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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

REINCARNATION.

By J.

In your issue of January 26th under the heading: "Questions Answered Through a Medium," I observe the following amongst the answers:

"The old doctrine of the transmigration of souls," modified and changed as it has been in different ages, is not entitled to the consideration of thoughtful people, because it is simply a theory without any real basis for an argument that could result in such a belief as being well-founded. The logical result of reincarnation is annihilation, and it should require no argument to show the fallacy of such a belief."

Without expressing any opinion regarding the reasonableness or otherwise of reincarnation, permit me to point out some facts which might lead us to the conclusion that "it is entitled to the consideration of thoughtful people."

1. A doctrine which was almost universally held for at least six hundred years B. C. and which numbered among its holders such men as Pythagoras, Plato and the most of the Greek philosophers, the Persian magi, the Egyptian priests, the Jewish Essenes and Pharisees, Philo and the Gnostic Christians, and which has left distinct traces in the New Testament can scarcely be dismissed in a paragraph as "not entitled to the consideration of thoughtful people." The people who held the doctrine in the pre-Christian era were amongst the most thoughtful that ever appeared amongst men; and there are many men and women of the present day also who hold it and who may be correctly described as both "thoughtful" and intelligent.

2. So far from the doctrine of "reincarnation" leading logically to annihilation its believers have invariably held that the soul which is subject to reincarnation is both eternal in the past and immortal in the future. And he would be a bold man who would affirm that the men and classes of men referred to above were illogical in their reasoning.

3. The eternity of the soul, both a parte ante and a parte post, is entirely in harmony with the modern scientific doctrine of the eternity and indestructibility of material being. It is now an axiom of physical science that force and matter are eternal; and surely soul, which is the highest form of force with which we are acquainted, ought to be as indestructible as electricity or light.

4. The reincarnation of soul is quite in harmony with the scientific theory of the correlation of forces. Light, heat, electricity and other forms of force never perish but they are convertible into one another and they are embodied as incarnated in an infinite variety of material forms or objects. Why should not soul, the highest known form of force, be subject to a similar law?

5. The souls of infants newly-born are possessed of character, good or bad, not always the character of their parents,—does the theory of physiological heredity entirely explain this character, of manifestly pre-natal origin? Would not the doctrine of reincarnation be reasonable as at least a supplementary theory?

6. It is now considered by the most of reasonable minds that all human life is an educational process intended to fit us for whatever is highest and best in the possible attainments of the future; granting that the individual soul is immortal, is it reasonable that our education for eternity should be confined to the small limits of one short earthly life? We know but little regarding the future spiritual sphere as a place of education; but the fact that we are sent into the material sphere at least once to fit us for higher things seems to imply that it would not be unreasonable to send us back again if our education has not been completed.

I take the liberty, sir, of putting down these few considerations, not as a "discussion" of the subject, but simply to show that the subject is worthy of thought by "thoughtful people."

D. D. HOME AND MEDIUMS.

By WM. EMMETTE COLEMAN.

IN THE JOURNAL of January 19th are two alleged communications from D. D. Home, saying that he regretted the harsh things said in his book against mediums, that he wrote many errors, and that he was too caustic and unjust. In my opinion, D. D. Home never wrote those communications. His book "Lights and Shadows of Spiritualism" is, in some respects one of the best books ever published on Spiritualism. It plainly tells the truth about the frauds, the folly, and the knavery which have cursed Spiritualism during the years of its existence. So far as mediums are concerned, the book does not contain "many errors," nor is it, to any considerable extent, unjust or unduly harsh. Home was not infallible, and in a few instances he may have been too harsh and not altogether just; but these are of trifling import, in comparison with the truth contained in the bulk of the matter relating to modern mediums. In some cases he was more favorable to certain rascally so-called mediums than they demand, owing to his imperfect acquaintance with their knavery. Would that we had a few more like Home, who would dare to tell the truth about the vile practices of the pseudo mediums infesting the ranks of Spiritualism.

I am convinced that Mr. Home, as a spirit, would not on account of a few minor incidental errors in his book—make so sweeping and general a criticism of it as is contained in these messages. These messages reflect upon the general character of the work, and they are grossly unjust to Mr. Home. Let this alleged spirit of Mr. Home specify some of the instances of error and injustice that are in his book. Then we will be able to test the truth of the communicating intelligence. Let him indicate some of the passages in his work which are incorrect and not just. Then we can more clearly determine the measure of truth contained in his purported spiritual

communications. There are, in his book, a few things which I think not entirely just; but they are very few. Let us see if it will be these or others which his purported spirit will correct.
SAN FRANCISCO, CAL.

THE BROOKLYN STRIKE—AND AFTER?

By H. E. CRIDDLE.

A mere pimple is sometimes the sign telling the intelligent doctor that his patient has a blood disease of so fearful a character that it only requires "letting alone" to cause death. Is not the recent Trolley strike in Brooklyn such a pimple on the body of the American Republic? Were not the Buffalo and Chicago strikes similar pimples? How many such will be required before the nation's doctors are able to diagnose the disease and sufficiently alarmed to seek radical remedies? Because a handful of trolley-men demand a living wage from a corporation entirely able to give it and still pay an interest upon their capital beyond the legal rate of many a Western State, what do we see? A city with a population of over a million turned into an armed camp; its trade nearly paralyzed and its citizens panic-stricken. The local police and military being powerless to preserve order, some eight thousand picked cavalry and infantry are borrowed from New York.

So just and reasonable were the demands made by the trolley-men that the sympathy of the public was with them throughout the struggle. Even those financially injured by the strike helped the strikers with funds; while the police rendered a half-hearted service in the cause of the corporation. The strike has cost the city and county fully \$200,000, and the tradesmen of Brooklyn must have lost in diminished sales not less than \$100,000, while the trolley companies have spent and lost together sufficient to have paid the slight increase demanded by the men for three to five years. How significant are such facts!

Now what has been gained in return for these enormous payments? A peace so fragile as to be valueless; a view set of trolley employees, who are overworked and underpaid; the lasting deep-rooted bitterness of some thousands of men who while defeated now eagerly await an opportunity to pay back with compound interest the blows received.

Besides all this, there is being developed in this country a party unnamed and unrecognized but nevertheless bound to become large and powerful enough to affect the final issues between labor and capital. This party does not desire or believe in the use of force by either side, but if force is to be used they will watch the fight and see that it is fairly fought. If the capitalists and the monopolists think they can continuously sand-bag labor and meet with no interference they are reckoning without their host and will one day (not very far distant perhaps) pay dearly enough for their ignorance and greed.

MENTAL GROWTH FROM SAVAGERY.

By DR. L. P. GRIGGS.

Scientists have long asked the question: How did man first come into existence? Is he the result of special creation or is there an unbroken chain of

the links of being through the law of evolution and development from monad up to man? The latter proposition seems the most natural and reasonable to all advocates of the evolution theory and from this standpoint must we not infer that there have been fruit-bearing crises in the world's history where a higher organization of life was evolved from a lower. Was there a time when the highest and most intelligent order of the anthropoid animal kingdom produced a prepared female organism that gave birth to the first individuals of the human species? Like the origin of all species they must at first have been limited and few in numbers, but gradually through the ages, like all other species of animate life, become rich in forms and widely differentiated as we see them to-day.

Whatever Nature builds well she builds slowly, but she always takes the shortest and most direct road to accomplish her aims, though millions of centuries are heaped into the result. Truthfulness and perfection of mind are her secret intentions and this development of mind is carried forward to its highest attainment in one organized species and then another differentiated from the last has come upon the stage of being capable of giving a more diversified manifestation of mental characteristics than the species that preceded it. Archaeologists in their study of the forms of extinct species have always paid more attention to the physical organization than to the mental stage of development of the species under investigation. It is reasonable to suppose that through all the vast periods of time covering the development of species from the lowest protoplasm up to man, that mental growth and progress has kept pace with the development of the physical structure. If we take the growth and progress the human mind has made since the historic period, especially in art, science and literature, we are liable to fall into the common error of ascribing to man a much shorter residence on the earth than is really the fact in the case. It is only recently that modern science and modern thought has been brave enough to utter its honest convictions on this subject. Before that scientists were afraid of coming in conflict with the chronology of the Bible and so were very careful in regard to the age of the human race, although evidences of prehistoric man were constantly accumulating to show that they must look far back of any preserved record for man's first appearance on this world of ours.

One of the first investigators to break away from the chronology of the Bible was M. Boucher de Perthes, of Abbeville, France. Modern science owes him a debt of gratitude for his patient research with pick and shovel among the ancient tombs, caves, the peat-mosses and the diluvium of the valleys for evidences of prehistoric man and he was richly rewarded for his pains. His researches extended over a period of five years from 1836 to 1841, and in the meantime (1829) he visited Paris with the relics he had collected and laid them before the members of the Academy of Sciences for their inspection and opinion in regard to their age and at what geological period in the earth's history they were fashioned by the hand of man. At first De Perthes' axes, knives, arrow and spear heads of flint and stone together with the facts of the manner in which they were found excited only the ridicule of the geologists of the Institute of France, some of them declaring that they were of comparatively recent origin and but little, if any, earlier than the entrance of the Romans into Gaul.

The geologists of the time were in fact afraid of these stones whose mute evidence of prehistoric man as interpreted by their finder, concealed as they thought, some heresy or blow at the dogmas and creeds of revealed religion and so they consigned them to ridicule or oblivion. M. Boucher De Perthes' reply should be treasured up by every lover of truth. "This attention was not kindly. A purely geological question was made the subject of religious controversy. Those who threw no doubt upon my religion accused me of rashness, an unknown archaeologist, a geologist without a diploma. I was aspiring they

said to overthrow a whole system confirmed by long experience and adopted by so many distinguished men. They declared that this was a strange presumption on my part. Strange, indeed, but I had not then and never have had any such intentions. I revealed a fact, consequences were deduced from them, but I had not made them. Truth is no man's work, she was created before us and is older than the world itself, often sought, more often repulsed, we find, but do not invent her. Sometimes too, we seek her wrongly, for truth is to be found not only in books. She is everywhere, in the water, in the air, on the earth. We cannot make a step without meeting her, and when we do not perceive her, it is because we shut our eyes or turn away our head.

It is our prejudices or our ignorance which prevent us from seeing her, from touching her. If we do not see her to-day, we shall see her to-morrow, for strive as we may to avoid her, she will appear when the time is ripe. Happy the man who is prepared to greet her and to say to the passers by, "Behold her!" Will the reader pardon this digression; my purpose is to show through what toilsome marches and over what weary roads the human has traveled to reach its present stage of development. Primitive man from the very nature of his environment must have been limited in his ideas as his struggles for place and existence against the forces that opposed him in that far off time, gave him no leisure to cultivate any of the higher qualities of mind. All of his energies were used against the carnivorous animals that surrounded him and disputed with him the possession of the caves that the erosion of time had excavated in the stratified rocks of the Jurassic limestone. They were the cave bear, the cave lion and the cave hyena, three formidable opponents that kept every instinct of self-preservation keenly alert to drive back the encroachments of these ferocious and terrible brutes. Crude drawings of horses, reindeer, the mammoth and human figures on bone and ivory show us that primitive man felt the prompting of a desire to preserve by art in a lasting way specimens of the fauna that surrounded him. It is not, however, reasonable to suppose that he comprehended at the time in its faintest sense, all that his descendants should be capable of accomplishing after the lapse of thousands of years. He was limited to his environment but his mind contained the germ of all the mental achievements of man down to the present time and all he is yet to accomplish in the future that lies before him. In tracing the law of evolution, we are always confronted by the fact that in the production of a new species the first members are limited in numbers and in diversity of forms, but later on, the next geological age perhaps, they have become far more widely disseminated and are rich in diversified forms. Man has always been subject to the same universal law. The first products of his hands have been crude and limited as witness his implements of stone fashioned before the last glacial period. They belong to the paleolithic age and are roughly and rudely chipped into axes, knives, arrow and spear-heads, but showing the unmistakable handiwork of man. These are found in the diluvium and drift of the ice age and in order to be mixed with its debris they must have existed prior to or during the deposition of the diluvium by the glacial rivers and the gravel beds by glacial movement. Since then we have the neolithic or new stone age the specimens of which show greater symmetry of form, are more carefully and elaborately chipped when made of flint and if of a hard variety of stone such as diosite, jade or serpentine they are finely polished. All of these relics of prehistoric man show us at great intervals glimpses of the slow but gradual growth and development of the human mind until the age of metals was ushered in and bronze implements composed of two parts copper and one part tin were among the earlier achievements of man in metallurgy. The first metal implements of war and the chase were probably of pure copper taken from the mine and hammered into the required shape. Since then down to the present time stretches a period longer than the Bible

chronology gives to the age of the world. There is no intention here of precipitating a conflict with the Bible. It is not necessary. Modern science and modern thought in its higher criticism of the book recognizes the fact that in the main the events spoken of in it are true and we owe a debt of gratitude to the Jewish people for the preservation of a record which is the oldest we have in a collected form. Still there were records that antedated those of the Bible and from which some of the contents of the Bible were derived. This is especially true of the account of the creation as contained in the Bible, also the deluge and the building of the Tower of Babel, and this older account did not claim to be plenary inspired. This older record was found in excavating among the ruins of ancient Nineveh, a city spoken of nowhere else only in the Bible, and its site had been so long forgotten that some modern skeptics of the Bible doubted that it ever existed. About fifty years ago an English traveler in the East, Mr. Rich, noticed some artificial mounds on the banks of the river Tigris five hundred miles above its junction with the river Euphrates. With the help of some of the natives whose village stood in the midst of these mounds, he made excavations and rediscovered the long lost Nineveh. It was the capitol of Assyria, while Babylon was the capitol of Chaldea, and was located on the river Euphrates three hundred miles south of Nineveh. Babylon was captured by the Assyrians and became the religious capitol, while Nineveh was the political capitol of the consolidated Empire. At Nineveh was found the library of one of the Kings of the old city of Ur in the land of Shinar and a part of the old Chaldean Empire.

(To be Continued.)

WHAT DO WE KNOW?

By JUDGE A. N. WATERMAN.

II.

So too the truth that a thing cannot at the same time be and not be, that the whole is equal to the same of all its parts, that two bodies cannot occupy the same space at the same time, that out of nothing, nothing can come, that there cannot be evolved from a thing that which was not involved in it, that things which are equal to the same thing are equal to each other, that truth cannot be annihilated; that the fact that a thing has been will always remain; and many other mental concepts no observation of the senses has even denied or demonstrated.

With increasing mental power comes increased ability to perceive and understand absolute truth. The poor Bushman can count but four or five, he conceives of no greater number; how vast is the knowledge revealed to him who makes the study of mathematics the work of his life.

As there is no limit to the information concerning the universe one may acquire by observation, so there is no boundary to the knowledge that may be gained by reflection.

Much of observation is neither patient, long continued or critical and consequently is often nearly worthless. Much of reflection is neither disinterested, sober or sufficiently compared with verities already ascertained; so its leads to confusion. Thinking, real earnest thinking is the hardest work in the world; it also leads to the best results.

In the realm of sense perceptions who ever has found a fact is able to teach others how they may find the same. In the work of the mind, if it be not in its nature purely personal, whoever has gained a truth can make it clear to his fellows; and if he is unable to convince them of a general verity he thinks he has found, he may rest assured there has not been revealed to him any new and universal verity at all.

No one should ever think that it has been permitted for him to find a pearl of illimitable truth which none other can see.

What can we know of the infinite? Pardon me if I say I approach this subject with awe. I do not

love to think of infinite space. I know that space is merely that in which matter is; but when I remember that out beyond the farthest star, the telescope reveals a boundless deep within whose illimitable regions the soul might forever wander, finding no end. I feel so much my own insignificance, the immensity of what is, the littleness of what we are and can know of the physical universe, that contemplation of the subject becomes painful.

Time is the interval between events. When upon the eternity that lies behind, out of whose womb we have come, my mind lingers. I find no place where the soul may rest, no point at which one may say "Behold the beginning," "back of this there is naught."

The soul in all its seeking looks for rest, an ascertainment of something in which it may feel secure, and too much dwelling on that which leads to no end may leave the mind a wreck.

Spencer says that beyond region of the known, lies the unknowable. Would it not be better to say incomprehensible?

It is impossible to comprehend infinite space or infinite time, impossible to understand the possession of infinite knowledge, infinite observation or care. Yet the mind recognizes the infinite as a necessary part of the universe; the soul has in it something of infinity or it would have no conception thereof. It thinks of infinite love, talks of infinite wisdom, aspires to infinite perfection; meditates upon the source whence came the life that is, the power to reason, to think of its own being and cogitate upon the source, nature and destiny of the thinker within.

Does matter do this? Activity may be involved in and evolved from it, but how of consciousness? the introspection that looks at and thinks of mind alone? Is it not as reasonable to conclude that each mind is the offspring of and a part of uncreated mind as that each grain of sand sprang from the premeval nebula that preceded the formulated universe?

Are not the problems of existence more explicable upon the theory that there is both spirit and matter, each with governing laws, than upon the hypothesis that there is matter alone?

The appetite that moves man to eat, is of the earth, earthy; the aspiration that longs for purity is of the heavens, heavenly.

Using the word in a merely poetic sense whence comes the divine in man?

Useful as science is and much as it has done and is doing for humanity, it nevertheless is, as a thing apart, remorseless and cruel.

There is no sentiment in a clod of earth, a grain of wheat or a drop of water; sentiment reigns in and is born of the soul. If we were not sentimental beings we might fatten and eat our aged parents with as little thought as we devour the ox, grown old and no longer able to bear burdens.

All men possess sentiment; its degree and variety being as great as the divergence twixt molehills and mountains. Some perceive beauty where others find none, some feel aspirations which others have no thought of.

Each soul alone knows what it has found; and if any say "Lo I have communed with God," it is impossible to disprove the assertion.

God cannot be or, rather, I should say, has not been found with spectrum or dividing rod. He is not present to the senses; if he seem to be to the soul, it is either because of faith in revelation or because of an atmosphere into which the soul has come.

One who sits in the fog or spends his life in a cellar does not see the sun. Proper conditions are as necessary for some perceptions of the mind as they are for certain observations by the senses.

It is for this reason as impossible to know that the spirits of the departed are not yet alive or that no one has communication with such spirits as it is for a barbarian of the torrid zone to know that lakes never become solid bodies.

The scientific world is to-day under the spell of the revulsion of feeling produced by the universality of the common opinion of by gone time that the or-

derly operations of the laws of nature were continually interfered with by unearthly spirits. The horror caused by the persecutions for witchcraft as well as the sufferings endured by the martyrs to religious conviction and the disgust at the credulity of the multitude toward tales of miraculous doings by saints and saintly relics is over us all.

Only earthly phenomena, forces obedient to the will of man, transactions which can be repeated at command are deemed worth of investigation. The average scientist refuses to consider so-called spiritual manifestations, either because he insists that death is an eternal sleep or that between this world and the next there is no possibility of communication. Each position is unscientific because of neither is there proof.

Renan speaking of miracles says that if to-day we were to examine as to the reality of alleged miraculous power, say the ability to raise the dead, we should appoint a sufficient committee of trained and careful observers who having first ascertained by appropriate tests that the subject was dead; the thaumaturgist would be asked to bring the dead to life; when this was claimed to have been done, the committee would make sure that the once dead subject was alive.

Renan then says: "It is manifest that no miracle was ever performed under such circumstances."

This is doubtless true, and it is also true that if a committee of one hundred witnessed such a miracle the probability is that not fifty would admit that anything of the kind had been done; the majority would say that they seemed to see certain things, but would be unwilling to vouch for the reality of the apparent. Of the remainder of the committee most, after a few years, would come to believe that their senses had deceived them, that either by some trick or by hypnotic power they had been deluded.

As to things unusual and to us very improbable we come to believe in them only through repeated observation. If any have the majority of mankind have not had experience of a manifestation of life except through the medium of perceptible matter; they see a display of spiritual coincident with defined organization of material substance; if there be such a thing as mental activity without such perceptible organization it is extraordinary and contrary to all usual experience.

Extraordinary and unusual things are not necessarily impossible; belief in them is a mere matter of evidence; and it is a most arrogant assumption to conclude that life exists only under such forms and conditions as are perceptible to or measurable by us; and as rational to believe that some souls have spiritual perceptions denied to others, as it is to be convinced that some persons perceive and delight in harmonious sounds to which others are deaf.

The observation, the learning, the perception of no person is to be disregarded or despised. No one has observed or thought of all things. Each can take in but an infinitesimal part of what is within the range of his daily walk. Some rude, untattered man may have noted facts concerning matter which no professor has found, and some most humble and unlearned soul may have seen a solution of the mystery of existence which the schoolman dream of but never behold. The eternal question, "What is man, from whence came he and whither doth he go," troubles the world to-day as in all the ages gone. In its solution there is none so poor that what he can tell may not be full of significance.

TREMBLEY'S CELEBRATED EXPERIMENTS.

By HERMAN WETTSTEIN.

Of all the evidences adduced in support of the hypothesis of the immanency of mind in matter the experiments made by the English scientist Trembley in 1744 are probably the most conclusive. These experiments were made primarily with a view to determine the persistency of the vito-psychic principle animating certain organic beings after passing through processes which would inevitably result in death to others, but before total disintegration had

ensued. In other words: they were intended to show to what extent recuperative energy or vital force continued in certain extremely tenacious beings after having been subjected to a treatment which the generality of organic life would have been unable to resist. While these were the principal objects of these microscopic investigations, a secondary, but no less important corollary may be deduced therefrom by the student of nature, namely, that they demonstrated the residence within all organic beings, and collaterally also within inorganic matter, of a mind-principle which intelligently builds up the various parts which constitute an organic whole or a complete individual.

But these experiments, as well as the reproduction of individuals by the process of budding and self-division, prove another important fact, to-wit, that the egg-phase, through which every individual of high and low degree is supposed to pass during his incipency, is not at all essential to all beings. And this invalidates the old and generally accepted aphorism, "Omne Nivum Ex Ovo," (all life springs from the egg) effectually disposing of this fallacy. Thus many beings of the lower orders of life who originate through the aforesaid processes never pass through a gestatory or ovarian period of any kind or nature, that is, they never existed in an egg-state.

Budding or self-division consists simply in a subdivision of cells, even a single cellule being capable of dividing itself into two or more parts, each part then developing into a complete individual. The sexes play, as far as has been observed, no part in these processes, but each male and female produce their like, to all appearances, independent of each other, although we may rationally assume an intercommunication between them of the nature of which we have so far not become cognizant. Why may not invisible spores wafted towards the female cells on air-currents fructify them and incite the process of self-division? And why may not the female reciprocate by furnishing a similar incentive to the male cellules? This would render them virtually of a hermaphrodite character, but this we know to be the normal state of several species of animals and plants.

These observations of cell-life go to show that there must be some form of mentality within them which regulates and brings about such results, and this furthermore leads to the conclusion that protoplasm is not the basis of life as generally supposed, but that we must seek for it in its constituents. Indeed, scientists have long ago repudiated the belief that the cell is the ultimate basis of life or a unit of life in its incipient stage. Their eyes are now turned in the direction of the cell's components.

Prof. Henry James Clark, of Harvard University, gives the following account of Trembley's experiments upon Hydra, a minute jelly fish of about half an inch in length, appearing like a semi-transparent worm with almost invisible tentacles or feelers at the head. He says: "Not only did this patient experimenter cut the Hydras in two, but he even sliced them across into numerous thin rings, and, marvellous to say, each ring reproduced a crown of tentacles at one end, and elongated into a perfectly formed, naturally shaped individual. With the same degree of minuteness, Trembley also split the Hydras in their longitudinal strips, which like the rings, reproduced what was wanting to make a perfect body. Some of them he split from the mouth only part way down the body, and each part reproducing what was needed a many headed Hydra was the result, thus verifying, on a small scale the story of the many-headed monster of olden times. Yet the ingenuity of Trembley was by no means exhausted, for seeing that these little creatures were mere sacs, the idea of turning them inside out struck him as a feasible one, and he proceeded to this experiment with a great deal of care and perseverance. With the blunt end of a fine needle he pushed the bottom of the sac through the body and out of the mouth, but he found that the animal righted itself as soon as left alone, and therefore, after the next inversion he ran a bristle crosswise through the body and thus compelled the little creature to retain its change of

front' and reorganize its internal and external departments. This it did without trouble, as Trembley proved after the lapse of a few days by presenting it with bits of meat which it swallowed with its accustomed voracity.

"Trembley now undertook to ingraft one individual upon another, and this he succeeded in doing after some curious experiences. At first he pushed the tail of one individual deep down into the cavity of another and in order to hold them there he ran a bristle through their bodies. But the simple Hydras outwitted their tyrant, who found them some hours after, hanging side by side as if they had never been under more intimate relations. He concluded to watch the next pair, when he discovered that the inner one first pushed its tail through the hole made by the bristle, and then drew its head after it, and sliding sidewise along the spit, completely freed itself from its companion. This it did as often as the experiment was tried that way. . . . He then turned one of the Hydras inside out so that when it was pushed into the body of the other the surfaces of the stomachs of both were brought into contact. With this condition the animals were also not displeased since they remained as they were fixed, uniting themselves into one body and enjoyed their food in common."

These and similar experiments in the line of artificial division and manipulation of living animals prove the existence of intelligence within organic beings independent of that which may exist in their cerebral centres as conclusively as in a mechanic who arranges the parts of a machine in proper order, or in a compositor who sets up type for the press. "The god idea in another form," I hear some one exclaim. No; don't get frightened. The mind which we must from these evidences of intelligence in organic beings predicate in their constituents is as foreign to the mind imputed to a god as a candle light is to that of the sun. I can see no evidences of mind in the "wonders" of the universe, but I can in the admirable co-adaptation and functions of organic life. The experiments herein described cannot be accounted for on any other hypothesis. The principles underlying the law of the survival of the fittest, as well as the concomitant factors of evolution are unquestionably the principal agencies in their evolution, but without some form of mind to start them on their career of development by furnishing the basis for it in the shape of protoplasm, they could not have accomplished anything. Neither could the mind which we must postulate in matter have achieved anything in the line of developed life without these auxiliaries.

But what connection could the laws of the survival of the fittest or other agencies in the development of organic life have had with the primary formation of protoplasm? When this was first evolved there were no factors of organic evolution in existence; the principles which govern and constitute these laws had not yet come into operation. They could act only as accessories to the development of complex formations, these furnishing the conditions themselves through which these various factors came into play. Without such complex structures there could have been no principles or laws to develop them, hence it is clear that they could not have been instrumental in the generation of the first protoplasm from inorganic matter, or in the first evolution of unicellular beings. Organic evolution had not yet started; its principles were still inoperant, then how could these laws, as at present defined and taught, have been subservient to, or have the remotest bearing upon, the first appearance of protoplasmic life upon our planet?

Can we explain it on any other hypothesis, (barring that accepted by theism but which science repudiates,) than that some low form of mind must have been instrumental in collocating the elementary components of protoplasm in such a manner that a higher degree of sentient life than that which is innate in themselves, would result? Note the observations made by our ardent students of microscopic life and see if we can come to a different conclusion.

We accept the deliberate and exact movements of all sentient beings, from the lowest to the highest as prima facie evidence of intelligence. We judge the mental calibre of any being by his actions, and we neither ask nor demand any further evidence, then why should the atomic constructors of protoplasmic cells and their evolutions be excluded from this universally accepted rule? Whence the intelligence that reproduced out of a small section of a severed Hydra a complete individual? Must the perception of its original individuality not have persisted in each fragment, in each cell, in each constituent, as the guide by the direction of which reconstruction took place? Whence the mind that furnished the new intelligence in the reconstructed individual after the alleged cerebral centre of the original had been removed? Can we come to any other rational conclusion than that the germinal principle of this new intelligence must have been innate in every part of the animal, since "from nothing, nothing can spring?" Was intelligence not as clearly manifested in the reconstruction of these fragments into new and perfect individuals as is exhibited by artisans who reconstruct a new building from the ruins of an edifice? If not, why not?

BYRON, III.

FITNESS UNDER CHANGED CONDITIONS.

Death is the unfitness of vital structure for environment—not extinction. The product of life, which we call the soul, finds new fitness under changed conditions. Its identity is there, for that is its distinctive, individual element. Particular facts and memory may be gone—and these we may hold dearest here—but the sun alone is needful, we may believe, and this does not imply loss of power of recognition and understanding. For it should not be forgotten that we really know but little of the mind in its higher manifestations. If a clairvoyant power exists which can pierce in sight solid matter; if persons have foreseen every detail of events which happened afterward; if telepathic messages have floated across a continent, illuming mind from mind—and these and still more remarkable experiences are of frequent and fully-attested occurrence—then it is fatuous to assert there can be no transfer or evolution of the soul at death, either into other material form or into a prepared environment. Nothing is more certain in the history of life on the earth than the fact of increasing capacities. These functions find their motive in new pleasures or intensification of the old. Together with this increase of capacities goes increase of individuals, until the aim of Nature seems to be the multiplication of functions, in the case of man the multiplication of intelligence, pleasures, capacities. It would be entirely contrary to the observed order if this process stopped at death or with a social product which itself must end with the human race. Such multiplication should go on indefinitely and be carried over into a future state in order to attain the highest logical results. And that there are capacities of infinite possibilities to be developed, we have hint of in those various manifestations which astonish us as being of the supernatural or inexplicable.

The highest ends are secured by virtue of the interactions and influences of social relations. Whereas they are limited and confined here, expansion to any conceivable degree might come hereafter. The social relations imply perpetuation, futurity; and even were it an association only of the children of earth, by the change made one people, the multiplication of transformed pleasures and the birth of new capacities would transcend conception.

—Charles L. Wood.

For many years we have protested against every species of proscription and persecution on account of religion. From the orthodox press and the orthodox clergy we have been accustomed to look for nothing but opposition. But of late there is something of a change in the tone of the influential religious journals. In illustration we quote the following from

the Independent's reference to "imprisonment for causes which have a religious side," the case of R. R. Whaley, an Adventist now imprisoned in Maryland for working on Sunday: "In the progress of the spirit of independence and liberty persecution has become a hateful thing, an intolerance which the right-minded refuse to tolerate. It is with a feeling of humiliation, if not with positive horror, that we look back to the time in our own history, not so far away as we could wish, when the members of certain sects were proscribed and persecuted; when imprisonment and fines were meted out to those who did not fall in with prevalent religious practices. We are not sure that we have not still among us a vestige of that species of persecution by which the civil authorities used to punish men and women for their neglect or refusal to comply with religious observances enforced by law."

The Christian Advocate has an excellent editorial on ministerial indorsement of humbugs. It finds that the names of Christian ministers are circulating through the country indorsing barefaced frauds; and, in the interest of its readers, it advises them "to pay no attention to a ministerial testimonial to remedies whose composition is a secret, or which promise positively to cure otherwise incurable or generally fatal diseases, and all the more so if the testimonial contains references to the Almighty and providential direction to buy the medicine. You may be sure then that, whatever other effect the remedy has had, it has either weakened or has not improved the condition of the nerve-cells upon which sound judgment depends. . . . In one instance the name of such a person was proposed for the pastor of one of the best churches in Methodism. A brother of high character and respectability, noted for his kindness when speaking of ministers, rose and said, 'I hope that this brother will not become our pastor.' 'Why?' said a half dozen voices. He did not reply, but spread before them a newspaper containing the photograph of the minister in connection with three or four letters—one from himself interlarded with ascriptions of praise to the Deity for having led him to buy the—pills! His name was not mentioned again." Such a punishment was, perhaps, a bitter pill for the minister than any of those whose virtues he recommended. The congregations that administer such medicine, may, perhaps, effectually cure ministers of this virulent and contagious disease.—Christian Register.

Rev. Dr. Herrick Johnson, of McCormick Theological Seminary in Chicago, has finally discovered that the Parliament of Religions in connection with the Columbian Fair was a sad and mischief-breeding mistake. It was "uncalled for, hurtful, and misleading," all because it gave the representatives of other religions than Christianity an equal opportunity with Christians to present their peculiar beliefs. On the whole we are inclined to congratulate Rev. Dr. Johnson on his honesty and sincerity and his loyalty to his convictions. He is narrow, has a small and unworthy ideal of Christianity, and shuts out a very large part of divine truth from his mind by his petty dogmatism; but he is honest and courageous, and hews close to the line in his thinking. Small as his outlook is, Rev. Dr. Johnson ought to be of real service to the students under his charge, not only as an example of narrowness to be avoided, but of clear thinking and candor, and a willingness to tell the whole truth as he sees it and to stand by his convictions.—Springfield Republican.

We might all, without much difficulty, be just a little wiser than we are; and the aggregate effect of a number of such small improvements would be considerable.—Edith Simcox.

Why, of all things living, art thou made capable of blushing? The world shall read thy shame upon thy face; therefore do nothing shameful.—Brahminic.

POSING.

There is a great deal of posing done in the world outside of artist's studios. From the time the love of praise and the approbation of others is awakened in the child's mind, consciously or unconsciously the act of posing for certain effects begins. In little children the small airs and charming graces by which attempt is made to emphasize their good behavior in the eyes of their elders are often prettily comical. The posing of grown-up people, however, though always intended to give added grace to their personality does not so charm as in innocent childhood and too often has a contrary effect from that intended. Young lovers are sometimes an exception. They are constant posers during courtship not always intentionally, for their posing arises from a natural desire to call attention to what is best in their nature and capacity, and keeping out of view the worst and weakest elements of their character; a laudable design if the temporary pose should lead to constant subordination of the lower to the higher qualities. But a pose of character when only temporarily assumed is apt to become as irksome as a physical pose too long sustained, and marriage is often hastened to enable one or both the lovers to throw off the restraining pose and sink back into the natural slouchiness of unrestrained evil tendency. As when in the days of the "Millerite" excitement regarding "the end of the world" a somewhat flighty girl twelve years of age was among the numerous "converts" and after two or three days of trying to live up to her standard of religious behavior, she observed with a sigh of great discouragement, "O, dear, if the world is coming to an end I do wish it would hurry up, for I can't keep good much longer!" To "assume a virtue if you have it not," does not always lead to the adoption of that virtue as a life principle, nor materially change the outcome of character.

But another kind of posing is done by very many in this world who go through life posing constantly as that which they are not, as reformers, teachers, philanthropists, literatuers, philosophers, and thinkers. They do no real work, they add no new thought, they retard more than they help on with the progressive movements to which they attach themselves. Their stock in trade is a few catch-phrases of the department of work or thought in which they have determined to shine, a knowledge of the methods of self-seeking, wire pulling, and an unlimited amount of what in slang phraseology is termed "cheek." They aim by their posing to become identified with the cause or phase of thought which it pleases them to follow, if not to be reckoned the leaders therein, and it is wonderful to see how often such blatant pretenders succeed in their purposes to those who do not understand how inclined are the masses of men and women who have either no time or no inclination to think for themselves, to accept noisy assertion for truth.

Such posers not only steadily haunt all conventions, meetings, societies, etc., connected in any way with that which they pose for, but are generally among the most active in getting up and organizing such arenas for their individual posing. In these days of unintermitting conventions and public meetings of all sorts held to consider almost every variety of topic, few understand how many of these are gotten up by interested parties for purposes of personal aggrandizement. I asked a friend who had received, as I had, a circular letter inviting to join one of such organizations whose real raison d'être I could not understand, to explain to me what such an association was being organized for. She replied in a serious way: "I'm sure I don't know unless it is to give Mrs. — an opportunity to be made president of it, since I notice she is the principal mover in the affair." And it is to be feared that many other semi-purposeless associations are gotten up from the same reason, to give one or several a chance to pose as leaders of something.

Such shifty posers are largely in evidence not only at conventions, but at public and private "recep-

tions, dinners, etc. They have an eye keen to observe the presence of the ubiquitous newspaper reporter and the wit to seek him quickly, to offer him service in naming the best known persons present from which list the name of the kindly informant is never omitted. Thus their names are kept constantly before newspaper readers who innocently in time come to imagine the owners of these familiar names must have done something of great importance in the world to make them so prominent, when in fact their whole prominence is only a matter of skillful posing.

Another kind of posers are they who pretend to knowledge or skill which they do not in fact possess. Such pretenders are touched up in the newspaper joke which represents Jones declaring to Smith in the presence of Green, his enthusiastic admiration for Browning as the greatest of poets. When Smith and Green are alone together, the latter who is a reader of Browning remarks to Smith: "Why didn't you ask him which of Browning's poems he likes best? Ten to one he couldn't answer you. I don't believe he ever read a line of Browning in his life." To which Smith candidly replies: "Why, you see, between us, I never did, either."

On the supposition, then, of a number of posers being gathered together, one such whom I knew to carry out his posing in many directions of falsity was perfectly safe in rushing distractedly to an acquaintance who was supposed to know something of Browning, saying he had just received an invitation to a Browning club for that evening, and would his friend please get him something of Browning's at once as he wished to post himself before going to the club where he was expected to take part in the discussion, as he had no acquaintance previously with that poet's works.

Nothing is more contemptible and derogatory to genuine character than such methods of winning reputation from false representations. It is only the things which are true which are worthy of and good report. The man or woman who gains praise for work they have never done, virtues they do not possess, knowledge which if put to the test (which may come unexpectedly at any time) would be shown was not theirs—while their craving for notoriety and admiration may be gratified—will certainly find such approbation a Dead Sea fruit of the most unsatisfactory kind, for there is ever within their own souls a sense of the shams they really are, with the ever recurrent dread of being found out to be mere characterless posers.

And while such posing may shiftily pass current in the world of test and trial through which we are passing, there will come a day when the soul entering the spheres of Reality will be stripped of all the sham drapery of make believe, and forced to make all future progress toward spiritual happiness and attainment on the basis of what it really is, and not what it would fain pretend to be. Where its gains will come from genuine achievement and its self-approbation be won only through real merit and true humility. So the best preparation for happiness in the world of spirit must consist in the up-building of character instead of reputation while in this preparatory material world.

S. A. U.

SECOND SIGHT.

The English lady who is known in psychical circles as Miss X. has been investigating the subject of second sight among the Scottish Highlanders, and recently gave an address in relation thereto. It appears that, through the liberality of the Marquis of Bute, the Society for Psychical Research had been able to make inquiries by circular as to the prevalence of that peculiar faculty, although the result was not very satisfactory. Subsequently Lord Bute himself sent out a similar circular in his own name, and out of two hundred and ten reports obtained, sixty-four of them were more or less in the affirmative. As it appeared from some of the communications, that personal application might elicit informa-

tion which there was an objection to commit to writing, Miss X. was asked by the committee of the Society for Psychical Research conducting the investigation, to visit some of the localities which promised to yield the best results. Acting on this invitation Miss X. proceeded, accompanied by a friend, to a small island in the Hebrides, on the west coast of Scotland, which she found to be simply a sandbank, ten miles long and eight broad, covered with fine sweet herbage, and without a vestige of timber. The only wood on the island was derived from wrecked vessels, and it was so precious that its owners kept it hidden from sight. Only when the making of a coffin was necessary, did etiquette require the possessors of such treasure-trove to part with it. A funeral is the only event which occurs to relieve the monotony of every day life, except an occasional wedding, and it is not surprising, therefore, that most of the stories which Miss X. heard were connected with coffins and funerals.

The seers with whom Miss X. had interviews made no claim to communicating with the spirits of the dead; indeed, such a suggestion was received with horror and disgust. They maintained that the faculty they were able to exercise is a kind of extension of vision, a seeing of something not visible to those not especially gifted. It must be, however, an extension of vision in a double sense, as what is seen is a future occurrence, and not something happening at a distance. Usually, as we have seen, it relates to a death, and this death-vision is by no means restricted to the Scotch seers. Miss X. related, in the course of her address, various stories showing the actual existence of the seer faculty. One of them we will reproduce here, as it illustrates the symbolic character which many of the stories possess, and which seem to associate the faculty with crystal vision. A man was going home one evening at dusk. As he approached a certain cottage, "he observed 'a wee man,' a dwarf well known in the island, sitting on the end wall near the chimney. The 'wee man' was apparently tugging with all his strength at something heavy within the roof-tree. When the seer came up to the cottage no wee man was visible, nor upon inquiry had he been there that day. Then the seer was much troubled and knew that a funeral was in prospect. Shortly after the 'wee man' died, and the owner of the cottage being known to possess some wood, a rare possession in the island, was called on to produce it for the coffin. It was hidden away in the roof, and in order to reach it men had to climb on to the end wall and pull the planks out from under the thatch." This story was well known in the island, and Miss X. states that she received it from many who heard it before the coincidence occurred.

Miss X. obtained at first hand less than a hundred cases of second sight, in spite of assistance from parish doctors and others, and she thinks the material insufficient for the basing of any definite conclusion, although they may serve to indicate the direction in which the inquiry seems likely to point. The following are the suggestions she throws out:

1. The evidence of the seers themselves points to the theory that "second sight" is, in many cases, a sort of extension or exaltation of the normal faculties, the 'prophecies' being in many instances, closely analogous to the cases of crystal vision, automatic writing, and other forms of externalizing an idea, which may be due to memory and conscious observation, especially of such signs as might easily escape the notice of the more occupied ordinary consciousness.

2. Though such a faculty is quite unrecognized by the seers themselves, there seems little doubt that thought-transference plays an important part in the experiences they relate.

3. Careful inquiry into their habits of thought showed the Highland seers whom Miss X. had an opportunity of questioning, (some twenty, at least) to be strong visualizers; this, in relation not only to their visions, but to their ordinary mental habits.

4. In many stories, the same feature received—namely, the vision of a bright light (usually in cen-

nection with some incident in the story), followed by unconscious deportation of the seer—suggesting a conceivable clue in the possibility of self-hypnotization and change of place while unconscious of surroundings.

5. Miss X. failed to find any indication of belief that the visions are due to the agency of the departed, and the suggestion of spirit return was invariably rejected by the seer with strong expressions of dislike. The very few whose experiences suggested active external agency attributed such agency to the devil.

6. Miss X. found traces of certain methods of divination or automatism, possibly mixed with remains of forms of evocation, such as gazing into liquids carefully compounded, 'getting views' from the sea at certain stages of the moon, and the like. She also received certain formulas for the acquisition of second sight; but in no case did the people themselves seem to attach much importance to methods of any kind.

7. On the contrary, they reject experiment, and believe that the gift is hereditary, as indeed appears to be the case.

Miss X. concluded her address by stating that the main interest in such indications as she had pointed out, 'lay in the fact that they were gathered among people of the very simplest and most unconventional kind, who, nevertheless, even in the wildest spots, had attained a degree of culture and of actual book-learning far surpassing that of the corresponding, even of many higher classes, in England. She found them in every instance capable of discussing the phenomena with the utmost intelligence, handling the subject with faith rather than with superstition, anxious for enlightenment as to its mysteries, for the most part free from dogmatism, and universally courteous, logical and reverent.'

It should be added that Miss X. made her inquiries under exceptionally favorable conditions. Her reputation as a crystal-seer had preceded her, and this recognition as an adept obtained for her inquiries favorable attention. She was, indeed, accredited by report with powers of magic and witchcraft. This she was able, however, to live down, and secured the full confidence of those whose peculiar gifts she was investigating, as much through her own sympathetic attitude as by her special attainments.

EXTRACTS FROM LETTERS.

A friend who finds much happiness and consolation in her Unitarian church affiliations, writes me thus: 'I am deeply interested in psychical matters, as is also my husband who has had experiences which he feels could not have emanated from his own mind. I have personally never had such experiences, except once when in deep trouble I was inwardly calmed by an assurance from my father. It was as if his spirit spoke to mine though he had been what we call 'dead' for seven years. But in spite of the fact emphasized by Mr. Hudson in his book that so many Spiritualists and mediums seem intellectually weak, yet when a paper like yours approaches the spiritual from the scientific side, one finds the subject of surpassing interest. I am so eager for more light! had I a bit of power in that direction I should never give it up as I have known two friends of mine to do. One, an automatic writer, said she was afraid of her own mentality becoming weakened thereby—the other, a clairvoyant, when I protested she had done wrong in refusing to exercise her gift gave as her reason, 'Oh, Spiritualists are apt to become too credulous—they start and jump at every creak, and ascribe the simplest things to the spirits—and I wish to be ruled only by my own reason.' But I have always felt that spiritual knowledge and reason ought not to be antagonistic, and am therefore the more pleased to learn something of psychical subjects from you and Mr. U. who I fancy keep feeling in abeyance to reason and scientific thought. One thing, however, seems to me wrong, that the spirit-world above and beyond the material, as it should be, seems only able to communicate with us

through the aid of money, and through people often not in harmony with our or their intellectual plane; why can they not come to each of us direct? Why do not their minds touch our own as they did in the flesh. Why must I, for instance do without that psychic light which would be staff and strength from the dear ones who never, while here failed me?

Apropos of what you relate in your own 'psychic experiences' in regard to seeing a spirit face above that of a dying friend, is the following told me by a lady who had previously no religious faith whatever: When watching by the bedside of a dearly loved baby niece she said to herself, 'Now if there is a soul, if there be a God—let me as this dear life departs, see it go?' The little one gave a struggle, it seemed dead, no breath was perceptible—but, as she gazed awestruck a grey mist emanated from around the baby's head which rose and gradually resolved itself into the child's similitude, but smaller, and floated off toward the ceiling where it vanished. 'Believe me, or not,' said she, 'it makes no difference to me, but I now know that I have seen a soul! I feel with you Mrs. U. that the old lines of belief are breaking down—to be merely liberal, scientific, or agnostic is not enough. The psychical seen through the lens of science and reason is surely needed.'

As added confirmation of what this correspondent mentions in regard to 'seeing a soul' I have always regretted that I have never been able to identify the woman physician whom I overheard relate a similar story a few years ago. It was at a suffrage gathering held at 'Rose Cottage,' Edgewater, Ill., the home of Rosa Miller Avery. Several small refreshment tables were scattered through the dining, sitting, and 'Rose' rooms, each table accommodating six or more. Psychical mysteries had somehow become the topic at the table adjoining the one at which I was seated, but as I was personally unacquainted with those who were at that table, I could only listen with interest to the stories being told there. A strong-faced sensible looking woman whom I heard addressed as 'Doctor' presently took up the ball of conversation, arresting my attention by her opening words: 'Well—I know its fashion to disbelieve in continued existence, but, ladies—nevertheless I have seen a disembodied spirit at the moment of death!' Doubting and questioning eyes being hereupon turned toward her, she went on with assurance: 'There was brought to my sanitarium for treatment some time ago a man who was a stranger to me, and so far gone in disease that I had no hope of curing him from the first. He lingered a day or two and then died while I stood close by his bedside, worried mainly by my inability to help him. As I saw the breath depart and stood thinking about sending word to his people, I was all at once conscious of a presence by my side, and looking up I was thunderstruck to see the dead man's counterpart standing close by me, but apparently oblivious to my presence. He was looking down at the body with the most worried, mystified and wondering expression on his face. I too turned to glance at the stiff expressionless face of the corpse, and when I turned again to look the spirit was gone. But I knew then that I had seen the soul of a man!'

A little silence fell upon the group at her table. Then one spoke up in a scornful way—'I suppose you are a Spiritualist—are you not?'

Her reply came clear as a bell:

'No—I am no Spiritualist—I was at that time, and am to-day a member of the Episcopal Church in good and regular standing. But life has had new meanings to me since that hour.' We would be glad to hear from our correspondents of any further authenticated cases of this kind.

From some business letters of a friend we take extracts pertinent to the questions discussed by JOURNAL readers. A New York lady writes: 'I have become intensely interested in your wonderful automatic writing as published in THE JOURNAL and The Arena. Some three years ago three friends and myself in the quiet of our own homes succeeded in establishing a line of communication between ourselves and the unseen friends by means of inde-

pendent voices. The messages given were in thought and expression so much like your own. I noticed in some you gave us the idea that the spirit advantage after passing out of the body. That idea was given again and again to us by different friends and neighbors who had passed over. I wish I were at liberty to write out our experiences for THE JOURNAL, but the dear friend who proves to be our best sensitive under the efforts of our unseen operators during our experiments objects to the least publicity; consequently I can only say that I know our friends live after the change called 'death,' and can most surely communicate with us under the right conditions.'

Later, the same correspondent writes: 'I was sorry that Mrs. L. was not able to see you alone on her recent visit to your city. This prevented her from being as confidential as she wished, for these psychical experiences of ours having been kept secret among the few of us who made the experiments for our own satisfaction, we have never cared to make the results public on account of the prejudices of our orthodox friends. Mrs. L., however, is the one member of the little home circle who knows the least of the work from actual observation, because she was in a deep sleep or trance during most of the manifestations. I would so like to write you a description of those three or four happy years of investigation, but to do so would fill many large sheets of manuscript. I always wrote down—sometimes during the sittings every word as they were uttered—and I kept these records now as my most treasured possessions. I hope sometime you may see these, but at present Mrs. L. objects on account of her own sensitiveness on the subject. That the voices we heard at various times were actually independent, we know to be a fact, because two or three times when Mrs. L. was in her normal state we were allowed to sit about a small table and many sentences were spoken, the sound seeming to come from some place near the ceiling of the room. The time I hope is coming when all necessity for keeping such manifestations a secret will be overcome by the world's recognition of the truth of the spirit's continued existence. A truth which though nominally accepted as part of all religious belief is yet represented as untruth when presented as a practical demonstrated fact through the phenomena of Spiritualism.'

Evidence is thus given from many different quarters of the all-pervading interest in spiritual matters and everywhere is the knowledge regarding our unseen co-workers becoming more and more manifest and unassailable.

S. A. U.

A STUDY OF THE MOB.

Under this title, the Atlantic Monthly for February contains a curious study, by Mr. Boris Sides, of the influence of hypnotism on a crowd of individuals. Its illustrations are taken chiefly from incidents occurring in Russia, of which the author is a native, but the principles referred to in the article are of universal application. A mob consists of two chief factors, a crowd and an individual whom it follows and blindly obeys. It becomes formed under the influence of some strange event, some strong excitement which makes men obedient, causes them to lose their will, their individuality, and 'makes them ready to display a blind obedience to an external command.' Here we have the principle of fascination which operates largely in hypnotization and which is attended with the temporary loss of individuality by the person affected. The fact that a large crowd is especially liable to fall into the state of fascination, is explainable by reference to the effect of cramping voluntary movements. Professor William James lays down that our feeling of spiritual activity, is really a feeling of bodily activities whose exact nature is usually overlooked. When, therefore, these bodily activities cannot be put into exercise, as in the case of the persons torn-

ing a crowd, the sense of individuality is lost, as in hypnotization, and in this condition every fresh person who joins the crowd partakes of the fascinating influence. Moreover, "with the increase of membership grows the strength of fascination; the hypnotization increases in intensity, until, when a certain critical point is reached, the crowd becomes completely hypnotized, and is ready to obey blindly the commands of its hero; it is now a mob. Thus a mob is a hypnotized crowd." It has no definite individuality, except that of the hero, although it has great plasticity and readily accommodates itself to his changing moods.

It is well remarked that the body of a mob is not altogether structureless; it has a certain low phase of organization. It possesses a nucleus which at first forms the centre of the crowd, but is forced to the front, acting as both sensory and prehensile organs. The nucleus contains a nucleolus within a nucleolus, which is the original central hero with his immediate devotees. Or a still higher organization may be reached, in which the nucleus is differentiated into two parts, one possessing the sensory function, and the other the prehensile function. The nucleolus also may be thus divided, one part possessing the function of willing and the other that of guiding. As to the mob leader himself, he belongs to the class of heroes whose attractive power arises from their objective action, and not from their own individuality. The difference is illustrated by reference to the two distinct hypnotic states, the indifferent and the somnambulant. In the first state, the contractions proper to it "may be produced by anyone, or be produced by one person and destroyed by another; they do not depend on individual influence, and suggestion may be given by any one of those present." In the case of elective somnambulism, on the other hand, "the subject is attracted towards the experimenter; if the experimenter withdraws to a distance, the subject displays uneasiness and discomfort; he sometimes follows the experimenter with a sigh, and can rest only when by his side." This is the kind of fascination exercised by the great leaders of mankind, but with a mob the hypnotic state is of the indifferent kind, and hence it can be influenced and diverted by any one.

The writer of the article from which these remarks are taken points out that there is evidently a constitutional predisposition in the masses to pass into the trance-like condition of the mob. As to the cause of this predisposition, he seeks it in the principle of monotony attending the continuous impression of the senses, which constitutes one of the modes of producing the hypnotic state. Thus, applying that principle "wherever the social environment is monotonous, there men are prepared to be good subjects for hypnotization. Frequently they are hypnotized by the environment itself, and if a hero appears they are ready to obey him, and thus to become a mob. It is known that the common people in general and soldiers in particular are excellent subjects for hypnotic purposes. But social pressure is also an important factor in the hypnotization of the masses, owing to its suppression of individuality. The individual cannot determine his own relations in life, and his voluntary movements being interfered with, there is induced the peculiar hypnotic state of fascination which is favorable to the formation of mobs. Thus the laws which restrain freedom of action by the individual may themselves operate to form mobs."

The operation of social pressure and monotony is called in to explain why women are good hypnotic subjects. The writer says: "For centuries the social pressure was brought to bear on women with special severity; their life was fixed for them by their fathers, husbands, eldest sons, by religions and by class regulations. All individuality, personality, was mercilessly, brutally destroyed in women. They were shut up in harems; at best they were strictly confined by the boundaries of the family circle. Even in our times, especially in European and Eastern countries, the sociostatic pressure has not ceased to work out its deadly effects on woman.

Her life is full of regulations; she is formed and fashioned, bodily and mentally, according to a certain style and mode. She is confined to a narrow sphere of activity, where she passes a dull, monotonous life. For centuries the anvil on which monotony and social pressure have hammered with all their might and main, we need not wonder that woman has formed a strong predisposition to hypnotic states. Woman in truth is half hypnotized; hence the fact that, in comparison with man, woman is more gentle, more submissive, more obedient (obedience and modesty are her virtues), suffers more from nervous diseases (like the Yakuti of Siberia and the northern Russias), is more inconstant, less original, more impressive, less reasonable, and more imitative." There is much truth in this view, but we think the social influences to which these effects are ascribed are aided by something in the constitution of woman herself, without which she would never have become subject to them in so much higher a degree than man has been. Indeed, much of the social stress referred to is due to the comparative impassivity which has distinguished woman in all ages and under all conditions.

INFLUENCE OF IDEAS.

The study made by Mr. Percival Lowell, in his "Occult Japan," of the mental condition of the Asiatic people, who are now the most receptive of Western ideas, has so important a bearing on mental science in general that it is deserving of further consideration. The Japanese are said to be especially susceptible to external psychological influences, arising from their lack of personality. This impersonality shows itself in absence of originality, combined with extreme imitativeness, in an incapacity for entertaining very abstract ideas, and a small development of the reasoning powers. The want of mental activity is betrayed by the decorous demeanor of the whole nation, as exhibited in its subjection to an exacting system of etiquette, to which a Japanese would make no objection if left to himself. This is due to an innate tranquility of mind that "shows itself before long-continued habit can have set its seal upon the man himself. He inherits it with the rest of his constitution. In Japan the very babies are unconsciously good."

While Mr. Lowell's book was passing through the press the Japanese were giving a practical demonstration that their receptivity had borne fruit in the development of a fresh train of mental activity. Their war with China proves that they have not only received but have assimilated Western ideas, although these may not yet have completely subjected their minds so as to reform perfectly their mental disposition. The attitude of the advanced Japanese party finds its parallel in the awakening of woman among peoples of the Western world, and Mr. Lowell ascribes to woman in general the want of personality which he considers the chief mental characteristics of the French of the East. Undoubtedly women have always shown themselves more susceptible than men to foreign influences, and it is probably their want of initiative which so long kept them, politically at least, in a secondary position. Nevertheless women of ideas have always in their turn affected others, and nothing is more remarkable in the world's history than the power exercised by women in political affairs through their influence over men, notwithstanding the general subordination of the sex. During all the ages through which they have slept women have been accumulating energy, and now that they are awakening to a sense of their rights and responsibilities, they must be expected to exhibit an equivalent force of character and conduct.

It is not, however, with this phase of the subject we wish now to deal. The female mind has exhibited signs of impersonality through lack of activity, arising from want of incentive, rather than through deficiency of ideas. But these ideas usually in the past belonged to the class which reproduce themselves in action and hence are termed motor-

ideas. Since Carpenter first made the discovery of what he regarded as an abnormal phenomenon, it has been found that "every motor-idea, that is, every idea of a bodily movement, instantly produces that movement when not inhibited by other ideas." But a motor-idea may give rise to what are termed *ideo-ideas*. Professor William James, who has worked out the subject in connection with his maturational experiences, points out that *ideo-ideas* have an inhibitive operation. But they may give rise to other similar ideas, until a motor-idea is finally aroused generating bodily movement, and the circle of mental activity is completed. Judging from the actions of children we may be tempted to think that every idea originally belongs to the motor class. Inhibition comes at first from without, giving rise to *ideo-ideas* which increase in strength and frequency with the experiences of life, and which in the adult mind have come largely, through their inhibitive tendency, to control the conduct of life. *Ideo-ideas* may thus be regarded, it seems to us, as being related to the motives of conduct, and they are inhibitive simply because the consciousness is fixed on them, consciousness delaying the expression of idea in action. The expression is what is usually spoken of as will, and it must be distinguished from volition, which is choice among motives or ideas. Consciousness is the condition of this volition, and it is attended with the association of ideas which is the function of choice.

Mrs. Emma Hardinge Britten has some strong words in *Light* upon the importance of guarding against fraud on the part of professional mediums. She says: Let it be distinctly understood that I have no word of caution to give, nor have I ever found it necessary to exercise any, amongst personal friends, or in private circles, whether the séance be held in light or darkness. But I do allege—and I am borne out in this allegation by thousands of still earnest Spiritualists—that fraud and imposition have been practiced upon the public by all too many professional mediums, in the name of Spiritualism, to a frightful extent. The question, then, necessarily arises—and that no less for the sake of the really honest medium as well as in the best interests of Spiritualism—how can this shameful perversion of one of the most sacred and holy of truths be met and combated? Once again—dealing exclusively with those who make mediumship a profession—I would urge that the medium should either be required to submit to a thorough personal examination by an appropriate committee, or so held, tied, or fastened as to make movement impossible, whether inside or outside of cabinets. . . . It is not, however, as before observed, of friends, unprofessional mediums, or of private circles that I am writing. But in regard to investigations conducted in any way through professional or interested persons, professing to be mediums, I would again and again solemnly urge thorough preliminary search, or that means should be adopted to prevent the possibility of imposture. We have seen, and may do so again, much sentimental writing on the subject of the "cruelty and degradation," etc., of such tests; but we hear nothing of the shocking cruelty practiced by frauds on trusting hearts and bereaved mourners, seeking for proof of their beloved one's return in vain; nor do we hear anything of the "degradation" to which vile imposture reduces the noblest and grandest of revelations that has ever been given to humanity for nineteen hundred years.

THE free and lovely impulses of hospitality, the faithful attachment of friends,—these, too, are a holy religion to the heart.—Schiller.

TO DO good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.—Swedenborg.

THE first condition of human goodness is something to love; the second is something to reverence.—George Eliot.

VOICE OF THE PEOPLE

THE SEANCE.

BY BELLE V. CUSHMAN.

As you wait in the silence and shadow
And think of loved ones, gone
To a shadow and silence far deeper,
You pray for light and the dawn.

For assurance that man is immortal,
For proof beyond evil or fear
That the grave is only the portal
That leads to a happier sphere.

The nature of man is as varied
As leaves in the forest grand,
As blades of grass in Summer field,
As shapes in shifting sand.

There are those who awake at the earliest ray
And try in every way
To welcome the light of a coming day,
And rejoice that the night is gone.

There are others who see not the dawn of day
Though the sun to its zenith has risen,
Though bolts and bars are rusted away
They still remain in their prison.

And friends who love you standing wait,
And try in every way
To send within that prisoning gate
A bit of Heaven's own day.

'Twill come in time to each and all—
The fruit of love's endeavor,
You'll sometime hear the voices call,
You shall not wait forever.

FLORIDA CAMP.

To the Editor: Active preparation, are being made to accommodate visitors to the Southern Cassadaga Camp at Lake Helen, Florida, which is to open Feb. 16th, 1895, holding four weeks. Some of the best speakers and mediums will be employed. Although there has been delays in announcing the date of the commencement of the meeting, on account of the many difficulties to be overcome in the pioneer work of such an institution, we feel the greatest assurance of its final success. The association has been incorporated according to the laws of the State of Florida and the charter recorded. We are constantly receiving communications from people in both the Northern and Southern States, who are anxious to come, and willing to forego luxuries, and accommodate themselves to conditions necessarily attending the establishment of a new Camp in a comparatively new country. The managers are doing everything in their power to provide comfortable accommodations at reasonable prices, and are succeeding admirably.

A lodging house and several cottages are being built and tents put up. During a large portion of the time tents are perfectly comfortable without any fire, but at any time during the winter season a northwest wind is liable to make a demand for fires either in tents or houses. A small wood or oil stove answers every purpose. This is my third winter in Florida and I have never seen any frost until the late cold wave of December 28th, swept over the country producing the greatest destruction of fruits known during the last fifty years. Fortunately such unpleasant visitors are very rare and make a very short stay. Furnished rooms can be rented in the village of Lake Helen and vicinity at moderate prices. A beginning will be made this season of a camp that we hope will be farreaching in its educational and beneficent influence. The hearts of its projectors are in the work. They are among the most influential Spiritualists, both of the Northern and Southern States. It is their aim to provide a comfortable, healthful and inexpensive resort where our friends can happily and profitably spend the winter months, where those from the North, while escaping the extreme cold of winter can cooperate with the spirit world and their fellow-workers of the South in inspiring a sentiment of brotherly love and good will in hearts long severed by misunderstanding and sectional strife.

Lake Helen is situated on the A. & W. Div. of Jackson, St. Augustine and Indian River Railway, commonly known as the East Coast Line. Close connections are made at Orange City Junction with the J. T. & K. W. R'y which gives a choice of routes from Jacksonville. All com-

munications will be answered promptly by the corresponding secretary.

EMMA J. HUFF.

LAKE HELENA, FLA.

"FRATERNAL BENEFICIAL SOCIETY WORK."

To the Editor: That great advances have been in liberalizing the religious thought and that the tendency has been toward a common fraternity as a finality, is apparent to any dispassionate observer, although we know there are instances that might be mentioned, which would seemingly contradict this view, yet in comparison with other incidents proving such position, these dwarf into insignificance, and just here allow me to refer to a significant remark of Archbishop Ryan in his lecture on "Agnosticism and its Causes" delivered in the Philadelphia Academy of Music and reported in brief in the Philadelphia Ledger of Dec. 13th, 1894.

"With regard to differences amongst Christians, I do not believe that any enlightened members of any Protestant denomination maintain that the members of other denominations or the members of the Catholic Church shall be excluded from salvation simply because they belong to such organizations. I am quite certain that the Catholic Church does not exclude Jews, Gentiles and Protestants from salvation. She leaves such judgment to Almighty God who alone knows each individual soul and can alone judge of its merits or demerits."

On the stage during the delivery of the lecture were Bishops, Foss of the M. E. Church, and Tanner of the A. M. E. Church and various other clergymen, and Mrs. U. S. Grant as a specially invited guest.

It is also generally agreed to, that the forward movement during the past three score years has been beyond precedent, and credit having been given by the advocates of each of the various causes ascribed for such advances, it is evident that to no one cause alone can all the credit be given. I would therefore respectfully ask your intelligent readers to consider if the development of the principle of co-operation as exemplified in the work of the various secret fraternal beneficial societies and the consequent close association of men of various creeds (and of no creed) in the charitable work that is an inseparable part, has not had some beneficial effect on the body politic. Co-existent with the increasing impetus given to such societies as a recognition of their usefulness and worth, came the more liberal feeling, and as their field of labor widened, so progressed the liberal ideas.

I do not "claim everything" for such society work, but maintain it has been, unintentionally, not the least factor in this grand work which shall end in a universal brotherhood of man. Usually the motto (creed) of a society is brief; take the Odd Fellows for instance, "Friendship, Love and Truth," can any church present a better one, and does not the present prosperity of that great organization bear witness that it has carried out those principles? I am not a member of this organization, yet I know its strength is a monument to the idea of mutual assistance in times of need made possible by cooperation.

Is not the main objection to secret societies by the Catholic Church that of fear of losing members by the liberalizing process that manifests itself when men regardless of creed, work in harmony to relieve and comfort the sick and distressed, to care for the orphan and widow? Having been a member of one of the largest (if not the largest) secret beneficial societies for the past thirteen years and having had the opportunity to see some grand, good work done, and belonging to an order (Imp. O. R. M.) having a platform broad enough for all who believe in the "Great Spirit" to stand upon without fear of interference to their own individual religious or political faith, seeing Jews, Catholics, Protestants, (various denominations) and others of no definite creedal class, all working in harmony in work that tends to fraternize the world, I must plead for some share of attention to this as a liberalizing cause, contending that men consider deed above creed, and in the comparison creed must step aside, the conscious performance of a good action being a wedge that will split man-built creedal barriers.

The primary object of men in joining fraternal beneficial societies being to provide for themselves in case of future adver-

sity or sickness, be it understood that reference is here made to organizations which have the relief and care of the sick and distressed members or their families as a sole object, and not to those that add to this some peculiar religious, anti-catholic, anti-protestant, patriotic or other like tenet.

Truly "many can help one where one cannot help many" and cooperation in any direction for the welfare of the people should be recognized and encouraged and what grander work can be engaged in than that of "saving souls" (from suffering) by furnishing the means for supplying physical wants in time of need.

"SANNAP."

MOST RESISTLESS OF ANIMALS.

We are apt to consider ourselves the most powerful and all-conquering members of the animal world and next to us we range such creatures as the lion, tiger, grizzly bear and elephant as capable of maintaining their own against all comers in an open hand-to-hand or mouth-to-mouth fight. Yet in doing so we err greatly, simply because we consider mere bigness or muscular force, forgetting the energy and the intellectual powers that make one of nature's tiny creatures, when combined in the vast numbers in which they are always found, by far the most formidable animal force known on land. Therefore when the question is put to us: "Which do you consider the most resistless of all animals?" It is always safe to reply that, if warlike manifestations are referred to, the soldier or driver ants are far and away the most terribly invincible creatures with which we can be brought in contact. M. Coillard, a French missionary in the Barotse valley of South Central Africa, thus writes of these terrors there: "One sees them busy in innumerable battalions, ranked and disciplined, winding along like a broad black ribbon of watered silk. Whence come they? Where are they going? Nothing can stop them nor can any object change their route. If it is an inanimate object they turn it aside and pass on; if it is living, they assail it venomously, crowding one on top of the other to the attack, while the main army passes on, business-like and silent. Is the obstacle a trench or a stream of water. Then they form themselves at its edge into a compact mass. Is this a deliberating assembly? Probably, for soon the mass stirs and moves on, crosses the trench or stream, continues in its incessant and mysterious march. A multitude of these soldiers are sacrificed for the common good and these legions, which know not what it is to be beaten, pass over the corpse of these victims to their destination." Against these tiny enemies no man nor band of men nor of tiger nor even a herd of elephants can do anything but hurriedly get out of the way. Among the Barotse natives a favorite form of capital punishment is to coat the victim with grease and throw him before the advancing army of soldier ants. The quickness with which the poor wretch is dispatched is marvellous when it is considered that each ant can do nothing more than merely tear out a small particle of flesh and carry it off. Yet in a surprisingly short time the writhing victim will have been changed into a skeleton of clean and polished bones that will make the trained anatomist envious.

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BY CORA LINN DANIELS.

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WOMAN AND THE HOME

MOTHER'S WISH.

Our labors for the day were ended,
And round the fireside at the dear old home
We had gathered in the early twilight,
Glad that another evening's rest had come.
While we sat there idly talking
Of the day of toil and strife,
Grandma started us by asking
What we wanted after life.

"As for me," said grandma smiling,
"When my journey here is o'er,
And my soul begins its flight
To that bright, eternal shore,
When I reach that Golden City
I want to hear with one accord:
"Well done, thou servant, good and faithful,
Accept the promise of thy Lord."

"I want," said our father,
"When my life work here is done,
And I find that I am drifting,
With the sands of life all run:
And my soul shall wing its flight
To the realms of light above,
To know that beyond the gates
I'll meet all those I dearly love."

"Do you know what I want?" said Clara,
As she shook her tangled, golden curls,
"When I die I want to go to heaven
With all the other boys and girls.
And when I reach that Heavenly City
I want to know that I shall find
That neither grandma, papa, mamma,
Nor any of you are left behind."

"I want," said I, "when my time has come,
And I am called to go,
To feel that I have not lived in vain
While journeying here below.
I want my life to be so pure
That unto me there shall be given,
When I leave this earth's estate,
A place among the saints in heaven."

Poor, tired mother came and stood
Just within the kitchen door;
On her face were marks of toil and care,
Such as we'd oftentimes seen before
"What would I like?" she slowly asked,
As her aching brow she pressed;
"I think I should like, for a while at least,
To lie in my grave and rest."

—Charles E. Wells.

CHRISTINI G. ROSSETTI.

All the houses on Torrington Square look very much alike, tall, bleak, brown. The chief difference is in degree of dinginess only, for the square lies in the heart of the smoky city, and near the center. The square itself is a long narrow strip of green turf dotted with trees, gray and grim now, but cultivated by hundreds of tiny sparrows. Everybody loves as they pass to listen to the cheerful twittering of these little creatures who make merry even in a fog, and are no more to be drowned by a London drizzle than was Mark Tapley by a Missouri swamp. Torrington Square is only two blocks from my own residence, but it was some time before I discovered that the sparrow's best friend was the woman laureate of England.

Christini Rossetti dwelt at No. 30 and would often break off her soul-impassioned strains to feed her humble little neighbors. So much has been said about the family, without doubt the most remarkable family London has ever had, from which this gifted woman sprang, so much written of her genius, her place in art, by the most appreciating and critical pens in England that one may well hesitate to add a word more about the poet; let it be instead, of the woman, of whom little is known and less spoken.

When I stepped into the silent house from which in five short years four members of the Rossetti family had been carried to their final rest, it struck me that almost unconsciously I was looking for something of that mystery and romantic but grotesque charm which characterized the home of Dante Gabriel Rossetti in Chelsea. Nothing of the sort was here, and from the rather bare hall—like all halls on this square—I was kindly taken into the dining-room, which was painfully like all other dining-rooms on the square at first.

There was the rather worn furniture and carpet, the big table, with its faded chenille cloth, the leather-covered sofa and stiff mantel, and the wall covered with an ugly, shiny yellow paper. A few small

pictures were hung too high on the wall to be seen well. A few book shelves held devotional works, and that was all—except a very small round table with three corrugated legs and a top which seemed absolutely worn from use. I looked through the one large window at the little birds asking in bird way for their silent friend, and asked if I might see Miss Rossetti's study—the room where she wrote that rare and subtle poem, "The Prince's Progress," her charming "Sing Song," and "The Pageant," which caused England to apply for the first time the title poet—they had always insisted on poetess to a woman.

"Miss Rossetti" was the reply of her faithful friend, "had no study or room to work in she called her own. Most of her writing was done in this very room and on that little worn table you have been looking at. She would sit here because this was occupied in turn by her Aunt Miss Eliza and Miss Charlotte Polidori, and by her brother. All those lived to be over 80 years of age, and were devotedly nursed by Miss Rossetti in whose arms they died. She never seemed to think her writing mattered, and if a cough or sound was heard, no matter how slight, she was in there in a second.

"All sorts of interruptions came, but a frown or an impatient word never marked them.

"It was just the same," continued my informant sadly, "when Miss Rossetti was taken ill herself. For twelve months she was unable to write or read a word. At times her suffering was great, but not one complaint ever escaped her, and when toward the last articulation failed, she spent hours, her lips moving in silent prayer and praise. When the end came, one long loving look from her great black eyes, grown dim, at us, and a deep sigh of content alone marked it."

Christina Rossetti wrote verses at 12 years of age of uncommon merit; and at 16 a little volume which her grandfather wisely and proudly published. At 19 she sat to her brother, who adored her, for the famous picture which now hangs in the National Gallery—"The Girlhood of Mary Virgin." The sweet, virginal face is raised from the embroidery frame to the gracious lines of the tall white lily, guarded by an angel child, while St. Anne, her mother, sits beside her, and through the open window of the Galilean dwelling are seen St. Joseph tending the vine and the symbolic figure of the sacred dove.

Idealized in its intense spirituality as the poet's face is in this work much is lost of the ripe, full, beauty, and rich coloring which characterizes a small and exquisite portrait made at about the same time when, as Queen of the pre-Raphaelites, men whose names go to make up the history of art and literature in England, were at her feet. Homage affected her as little as her material surroundings, for she seems always to have lived in an atmosphere of her own creating without consciousness of her rare gifts, demanding nothing from the world—giving of her best to all who came to her, living a religion as exalted as the conceptions of Tolstoy.

The funeral service held at Christ Church, Woburn square, was remarkable for simplicity and the rendering of two of the poet's most beautiful hymns. For twenty-five years Miss Rossetti had not missed the weekly holy communion, and the choristers were visibly affected as they rendered her songs. The little church is more American than English in its cheerfulness of tones, the brightness of the stained glass, and the freshness of the furnishings. This misty morning it was full. The congregation came and went on foot; neither carriages nor livery were to be seen. The clothes of those present were of the most indifferent, the wreaths on the coffin of the simplest, yet every face showed grief, real, unconventional grief, and the names of those present were a roll call of England's best in its world of brains.—Robert P. Porter, in Inter Ocean.

A novel way of earning a living is afforded a certain number of young girls in one or two places of business in the east end of London. Their sole duty is to test eggs by holding them between the eye and the light. From skill and experience they are able instantly to determine their condition in this way.

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VOICE OF THE PEOPLE

THE SEANCE.

BY BELLE V. CUSHMAN.

As you wait in the silence and shadow
And think of loved ones, gone
To a shadow and silence far deeper,
You pray for light and the dawn.

For assurance that man is immortal,
For proof beyond cavil or fear
That the grave is only the portal
That leads to a happier sphere.

The nature of man is as varied
As leaves in the forest grand,
As blades of grass in Summer field,
As shapes in shifting sand.

There are those who awake at the earliest ray
The first faint flush of the dawn
To welcome the light of a coming day,
And rejoice that the night is gone.

There are others who see not the dawn of day
Though the sun to its zenith has risen,
Though bolts and bars are rusted away
They still remain in their prison.

And friends who love you standing wait,
And try in every way
To send within that prisoning gate
A bit of Heaven's own day.

'Twill come in time to each and all—
The fruit of love's endeavor,
You'll sometime hear the voices call,
You shall not wait forever.

FLORIDA CAMP.

TO THE EDITOR: Active preparations are being made to accommodate visitors to the Southern Cassadaga Camp at Lake Helen, Florida, which is to open Feb. 16th, 1895, holding four weeks. Some of the best speakers and mediums will be employed. Although there has been delays in announcing the date of the commencement of the meeting, on account of the many difficulties to be overcome in the pioneer work of such an institution, we feel the greatest assurance of its final success. The association has been incorporated according to the laws of the State of Florida and the charter recorded. We are constantly receiving communications from people in both the Northern and Southern States, who are anxious to come, and willing to forego luxuries, and accommodate themselves to conditions necessarily attending the establishment of a new Camp in a comparatively new country. The managers are doing everything in their power to provide comfortable accommodations at reasonable prices, and are succeeding admirably.

A lodging house and several cottages are being built and tents put up. During a large portion of the time tents are perfectly comfortable without any fire, but at any time during the winter season a northwest wind is liable to make a demand for fires either in tents or houses. A small wood or oil stove answers every purpose. This is my third winter in Florida and I have never seen any frost until the late cold wave of December 28th, swept over the country producing the greatest destruction of fruits known during the last fifty years. Fortunately such unpleasant visitors are very rare and make a very short stay. Furnished rooms can be rented in the village of Lake Helen and vicinity at moderate prices. A beginning will be made this season of a camp that we hope will be far-reaching in its educational and beneficent influence. The hearts of its projectors are in the work. They are among the most influential Spiritualists, both of the Northern and Southern States. It is their aim to provide a comfortable, healthful and inexpensive resort where our friends can happily and profitably spend the winter months, where those from the North, while escaping the extreme cold of winter can cooperate with the spirit world and their fellow-workers of the South in inspiring a sentiment of brotherly love and good will in hearts long severed by misunderstanding and sectional strife.

Lake Helen is situated on the A. & W. Div. of Jackson, St. Augustine and Indian River Railway, commonly known as the East Coast Line. Close connections are made at Orange City Junction with the J. T. & K. W. R'y which gives a choice of routes from Jacksonville. All com-

munications will be answered promptly by the corresponding secretary.

EMMA J. HUFF.

LAKE HELENA, FLA.

"FRATERNAL BENEFICIAL SOCIETY WORK."

TO THE EDITOR: That great advances have been in liberalizing the religious thought and that the tendency has been toward a common fraternity as a finality, is apparent to any dispassionate observer, although we know there are instances that might be mentioned, which would seemingly contradict this view, yet in comparison with other incidents proving such position, these dwarf into insignificance, and just here allow me to refer to a significant remark of Archbishop Ryan in his lecture on "Agnosticism and its Causes" delivered in the Philadelphia Academy of Music and reported in brief in the Philadelphia Ledger of Dec. 13th, 1894.

"With regard to differences amongst Christians, I do not believe that any enlightened members of any Protestant denomination maintain that the members of other denominations or the members of the Catholic Church shall be excluded from salvation simply because they belong to such organizations. I am quite certain that the Catholic Church does not exclude Jews, Gentiles and Protestants from salvation. She leaves such judgment to Almighty God who alone knows each individual soul and can alone judge of its merits or demerits."

On the stage during the delivery of the lecture were Bishops, Foss of the M. E. Church, and Tanner of the A. M. E. Church and various other clergymen, and Mrs. U. S. Grant as a specially invited guest.

It is also generally agreed to, that the forward movement during the past three score years has been beyond precedent, and credit having been given by the advocates of each of the various causes ascribed for such advances, it is evident that to no one cause alone can all the credit be given. I would therefore respectfully ask your intelligent readers to consider if the development of the principle of co-operation as exemplified in the work of the various secret fraternal beneficial societies and the consequent close association of men of various creeds (and of no creed) in the charitable work that is an inseparable part, has not had some beneficial effect on the body politic. Coincident with the increasing impetus given to such societies as a recognition of their usefulness and worth, came the more liberal feeling, and as their field of labor widened, so progressed the liberal ideas.

I do not "claim everything" for such society work, but maintain it has been, unintentionally, not the least factor in this grand work which shall end in a universal brotherhood of man. Usually the motto (creed) of a society is brief, take the Odd Fellows for instance, "Friendship, Love and Truth," can any church present a better one, and does not the present prosperity of that great organization bear witness that it has carried out those principles? I am not a member of this organization, yet I know its strength is a monument to the idea of mutual assistance in times of need made possible by cooperation.

Is not the main objection to secret societies by the Catholic Church that of fear of losing members by the liberalizing process that manifests itself when men regardless of creed, work in harmony to relieve and comfort the sick and distressed, to care for the orphan and widow? Having been a member of one of the largest (if not the largest) secret fraternal societies for the past thirteen years and having had the opportunity to see some grand, good work done, and belonging to an order (Imp. O. R. M.) having a platform broad enough for all who believe in the "Great Spirit" to stand upon without fear of interference to their own individual religious or political faith, seeing Jews, Catholics, Protestants, (various denominations) and others of no definite creedal class, all working in harmony in work that tends to fraternize the world, I must plead for some share of attention to this as a liberalizing cause, contending that men consider deed above creed, and in the comparison creed must step aside, the conspicuous performance of a good action being a wedge that will split man-built creedal barriers.

The primary object of men in joining fraternal beneficial societies being to provide for themselves in case of future adver-

sity or sickness, be it understood that reference is here made to organizations which have the relief and care of the sick and distressed members or their families as a sole object, and not to those that add to this some peculiar religious, anti-catholic, anti-protestant, patriotic or other like tenet.

Truly "many can help one where one cannot help many" and cooperation in any direction for the welfare of the people should be recognized and encouraged and what grander work can be engaged in than that of "saving souls" (from suffering) by furnishing the means for supplying physical wants in time of need.

"SANNAP."

MOST RESISTLESS OF ANIMALS.

We are apt to consider ourselves the most powerful and all-conquering members of the animal world and next to us we range such creatures as the lion, tiger, grizzly bear and elephant as capable of maintaining their own against all comers in an open hand-to-hand or mouth-to-mouth fight. Yet in doing so we err greatly, simply because we consider mere bigness or muscular force, forgetting the energy and the intellectual powers that make one of nature's tiny creatures, when combined in the vast numbers in which they are always found, by far the most formidable animal force known on land. Therefore when the question is put to us: "Which do you consider the most resistless of all animals?" It is always safe to reply that, if warlike manifestations are referred to, the soldier or driver ants are far and away the most terribly invincible creatures with which we can be brought in contact. M. Coillard, a French missionary in the Barotse valley of South Central Africa, thus writes of these terrors there: "One sees them busy in innumerable battalions, ranked and disciplined, winding along like a broad black ribbon of watered silk. Whence come they? Where are they going? Nothing can stop them nor can any object change their route. If it is an inanimate object they turn it aside and pass on; if it is living, they assail it venomously, crowding one on top of the other to the attack, while the main army passes on, business-like and silent. Is the obstacle a trench or a stream of water. Then they form themselves at its edge into a compact mass. Is this a deliberating assembly? Probably, for soon the mass stirs and moves on, crosses the trench or stream, continues in its incessant and mysterious march. A multitude of these soldiers are sacrificed for the common good and these legions, which know not what it is to be beaten, pass over the corpse of these victims to their destination." Against these tiny enemies no man nor band of men nor of tiger nor even a herd of elephants can do anything but hurriedly get out of the way. Among the Barotse natives a favorite form of capital punishment is to coat the victim with grease and throw him before the advancing army of soldier ants. The quickness with which the poor wretch is dispatched is marvellous when it is considered that each ant can do nothing more than merely tear out a small particle of flesh and carry it off. Yet in a surprisingly short time the writhing victim will have been changed into a skeleton of clean and polished bones that will make the trained anatomist envious.

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WOMAN AND THE HOME

MOTHER'S WISH.

My labor for the day were ended,
And round the fireside at the dear old home
I had gathered in the early twilight.

CHRISTINI G. ROSSETTI.

All the houses on Torrington Square
look very much alike, tall, bleak, brown.
The chief difference is in degree of dinginess only.

pictures were hung too high on the wall
to be seen well. A few book shelves held
devotional works, and that was all--

"Miss Rossetti!" was the reply of her
faithful friend, "had no study or room
to work in she called her own."

"It was just the same," continued my
informant sadly, "when Miss Rossetti
was taken ill herself. For twelve months
she was unable to write or read a word."

Christina Rossetti wrote verses at 12
years of age of uncommon merit; and at
16 a little volume which her grandfather
wisely and proudly published.

Idealized in its intense spirituality as
the poet's face is in this work much is lost
of the ripe, full, beauty, and rich coloring

The funeral service held at Christ
Church, Woburn square, was remarkable
for simplicity and the rendering of two
of the poet's most beautiful hymns.

A novel way of earning a living is af-
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DOES GOD NE'ER SPEAK TO MAN?

BY CARL BURELL.

It is cheap." So wise ones say: a word may mean so much, coming from the far away, from some one above our touch. On the dog or horse or cat their brute way doth rejoice, more expressive still for that, at to hear their master's voice. While brutes seek man's higher will and on just the self-same plan as seeks God's—that's higher still—why does God ne'er speak to man? He stoop down the brutes to pet, since we know the joy it feels—brings that God, who's better yet, or as such care ne'er reveals. He would give all we possess could we only hear his voice—He speaks not to curse or bless, why is silence e'er his choice? As in God, (as St Paul saw,) we our being can e'er trace, 'tis the reflexive law in us is his dwelling place. Through us only hath he voice Audible to other men And if silence is our choice He too must be silent then. Since through us who often name him We refuse to let him speak Is why to us, (can we blame him?) He speaks not, though long we seek.

LABOR EXCHANGE COLONY AND SCHOOL.

By PETER SWENSON.

I have been a subscriber for your very instructive journal for over twenty years and cannot do without it. I believe in progressive "Idealism" but have no use for creed-bound, traditional "theological speculations." Last July your journal spoke of my colony enterprise. I have received some good letters from the brief notice. Will you please now say to your readers that the good work of the organization of the colony and school is steadily and surely going on; courage and honesty of purpose cannot fail. Prof. F. W. Cotton, of Olathe, Kan., who is a normal school graduate and teacher, has the school interests in charge. He is ably assisted by other friends north, south, east and west and also by "The Progressive Thought," Olathe Kan., and other reform papers. The object of the school is to give scholars an opportunity to secure an education and a practical knowledge of tools and farm work. For work done in shop, garden and farm, labor "Exchange Deposit Checks" will be paid that will be received for board, tuition and other current expenses of the students. The school, combined with the labor exchange methods, will educate students in practical and reform economics while supplying their needs of a popular education. I have 3,000 acres of fertile land situated in a beautiful valley here that I want used for the good of honest producers of limited means. I propose to donate 400 acres of this land to the colony and school and will otherwise aid the enterprise in every way possible. The balance of the land will be deeded to the colony for which I take in payment the colony's labor exchange deposit checks without interest. I do this because I am fully convinced that my success in life, and that of my family, depends wholly upon the success and elevation of my fellow man. Speculation, "boom schemes" and fortune "wrecking" methods must give way to more equality of incomes and expenditures and also more industry and economy generally. Living is very cheap here; there is not a saloon in this county; our hardy, common-sense, plain people have no use for such useless and expensive nuisances nor

for any 'for-sale' lawyer legislation and judicial nonsense in the saloon question. The climate is enjoyable nearly the whole year and very healthy; while we have plenty of dry weather and good roads, we do not need to irrigate; stock can run out nearly all winter and thrive—a little feeding sometimes pays well.

We expect that a good beginning will be made here early this spring, the earlier the better; crops ought to be put in not later than March. Prof. Sumner, of Sterling, Ill., expects to ship 10,000 nursery seedlings next month, the ground-work for a nursery. A. S. Landon, of Wheaton, Ill., is here to see for himself and to report to others; he is very much pleased and has so reported. I would like to hear from any who would subscribe for scholarships at \$50 for a two-year course, or those interested in cooperation. CADDO, STEPHENS CO., TEX.

THE SENSITIVE PLANT.

In one of the delightful chapters describing the flora of the island of Ceylon, in Maturin M. Ballou's recently published book, "The Pearl of India," he records a very remarkable phenomenon in connection with the well known but ever interesting Sensitive Plant. He says: "The Sensitive Plant, which is such a delicate house ornament with us, fairly enamels the earth in this island, growing wild from Adam's Peak to Point de Galle, multiplying its dainty, bell-like pink blossoms, mingled with the delicate feathery Acacia. Growing so exposed, and in weed-like abundance, it is natural to suppose that it would become hardened, as it were, to rough usage; but it is not so, as it retains all its native properties, in exaggerated form if possible. Our puny little hot-house specimens are not more delicate or sensitive to the human touch than is this Ceylon Mimosa. It is the most impressive of all known plants, and is appropriately named. Curious experiments prove this. If a person will fix his eyes upon a special branch and slowly approach it, the plant is seen gradually to wilt and shrink within itself, as it were, before it is touched by the observer's hand. It is endowed with an inexplicable intelligence or instinct, and what appears to be a dread as regards rude contact with human beings. A few years since, the author was at Cereto, in the island of Cuba, where he was the guest of an English physician who was also a coffee planter. While sitting with the family on the broad piazza which formed the front of the bungalow, a thrifty Sensitive Plant was recognized and made the subject of remark. The doctor called his young daughter of eleven years from the house.

"Lena," said he, 'go and kiss the Mimosa.' "The child did so, laughing gleefully, and came away. The plant gave no token of shrinking from contact with the pretty child! "Now," said our host, 'will you touch the plant?' "Rising to do so, we approached it with one hand extended, and before it had come fairly in contact, the nearest spray and leaves wilted visibly, "The plant knows the child," said the doctor, 'but you are a stranger.' "It was a puzzling experience, which seemed to endow the Mimosa with human intelligence."

Judge A. H. Dailey, of Brooklyn, N. Y., writes to London Light, as follows: "It may be of interest for you to know that Mr. Macdonald, who accompanied Mrs. M. E. Williams of New York City to Paris, recently told me that he was about to make a statement to the public, which,

in so far as he is concerned, will be truthful in every respect regarding the alleged exposure of that woman. He also stated substantially the same thing publicly, in my presence, to an audience of about 60 persons. He told me that it is a fact that Mrs. Williams, at the time of the alleged exposure, was dressed, in part at least, in man's apparel, and her eye-glasses were found in her slippers. I hope, for the sake of the cause of truth, that Mr. Macdonald will carry out his purpose, and show, as many believe, that he was ignorant of any purpose upon the part of Mrs. Williams to perpetrate a fraud. I have never credited, for one moment, the assaults that have been made by Mrs. Williams, and some others who claim to be Spiritualists, upon the expositors of the fearful fraud that was practiced in Paris. It is untrue, as has been stated, that Spiritualists of America have generally been duped by her. A large majority of those with whom I have conversed, who have attended her séances, have stated to me that they believe she had practiced deception."

THE JOURNAL AS AN ADVERTISING MEDIUM.

The following unsolicited letter just received explains itself:

Office of T. C. Best & Co., Patent Steam Boilers, Engines, and Water Heaters, 243 W. North Av. Chicago, Oct. 15, 1894.

Mr. B. F. Underwood, Editor THE JOURNAL.

Dear Sir: A short time ago we were induced to give THE JOURNAL an advertisement, although doubtful of its being of any value to us, for we believed the people among whom it circulates were not of the class that would be likely to buy anything in our line, or even ask for catalogues.

We must say that we are having a gratifying disappointment, for requests for catalogues are coming in, and we are encouraged to expect some sales through this means of introduction to probable customers—all we could hope for from an advertisement in any paper.

Yours respectfully, T. C. BEST & CO.

The Rev. Samuel J. Barrows, D. D., the editor of the Christian Register, and a member of the Board of Prison Commissioners of Boston, contributes a paper to the February Arena on "Penology in Europe and America," that will be widely read by all who appreciate the value of educational work in prison discipline and reform as an important factor in the social problem. This paper is the result of a year's travel in Europe, completed in the winter of 1893, during which the author visited all the representative prisons of England, France, Germany, Italy, Hungary and Greece, and so it embodies the latest European data on the subject, as well as that which is obtainable from American reports.

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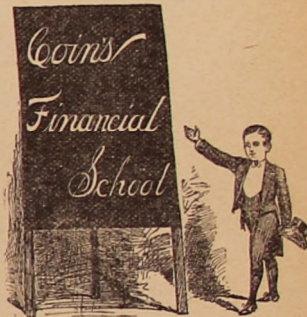
I suffered from catarrh of the worst kind ever since a boy, and I never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results.—Oscar Ostrum, 45 Warren Ave., Chicago, Ill.



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B. F. Underwood is open to applications for lectures within twelve hours' ride of Chicago.

Orders for "Mollie Fancher, the Brooklyn Enigma," by Judge Dailey, may be sent to this office. Price \$1.50 per copy.

We have a few copies of "Lights and Shadows of Spiritualism" by D. D. Home, referred to by Mr. Coleman this week. Price, \$2.

Rev. Samuel Watson, of Memphis, Tenn., and Hon. J. J. Owen, of San Francisco, Cal., both prominent Spiritualists, are now numbered among the departed.

Those who are in arrears for THE JOURNAL are reminded that we depend upon subscriptions mainly to meet current expenses, and they will make our very difficult work much easier by sending to this office the amount they owe.

The few remaining sets of THE JOURNAL containing the papers read before the Psychical Science Congress will be sent for one dollar each, prepaid. This is the last reduction and the final announcement of their sale. Office changes require that we dispose of them at once.

The President of the Farmers National Congress, Hon. B. P. Clayton, contributes a paper entitled "Politics and the Farmer" to the February number of the North American Review, in which he explains among other things why farmers' political organizations have hitherto proved a failure.

H. H. Boyesen in the February North American gives reasons why men should marry. He says that the unmarried man defrauds himself of the opportunities for mental and moral development which only the normal experience can provide. He deliberately stunts the stature of his manhood, impoverishes his heart and brain, and chokes up all the sweetest potentialities of his soul. To himself he is apt to appear like the wise fox that detects the

trap, though it be ever so cunningly baited; that refuses to surrender his liberty for the sake of an appetizing chicken or rabbit, which may after all be a decoy, stuffed with sawdust; while, as a matter of fact, his case is that of the cowardly servant in the parable, who, for fear of losing his talent, hid it in a napkin, and in the end was deemed unworthy of his stewardship.

Sometime ago one of our subscribers wrote that he would be one of ten to contribute \$50 each to a sustentation fund for THE JOURNAL. Another gentleman made a similar proposition. Will those who are interested in the continuance and usefulness of THE JOURNAL and who are able and disposed to help it in the way indicated, please communicate with us.

The second volume of "The Unknown World" is commenced with the January number, and it keeps up its high character. The leading paper is a portion of Councillor d'Eckartshausen's "The Cloud upon the Sanctuary," translated by Madame Isabel de Steiger, a copy of whose pastel drawing "The Avenging Angel" is given as a frontispiece to the magazine. Other valuable articles are "The Word of Life" by C. R. Shaw Stewart, who sees in growth of personality an increase of life activity as the result of experience; and "Occultism and Evolution" by F. Arundale. Mrs. Mary Everest Poole continues her learned discussion of "Our Intellectual Relation to the Unseen." London: James Elliott & Co. Price, sixpence. Annual subscription, six shilling, post free.

A Vassar Alumna, Ida M. Street, writes: I see by a notice in your journal of January 5th, in the Woman and Home column that Miss Shizu-Mori is said to be the first Japanese girl to come to America for an education. As stated this is a mistake. In 1882 a Japanese young lady, Miss Yamahawa graduated from Vassar college. She was president of her class and a very bright young woman. The same year her companion and friend whose name I have forgotten graduated from the music department of the same college; she had a perfectly bird-like voice, in quality much like Mme. Nordica's. These girls had been in America several years; first in a private family, then in a preparatory school, and four years in college. Miss Yamahawa was very handsome and lighter in complexion than her companion. The rumor was that she was a member of the royal family and among ourselves we called her the princess. The authorities at the college or any member of the class of '82, will I am sure, corroborate my statement.

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•DR•

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