the sacred feelings of the human heart, which they prostitute for gain, nor do these heartless victimizers regard in the least the sad heart-throbbings of the poor bereaved ones who crowd their seances. It is altogether a cruel and vicious money-making scheme by the worst sort of human vermin. Were the performances of these so-called materializers not criminal, their vulgarity is enough to excite disgust. We have some pity for those who honestly believe in the genuineness of the manifestations. We have seen the tears course down the cheeks of men and women at these seances, who really believed they were talking to their loved ones, who had left the mortal life. But we have no pity, only disgust, for the women who

under instructions of men viler even than themselves, engage in this immoral business for dollars, duping the innocent and the credulous.

This language is severe, but is not its severity in its justice. THE JOURNAL has for years been doing what The Investigator censures the "official organs of Spiritualism" for not doing, and this paper is known by reputation to, and hated by, every "fake medium" in the country. It does not, therefore, take to itself any of the reproach which justly belongs to Spiritualist papers to which the charges of The Investigator fairly apply, but joins in the protest against the fraud practiced in the name of Spiritualism.

JOHN WESLEY AS AN EVOLUTIONIST.

It has been pointed out by Mr. William H. Mills of San Francisco, in a paper read before the Chit Chat Club, that John Wesley's "Philosophy" contains views closely approximating to those of the modern evolution philosophy. The founder of Methodism writes: "The same general design comprises all parts of terrestrial creation. A globule of light, a molecule of earth, a grain of salt, a particle of moldiness, a polypus, a shell-fish, a bird, a quadruped, and man, are only different strokes of this design, and represent all possible modifications of the matter of our globe. My expression falls greatly beneath reality. These various productions are not different strokes of the same design; they are only so many points of a single stroke, that by its infinitely varied circumvolutions traces out to the astonished eye of the cherubim the forms, proportions, and concentrations of all earthly beings. This single stroke indicates all worlds." Again Mr. Wesley says: "All is metamorphosis in the physical world. Forms are continually changing. The quantity of matter alone is unvariable. The same substance passes successively into the three kingdoms. The same composition becomes by turns a mineral, plant, insect, reptile, fish, quadruped, man." Further, he spoke of the bat and flying squirrel as animals, "proper for establishing the gradation that subsists between all the productions of nature;" of the ostrich as seeming to be "another link which unites birds to quadrupeds;" and of the ape as a rough draft of man. Wesley did not regard man as being debased by his animal associations. He says: "Has God created many species of souls as animals? Or, is there only one species of soul in animals, differently modified according to the diversity of organization? This question is absolutely impenetrable to us. All we can say concerning it is this: If God, who has always worked by the most simple means, has thought proper to vary the spiritual perfection of animals merely by organization, his wisdom has so ordained it. At the summit of the scale of our globe is placed man, the masterpiece of earthly creation." He adds: "Mankind have their gradations as well as the other productions of our globe. There is a prodigious number of continued links between the most perfect man and the ape."

PRESIDENT JAMES McCOSH.

The venerable President of Princeton College, the Rev. James McCosh, D. D., LL. D., has gone to his rest, and we may fittingly make a few remarks with reference to his cosmological views. Dr. McCosh was constrained to accept the theory of natural development, which in his "Christianity and Positivism" he entitles the organic unity and growth of the world, but the texture of his mind would not allow him to dispense with the idea of a plan according to which that development has proceeded. Thus he says the law of the progression of all plants and of all animals implies "adjustment of all the elements and all the powers of nature toward the accomplishment of an evidently contemplated end, in which are displayed the highest wisdom and the most considerate goodness." We would point out, however, that contemplation of a process does not require interference with its operation, and that even knowledge of the end towards which the development of

nature is tending does not imply design on the part of the being who thus knows and contemplates. The wisdom of which Dr. McCosh speaks is referred to in the passage where he affirms that "in the midst of the potencies of nature is a divine power controlling and guiding them to ends. . . . and producing order where there might have been confusion, and making a cosmos where there might have been a chaos." How there could be such confusion where everything is in accordance with absolute law, we cannot see.

By "law" science does not mean a rule, in the sense of an ordinance, but that nature always works in a particular way or in a particular line under similar conditions, and law as thus understood is uniformity of action, and not of volition. Nor does the appearance from time to time of new agencies in nature, that is, of new forms of life with new powers, furnish any evidence of the actual interference of divine power. If nature be an organic unity, then its growth implies that such new agencies would appear at the stages of development fitted for them. If they did not so appear, it would be evidence of some defect in nature's operation, but not in a divine plan. The notion of an external deity controlling the great world machine that it may not break down, appears to us much less striking than that of universal immanent Power, and living organic existence, the development of which is ever progressing along uniform lines, which only can reach the end toward which that development is directed. The notion of such a controlling deity as Dr. McCosh supposes, is not really consistent with the omniscience and omnipotence ascribed to it. If the end is seen from the beginning, and "the result of every link and combination of laws foreseen and anticipated," then there is no occasion on the part of an omnipotent God to interfere from time to time to avert some catastrophe. The necessary provisions to prevent any such catastrophe would be made at the beginning, and indeed, such provisions are implied in the very existence of the organic unity of nature. Nor is this inconsistent with the idea of there being a "living agent pervading and giving life to his works in every part of his dominions." The living agent, however, is the immanent God, whose action is that of nature itself. How far God as thus related can be said to have "personality," depends entirely on the explanation given of this phrase, which, in the light of modern psychological research, has become somewhat indefinite.

When treating of the subject of pain, which is attendant on the development of nature and which is declared to be evil, Dr. McCosh remarks that "it does look as if in the midst of arrangements contrived with infinite skill there is some derangement." But if there were no such arrangements there cannot be any derangement. The latter is required only as the resultant of the former. Therefore, there is no occasion to call in the existence of a Satan to mar the divine plan. It is much better to regard pain as an essential feature of the developmental process. Without pain, indeed, there would be no progress. Hunger is pain, and hunger has been the most important factor in the development of organic nature. The want of an object of desire is a mental pain, and yet it is the source of all the efforts which result in social and family life and activity. Pain is the real stimulus to all progress and therefore cannot be evil. Much rather should this term be applied to pleasure, where this is not the reward of some effort, if not painful, yet exhausting. This view of pain as morally good, although regarded as evil because it occasions suffering, completely separates science from the theology which believes in a Satan opposed to God and good. Suffering is the test of character as well as conducive to it, a truth which Dr. McCosh's theological bias unfortunately prevented him from seeing, and yet it is the teaching of Christianity itself.

DODS' ELECTRICAL PSYCHOLOGY.

According to John Bovee Dods, whose theory we noticed recently, table moving, which in his time engaged much attention, is caused either un-

consciously by the medium, through the involuntary action of the electro-magnetic force of the back brain, or by "electro-magnetically charging the table from a living battery of many human hands and then attracting or repelling it without contact, or raising it as high as their heads by a concentration of their minds upon the object, and the slightest touch from the entire circle." That many persons are endowed with this peculiar power, as well as with the power of making rappings and similar noises without spirit agency, cannot be questioned. Madame Blavatsky when trying to explain the ringing of her fairy bells, said, "I think of a note, automatically or instinctively; I work the astral currents by my trained will; I send a sort of cross-current out of my brain to a certain point in space, where a vortex is formed between this current and the great current flowing in the astral light according to the earth's motion, and in that vortex sounds out the note I think." This explanation is not very clear, but it points to the same source for her bell-ringing as does Mr. Dods for rappings, a magneto-electric current sent from the lower brain, though brought under control by the volition.

The theory of electrical psychology is not restricted by its author to involuntary motions. He explains by it the intelligence manifested in connection with the psychical phenomena. The hand of the medium in writing is moved by the involuntary power of the mind, which being negative, can act the best when the medium does not will to move his hand and remains perfectly passive. But whence come the ideas which flow from the pen, or to which the trance medium, who speaks also by virtue of the involuntary power, gives utterance? They all come from "impression," a term which as used by Mr. Dods evidently means the same as the modern "suggestion." He says, it is not necessary for another person to speak to and control the medium in the "electro-psychological" state, which is only another name for hypnotic. Any absorbing thought or supreme impression, or anything to which he may discipline his mind, or that may happen to enter his brain, can control him. Further, "a good psychological subject can grasp the most wonderful and apparently hidden events and buried transactions, call them up from their graves, and clothe them to his fancy in their resurrection splendor, just as they appeared when they transpired. Like a good, mesmeric clairvoyant, a brilliant psychological subject can range the universe—read the bare bosom—read human thoughts and scan the arcana of the soul." We have here a reference to the phenomenon of telepathy, which is more distinctly stated in the following passage: "Who does not know that a person who involuntarily falls into the mesmeric state, is in communication with surrounding nature, and with all persons of a certain nervous temperament in sympathy with his own, even thousand of miles distant, and, for aught we know, throughout the globe—and receives impressions from their brains, and details circumstances of deaths and events that transpired years ago." This refers to the mesmeric state which, says Dods, may be induced by surrounding impressions and circumstances, without the subject knowing it. But it applies equally well to what he terms the electro-psychological state or the "doctrine of impressions," an opinion which is exactly the same as that which refers all hypnotic phenomena to suggestion, a view which is now finding much favor.

There can be no doubt that the theory proposed by Mr. Dods, which is so closely in accord with present notions in relation to the phenomena of hypnotism, possesses a large amount of truth. In tracing the origin of the wonderful faculty which can "scrutinize all the secret thought and buried transactions of the human heart, and rap them out and reveal them through mediums," he pertinently remarks that "if spirits possess such powers of intuition or instinct, then mortals must possess the same, for 'under abnormal conditions they perceive, understand and explain things of which their reason, while in their natural state, knows nothing.' It is noticeable that Mr. Dods considered his theory capable of being

in with the truth of spirit manifestations, (and it should here be stated that subsequently he became a Spiritualist). In referring to such a possibility, he says, "In such a case it would only be necessary for me to move my position one step further back, and say that departed spirits influenced the involuntary powers of the mind in the back brain, and moved into action the instinctive energies of our being."

To those who thought that spirit agency should not be called in until the powers of the human mind had been exhausted, the theory proposed by Mr. Dod's found great favor. It is true that Dr. Alfred R. Wallace maintains the contrary opinion, asserting that the spirit-hypothesis is more scientific than that which ascribes the phenomena of Spiritualism to "the second or sub-conscious self with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies." This accuses, some think, the spirits of moral shortcomings which should more properly be ascribed to the mysterious entity that appears to form the common base of all psychical individuality, the general mind which forms the receptacle for thoughts of all kinds and ready for absorption by any particular mind fitted to receive them. A recent writer in speaking of yoga as practiced in Asia, describes it as the suppression of the thinking principle. This may be accomplished by a process of mental concentration corresponding to the Western hypnotism. "In somnambulism and mesmerism we find that the abeyance of the brain-consciousness reveals a transcendental world with transcendental faculties. In clairvoyance and psychometry we get the knowledge of the events of a remote past and distant future which is altogether beyond the power of our brain-consciousness. The marvels of yoga point to the same conclusion, and all recent investigations in biology substantiate the teachings which our Lord (Krishna) placed before the world at the time of Mahabharata."

ABILITY AND MANUAL LABOR.

Much is being made of the argument used by Mr. Mallock in his recently published work "Labor and the Popular Welfare," to the effect that, left unaided, labor could not produce more per head than it did at the beginning of this century. The vast increase in the income of the people of Great Britain is credited by Mr. Mallock to ability and capital, which have invented and improved machinery and devised ways and means for procuring material and distributing products. There is considerable truth in the position here taken, but it is not altogether just. It should be remembered that every improvement brought about by ability and capital renders more efficacious the subsequent labor, and labor is entitled to credit for the increased efficacy, although it was indebted to ability or capital for its advance. To arrive at a fair valuation of the relative proportion of the increase in the national income to be ascribed to labor on the one side and capital and ability on the other, a balance should be struck at a stated period, the former being credited at the beginning of each period with a degree of increased productive power equivalent to the permanent improvement during the preceding period gained by capital and ability.

KNOWLEDGE AND BELIEF.

The Rev. Dr. James S. Stone in preaching his first sermon at St. James' Episcopal Church, Chicago, drew a strong contrast between belief and knowledge, and pointed out the significance of the use in his text of the former instead of the latter. Real knowledge is impossible to most persons, and the more we know the greater we find our ignorance to be. Dr. Stone said that when he was a boy he thought the stars rested almost on the tops of the trees and that heaven lay just beyond the stars, but now his mind is bewildered when he reads the figures of the astronomers. He cannot conceive the vast distance from world to world, from sun to sun, and from star to star, and heaven seems so far away from

what it was when he thought the stars was on the tree tops. The worthy preacher spoke of the knowledge of God in much the same strain as the agnostic, but he finds refuge in belief. How many of his hearers understood the real meaning of "belief" is a question. We are told certain things and are said to believe them to be true, which we do in reliance on the truth of our informant. This is on the principle of knowing an object because we see it, which is not true knowledge. To attain this we think about the object, analyse it mentally so as to obtain a notion of its qualities, and when we have done this we may obtain a real knowledge of the object by synthesizing those qualities. In like manner we cannot have true belief without first pursuing a similar process of analysis and synthesis. The true basis of rational belief is doubt, which is a discrimination among the grounds of belief, choosing those which are right and rejecting those which are false. When this process has been completed then comes the synthesis of belief. It can hardly be that any mind which firmly grasps the object of its belief, has attained to this position without a prior struggle with the questionings of doubt. But, having passed through the struggle, has not the mind acquired an actual knowledge, to some extent at least, of what it had been engaged with?

PROFIT SHARING IN EUROPE.

Le Messenger has a communication as follows: The general meeting of shareholders of the "Societe des chemins de fer economiques" (France) has just approved of the project of its council of administration in admitting its agents to a participation in its profits.

On the profits of the company before any dividend, a preliminary deduction shall be made to be divided among the agents according to their salary. The portion coming to each agent is paid out in kind, and a portion is reserved to be invested in the name of each of them (agents) in the national funds and is to constitute a individual deposit to be drawn when disabled by old age.

At last says the writer, the great companies or corporations are beginning to enter on the path of duty and justice. It is time, in fact, for selfish capitalists to understand that they shall not be permitted to "exploit" their fellow beings like brutes. To respect life, divine life which is in each one of us, is the first duty; this duty is fulfilled in watching over the well-being of those who serve us and who surround us. This it is to be called religious, for the only religion is that which consists in enthroning that which Jesus Christ sacrificed his life for. At a time as skeptical or as superstitious as ours, there is loud talk of Christianity, but true Christianity, that of Jesus Christ, is not that of the Imperial Church of Rome which will save humanity. When the laborers of all countries shall celebrate the festival of universal brotherhood next May in proclaiming justice and peace, the abolition of hostile frontiers and war, they will not doubt but that they are true Christians, and they will at least render justice to him who expressed these ideas to the world at the price of his own blood. Their first duty would be to render due homage to him. For this there is no occasion for church or priest.

All corporations, all manufactories ought to feel an interest in their laborers. They have a fine example to follow in the Familistere's of Guise, founded by the immortal Godin.

SPIRIT AS A POWER.

Assuming the existence of such a state of being as pure "spirit," it may be asked whether it be possible for such a spiritual being to operate directly on matter, that is without the intermediate agency of something that partakes of the nature of both spirit and matter. In speaking of 'spirit' we do not attempt to define positively what its attributes must be. Indeed, we can form an idea of it only through negations, or by analogy. It has been pointed out that with each advance in the instruments of work there

is less of solidity accompanied by increase of power, as seen in the use first of solid implements, then of water and wind, afterwards of steam and finally of electricity. And further, "the more immaterial the agent, the more omnipresent and instantaneous is the action, and the more penetrating." From this it is argued, that in spirit force, "as farthest removed from the tangible, we should find, still reasoning upward, the most of energy, of power over what is called solidity, of omnipresent action, of effective action, of instantaneous action, and of distribution into details, the great into the small." At first sight this reasoning appears just, but in reality it is fallacious so far as it is used to prove the existence of an independent spirit force. From the "more immaterial" is inferred the existence of something which is non-material, therefore "spirit," and it is assumed that this so-called spirit acts in a similar manner to the material agent, but much more efficaciously. For this conclusion there is no justification whatever. Pure spirit must have its own modes of operation which may be analogous to those of physical nature, but which could not, so far as we can judge, have any direct effect on matter. Indirectly it might have such an effect, as for instance if there were an intermediate form of being in which matter was penetrated by spirit. In this case if pure spirit acted on the spirit of the dual existence, the effect would be impressed on its material form, and could be transmitted by it to a purely material existence. This may be illustrated by reference to the movement of a material body by the action of an external force, conveyed through another body. Take the ordinary experimental case of three or more balls suspended side by side. If one of these balls is drawn on one side and allowed to fall the motion is reproduced, not by the ball that is struck, but by the last ball in the row. Nevertheless there is a form of motion set up in each ball, which is sufficient to move the last ball to a distance equal to that through which the first ball fell. The initial motion here may be likened to the spirit, which acts on the combination of spirit and matter, represented in the experiment by the matter, with its internal motion of the intermediary balls, and the pure matter by the ball which is ultimately affected.

This experiment may be further utilized. The intermediate balls appear to be motionless, although in reality they are in intense internal vibration. Such is supposed indeed to be the ordinary condition of all matter, and it can be said at least that all matter has motion of some kind. Matter without motion would be so absolutely "dead" that it is doubtful whether it could ever exist. On the other hand, it would be no more possible for motion to exist without matter under some form, that is, as substance, a term which will include the ether whether it is actually "material" in the ordinary sense or not. Motion itself may assume various forms, but using the term "vibration" to include all motions that are not molar, we can well understand that there cannot be vibration without something to vibrate, any more than that there can be molar motion without a body to move. Thus there cannot be thought vibrations without brain substance. So far as we know then actual substance is essential to motion, and why not to spirit? In colloquial phraseology motion is the very spirit of a thing. Life is a phase of motion, and motion is the sign of its continuance, and this applies to the mind as well as to the body.

AH! we owe something to the men who have had the courage to disbelieve; and we should hold them in mind tenderly,—the men who bore hard names through life, and after death had harder names piled like stones over their memories; the men who wore themselves down with thought, the men who lived solitary and misunderstood, who were called infidels because they believed more than their neighbors!—O. B. Frothingham.

THE wire invented by the sceptic Franklin defends the crosses on our churches from the lightning stroke of heaven.—Lecky.



THE REFORMER.

By W. B.

The wise men met him on a day,
With dreams to sell for waiting earth,
With laughter light, they heard him say,
"Mankind shall win a better way,
And all enjoy the highest worth!"

"What would you take from us," they said,
Rob us of what thro' years we won?
Teach all the mob on us to tread?"
And each in anger shook his head,
"Such madman's talk shall soon be done!"

Alas, for stupid souls called wise,
They cannot see life's dream of good,
Must be for all like summer skies,
And help the race from ill to rise,
Close clasped in noble brotherhood

WHAT ARE THE FACTS ABOUT SPIRITUALISM?

TO THE EDITOR: It is not an easy matter to mention in a short paper all the demonstrated facts of Spiritualism, but it is proper to affirm, that there has been a great deal claimed that has no foundation in fact. When it becomes necessary to improvise phenomena, in order to entertain curious investigators in any new science, or system of belief, sensible people avoid it as a delusion and snare. Spiritualism has perhaps suffered more than any other philosophy, because the opportunity for deception is so much greater, broader and wider than in any other system that appeals to the heart and conscience of man. When it is understood that the real facts underlying the belief of Spiritualists are as old as civilization, it will not be considered improper to claim that the word or term "modern" has no real connection with the subject.

"Modern" thought has permeated every system of belief in the world, but the original basis of all religious or scientific belief, dates back to the infancy of man, in other words, the laws that govern all phenomena, were enacted before the appearance of man on the earth, and it is only because of his dullness of sight and understanding, that they were not sooner discovered, and proper deductions made from them.

Spiritualism is not in fact a religion, but rather is it a belief in the occurrence of phenomena according to natural laws, and the potency of this phenomena for the betterment of man depends on its reasonableness. It would not be proper to claim that there could be any benefit accruing from phenomena unless it was in every case the result of spirit intelligences, in their effort to reach the people of the world.

Very absurd and unreasonable have been many of the manifestations attributed to spirits, but no doubt this is frequently because the line of communication has not been perfectly established, and in such cases the results are always unsatisfactory. It has been believed for ages that the people of this world are destined to a life or condition on the death of their body which does not interfere with their ability to think; and a Spiritualist believes that under certain conditions these thoughts may come back to the earth and be cognized or understood by some people, usually called mediums.

The above thoughts were penned some days ago, with the intention of adding some suggestions which it has seemed to me would be worth considering, but an article in THE JOURNAL of November 24th has induced me to change my original intention and discuss for a moment the question suggested. On page 318 of THE JOURNAL is a very excellent paper headed "Is it Right?" This paper is written in such a commendable spirit that every reader of THE JOURNAL has no doubt been interested in reading the article, whether agreeing with the deductions of the author or not. Without pretending to quote accurately from this writer, his thought seems to be that it is not right for people to visit mediums for the purpose of securing communications. That by doing so we are likely to do our spirit friends a positive injury by halting them in their life of progression and "bringing" them back to the "less happy" conditions of earth.

To my mind, it is a pure assumption that any medium has the power to bring

back to their injury any spirit, and the thought is materialistic rather than Spiritualistic.

If you please, it may be admitted that Spirits have the power to communicate with the people of this earth, but it must at the same time be admitted, that these communications can only be interpreted or understood by a comparatively few people usually known as mediums.

The logic of Mr. Harding's argument would be equivalent to this, that whereas a line of communication has been established between the two conditions of life material and Spiritual, we should not avail ourselves of this communication, but wait until some new law should be enacted that would switch us individually onto the line of communication; in other words, change our organization so that we should all be mediums.

It would require a wiser philosopher than has ever penned a line for the benefit of the human family to explain what mediumship is, or how it can be successfully induced or cultivated; therefore, as long as the world lasts people will patronize a good medium if one can be found.

The author of the paper under consideration, says, "The fact should not be forgotten, that on first returning the spirit experiences over again the pains of dissolution, and it often happens that these are repeated before the communicating one can come back without passing through the agonies of the death struggle, although in the exercise of a high morality he may refrain from inflicting pain on us by informing us of it."

Such a statement cannot be true, and the very nature of a spirit is all the evidence we need to prove it untrue. It is true that many so-called mediums have made such claims, but the thought never came from the spirit side of life, and should not be regarded for a single moment by any person.

In conclusion may the time soon come when every person will be ready to accept the truth of Spiritualism, and reject every illogical thought regarding the nature, and life of our friends, who are simply living in another condition with all their mental faculties unimpaired.

"PHILOS."

WHERE ARE THE CHILDREN?

TO THE EDITOR: It is very gratifying to me to be able to inform the readers of your most valuable paper that the cause of Spiritualism is progressing in New York City. Good work is being done at all the halls and good mediums never did better work than now. For the past few weeks a sort of burnishing process has been going on, but the result has been only to make pure gold the brighter. I very much regret that at all the Spiritualist meetings there is such a dearth of children. I sometimes cry out: "Do you seekers after this great truth have no offspring?" If you have is not this great revelation right for them to receive as well as for you? In Boston the young as well as the aged are instructed. Where are your children on Sunday? Do you know that it is to your children we are to look for future mediums?

JENNIE POTTER.

102 E. 26th st., New York.

TRIBUTE TO DEPARTED WORTH.

Passed through the change called death, July 9, 1894, Valentine Kropp, aged 52. He was a freethinker and Spiritualist, who had received proofs satisfactory to his reason of the continuity of life, of friends who passed away from his mortal vision. To him death was not a grim monster, but the gentle messenger that softly comes to free the spirit from the worn and tortured body.

I knew Mr. Kropp intimately more than twenty years. He filled the position of engineer at the shops of the Connellsville Machine and Car Company. He was one of the world's workers. He lived not off the labor of others, although suffering constantly from the effects of an incurable disease contracted in childhood. He was cheerful, patient and quick to sympathize with and relieve the suffering of others. Rejecting all creeds he believed in the religion of humanity. He loved flowers and he loved little children. He believed in doing good and deemed it the greatest good for human beings to help one another. He thought a man should be judged by his conduct and not by his creed. Calmly and fearlessly he awaited the summons of the Angel Death; only a few days before his death he said to his devoted wife: "If it were not for the thought of leaving thee, I would willingly go as happy as a bird."

Mr. Kropp sympathized with the poor and unfortunate, and generally gave all he could. He pitied the vicious and degraded and hoped for the final happiness of all mankind when freed from earthly environments. He numbered amongst his large circle of friends persons of all shades of religious belief. His burial was largely attended by his fellow-workmen and some of the firm came bringing a beautiful wreath and anchor. The wreath was placed upon the door instead of crape, in accordance with his wish, that all emblems of mourning be dispensed with. At the house before interment his friend Henry Weihe read an appropriate poem; then W. J. Wright in a very effective manner repeated Colonel Ingersoll's oration which he made at the grave of Harry Miller; also at the grave he gave part of another suitable address. Then we laid his body to rest, knowing that in life's battle Valentine Kropp had been a true soldier, loyal to truth, a lover of liberty, opposed to all shams, false pretenses and hypocrisy, conscious of having done the best he could through life. When the hour of death came he was ready. In this mysterious world where good and evil are so strangely mingled, where lights and shadows ever blend, and where we imperfect mortals toil and suffer and are sometimes almost in despair, we should learn a lesson of patient endurance from this man who suffered always but cheerfully, and with unflinching courage, toiled on, until set at liberty by the Angel Death.

H. AUSTIN.

Connellsville, Pa.

THE PARIS SCANDAL.

TO THE EDITOR: I forward you by same mail two copies of "Light" (London) 10th, 17th of November, which I call your kind attention as they relate to Mrs. M. E. Williams—psychic of New York and the scandal she gave birth to in Paris.

I think it my duty, both to your readers and to all those interested in Spiritualism, to make public and disseminate as widely as possible a knowledge of the shameful conduct of Mrs. Williams, who cheated the Parisians awfully by her alleged mediumship for materialization, which was proved to be nothing but fraud and imposition.

You and I are equally responsible in investigating the science of Spiritualism to give an accurate account of all that we see and hear; and I swear to the truth of the facts stated in these papers, and of which I was a witness.

Yours truly,

C. MOUTONNIER,

Late Professor of French in Chicago.
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THE WOMAN AND THE HOME

THE PATCHWORK QUILT.

MINNIE L. UPTON.

This is my grandma's patchwork quilt,
 Made when she was little like me,
 My, but aren't the pieces small,
 And the stitches 'most too fine to see?
 Do you know how my grandma had to do?
 Why, this way: Every day at school,
 Over and over she sewed a square.
 Wasn't that the funniest rule?
 And then vacations at eight o'clock,
 When breakfast was over and dishes done,
 And the hearth brushed up and the chickens fed,
 And p'raps a number of errands run,
 Down she sat in this little chair
 On a patchwork cushion pink and blue,
 And sewed for an hour by the clock.
 I think that was pretty long, don't you?
 This spriggy piece was like a dress
 That she had for Sundays or company came,
 And she had a sunbonnet like this,
 And a ruffled tier just the same.
 This with the rosebuds, pink and white,
 Was like Aunt Charity Holcomb's gown,
 And this lovely buff with orange stars
 A little half moons of blue and brown
 Was a piece of great-grandma's stocking bag,
 That hung on the arm of her high-backed chair,
 And grandma darned the stockings, too—
 Yes, indeed, every single pair.
 And she says, " 'Twas the only proper way
 To bring little girls up," and she fears
 That I'll much regret "my shocking lack
 Of useful knowledge in after years."
 So she's teaching me to sew and darn
 And set my stitches even and fine,
 But I'm sure I couldn't stand it to sit
 Sewing and sewing from eight to nine.
 Fifteen minutes is awfully long;
 Then, oh, how long must an hour be!
 I think they've stretched out somehow since
 The time when grandma was little like me.
 —The Farmer.

A FRENCHWOMAN ON AMERICAN EDUCATION.

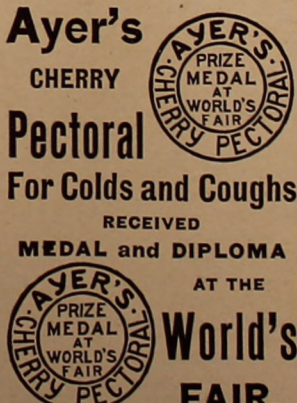
Mme. Th. Bentzon during her late visits to the United States was especially impressed with the place taken by the Women's College, and by the American system of co-education of the sexes. Like most Frenchwomen, Mme. Bentzon is broadminded, and often when she came to criticize she remained to praise in the *Revue des Deux Mondes*. She was delighted with the "feminine annex" to Harvard, presided over by Mrs. Louis Agassiz, whom she describes as a kind of nineteenth century Madame de Maintenon, directing the destinies of an up-to-date Saint Cyr, and giving her young charges the benefit of that education which is, says the French authoress, so much more valuable than mere instruction. What struck their foreign visitor most at Bryn Mawr was the sight of young girls forming part of a biology class; the more so that the majority had no intention of turning their knowledge to practical account by becoming lady doctors. Wellesley College, beautiful and even luxurious though it be, inspired Mme. Bentzon with a certain repulsion. What effect, she asks, can this four year's sojourn in a Palace of Ideals make on seven hundred girls, each destined, with scarce an exception, to earn her own living? There for the modest sum of £60, the students acquire not only the best of instruction, but lead a life full of ever recurring pleasures and interests in delightful and refined surroundings, their library containing over forty thousand volumes, presented to the College by Professor Horsford, of Cambridge. But after the happy college days are over these "sweet girl graduates" go out into the unkind world to make their way as best they can, and may not the contrast between the past and the present be often painful?
 But it was at Galesburg, in Knox College, that Madame Bentzon must have found most to show her prejudices, and astonish her French mind; for there young men and girls work and play together, taught indifferently by men and women professors. She writes curiously enough with more enthusiasm and admiration of co-education, as seen, at all events, at Galesburg, than of the great New England women's college; and pays a tribute of sincere praise the society of cultured and kindly men and women gathered around Knox College.
 There are, it seems, in America 179 colleges devoted to the education of women; to these belong 24,850 girl students and

2,299 teachers, of which 577 are men and 1,648 women.—December Review of Reviews.

When a man writes he wants pomp and circumstance and eternal space on which to draw. If he writes at home he needs a study or library, and he wants the key lost and the keyhole pasted over so that nobody can disturb him. His finished products are of much importance to him, and, for a time, he wonders why the planets have not changed their orbits or the sunshine acquired a new brilliancy because he has written something by a cast-iron method. A woman picks up some scraps of a copy-book or the back of a pattern, sharpens her pencil with the scissors or gnaws the end sharper. She takes an old geography, tucks her foot under, sucks her pencil periodically, and produces literature. She can write with Genevieve pounding out her exercises on the piano, with Mary buzzing over her history lesson for to-morrow, Tommy teasing the baby, and the baby pulling the cat's tail. The domestic comes and goes for directions and supplies, but the course of true love runs on, the lovers woo and win, the villains kill and die, among the most commonplace surroundings. A man's best efforts, falling short of genius, are apt to be stilted, but the woman who writes will often, with the stump of a pencil amid the distractions above mentioned, produce a tender bit of a poem, a dramatic situation, or a page of description, though critics rave, lives on, travels through the exchanges, and finds a place in the scrapbooks of the men and women who know a good thing when they see it, whether there is a well-known name signed to it or not.—Boston Advertising.

Another interesting personality on the London Times is Miss Flora Shaw, a brilliant Australian woman who fills the unique position of financial editor, and whose word in her own department is law. Miss Shaw is one more instance of the remarkable fact that has recently been discovered by the learned professors of English colleges, more than one of whom has told me with an air of mournful surprise that women, in the study of economics, instead of turning toward those branches which would more naturally appeal to their philanthropy or sentiment almost invariably choose as their speciality the field of finance. At a dinner made up of people distinguished in the scientific and literary world Miss Shaw astonished the company by ceasing an interchange of nonsense with her vis-a-vis to settle a dispute between two political economists as to the respective cost of producing wheat in the different countries of the world. Perhaps the greatest compliment which could be paid her was the fact that both the able and well-known disputants were willing to accept her as umpire, as her reputation for accuracy is proverbial. I hear Miss Shaw lectures next week and will reserve my individual opinion.—London Cor. Inter Ocean.

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BOOK REVIEWS.

[All books noticed under this head are for sale at 50 cents, and can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Baron Kinatas; A Tale of The Anti-Christ. By Isaac Strange Dement, Chicago: M. T. Need, Publisher, 1894. Paper. Pp. 367. Price, 50 cents.

Chicago of to-day is the scene of action of this story in which there is a curious combination of love, religion, philosophy and modern occultism, in which hypnotism, telepathy and electricity play a part. The Baron Kinatas who is the weird magician of this brightly told tale, is also apparently the Anti-Christ of the title. There is so much discussion pro and con throughout the work on questions of orthodox and unorthodox theology, and of philosophical questions regarding man and being, that it is difficult to be sure just what the author himself believes, but it is evident that he has been studying different phases of psychical mysteries in regard to their effect on the mind, and the story which of itself is vigorously told with many thrilling episodes will awaken thought in many minds.

Egypt in History and Prophecy; or Pharaoh Proclaiming God. By Robert Patterson. Eleventh Thousand. Scriptural Tract Repository. H. L. Hastings, Boston, Mass., No. 47 Cornhill. Reissue, June, 1892.

The Anti-Infidels Library is the title which Mr. Hastings gives to his quarterly publication devoted to the "refutation of infidelity and to the defence of the gospel;" the union of these two terms being intended to show that every one who does not receive the gospel is an "infidel." This could be true, however, according to the meaning of the term, only where the gospel had been rejected after it had once been accepted. But how such infidelity as this can be removed or prevented by the present tract we fail to see. Supposing Pharaoh to have been raised up by God that His name "might be declared through all the earth," and that the prophecies against Egypt contained in the Hebrew Scriptures would not be thereby established. If the prophet were acquainted with the political history of the nation, of its relation with other nations, and of its actual social condition, its near fate could be foreseen by a man of high intelligence, if he were possessed of vivid imagination. Judging from the antecedent circumstances, we should say the conquest of Egypt by Nebuchadnezzar was very probable. The army of the Babylonian monarch had overcome Judaea, and was already threatening to attack Pharaoh's border fortress on the Euphrates. Possibly the prophet already knew that this fortress had already fallen, and that the Egyptian forces had great disaster. Jeremiah who was then in Egypt, was evidently well acquainted with its political position. Herodotus tells us in relation to the very Egyptian monarch whom Jeremiah prophesied against, Pharaoh-Hophra, called Apries by the Greeks, that, as mentioned by Mr. Patterson, "he experienced a revolt of part of the Egyptians, after losing a battle with the Grecians, and sending one of his pashas, Amasis, to treat with the rebels, he went with the insurgents, and became their leader, and so Apries was compelled to fight him with an army of foreign mercenaries, and was defeated, taken prisoner, and well treated by Amasis, at first. But the Egyptians took it ill that this patron of foreigners should live; so Amasis surrendered Apries to the Egyptians, who strangled him." Here we have a train of circumstances, the beginning of which would be known to Jeremiah, and the end of which, from his point of view, could be foreseen. The destruction of the Egyptian monarch is connected by him with that of the Jews who had settled in Egypt, and it is probable that these Jews were the foreign mercenaries employed by the Pharaoh to fight his rebellious subjects. Thus the defeat of the one would involve the death of the other. Even if the denunciations against Egypt were made under such circumstances as to justify them being called prophecies, there is a question whether they have been literally fulfilled. Ezekiel said that the land of Egypt should be desolate for forty years after its conquest by Nebuchadnezzar, and there is no evidence that the country was in that condition. No doubt many of the chief inhabitants were carried away captive, but we think that the testimony of the monuments would prove that the country was still inhabited and a kingdom. In fact the fate of Pharaoh-Hophra above referred to would seem to prove it. It cannot be said truly, as proph-

esied by Ezekiel, that Egypt was ever after "the basest of kingdoms." It cannot have been so, as it was in a flourishing condition subsequently when conquered by the Persians, and it was again an important kingdom under the Greek Ptolemies. It has undoubtedly seen many vicissitudes since its conquest by the Romans and has never since occupied the prominent position it formerly had. The destruction of all its ancient cities is remarkable, but much may be ascribed to change in the conditions of civilization, and even to human caprice. Cities in India have suffered much the same fate as that which befell Memphis, which was destroyed to furnish material for the building of Cairo. The climate of Egypt is such that as soon as the repair of the great protective works of the ancient Egyptians became neglected, the sand invaded the country and did more damage than a foreign invader.

MAGAZINES.

Among the attractions of the December number of *The Chautauquan* is a Turkish story entitled "The Lost Friend." It deals with a man's revenge for a thoughtless speech made in childhood and the heavy punishment meted out for this long cherished wrath. The first article on a series of the *The Religious Press* of the United States to appear in the current volume is entitled "Journalism in the Methodist Episcopal Church" and is written by Theodore L. Flood. It is illustrated with numerous portraits. Bishop John H. Vincent, Chancellor of Chautauqua, contributes "A Christmas Sermon."—The Season for December just received, and is full of pretty seasonable designs, and has an unusual variety of fancy art work that will be of valuable assistance in preparing Christmas novelties. Almost every kind of knitting, embroidery and decorative work is represented in the newest and very latest designs, and all clearly illustrated and carefully described, so that even amateurs may reproduce very beautiful work. —A wide variety of topics is treated from the scientific point of view in *The Popular Science Monthly* for December. The number opens with an article on "Athletics for City Girls," by Dr. Mary Taylor Bissell, who approves tennis and cycling, but especially recommends a well-directed gymnasium. President Jordan of Stanford University, sets forth the need of educated men in a way to encourage and stimulate all who are fearful about the future of government and society. An illustrated paper on "Responsibility in crime from the Medical Standpoint" is furnished by Dr. Sanger Brown of Rush Medical College. Dr. Frederich Paulsen discusses *The University as a Scientific Workshop*. "The Chemistry of Sleep" is treated by Henry Wurtz, Ph. D., and there are a biographical sketch and portrait of Prof. Zadoc Thompson, the Green Mountain naturalist. New York: D. Appleton & Co. \$5 a year. —The spirit of Christmastide breathes through the pages of *St. Nicholas* for December. Poems, pictures and stories, bring to mind all of the happiest associations of the season. The artists who draw their inspiration from the holiday are Ella Condie Lamb, Leon Guipon, Aug. D. Turner, George Wharton Edwards, William F. Kline, and F. H. Lungren. "Santa Claus Pathway," as described by Julia W. Miner, was a snowy ravine, in which was spilled from his sleigh some toys which fell into worthy hands. "The Fool's Christmas," as told in a poem by Florence May Alt, was one that he spent on a throne while the king went about, free-hearted and merry, in the motley. A new serial, "Chris and the Wonderful Lamp," by Albert Stearns, is begun. An American boy gets possession of the original Aladdin's lamp, and makes the genie do a number of remarkable things.—The December Review of Reviews is an unusually strong "book number." Its 17-page resumé of the American and English literature of the month is creditable to the literary sense and enterprise of the management. "The Progress of the World," the editorial department, sums up the significant results of the November election, discusses probable action of Congress on the "Baltimore plan" of bank-note issues, comments on the progress of the civil service reform movement, and again emphasizes the extent of England's encroachments in Venezuela; the department also chronicles important movements in European politics, and the history of the war in China is brought down to date.

A subscriber writes us rather reproachfully for repeating what Light said in regard to the exposure of Mrs. Williams in

Paris, and adds: "No person in possession of his senses could be present at a séance of hers where conditions were in the slightest degree propitious and doubt the genuineness of the phenomena." Then the conditions were not propitious at 46 Rue Hamella, Paris, on the evening of October 31, for the evidence is conclusive that the woman practiced fraud, and *THE JOURNAL* could not honestly ignore the fact. Light of November 24th contained a declaration signed by thirteen of the sixteen persons who were present at the séance "and by some official personages whose names cannot be given." In this declaration which goes into details, the doings of the medium are characterized as "flagrant impostures" that "have nothing in common with veritable spiritualistic phenomena which one ought to be able to test in a serious and straightforward manner." The exposure was by friends and not by enemies of Spiritualism, and the well attested circumstantial accounts published in the able English Spiritualist paper, *Light*, leave no room for doubt as to the matter. The editor of *Light* is very cautious in coming to the conclusion that a medium practices fraud, yet in the last issue of that journal he speaks without hesitation of Mrs. Williams, at the same time expressing the opinion that the woman may be a medium. We will quote his own words: "We are disposed to think that so unblushing a pretender as Mrs. Williams may be a genuine medium as well as a heartless cheat, and that her contemptible performances may be only the climax of a prolonged sacrifice of herself to spirit performers." If this be true there is additional reason for insisting upon test conditions for all séances given, as the one in Paris was, for test purposes.

"The Calendar of Jewels" is the appropriate name of a new and beautiful daily calendar for 1895 compiled by Anna Olcott Commelin and her sister. It is 12 inches wide by 17 inches long, made of extra heavy fine bristol board. Upon this is lithographed, in the full complement of twelve colors, twelve children's faces; eleven of them as cherubs, grouped and surrounding, in various attitudes, a central extra large and superb child's face. The eleven cherubs and the central child represent the twelve months of the year; the cherubs are voicing to the child prophetic messages of the event that shall take place in each of their months. The printed part of the calendar is a pad divided into twelve months, each month having its representative jewel—the Garnet for January, the Amethyst for February, the Bloodstone for March, the Diamond for April, and so on through the twelve months of the year; and each day of each month will have its appropriate motto or quotation, for which all general literature has been explored, referring either directly or by poetical allusion to the jewel for that particular month. We find in the calendar for May whose jewel is the Emerald, representative of immortality, many beautiful thoughts on this great subject from great thinkers. Among the poets represented, which included all the best, Charles Massey is largely drawn upon. Throughout, the calendar shows how carefully these choice literary gems have been selected. The calendar is issued by Fowler & Wells Co., 27 East 21st St., New York City. Price, \$1.50.

Mr. J. O. Woods writes: The following extract from a letter is a novel exegesis and may interest *THE JOURNAL's* readers as it has interested me: Generations of mankind have inquired what was the "Word" that St. John said was in the beginning and was God and was made flesh. He said also that "God is Love." If so may we not read: "In the beginning was

Love and Love was with God and Love was God. All things were made by or through Love and without Love nothing was made that was made." Love is but one of the divine attributes or "words" of which our world is an expression. There may be an infinity of "words" expressed by infinite being in other systems of which we can know nothing. We do know that Love is the fulfilling of the law in our. This is our great lesson here. Though Christ was the divine word here, He said My Father is greater than I. Did He mean by this "I am but one of the words spoken by my Father? I represent but one of the words or systems expressed or created by Infinite Being; there is an infinity of others; in this respect my Father is greater than I, but I and my father are one; that is to say I am in full harmony with all systems though I represent but one, the Love system." Let us understand by creation the same that we mean by expressing a thought. Our universe exists as a living thought ever held in the divine mind. As we have almost an infinity of thoughts there may be likewise an infinity of divine creations or words. The Christ or Love word ever works or sacrifices himself in his creation, lifting it to a higher life through love, the law of its nature (though sometimes cruel to be kind) we say:

"Christ or Love in sacrifice,
Christ in various form and guise
Is slain for man from all eternity;
When we others' sorrows share
When we others' burdens bear,
'Tis Jesus still ascending Calvary."

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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

THE JOURNAL does not publish a list of the mediums of the country, but inquiries from those who are investigating the phenomena of Spiritualism will be answered and such information given as may aid in steering clear of those known to be tricksters. At the same time every séance should be judged by the phenomena presented, under test conditions, without regard to previous experiences. We refer to the séances of professional mediums. The phenomena in the home circle, where suspicion and skepticism as to the medium's honesty are precluded, are, when possible, the most desirable and generally the most satisfactory.

Our able English friend and contributor to the columns of THE JOURNAL, Mr. Thomas Powers, writes: "Sorry to hear through our mutual friend, Brother Church, that THE JOURNAL is a heavy financial burden to you. I do not see why you could not justly make appeal for help as in the case of Light which is published in this country and which has a sustentation fund and makes an annual appeal which is very fairly responded to. With best wishes for success in your laborious and important work, most faithfully yours." We thank our English friend for his interest in THE JOURNAL which is indebted to him and to other able writers largely for its commanding position and influence among thinkers. It gives us pleasure to say that a few of our subscribers have kindly and considerately acted in anticipation of Mr. Powers' suggestion. Should others be disposed to help while THE JOURNAL is passing through this prolonged and terrible business depression, their aid will be gratefully appreciated and acknowledged. The continuance of this paper is assured, and as soon as we can afford to secure assistance in the office to relieve us of the drudgery of details, we will, with the help of our able corps of contributors (to be enlarged) add in many ways to the value and attractiveness of the paper. Well attested spiritual and psychical experiences will be a more prominent feature than hitherto, while current thought on psychological, philosophical, religious and social subjects will continue to find free

expression and to be subjected to independent criticism in the "Open Court" and editorial departments. Will our friends make an effort now near the close of 1894 to obtain new subscribers for THE JOURNAL, and will old subscribers who are in arrears do justice to themselves as well as to THE JOURNAL by remitting what they owe to this office, and thereby enable us to make the ends meet and to lap over nicely on the right side?

Ella Dare writes: Through manifestations of many years, one of the most pronounced that has come to me, is that of a luminous atmosphere that, for the time, pervades all things about—a brilliant, palpitating light that bathes earthly objects in unworded radiance, and scintillates with rare brilliancy. It is often succeeded, by vaporous mist that clears again and again, always giving way to the light which grows more and more pronounced. A feeling of indescribable peace accompanies this manifestation—a lightness of spirit and buoyancy which mounts into consciousness of great power. This force, whatever it may be, is exalted in character, and uplifting in effect. The day may be dark and dreary, but the beautiful light, soft, yet vivid, irradiates the room with its splendor. At such times external breathing is quiet, placid, subdued, giving way to the condition of interior breathing, which stirs the soul-forces to their inmost centers. The outer world is set aside and for the time, ceases to be, whilst the reality of the inner-world rises within the consciousness and reigns as absolute truth. In the light of this oft-repeated manifestation the thought presents itself to me that in this change, which we call death, the out-breathing of the physical, may be the in-breathing of the real and spiritual, and that instead of passing through the "dark valley," the freed soul enters the light of the larger life, where the personality commenced on earth, may perfect its own possibilities.

Mr. J. J. Morse is one of the mediums and representatives of Spiritualism, who during a long public advocacy of this philosophy, has commanded the confidence and respect of all who have known him or have known of his work. Says The Two Worlds of November 16th: Mr. J. J. Morse, who has been associated with Spiritualism in Cardiff for the greater part of twenty-five years public advocacy just completed, being here in fulfillment of an engagement on October 21st and 28th, opportunity was taken, in the form of a conversation at St. John's Hall on Wednesday, October 31st, to testify the appreciation of Cardiff Spiritualists for Mr. Morse's work. Mr. E. Adams, President of the Society, said: "With consistent devotion to the claims and conditions of his vocation, and with signal ability, Mr. Morse (veritably hand in hand with his illustrious guides) has held our banner aloft, and during the quarter of a century of faithful service now completed, has proclaimed the message of the spirit people with resistless force and masterful ability to countless thousands of listeners in various parts of the world, and enlightened the mental and spiritual darkness of hearers, as we are convinced, not only in the body, but out of the body also." Speeches were made also by others. The President then, on behalf of the members of the Society, asked Mr. Morse to accept, as a slight token of their personal regard, and of their high appreciation of his able advocacy of our philosophy—a handsome marble timepiece, bearing a suitable inscription. Mr. Morse, in an able and practical speech, containing many wise reflections and interesting references to his work, feelingly acknowledged the gift, which he

said would always be highly valued by him and his as an embodiment of the warm regard and appreciation of Cardiff friends. Having to make a night journey to London in order to answer a call to serve as jurymen on the following day, Mr. Morse bade us good night.

It is remarkable that every time an exposure is announced there is a rush of people who try to prove that it is no exposure at all, because they have some time or other found that particular medium genuine, and the consequence is, confusion! It would save a lot of trouble and a great deal of unnecessary correspondence if writers would confine themselves to the séance complained of, instead of arguing that because they had a genuine séance years ago therefore the medium could not be playing the cheat on the present occasion. Such writers always "go for" the expositors, calling them all sorts of names, and giving one the impression that it is far worse to detect fraud than to be caught fraudulent!—J. Frazier Hewes, in The Two Worlds.

Occasionally it happens that two men, total strangers to each other and apparently not having any blood relationship, are so much alike in physiognomy that they are mistaken for one another even by mutual friends. It seems that the Rev. Dr. John H. Barrows, pastor of the First Presbyterian Church, Chicago, thus closely resembles Mr. W. Apmadoc, a professor of music in this city, and many amusing stories are told of the consequences of the likeness. Dr. Barrows presided over the World's Congress of Religions during the Columbian Exposition, and some of his most intimate acquaintances, having seen him in that position, seriously complimented Mr. Apmadoc on the dignity and tact with which he presided there. Not long ago Mr. Apmadoc was engaged as a soloist at a concert of which Dr. Clarence Eddy, the organist at Dr. Barrow's Church, was the organist. They had not met before, but Dr. Eddy rushed up to Mr. Apmadoc and shook hands with him, under the impression that he was his pastor, oblivious of the absurdity of the idea that Dr. Barrows, who is not a singer, should be occupying the position of soloist. Dr. Barrows appears not to have known until recently of the existence of his "double," and therefore we suppose Mr. Apmadoc has usually been the recipient of the attentions attendant on cases of mistaken identity. The resemblance although great is not so perfect in their likenesses, which do not give the color of the hair, eyes and complexion. These features as well as the figure, gait, voice and manners are said to be so much the same in the originals as to deceive the most intimate friends. We have no doubt, however, that if they were brought together the points of difference between them could easily be detected, as is the case even with twins, although when apart they may be mistaken for one another.

E. writes: Your correspondent Thomas Harding suggests that we ought not to call spirits from their happy abode, that we shall suffer if we do. I rather trust there are two sides to that as to most other things. Sometimes the spirits seem to wish to come. They come in crowds, all anxious to enter their names, or at least their mark, in the visitor's book. Neither are they all unselfish, they seem to get some good and pass it on whether we get any good or not. Some seem to be deeply interested in earthly affairs and come to listen and learn. I was sitting recently with a friend and was giving him an account of Mrs. Gage's book "Woman, the Church and the State," at least I supposed I was telling him, and was greatly sur-

prised to find that he was oblivious. An unseen one had stepped in; at a pause he begged me earnestly to "go on with my tales," and later telling how the men doctors had treated the women doctors, in gone days, he slapped his hand down with an emphatic gesture and exclaimed, "That again!" A few days afterwards he came again and thanked me earnestly for the information I had given him; said he had passed out of this life just when his mind was awakening and that he was much interested in the progress of thought. There is evidently reciprocity between the two worlds, seen and unseen, so if we accept favors from some who are kind enough to come and minister to our needs we can return the kindness by holding ourselves ready to help some other being on his upward way. Our thoughts and our conversations seem to help them on—our perchance hinder them. This is a serious thought that perhaps even our unspoken thoughts may have a far reaching influence for good or ill.

Honest mediums have nothing to fear; it is only just to them that fraudulent practices, which would discredit all mediumship if permitted to continue, should be rigorously stopped, that genuine mediumship may flourish and not be choked with the foul growth of imposture. If Spiritualists keep their own ranks clean they silence their foes. . . . We simply open our columns to the testimony for and against, readers must judge according to the weight of evidence. We have frequently uttered warnings against promiscuous séances, and continually urged that good conditions ought to be maintained. Sitters and mediums alike are blameworthy for not insisting upon satisfactory surroundings, but apparently experience alone will compel people to learn their lessons.—The Two Worlds.

Mr. S. T. Pickard's "Life and Letters of John G. Whittier" will be published very shortly. This is the authorized biography arranged for while Mr. Whittier was living. Mr. Pickard was closely connected with him, enjoyed his full confidence, and was entrusted with all available material for his life. This is a work which the lovers of Whittier will welcome with sincere gratitude. The book is in two volumes, is embellished by seven etched portraits and views, and is printed in the best style of the Riverside Press.

Passed to the higher life November 24th, Dr. William Britten of Manchester, England, in his seventy-second year. A notice of this worthy man from the pen of his devoted and bereaved wife, received too late for this issue, will appear in THE JOURNAL next week.

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