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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

EVIDENCES OF A FUTURE LIFE.

In St. Paul, Minn., there is a club composed of prominent men of various professions and occupations—judges, lawyers, doctors, clergymen, journalists and men at the head of large business enterprises. The club meets once a fortnight to discuss in an informal way questions of current interest. At a recent meeting the topic was, "Have we any evidence of the immortality of the soul," a well-known journalist opened the discussion with the following paper:

I cannot better introduce the subject of the evening than by reading these two verses of an old poem which voice the lament of humanity in all ages:

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood with his brow of truth,
The rich, the poor, on land and sea,
Where will the mighty millions be,
A hundred years to come?

We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep,
A hundred years to come.
But other men our land will till
And others then our streets will fill,
And other words will sing as day,
And bright the sunshine as to-day,
A hundred years to come.

We are tenants of this planet for a brief space. We walk towards a precipice which may at any moment yawn before us and from whose frightful brink there is no turning back. The complicated machinery of the body which responds to the indwelling will, at one moment ceases to answer to the orders telegraphed to its members by the nerves that lead from the brain. The breath comes more and more fitfully and then stops. Something is gone. What was it and whither has it gone? That which was a few minutes before the man commences to disintegrate and in a little while is resolved into salts and gases. "That pallid soul, the body's guest," has vanished and become a thing unfelt, unseen and of doubtful reality.

"If death end all," said Matthew Arnold, "then alarm, for we are betrayed." Yet the great majority of men go on and lead their little spans of planetary life, with only a vague hope that they are not betrayed. Those who have sought to peer beyond the veil, and to establish some sort of telephonic communication with intelligences that have once tenanted our globe have in all past ages been regarded with

suspicion and hatred. They have been persecuted by bigots and damned by theologians. They have been hung as witches and burned as necromancers. Their efforts to establish some sort of fitful communication with souls gone out of the body has been condemned as "the black art." We have a very early record of this sort of persecution in the Hebrew Scriptures. When Saul sought out the woman of Endor, and said, "I pray thee, divine unto me by the familiar spirit and bring me up whom I shall name unto thee," the woman said unto him, ignorant at first that her visitor was the king, "Behold, thou knowest what Saul hath done, how he hath cut off these that have familiar spirits, and the wizards, out of the land; wherefore, then, layest thou a snare for my life, to cause me to die?" After Saul had reassured her she proceeded to materialize the spirit of Samuel very much after the manner of the modern séance. Yet the preachers who read with reverence this account of the doings of the Jewish medium who lived at Endor and accept it as truth, denounce as impostors, or as influenced by the devil, the mediums who do exactly the same sort of thing now-a-days.

All bibles, and there are many, are full of the dealings of men with disembodied spirits. It was always the custom for prophets to denounce the familiar spirits of other prophets as evil and claim that theirs were the only truly good ones. The origin of all religions, if sought in a scientific spirit, will be found in real or pretended communications with the world of departed spirits. In later ages, however, the Christian sects, with the exception of the Catholics, have insisted that the door between the two worlds was closed when the last apostle passed from the scene and that if there is any passage open it is some dark and devious way frequented only by evil spirits. The Catholics have never been so illogical. They have maintained that departed spirits sometimes return to earth, but in recent centuries the church has been disposed to limit this power of revisiting the scenes of earthly life to the saints, who are supposed to receive divine permission to show themselves to mortals. The literature of Catholicism, however, is crowded with accounts of apparitions of all sorts, and the miraculous doings of the souls of the dead. Modern thought is not content with assertions of immortality based on the promises of prophets of olden times or on the legends of spirit communication embodied in sacred books. The teachings of theology no longer satisfy the demands of scientific inquiry. Does death end all? If not what are the evidences of the continued existence of the soul after the dissolution of the body. What do you know, we ask of our religious teachers. We don't care what you believe. If life beyond the grave is a fact, then it must be capable of demonstration. No knowledge is forbidden. The limitations are in ourselves and not in the nature of the knowledge we crave. There is nothing uncanny about death. It is just as natural as birth. There can be nothing wicked in seeking to know what becomes of the life and intelligence and affection that reside for a time in a human body. We analyze the elements of remote stars, whose light has been millions of years in reaching our globe. We pry diligently into the secrets of nature with the mi-

croscope, the spectroscope, the telescope. We discover forces that are intangible and imponderable and yet can rend mountains asunder. Why do we hesitate to turn our powers of keen analysis and profound thought upon the greatest force of all in the universe, of which we have any knowledge, the human soul, that measures the distances to the stars, weighs the planets as they whirl through space, finds teeming life in a drop of water and masters and utilizes the mighty potencies of nature?

I maintain that when science has given one-half the effort to the problem of life after death that it has given to the investigation of bacteria or to the affinities of chemical elements, the continuous individual life of the soul after its separation from the body will be just as much a demonstrated fact as the existence of the planet Uranus. Nay, more. No scientific man has patiently and sincerely investigated the evidences now available for research without coming to the conclusion that the only rational explanation of a multitude of phenomena is to attribute them to the efforts of the spirits of the dead to come into communication with the living. Many have set out on such researches with all the skepticism of confirmed materialists, but they all reach this result. To say that the observers of such phenomena are people of credulous and weak minds is only to display ignorance of what has been accomplished in this line during the past thirty years. More than twenty years ago Zöllner, the Professor of Physics at the University of Berlin, in company with two other professors of that institution, spent six weeks in an investigation of the phenomena produced by that remarkable occultist, Henry Slade. They had him all the time at Zöllner's house and Zöllner wrote a book giving the results. When writing in many languages not understood by Slade was produced in the daylight between closed slates, prepared by the professors and not touched by Slade, and this writing, whether in Greek, or Russian, or Hebrew, invariably asserted that it was made by departed spirits, what other possible conclusion could these learned scientists reach than that this assertion was the truth. Can either of my hearers furnish any other explanation that will fit the facts? Professor Crookes and Dr. Alfred Wallace are among a host of English scientists that have in later years made similar investigations of others possessed of occult gifts and have reached the same conclusion. Last summer three professors from the University of Bologna investigated the phenomena which occur in the presence of an Italian peasant girl, Eusapia Paladino, and they found it utterly impossible to explain them by any known natural laws. They admit that the spiritual explanation is the only reasonable one. The Societies for Psychical Research, in this country and in England have gathered and verified whole volumes of incidents that prove, by far stronger evidence than that on which men are hung and imprisoned, that souls, freed from the limitations of physical life, can find a way to demonstrate their continued existence and their affectionate interest in the friends they left in the body. No; it can no longer be said that belief in the independent life of the soul rests on faith alone. Seek for proof that

spirits are real existences with the same zeal that you would seek for proof to establish your ownership to a piece of property if the title were questioned and I will warrant you that you will find such proof and that it will be surprisingly strong and satisfactory.

The only way, I will admit, of conclusively demonstrating the existence of another world, peopled by former dwellers upon our planet who have departed through the gate of death, would be either by the return of such departed persons making their spiritual forms visible for a time to our eyes, or by the receipt of some sort of telegraphic message from that undiscovered country. Have we any such proof? Of the second form of evidence I think the proofs are so numerous as to be available to almost any one who will go in search of them. Suppose that you sit down alone in your own room at a table and that there are heard by you distinct raps upon the table. You make sure at first that you are not yourself producing them unconsciously. Then you seek for intelligence accompanying the raps. The signals are given as you request, once, twice, thrice, or more. You then try to attribute the phenomena to some unexplained nerve action producing an intermittent current of electricity in response to your will. You call the alphabet, fixing your mind on the name of some dead friend. To your surprise not that name but quite another one is spelled out. Still you say: "I had that name in my brain, in the manifold chamber of old memories." Another name is spelled—one that you never heard before. The raps insist that there was a man of that unknown name; that he lived in a certain town in Indiana, let us say, and that he was killed at Chickamauga. You were never in that town and never heard of such a man. You make inquiries and find that such a man did once live in that town and that he was killed at Chickamauga! Now how are you going to explain the phenomena by unconscious cerebration connected with some mysterious electrical nerve action? Or let us say that you get a message spelled out purporting to come from some dead friend and that it advises a course of action quite different from the one indicated by your own judgment. Can you reasonably conclude that some second and unconscious self in your own brain has given that advice? Or suppose that the raps make a prediction of some occurrence to happen in the future and that it does happen? What occult power in yourself could make that prophecy?

Another form of what I may call telegraphic communication with the spirits of the dead is independent slate writing and this is also a phenomenon that almost any one can investigate for himself who is seeking for knowledge in this fascinating path of research. You take two slates and place them together under your foot on the floor. There is no one present but yourself and the medium who has the faculty of serving as the battery for the unseen intelligences. You go to the medium as a stranger in a strange city. You make sure that there is nothing on the slates. You take your own slates if you wish and never let them go out of your hands. Pretty soon you hear writing going on between those two slates under your foot. In three or four minutes there come upon them three distinct raps. This indicates that the writing is finished. You take up the slates and find them covered with a letter addressed to you and signed by the name of some dear relative of yours who has passed out of this life. It will not tell you how to sell your lots or how to gamble in stocks but it will assure you that your lost one still lives and that too you shall live a fuller, happier life than this when you pass out of the body. This phenomenon I witnessed in Chicago the other day. I varied it by hanging the slates to the gas fixture; heard the writing and obtained messages in that way. You will say that there must have been a trick; that the slates were prepared in advance; that the invisible writing came out by moistening the surface. No doubt such frauds are practiced; but how can the slate-writer get the names of your dead friends when you have never

seen her before or been in conversation with any one known to her? Furthermore, to test the ability of the intelligence producing the writing to make immediate answer to a question, you write a question on a slip of paper, concealing carefully what you are writing; you fold the paper, place it between two slates yourself and hang the slates high up to the chandelier. The answer to your question comes plainly and intelligently written on the slates in no more time than you would take to write so many lines yourself. How, now, about the theory of slates fraudulently prepared in advance?

Let us now take an instance of another form of evidence—the apparent coming back of the spirit from that bourne from which it is said no traveler returns—the apparition, ghost, or materialization. I once had a talk with W. T. Stead, the famous English writer. He said that for a long time he was skeptical as to materializations, although an advanced occultist himself and capable of producing many forms of strange phenomena. He believed that all the materializing mediums were frauds. But while in Chicago he took one of these mediums, a young man, to his room in the Auditorium Annex. There was no one present but Stead, the medium and Stead's son. Stead stripped the medium stark naked, and put him in an empty dark closet before the door of which stretched a shawl. Stead and his son then sat down to await developments. Out of that closet into the fairly well lighted room there came a number of draped figures of men and women. They whispered a few words in a ghostly way and vanished back into the closet. There was not a particle of drapery within reach of the medium and there was no other door leading to that closet. In telling me this and many other queer occurrences Stead said that he did not speak of these things except to people who had some occult experiences themselves, for he did not enjoy being looked upon as either a liar or a lunatic. Frauds are no doubt numerous in the materializing business, but how shall we account for the apparitions that came out of Stead's closet or those which appeared in the Shaker church at Mount Lebanon, of which I spoke to this club on a former occasion.

Some years ago, while I was engaged in newspaper work in New York City, a substantial looking elderly man called upon me and invited me to go his house in Astoria to see an apparition of his daughter, a girl of eighteen who had died a few months before. He said he had also invited a Californian, recently arrived in the city and a mining man from Colorado. I asked him what his motive was in inviting three strangers to witness the phenomena. He replied that his friends questioned his sanity when he told them what was occurring nightly in his house and he had determined to secure three witnesses who could not be charged to be in collusion with him and who would not from their character be likely to be mesmerized so as to imagine they saw something which they did not see. The word hypnotized had not come into use at that time. On the appointed evening I went to Astoria. I found that my host lived alone with his wife and two servants in a large house standing quite isolated from the neighboring houses. In front was a flower garden and at the rear was a big lawn sloping to the shore of the East river. The Californian and the Colorado man soon arrived. They were stalwart, matter of fact sort of men, who told me they had never seen ghosts and did not believe in their existence. It was a pleasant summer evening and we sat on the back piazza watching the stately Sound steamboats go by. Staying at the house was the medium, a thin, black-haired woman of about 50 and her husband, an old man of at least 60. The host sent the two servants away and locked up the house. At his request we three guests looked to the fastenings and took the precaution to stick postage stamps on the locked door and windows of the front parlor where the medium was to be placed, so that nobody could come in from the outside without disturbing the stamps. Between the front and back parlors there was the usual broad door hung with a portiere. At dusk we assembled in the back parlor

and placed the medium on a lounge in the front parlor just back of the portiere. Then we all sat in a line, the host, his wife, who was a gray-haired lady, the venerable husband of the medium and the three witnesses. In the room where we sat was a piano and a life-sized, half-length portrait of the dead daughter. It represented a golden-haired, blue-eyed and very pretty girl. After a few moments the portiere was drawn aside and out stepped into the room in front of us a beautiful form dressed in white satin with some sort of silver trimming. The head was at first covered with a long white veil, but this was drawn aside and there was unquestionably, as far as our eyes could determine, the original of the portrait on the easel. The form passed around the end of our line of sitters, embraced the host and his wife, and then stepped to the easel and stood there perhaps a minute to give us time to fully assure ourselves of the resemblance. Then she ran her fingers over the piano keys and walking slowly across the room, her dress giving out an electric, crackling noise all the while, she passed behind the curtain. Soon she reappeared and held the curtain aside that we might see the form of the black-haired elderly medium upon the lounge. The she called her mother to the curtain and held a long whispered conversation with her.

During the evening seven other forms came out of the curtained room. Two of these were recognized as relatives by the California man, three by the Colorado man and one by myself. In the case of my own ghostly visitor, with whom I spoke and who whispered a few sentences to me, the resemblance to my dead grandmother was complete, even to a peculiar form of white lace cap she used to wear. The eyes, however, were vague and expressionless. The other ghost professed to be my guardian spirit. It was a slender girl, with brown hair and blue eyes quite different in size and looks from the apparition of the daughter of our host. I had recovered from my amazement by this time so that when I took the hand of my ghostly visitor I determined to detain her by force. I grasped the wrist firmly with my other hand, the figure all the time retreating to the curtain. I said I will not let you go; I want to know who you are, but the hand and arm slipped from my grasp as though resolved into vapor and the form vanished.

We had a supper after the close of the phenomena and compared notes as to what we had seen. Neither of us three witnesses felt as if we had been hypnotized. We were particularly wide awake. We had agreed in advance to take careful mental notes of the appearance of the different figures, numbering them one, two, three and so on, so as to determine whether all three would agree on the general description of each. We found we tallied perfectly. For example when the Californian man thought he saw his dead brother the figure as it appeared to the Colorado man and myself corresponded with the description of the Californian man; and so on through the list. We remained over night at the house and returning to the city next morning we were all of the opinion that we had witnessed the most remarkable sights that we had ever seen in our lives.

I do not expect any one to take these accounts as facts on my statement alone. Our minds are so constituted that we cannot believe anything outside of our own range of observation and apparently in contradiction to the regular order of nature as we understand it on the assertions of other people. We can credit no supernatural occurrences unless we have put them to the proof of our own senses and then we receive them with great hesitation and doubt at first the evidences of our own eyes, ears and touch. It is easier to think that we have been deluded in some unexplainable way than to admit that things may happen outside of the established and orderly range of occurrences. You argue to yourself that you never saw a ghost or heard from one and that therefore nobody else ever did. If you once set out, however, in the path of occult research you will soon reach the conviction that there are wonderful forces in the universe quite outside of physical organisms. Keeley, the Philadelphia investigator has gotten hold

of one or two of these vibratory forces. He seals up a pound weight in a long glass jar and makes it rise to the top of the jar by playing a harmony on a mouth organ. He makes an insulated cylinder revolve by whistling a tune. Last winter in the house of a friend on Summit avenue, with five persons present no professional medium among them—I saw a table suspended in the air three feet above the floor with such a force that the united efforts of three stout men were barely able to push it down. Once a strolling musician came to a place in England where a steel railway bridge was nearly completed. He struck the engineer in charge for a contribution. The engineer refused him rather rudely. "Very well," said the man, "I will fiddle your damned bridge down." "Fiddle away and be damned to you," said the engineer. The tramp began to play a peculiar harmony on the violin, repeating it over and over again. Pretty soon the bridge began to vibrate and sway. The swaying increased. The fiddler had struck the chord to which the steel structure was keyed. The engineer gave him money and begged him to cease playing.

I believe that the time is not far distant when all men who have advanced beyond the animal phase of existence so far as to earnestly desire some certainty of the life of the freed spirit will find knowledge available of as convincing a nature as are the evidences commonly accepted as attesting the occurrences of our everyday affairs. Then indeed, when called to enter the silent halls of death we will go,

"Not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed,

By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

BROWNING'S PHILOSOPHY OF LIFE.

By ELLEN M. MITCHELL.

It was said of Demosthenes that he always ended his appeals to the Athenian people with these words: I beg of you to think. Browning seems to say to us likewise: Think. This may seem easy, but to learn to think is always difficult and often inconvenient. And it is the crowning event of Browning's poetry that it not only stirs the imagination and emotions, but awakens the reasoning faculty into active and sympathetic movement, that, in a word, it sets men thinking. There is so much that we accept from the force of habit and conventionality, without thinking, that we are not always pleased even when a great poet discloses our shallowness. We do not care to be so minutely enlightened in regard to our motives of action and a line of conduct that seemed most praiseworthy until the poet forced us to look beyond the appearance to the reality. Who wants to have what he complacently regarded as duty suddenly illuminated and shown to be selfish care for personal comfort and ease?

To think in the deepest sense is to philosophize. Truth does not exist for us, according to Browning, until it is part of our life; we must not only know it, but love it and do it if we are to make it our own. To rest in any joy of the senses, in philosophy itself detached from life—the power which sustains and spiritualizes it, is to cease to grow. And to grow, to progress, is man's distinctive mark.

"Life is—to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the Marais height, fair and steep."

To say that whoever would possess his life must live depends on what one means by living. To live, according to Browning, is to use all our present opportunities of growth and action, never to rest in what is attained, but to press onward and upward unsatisfied toward higher ideals whose perfect realization, like the summit of Dante's angelic stairway, is concealed from mortal vision. We are to accept

the present as it is, not so transfigure it with spiritual purpose that we shall realize here and now, in this single point of space and time, our own worth as immortal beings and the worth of the world in which we are placed.

"I find earth not grey but rosy,
Heaven not grim, but fair of hue;
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue."

With our feet upon the earth and in submission to its limits we must not live for it wholly, but rather enter into eternity through time. To divorce the finite from the infinite and live for either alone, is fatal to the development of the soul. We must have both earth and sky; one can't exist for us without the other. Man must "fit to the finite his infinity," and not "thrust in time eternity's concern." The only perfection possible on earth is one which like Greek art reveals its limit, for the beautiful statue is not adequate to the demands of the soul which unsatisfied craves and creates a new ideal in Christian art.

Who has emphasized like Browning the meaning of failure and imperfection? We are human because we are imperfect and dissatisfied with our imperfection; neither God nor beast, "man partly is and wholly hopes to be." Growth implies incompleteness, the incompleteness of a development not yet pressed to its last conclusion. The consciousness of arrested growth, of neglected opportunities, is deepest misery; but this misery itself may become the beginning of a new life.

To regard our present state as final and rest content with its achievements and successes, is not to remain where we are but to sink lower; for we cannot stand still, we must either advance or retreat. Failure, imperfection, limit, hindrance, obstruction, develop in the soul a power and quality that would otherwise remain unknown. A man's worth is measured by his inward aim, his thought and aspiration, rather than by external achievement. Becoming, not doing, is the standard of spiritual progress.

"Evil is null, is naught;" not absolute nothing, but rather the nothing which we find at the beginning of Hegel's Logic, when he says that Being and nothing are the same. Evil is the relative naught, the silence implying sound, the potentiality of good "with, for evil, or much good more." Browning forces evil to give up the good, which is its only reality. He does not deny the facts of the world, but affirms that evil cannot withstand the power of good, that it is a foe constantly retreating. He does not mean that all things are good, but that all things work together for good; a subtle distinction in optimistic theories.

It is not upon the race but upon the individual that Browning concentrates attention. Every life is a revelation; a channel through which new force pours into the world. Every soul has supreme worth and latent power that only life and experience can develop. To exclude life and experience is to exclude that which completes personality. Even the artist cannot live wholly in his art; he must live with and for his fellowmen. Not only must he include and realize imaginatively the lives of others; he must know how to let those other lives include and compress so far as may be his life. Therein lies the regenerating power of personality.

We can only help forward the divine order by doing duty in the place assigned to us, but love of ease and passive acquiescence in conventional standards must not be mistaken for duty; enthusiasm, passion for a righteous cause, aspiration, may reveal the higher law within the lower, resolving duty into love. No one can miss the good of life; what you put into life you get out of it; the true test of its worth is in personal motive and obedience to divine impulse. The individual soul can only be weighed in its own balance, not in that of yours nor of mine. We are spiritually equal; there is no great nor small; "all service ranks the same with God."

THE ETHICS OF VEGETARIANISM.

By M. L. HOLBROOK.

[Read by Dr. M. L. Holbrook before the New York Vegetarian Society in January, 1895—same revised.]

In our day man considers or should consider all questions from an ethical point of view. The ethical point is the larger point, the one relating itself to all others. What do we understand by ethics? It is the science of right conduct. And what is right conduct? It is conduct which produces good effects, and never evil effects.

We may divide the subject for study into several parts, as for instance man's conduct in relation to himself and his race or kind.

How shall he conduct his life so as to make it the best possible for his own development and perfection? How shall he conduct his life so as not to interfere with the rights of others, and at the same time secure his own rights? These subjects are of the highest importance and it would require much time and thought to develop them fully.

The next division of the subject I would make, would be one concerning man's conduct in relation to the animal world. This is the subject of my brief paper. You make call it vegetarianism, and its ethical bearing considered in relation to other living creatures beside man.

The first thing to be decided would be the question of the rights of animals. Have they any rights which man, as a superior animal, is bound to respect? In a general way all will admit that animals, whether wild or domestic, have a right to kind, generous treatment from man; but few, I presume, will go so far as I shall go in this brief paper in saying that animals have the same claim to life, liberty and the pursuit of happiness that man has, provided they do not interfere with him in his equal rights. If they interfere with his rights they must suffer the same consequences he suffers, or ought to suffer, when he interferes with the rights of others.

If we accept this principle, then we can see at once that to take the life of an animal having a highly organized nervous system and a finely developed body, for food, is an unethical procedure, the same in kind if not in degree as if an animal were to take a man's life for the same purpose.

It may be argued that the same line of reasoning would prevent man from using domestic animals for any service whatever. The case, however, is different, for, in taking animals into his service to do labor, man renders equal service to them by his care and protection. We might imply a contract between them to this effect without any great stretch of the imagination or violation of the rules of logic. Who knows but that this is the way that animals were first domesticated? They sought man's protection, and man, on the other hand, demanded some service in return. In times of scarcity of food man broke the contract rather than starve, and, finding animal food often more convenient to procure, kept up the practice of eating it, thus violating the implied agreement. We have now gone on so long in that way that we have lost all sense of its immorality. This immoral conduct of man in relation to animals has gone on increasing instead of diminishing, the more civilized he has become.

The savage hunts and fishes but does not breed animals. The wild ones have a wholesome fear of him and so far as possible keep out of his way. They have at least a fair chance of life. With the domestic animal the case is different. Man gains their confidence, and affection, feeds them abundantly, breeds them in such a way as to perfect their bodies for his special needs, but it is doubtful if he increases their intelligence. He dwells with them in the most friendly relations and when the proper time comes, without warning and without any chance to escape such as the wild animals have, they are sent direct to the shambles and in cold blood killed and eaten. It is a case of treachery on a large scale, such as it does not seem could exist in a world where there is so much kindness and love.

I had this most forcibly brought to my mind a few years ago when there was on exhibition in this city 100 prize oxen sent on from the West to be exhibited first and then slaughtered for Christmas and New Year's feasting. I was invited to see them and went with a friend. I never saw 100 such fine creatures before in one lot, and I have seen the finest stock farms of Kentucky, Ohio and other States. They were surrounded by every luxury that they could appreciate, attended by servants who fed, watered and cleaned them daily. They seemed to me superior to their attendants in many particulars. There could not have been a suspicion on their part of any evil to come. They were as gentle as children and full of affection for those who ministered to them. But this did not save their lives. If man could not exist without animal food there might be a good excuse for eating flesh.

This brings up the question, is animal food necessary to human life and its needs. We do know that a very considerable portion of the race live without animal food, and even in those races of which a majority consume it, there are many individuals who do not seem to suffer, but rather to gain very much from its non-use. No doubt there are many exceptions in the case of persons not able to adapt themselves to new conditions or not able to make changed conditions to suit their needs. We know that a wisely chosen vegetable diet contains all the elements necessary to nutrition, everything we find in flesh. For instance, we divide our food into several classes—nitrogenous foods, carbo-hydrates, fats and minerals, and condiments. Now, the carbo-hydrates, the sugars and starches, are found only in the vegetable kingdom, and we do not need to go the animal kingdom for them. Minerals and condiments are mainly vegetable. The only claim made by physiologists is that the nitrogenous element of food secured from flesh is more abundant and more easily digested than that from vegetables and that those who eat only of the latter fail in the necessary supply.

To the first statement it may be said that we have been choosing our vegetables so long mainly with reference to their carbo-hydrates that we have almost forgotten that the nitrogenous elements also abound in them, and that if we were to cultivate more extensively the highly albuminous grains and use them we should not suffer for nitrogen in the form found in our food. We have hitherto cultivated that best of all grains, wheat, so as to make it contain more starch, to make it produce a whiter bread. By a wiser human selection we could just as well diminish its proportion of starch and increase its proportion of gluten, which is its nitrogenous part. Now-a-days a farmer should know that we can grow grain containing almost any necessary constituent, if there is a need for it. I am confident that we shall some day so perfect our grains in their chemical compositions that flesh will be quite unnecessary. We have almost done so already.

The other point, that the nitrogenous element of flesh is more easily digested than that of grain, may be true now, but even if so, it is not important except for a few invalids and those whose stomachs have lost their freshness and vigor. Those who live on a wisely chosen vegetable diet find no trouble in this respect. Many a man has so strengthened his stomach by educating it to digest vegetable food that he has overcome severe dyspepsia. We know that this disease is most prevalent when most flesh is eaten.

What is needed now to help along this cause it seems to me, is the employment by the vegetarian societies of the world of a food chemist and physiologist, who is in sympathy with the views of vegetarians, who shall devote his talents to the subject of diet from their point of view. He should study it from every aspect so as to be able to give advice and suggestions and help, so as to show us how to eradicate flesh from our daily food and to perfect the diet of man for every climate, every age, every occupation, for health and disease, and under all circumstances.

To many this may seem utopian, but I believe that, sooner or later we shall have to act upon it and that this is the time to agitate the question. No doubt the diet of mankind can be enormously improved. The vegetarians have done so much, it is a pity for them not to do this so important work which others, for want of sympathy, are not likely to do. It would help to advance the cause far more than the distribution of literature, which, valuable as much of it is, does not put vegetarianism on a scientific or always practical basis. It would cause other food chemists and physiologists, who are now studying the subject in their laboratories, to make similar studies to verify or disprove results of the vegetarian studies. It would, we may hope, put an end to some of the visionary theories of diet advocated by those whose knowledge is far less than their zeal.

The ethical gain, if the vegetarians can establish the feasibility of their doctrine, will be very great, and may be summed up in part, as follows:

1. We should be able to do right by the animal kingdom, something which we do not and cannot do so long as the flesh is eaten. It would not be a slight thing if we could dispense with the slaughter or murder, every year in the United States of from 60,000,000 to 70,000,000 animals. It is useless to say that wrong comes from this—no lowering of our nature. Why do we delegate this work to the butcher, and why do those with a more highly developed moral sense almost invariably refuse to take part in it? The moral sense of the masses will never, I believe, develop to that high degree of which it is capable so long as the slaughter of animals is considered necessary to supply our daily food.

2. We can bring up our children without developing in them the instinct of cruelty, as it is to-day, nearly all children are cruel. I shall never forget the beautiful tenderness of a Hindoo friend of mine whenever he came in contact with animals. He was not to be compared with our own people in this respect, so much was he our superior. In Ceylon and India one never sees children torturing animals as we do in Europe and America.

They do not have there what we have here on all holidays, the slaughter of millions of birds and animals to feast upon. Take our Christmas as an example, Christmas is a day which we pretend to keep in honor and remembrance of the loving Christ whose life has had such an influence on the world. It is a festival which to a greater extent than any other we should put aside cruelty, selfishness and all barbarity. All who have been enemies should forget their animosity and become friends. All who have done an injury to another if they have not already repaired it should wait no longer. Our kind acts should even extend to the animal world and they be made to feel we are in truth their friends. Would the loving Christ have the day set apart to his memory to the slaughter of animals on which to feast even to glutony. Would he not rather have it devoted to practicing those precepts and cultivating that better nature which exists in some degree at least in even the lowest human nature and often in a high degree in those whose opportunities have been such as most of us have. For my part I should like to see an effort made to do away with the cruelties which so abound on all our holidays, and at all other times so far as it can be done. It is possible also that Spiritualists may have an interest in this subject. They must ere long build up a philosophy and an ethics to suit this new belief. The first medium I ever met could not eat flesh. If he tried to do so his hand was stopped half-way to his mouth and he could not move it further with any amount of effort. I have since known healing mediums somewhat similarly affected. I throw out these suggestions for them to think over, only suggesting that vegetarianism should have its foundation laid in science and not sentiment. The latter has its uses, but it is not a good foundation for any belief unless first subjected to the tests of critical investigation. Those who wish to become vegetarians should study carefully what food will meet

their needs rather than leaving it to choice and the dictum of the cook.

IS CHRISTIANITY ANARCHISTIC?

By FRANK S. BILLINGS, M. D.

(Author of "How Shall the Rich Escape?")

From the MSS. of a new book in process of preparation, to be entitled "How Shall the Poor Escape?" or "Poverty, its Nature and Causes," I select the following preadvance publication in the hopes of bringing the question at issue to active discussion.

In every possible way it is my desire to show from Christian sources, that the affirmation in "How Shall the Rich Escape?" that Jesusism, or "Christian Socialism" is anarchy is a correct reading of the gospel. In saying this I do not mean to assert that any Christians, not even Christian Socialists, admit any such conclusion to be correct. That question is left to the reader to decide for himself. What I mean to say is this, that any theory, or any act, which tends to the suppression, or extinction of individualism in any direction threatening the intelligent development of individualism for its own protection is against natural law and tends to the destruction of life, is slowly suicidal and hence, must be anarchistic.

As further evidence in favor of my position, I quote from an article by the Reverend William Bayard Hale entitled "A Religious Study of a Baptist Town,"¹ in which he says: "But individualism is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personality is achieved only in association. Its grandest proclamation is the paradox that a grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the cross, the witness lifted above the centuries, that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a kingdom. That was the word most often on his lips. He did not set going a set of pious sayings. He wrote not a line save once in the sand. He founded a kingdom. He told scores of parables explaining what the kingdom was like. He was accused of being a king. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a kingdom. Every act of his was to lift men from individualism and make them members of a divine society. Any principle which ends in individualism therefore, if allowed to run its course, is bound to reveal itself as un-Christian."

The world should be grateful to this Christian clergyman for thus boldly, and defiantly, setting forth the principle of Christianity. The interesting question is, what will the laity, the great struggling, active business public, do about it? Will it accept such to be Christianity? In the Forum for November, 1894, Mr. Hale has told us that the members of the "Manufacturers Church of Fall River," refused to accept any such definition of Christianity as that, at least so far as it had any relation to terrestrial institutions and mortal conditions, and warned their clergymen not to preach any more Christian Socialism. It is, or should be, well known that the Roman church denounces any such doctrine as incompatible with its rendition of what is Christianity. That I fully agree with Mr. Hale that his version of what is Christianity is in accordance with the teachings attributed to Jesus in the gospels will be found by every one who will take pains to read "How Shall the Rich Escape?" That the position of the Roman church is unchristian according to Mr. Hale's reading of the gospels should be evident, for that church is not only individualistic, but upholds individualism, while itself one of the best examples of theological-communal individualism that we have. Condemned as "How Shall the Rich Escape?" has been by the ignoramuses of the press; and, naturally, by the clergy, I predict that the day is not far distant when the intelligent laymen of the church will be

¹See further a book recently published by the Arena Co., "Christ the Socialist."

²Forum, February, 1895.

forced, by these Christian-Socialists, to so act as to give practical demonstration that the principles advocated in that book are but the truths of nature of which I am but a manifestation and oracle. Do not make a mistake and take that remark for egotistical. When nature "borrows the tongues" of any one, while the extreme manifestation of individualism, the individuality of the oracle is lost in the individual's subjectiveness to natural law. How individuality can be entirely lost—to the individual himself—and that be the acme of natural individualism is a paradox that none but those who think with the brain, and speak with the tongue of nature, can solve. That is an individualism of which it is evident the Christian socialist has no conception.

Thinking with the brain of nature, just how Jesus could have founded a kingdom and be the king thereof without himself manifesting individualism is a conundrum that it will exceed the rules of logic to answer? Of course it can be affirmed that the kingdom is not of this world, but that matters not, that does not answer the question. That is simply an evasion. Here, we have to do with known qualities. We can safely leave "the dead to bury their dead," or to the theologian. The only objection which the materialist can make to the deist's conception of a God is, that it is an extreme individualization and word-limitation of causation unjustified by the entire phenomena of nature. While causation is invariably individualized in its special manifestations, so manifold are its ways, so varied its phenomena, so universal and diversified its action, that it is, to the materialist, the blasphemy of ignorance, an unjust limitation of causation's manifestation in man at his best, to limit or individualize cause by name, definition, or attribute—description. And yet, in spite of all this, the Christian's conception of a God is as individualistic as that no kingdom can be conceived of without the individualization of authority in a king, who is such, because of his individualism.

That the "Kingdom of Christ" cannot be established on earth should be evident from two thousand years of vain endeavor.* Never was it so far off. Never so impossible! When we ask "Why?" we find our answer in Mr. Hale's words, "Any principle which ends in individualism is bound to reveal itself as un-Christian."

Nature is the most "un-Christian" thing with which man has to do. To become a Christian man he has to dis sever himself from nature. "An impossibility" you say! True! Then Christianity is anarchy. Which horn of the theological bull will you try to poise yourself on? Does Christianity help you? Let us appeal to Mr. Hale? What does he tell us? Does he not say, that the "grandest proclamation—a proclamation is virtually a command—is the paradox that a grain of wheat, except it fall into the ground and die, abideth alone; its (Christianity's) supreme symbol is the cross, the witness lifted above the centuries, that the very death of one of the race is the victory for the one and the race alike?" That is the doctrine of vicarious atonement. While I do not care an iota what others think when I find myself in accord with natural law, still in order to mitigate the curse of heresy a little, I will quote the words of a thinker who is in no way the extremist that I am. No more gross immorality can be taught than that there is virtue in sacrificing one's life for another unless in some way it accords with the law of self-protection. That there is not an iota of sacrifice "for the race," in fact, in the Christian idea, even though so-claimed, is shown by the admittance, that that act is the open sesame to the kingdom. If eternal happiness, if "come thou good and faithful servant, enter thou into the joy of thy Lord" is "a dead sure thing" as the Christians assert, if the "Kingdom of Christ" is only to be reached by one's "very death for the race" why is it, that all Christians are not in a mad race for opportunities for that

*This expression is borrowed from a Buddhist priest, Hombi Toki in his address at the World's Congress of Religions.

*See "How Shall the Rich Escape" for Christian admittances on this point.

kind of vicarious suicide? On this Christian atonement anarchy, C. M. Williams says: "A chief reason often advanced by Christians for continued faith in their religion is the comfort confessed by a belief in immortality and the forgiveness of sins through Christ; that is, that the rescue of men from the "wrath of God" through the offering of an innocent being—a human sacrifice—which was to bear this wrath and appease it, according to the old Jewish idea of a scape-goat. The morality of this doctrine is to be condemned. There is no real making of atonement in this world. We should recognize this fact and bear the responsibility of our deeds."

It should be self-evident that where individualism is entirely wanting there cannot be any possibility of intelligence; that where there is no intelligence there must be imbecility; that where there is imbecility there can be absolutely no moral responsibility. Ergo, if according to Mr. Hale and the vast army of nominal Christians, who, however, may not desire to follow him into the fold of Christian socialism, "individualism is un-Christian," then a more anarchistic, immoral institution cannot be hypothesized than Christianity.

Think for a moment of what use would life be, or more truly, think of the impossibility of living, if the Christian "paradox" were true, "that a grain of wheat except that it falleth into the ground and die, abideth alone?" A paradox is something which is virtually true, but has the appearance of falsity. The above quotation is a lie against nature. To uphold it as true is to uphold anarchy. That which is dead cannot abide either "alone" or anywhere else. It has lost its individuality. Verily, "individualism is un-Christian."

So sacred is human life considered that he who advocates suicide under any circumstances is most vehemently denounced by press and pulpit, and yet Christianity itself tells us that suicide, under certain circumstances, is the greatest of virtues. Let us see when? Is it not when "the very death of one for the race is the victory for the one and the race alike?" When a mother with a family of children, widowed or deserted, finds the hands of charity unavailing, and cannot obtain work, sells her body to feed her babes, what then? You may tell me such cases are unnecessary. They occur, however, and it is not in our power to prevent them in our present stage of civilization. Christianity has honestly tried it for 2,000 years and failed almost absolutely. Nothing but the most intensely intellectualized individualism, in accordance with the law of self-protection, can ever put on end to the vicarious atonement of women on earth.

If suicide is wrong under all circumstances then vicarious atonement in any form is wrong. The hero who falls for his country is but a vicarious atonement to the inhuman savagery of national *laissez faire*; individualism unmitigated by intelligence. The mother, above alluded to, is but a vicarious atonement, not to *laissez faire*, but to that want of individualism which is not un-Christian, by which women have to become mothers to fulfill Paul's doctrine to men. In all such cases women should carefully consider whether or not the man has the means to provide the "oil," that there be no "foolish virgins with untrimmed lamps" to keep the family from running into poverty. The very acme of social morality is that there is nothing so sacred as life. Every law is directed to the preservation of life. The church teaches that in one breath, and in the next tells us that "except we fall into the ground and die"—which we all do soon enough—we are un-Christian.

Every act of life, every law of nature, is summed up in the effort to live. The law of self-protection is the basis of the law of the survival of the fittest. Mr. Spencer rightly says: "The aim of morality is life; of absolute morality a perfect life;" but Mr. Spencer failed to give the moral law of life. The science of ethics is the science of self-protection. According to the law of self-protection, an abso-

†Evolutional Ethics, p. 526.

lutely moral individualism is one so well endowed physically and intellectually as to be able to provide for and protect its life from its environment, and so intelligently under control that in doing so no act of it awakens opposition in others liable in any way to interfere with the individuals' ability to support and protect its life.

A perfectly moral socialism is where and when each individual unit possess such characteristics. Poverty would then be unknown. Vicarious atonement would then be a myth of the dark ages of dead ignorance. This is individualism according to natural law in its most complex evolution. Christianity denies it. That, I have shown time and again. If "individualism is un-Christian," then Christianity is immoral. It is against nature. It must be and is, anarchy.

A STRANGE HISTORY.

La Revue Spirite announces the death of Madame Leïe, nee Lyonnard, who was universally esteemed at Constantinople, and through whom twenty-five years ago the principal pachas interested themselves in spiritism, many of whom became mediums and subscribers of that journal. Every one, says the Revue, recognized the perfect integrity and the deep morality of this woman whose special interest and care were for the education of her numerous children. She died October 19, 1894. La Revue proceeds as follows:

This death recalls a truthful history, though a very curious one, relative to the Sultan Mourad who quite highly esteemed this lady, considering her a faithful counsellor of large and accurate mind. We became well acquainted with the character of the Sultan Mourad through the celebrated banker at Constantinople, M. Cleanthi-Scallieri, chief of the great Greek family of this empire and president of Masonic societies of Constantinople. An intimate friend of Prince Mourad, for whom he spent his fortune and risked his life, he used to send us frequently interesting accounts of the philosophical movements in the Orient. Three months after the coming to the throne by Mourad, we received at Paris, a visit from M. Cleanthi-Scallieri, whom we had not at that time personally known; he had a depressed nervous air, and gave to us the following story of which I give the substance only:

Mourad became Sultan in consequence of the movement which took from his uncle this title; and it resulted in a revolution in the palace. Mourad was singularly moved when they came to ask him to go with them to the throne hall. He will forget his friends I said to myself; but at the moment that the ceremony of presentation took place by all the functionaries of the State, he required my presence. I immediately betook myself there, reached the carpet which led to the throne, I bowed according to custom to kiss this carpet, when the Sultan pronounced these words: "Come to me, Cleanthi-Scallieri;" I approached respectfully Mourad who pressed me to his arms to prove to me his affection, and this was a grave fault which alienated from him the old Turkish party which was so powerful; the Sultan, breaking with these prejudices said distinctly by his reception so unlikely for the chief of "True Believers" I am with the Greeks of my empire, men of progress who can renovate literature, the arts and sciences; they are the movement and the life of commerce and industry, they are the antithesis of the prejudices of the old Turks, and of their struggle for place.

The same evening, the Sultan had reunited his faithful friends and I was one of them; we were planning as to the things of the future of the empire, when, all at once, the look of the sultan became fixed, his face contracted, and he said in strong but trembling voice: "Such and such a minister is being assassinated, in such a manner, at this very moment; horror! horror!" and tears flowed from his eyes. This ministry was, however, more than four miles from the palace where we were.

Mourad had this rare, strange faculty of seeing

sometimes events which were going on at very great distances which a rigorous investigation confirmed to be true; his ego seemed to detach itself and drift leagues away, while some event was going on. This evening in question, he feared, at the beginning of his reign that he should be accused of one of those atrocious political crimes his noble and frank nature shrank from. Some hours afterward, it was proven that Mourad had seen correctly; he had a very troubled night, without sleep.

The next day it was announced to Mourad that his uncle, the deposed Sultan, had died in his bath, after having cut his arteries. Now, he loved and venerated his uncle, and he wept for him, claiming that his elevation to power was distinguished by terrible accidents which would be attributed to him without doubt.

He fell into a perpetual vision of sad events happening at certain hours. This was attributed to insanity and he was compelled to retire from the throne for a year while his brother was put in his place in the interim.

Mourad was removed to a palace with his mother, the Sultana Valide, and 400 persons of his household. The approaches to this palace were strictly guarded; no access was allowed to Mourad without permit from the highest in authority. Mourad became a prey to obsession, his hands clinched and he ran about the palace, forgetting the care of his personal appearance. The Sultana Valide, who had all the while maintained relation with Cleanthi-Scalieri, begged him to betake himself to France, to Coursan (Aude), for it had been announced to him by the invisibles, that a gardener possessed powerful healing faculties as a medium, and that, if he would come to Mourad, he would cure him. Scalieri went to Coursan, found this gardener surrounded by about a hundred sick people and explained to him his mission. Jeoffre (this was his name) was very timid, although proud of being selected by such high personages, asked the advice of several eminent persons; but finally on the advice of his brother, a policeman at Paris, refused to go back with Cleanthi-Scalieri to Turkey.

This refusal bought Scalieri to me. He was in despair, related to me all that I have stated before, in his first interview. I took him to a powerful healer, M. Duneau, to whom I related these facts, not concealing from him the dangers of such a journey. Nevertheless he accepted, and left with Cleanthi-Scalieri. He braved all perils and was presented to Mourad, whom he magnetized or hypnotized, and Mourad, feeling the beneficent influence of the healer, obeyed him. At the end of four and a half months his hands became unclenched, and Mourad, hitherto dumb, declared he was doing him good. Duneau had ordered a bath to be prepared, but how to undress the Sultan, a sacred person not to be touched, and who resisted, in spite of him, such a proceeding. He had him placed in the bath, but the obsessed Sultan stood upright, this delicate being having a horror, and it was necessary for him, by a powerful pass, to make him stretch himself out in the bathtub. There, treated with massage, magnetized, cleansed, oiled with precious oils which had softened his limbs, he came out of the bath a regenerated man. Duneau then required a good repast to be set with excellent wine, and, under his powerful will, this sick man who seemed to have been living on nothing for many months, who ceased to talk, whose thoughts were enthralled by some superior force, set himself to talking with volubility; he manifested a vigorous appetite under the wondering eye of the Sultana Valide.

The next day the Sultan, much refreshed, after a good sleep by the continuous action of Duneau, being a good pianist, an excellent composer, desired to prove to his healer that he had recovered all his faculties; with a voice full and sonorous he sang one of his own compositions. The women of the harem and his four wives, astonished at hearing the voice at last of the much loved Sultan ran and sought to veil themselves, but were ordered by their master

to unveil, and danced and sang, making the palace resound with their exuberant joy.

The guards posted by the supreme powers, astonished at this festival in this spot so long silent, wanted to find out the cause of all this confusion and perceived our Frenchman and made complaint; they were charged with the duty of demanding of the Sultana Valide, the dismissal of this intruder which was refused; and they declared that they would take him away, then day and night a severe watch was observed by the servants of Mourad; before the door of Duneau eight or ten women of the harem reposed on couches hastily prepared. The commandant declared that this impetuous visitor should be poisoned.

As the Sultana Valide is sacred she made Duneau sit at her table not allowing him to eat or drink anything which she had not tasted or drunk of first. Duneau, an excellent swordsman, trained the Sultan how to fence. Twenty days afterward Mourad was vigorous as ever; at a signal from certain friends the soldiers outside cried, "Long live Sultan Mourad! for this prince was much loved by his people."

From this time a price was set on the head of Duneau and he was compelled to conceal himself in Constantinople; a month afterward he returned to the palace to renew his mission, henceforth the royal prisoner was capable of ruling, but the doctors declared that the Sultan was more insane than ever.

Deprived of money the Sultan could not reward Duneau except with a chronometer and barely enough to enable to him to reach Paris on his return, promising him on embracing him as he left to have him back in Constantinople, when his political horizon should have cleared.

This brave, good Duneau after being able to escape the police after having risked his life twenty times for Mourad, died at Paris of a sudden sickness with short fortune.

Cleanthi-Scalieri, after two insurrections, which the son brought to naught, ruined, a price set on his head vegetates at Athens. This grand old man still hopes. Mourad, officially declared insane, but vigorous, although old before his time, walks up and down in the gardens of his brother like a majestic old man; he is a wise and enlightened philosopher. For him in due time the hour of power will sound. He will then experience another earthly trial.

HOW DID HE GET BACK FROM RUSSIA?

Many years ago Captain Thomas B. Curtis of Boston sailed his own ship to Sumatra, taking a cargo to exchange for pepper. He took with him his dog Keeper. This dog was a powerful animal and a great favorite with the crew. He was very useful in keeping off the Malays, who swim like fishes, and would swarm up the sides of the ship to get on deck and steal; but Keeper would not allow one to come on board, except when permitted by the captain. The Malays were very much afraid of Keeper. The captain then, with a cargo of pepper, sailed for Cronstadt, in Russia. There the pepper was exchanged for hemp, duck and iron for Boston. But when the ship was ready to sail Keeper was not on board, and in the bustle of departure his absence was not perceived until they were out at sea. It was too late to turn back, and the crew, officers and captain all mourned the loss of their favorite. And when Captain Curtis reached home there was as much sorrow for Keeper on shore as at sea. Some weeks passed, and Mrs. Curtis was sitting in her parlor alone one evening, when she heard a commotion in the hall. She opened the parlor door and looked out. The maid-servant was struggling to keep out a big dog.

"Oh! Mrs. Curtis," she cried. "This dog will come in, and I can't keep him out."

As soon as Mrs. Curtis appeared the dog ran to her, stood on his hind legs, placed his paws on her shoulders and began caressing her face with his big tongue.

"Why!" said she. "It is Keeper."

When the dog heard her pronounce his name his

joy knew no bounds. He rushed madly around, only stopping now and then to hug and kiss his mistress. He was so lean that she at first hardly knew him. He was quickly fed and made comfortable.

But how did he get home? Probably, finding the ship gone, he had watched for a Boston vessel and taken passage on her, perhaps as a stowaway, with no one to feed him, and heaven only knows how he lived on the long and dreary voyage, without a friend on board. He could not tell his story, and so we could only guess it. This is a true story, well known to Keeper's Boston friends.—SARAH FREEMAN CLARKE, in *Our Dumb Animals*.

SUBLIMINAL PHENOMENA IN SPIRITUALISM.

An interesting discussion took place at a recent meeting of the Society for Psychical Research on certain phenomena which occurred in the presence of Mr. Stainton-Moses and of Eusapia Paladino. In the course of an address on "The Progression from Subliminal Phenomena to Phenomena claiming to be obtained under Spirit control" Mr. F. W. H. Myers remarked that as soon as hypnotic suggestion, which in the last resort is self-suggestion, begins to act, secretions may be evoked in the bodily organism by novel stimuli, or, it may be said, by a central impulse which dispenses with the local stimulus usually needed. Thus, in stigmatization the serum which ordinarily forms itself after local mechanical irritation, now forms itself in direct obedience to a central idea. If the process is pushed a step further, and the action of the organism be directed by fuller knowledge, new compounds may be formed in the body, "a novel metastasis of secretion directed by an idea, just as it was an idea which directed the locality of the blisters formed in the stigmatized." Mr. Myers then suggested that if a spirit desired to use its power over a human organism, in such a way as to produce a novel and purposive secretion, it would combine the constituents of the body, which are adequate in themselves, if suitably compounded, to the simulation of almost any of the familiar scents, as to form a fragrant secretion. The sudorific glands are, indeed, among the most easily affected, and thus we should have an approach to one of the phenomena exhibited by Mr. Stainton-Moses, the well attested fact of the stillation of "liquid scent" from a certain area on his scalp. In referring to the lights which appear at séances, Mr. Myers stated that so far as they are truly phosphorescent, they also may be produced by action on the sudorific glands of the medium. Phosphorescent perspiration has been observed in clinical practice, especially when much free phosphorus has been taken as a medicine, and Mr. Moses' guides claimed that, for the purpose of obtaining "power," they drew phosphorus from the body of the medium. As to the powers of controlling matter claimed by the spirits, and shown in arbitrary disequalization of temperature, and in aggregation and disaggregation of matter, as when pearls fall from the air, an orange passes through a wall, etc., Mr. Myers points out that such powers "are almost identical with the powers of the so-called 'demons of Maxwell,' imaginary entities conceived as illustrating what could be effected by creatures who could deal with molecules singly—as we might deal, say, with golf-balls, tennis-balls, cricket-balls, which we could sort individually and arrange as we pleased—instead of dealing with molecules only in the gross, and by prodigious multitudes at a time, which is all that we can actually do."

The spirit of these remarks is applicable as well to mental as to physical phenomena, and hence if there is any kind of continuous progress discernible in the phenomena concerned with physical nutrition and physical expenditure, such a continuity will be much more discernible in connection with the phenomena of mental nutrition and mental expenditure—"the reception of sense-impressions and the output of ideation, emotion, and will which constitute the mental or subjective exchanges of the inner man." In this higher series we find, says Mr. Myers, the sense-impressions habitually received by the supraliminal

self widening into the telepathic and clairvoyant impressions received by the subliminal self; and when once any breath or knowledge from a transcendental world has thus entered the human spirit, there need be no violence in the assumption that that transcendental world, with its appropriate denizens, may be more and more fully opened up to the perception of the still incarnate soul."

In the course of the discussion Professor W. F. Barrett drew attention to the facts in support of Mr. Myers' remarks on the possible emission of light by all living things; that even in the most rudimentary forms of animal life the organic processes going on involve oxidation and disintegration, protoplasmic changes which are necessarily accompanied by the evolution of heat. The greater the activity of the chemical change the higher the temperature attained; and "as this difference of temperature between living tissue and the surrounding medium extends not only to the infusoria and to so-called cold-blooded animals, but also to plants—many of which, like the arum, are sensibly warm to the touch—it follows that all life, even the lowest, does emit radiation." This radiation is not, as a rule, perceived by us, because the human eye is not, under normal conditions, affected by rays in the infrared portion of the spectrum. But the radiation of living things may be visible under other conditions, and "the exaltation of special sense-perceptions, which are found in certain individuals in their normal state and is excited in others by hypnotism, would lead us to expect that in such the range of vision might, by appropriate tests, be found to be widely extended." This was asserted by Baron Reichenbach, and Professor Barrett said that he had found a sensitive whose statements corroborated Reichenbach's assertions as to the light from the human body. The sensitive, who was a somnambulist, was an uneducated Irish boy. He was placed for half an hour in a dark room in the Professor's laboratory, and at the end of that time began to see the magnetic flow. Suddenly he exclaimed: "I see you quite well," and in answer to questions said: "You are moving your arm;" "You have two fingers open, and now all five;" all of which were right. The boy was able to tell the time correctly by the light from Professor Barrett's finger-tips when these were held over a watch. On a subsequent occasion the boy was not successful and circumstances prevented further experiment, so that the results attained were of limited value. Professor Barrett declared, however, he was satisfied that "a searching inquiry over a wide range of persons, especially of those subject to natural or induced somnambulism, would be of the deepest interest, and would probably be found to confirm the amazing statements made by Reichenbach." He added: "I myself am convinced that certain persons, under proper physical and psychical conditions, do see both a magnetic and a human glow." He called attention, in conclusion, to two letters connected with that subject, written by two well-known and eminent scientific men, Professor E. F. Fitzgerald and Dr. W. Huggins, and which were published in Vol. I. of the Proceedings of the Society for Psychical Research.

CHILD LANGUAGE.

The most striking feature about child language, as described by Professor James Sully in Part VI. of his "Studies of Childhood," now appearing in The Popular Science Monthly, is the light it throws on the formation of the languages of the lower races of man. Imitation is naturally the first stage in the child's articulate expression, and it is only toward the end of the first year that actual word-sounds are used as such. The words thus acquired are not, however, fully imitated. They undergo various processes of identification, including changes in the constituent sounds, depending on the facility or otherwise with which these can be reproduced. Difficult sounds are dropped altogether or others substituted for them and sometimes, as pointed out by Sir F. Pollock, a consonantal sound is introduced

where there was none, to assist in the pronunciation of an initial vowel sound which by itself would be difficult. This is in accordance with the fact that in primitive languages which have not been subjected to a process of disintegration, vowel and consonantal sounds usually go together. Another tendency of child language in an early stage is the inversion of the order of reproduced sounds, as in "hoogohur" for sugar. This is a not uncommon occurrence in primitive languages, which must be said also of the reduplication of syllables that is so noticeable in child speech. This is ascribed to a pleasurable feeling of sound-harmony or assonance to secure which sounds will be altered. This principle of assonance is a well known factor in the development of the languages of primitive peoples, and is of greater importance, because more extensive in operation, than that of reduplication with which it is associated.

It is maintained by Preyer that a child in its spontaneous babbling produces most if not all of our common language sounds, and hence it is a question why at a later stage it can imitate some only of such sounds. The most generally recognized explanation is, that the articulatory apparatus has lost part of its original skill, an opinion which is supported by the fact that certain sounds are easy and others difficult to all children alike. We would suggest that it is largely a matter of heredity which governs the condition of the vocal organs at a particular age, that condition forming part of the environment to which the child is continually subjected during the development of his mental faculties. Heredity will explain, moreover, the similarity between the growth of child language and that of the speech of early man, a subject which has engaged the attention of various writers. On this matter Professor Sully says: "The phonetic reductions, substitutions, and transpositions of baby-language appear to have their counterpart in the changes which go on in the history of languages. Thus M. Egger points out that when a child says 'crop' for 'trop,' 'cravailer' for 'travailer,' he is reproducing the change which Latin words have undergone in becoming French, as when 'tremere' is transmuted into 'craindre.' Pollock reminds us that when his daughter uses d for the unmanageable r, she is reversing the process by which the Bengalee transforms the Sanskrit d into an r sound. The reduplications again, and the use of certain final syllables, as the caressing diminutive 'ie' appear to reflect habits of adult language." It would be interesting to note whether in the variation of sounds in the efforts of young children to imitate words spoken by others, any close approach is made to the interchanges embraced in what is known as Grimm's laws.

The growth of child language exhibits itself as a concurrent progress in the mastery of word-form and in the acquisition of ideas, as to which Professor Sully remarks: "Each of the two factors aids the other, the advance of ideas pushing the child to new uses of sounds, and the growing facility in word-formation reacting powerfully on the ideas, giving them definition of outline and fixity of structure." The meaning attached by a child to a word is at first very vague. Its earliest words are used mainly as recognition signs, a naming process in which the words uttered, although belonging to particular things or individuals, are not applied solely to them. We are told that a child will "quite spontaneously extend his names to other individuals, as we see in his lumping together the other men with his sire under the name 'papa.'" We think it is a mistake, however, to say that the child has not as yet any clear idea of the individual. He has only one word for man, "papa," and therefore he applies it to all men; but it by no means follows that he does not distinguish his father from other men. We might as well say that a savage child, who calls all the men of his tribe belonging to his father's generation "father," does not know which of them is his real father. That can hardly be a case of the generalizing process by the discovery of the likenesses

of things, or the extension of names, which is said truly to constitute "one of the most striking and interesting of the manifestations of precocious originality." For here, it is the discovery of particular similarities between things generally different; while in the other case it is the recognition of a general similarity between things which differ in particulars. There is a generalization in either case, but it is evident that there is a real distinction between them, as shown by the fact that one arises from a real poverty of language, while the other is evidence of the activity of the language faculty itself.

The extension of language forms an important element in the growth of child speech and depends largely on association. Thus, Darwin's grandchild, when just beginning to speak, "used the common sign 'quack' for duck, then extended to it water; following up this associative transference by a double process of generalization, using the sound so as to include all birds and insects on the one hand and the fluid substances on the other." Here we see the tendency of the child mind to treat things which are presented together as belonging to one another, and in a manner identical. Professor Sully points out that there is a like impulse to identify things which are closely conjoined in experience, as in the use of the word "learn" for teach. This is supposed to illustrate a common tendency in the growth of language, as seen in the etymological connection between the German *lehren*, *teach*, and *lernen*, *learn*. In English the distinction is not always made even by those who might be supposed to know better. We are again reminded of the changes which go on in the primitive growth of languages, as well as by "the child's metaphysical use of words, as by his setting forth of an abstract by some analogous concrete image. . . . Similarly we may trace in the development of languages the counterpart of those processes by which children spontaneously broaden out the denotation of their names." These changes have to do with generalization, as supplementary to which is a process of specialization, the gradual marking off of narrower classes of objects, and this shows itself in the primitive language of both the savage and the child in the invention of new compound words or in the application to a new object of a familiar name in a metaphorical sense.

Another point in similarity is in the formation of new words in analogy to ones already known, a familiar instance of which is the invention of new substantives from verbs after the style of other substantives, or the reverse process of forming a new verb from a substantive. Probably most of our readers can recall cases of this kind. From what has been said above, it is evident that child language presents not only an interesting but a valuable subject of study.

WHAT is companionship where nothing that improves the intellect is communicated, and where the larger heart contracts itself to the models and dimensions of the smaller?—W. Savage Landor.

IN order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as heartily as those who approve and confirm our discoveries.—Max Muller.

IF a man is at heart just, then in so far as he God. He who does a good deed is instantly ennobled.—R. W. Emerson.

PEOPLE can easily take the sacred word "duty" as a name for what they desire any one else to do.—George Elliot.

LET truth and falsehood grapple: who ever knew truth put to the worst in a fair and open encounter?—Milton.

ARE ye then masters of humanity that ye seek to penetrate divinity?—Socrates.

WOMAN AND THE HOME

THE WOMAN'S AGE.

She does not wait and dally pine
 Around some oak, "the vine to twine,"
 But stands erect, in conscious might,
 To grow apace, and prove her right
 To stand beside the "Sturdy Oak"
 And, with him, bear an even yoke
 Of toils and cares, to mortals given,
 An equal help from earth to heaven.

He sees her strength, admires her skill,
 Without man's help to "foot the bill,"
 Admits her wit can win the day,
 Where "weaker vessels" failed to "pay."

Her "weaker" days are passing fast,
 Her latent strength is proved at last,
 With cultured mind and skillful hand,
 She's rising up to bless our land,
 Where right, not might, may win the day,
 And women's wits can have their "say."
 Let all admit and truly say
 That this is now the women's day.

—Rev. A. B. Cobaniss, in Woman's Tribune.

REPOSE OF MANNER.

Our great-grandmothers taught their daughters that "repose of manner" was the first requisite of true propriety. No well-bred lady would flidget in company, put her hands to her face, toss her head, or fidget her buttons. If she talked, she did it in a soft voice and without gesticulation, no matter how many rings she wore nor how pretty her hands might be. She was taught even to control her features; that squinting and winking the eyes and twitching the mouth were not "nice," and that they could and should be intermitted in polite society. In sitting, neither the knees nor the feet were to be crossed; rocking was odiously vulgar; yawning and stretching were unseemable offenses; and, above all, the hands must be crossed or folded in the lap, and kept there.

A later generation revised these edicts. Its motto was, "Whatever you do, don't be stiff." The stately ladies of the old régime were voted "slow" and "prim." Movement and demonstration "came in" and repose "went out." In the craze after "naturalness," the pendulum, as usual, swung past the happy medium, and feverish unrest marked the deportment of our young women.

As the outward manner is said to influence largely the inward state, who shall say that the present reign of nervous diseases has not been sensibly aided by the fling and unrestraint of the modern school of manners? Is it not true that the habit of controlling the face and members helps to establish a control of the emotions and thoughts?

We plead for at least a partial resumption of the old forms. Let mothers once more teach their girls to sit still in company; to cultivate calmness. Let our women learn to carry on earnest conversation in subdued tones and without gesticulation.

We used to be told that lying in bed with hands folded and eyes shut was half as good sleep when sleep was impossible. It is quite credible that frowning and tossing about largely increases the loss of strength from sleeplessness; as we know that the sleep which is accompanied with much tossing and turning is not as refreshing as that which is taken quietly. Just so, if a reposeful manner is acquired early in life, an enormous expense of nervous movement is spared, and a corresponding amount of power may be saved.—Kate Upson Clark.

was induced by Whittier to accept money. "Don't be foolish," wrote the good Quaker poet. "They will and thee must not waste thy remaining strength in rebellion." Finally it was arranged that she should accept an annual pension of \$100 from a Quaker home in Philadelphia, to which were added a few contributions from individuals. When accepting such gifts she once wrote to Whittier, "Please remember that thee must not let people think I am poor when I am not."

We learn from Nature that a medical school for women is to be established by the Russian Government at St. Petersburg. Only a few years ago the Minister of Instruction was strongly opposed to every movement favorable to the higher education of women. This step, which is said to be due to the influence of Prince Volkonski, marks the beginning of a distinct change in Russian sentiment towards women.

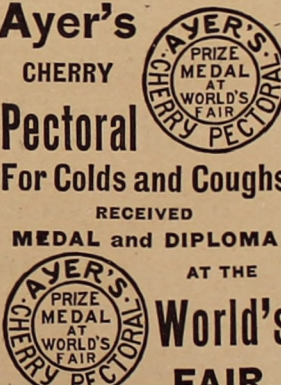
A man in Australia had a new and brilliant idea not long ago in regard to the interpretation of the clause in his marriage vows: "Till death us do part." His wife died, luckily for her, as the following facts demonstrate, and since he was bound only till death by his wife, the husband refused to pay her funeral expenses. The court promptly decided that a husband's duties only cease when the undertaker's bills are paid.

Through the zealous efforts of Mme. Henri Schmal, editress of the organ of the French New Woman, a bill has been approved by a committee of the French chamber giving women full control over the product of their personal industry.

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SARDANAPALUS.

BY MARY E. HUELL.
Sardanapalus the Great,
Lived and died in royal state
Wives he'd many, friends a few,
What did this great monarch do?
Lounged upon the wealth of others;
Never calling men his brothers,
When he could no longer stay
Bullt a pyre, and burned his clay.

This was long ago, no doubt;
Such a man—the veriest lout—
Could not dwell with us a year;
Here a ruler e'en must fear
To displease the kindly fate
That has made his poor name great.
If he does not, wee to him!
For his chance of peace is slim.

Sardanapalus the Great,
Swollen with his pride and state;
Living in an atmosphere,
Far above his rightful sphere;
Luxuries of every kind,
Brought about him to his mind;
Little recked he of the cost,
If no august wish was crossed.

But there came a fatal day,
When the king, at idle play,
Paused and paled at what he saw
Other men had sense of law,
Warriors, with relentless tread,
Came and strewed the ground w/ dead.

Then he built the awful pyre,
Which consumed him in its fire.
This foul monster left behind,
Little that would seem to blind,
Men of modern times who seek
Lofty places. Nothing meek,
Ever graced his attitude;
He'd no consciousness of good,
Like our glorious Washington,
Like our Lincoln—martyred oast

Nations are not built to stay
On and on from day to day,
Changeful—marking flights of Time,
They but keep what is sublime;
While the bad must ebb and flow,
Rushing fast or moving slow,
Till the earth again is void,
And there's naught to be destroyed.

Let us then be masterful,
Keep our vessels ever full,
Bringing into port at last
All our tackle, ev'ry mast,
So that when the boat is tried,
All may see how we relied,
On each spar and beam and rail,
To out-ride the fiercest gale.

Such an one as threatens now,
As we glance from stern to prow,
Will the captain take us through?
If not, what are we to do?
"Sound the bottom," some one says;
This reminds one of Suez,
Panama—and all the rest,
Shall we perish? God knows best.

What about preaching the gospel of content to poverty? Well, there we must be careful to discriminate—careful to disentangle poverty from some other things which are the same thing in the common idea. Say but this, there must be no content with squalor, none with any sort of uncleanness, and poverty takes its own separate place and its own unsmirched aspect. An honorable poverty, clear of squalor, any man should be able to endure with a tranquil mind. To attain to that tranquility is to attain to nobleness, and persistence in it, though effort fail and desert go quite without reward, ennobles. Contentment in poverty does not mean crouching to it or under it. Contentment is not cowardice, but fortitude. There is no truer assertion of manliness and none with more grace and sweetness. Before it can have an established place in the breast of any man envy must depart from it—envy, jealousy, greed, readiness to take half honest gains, a horde of small, ignoble sentiments not only disturbing but poisonous to the ground they grow in.—"The Yellow Book."

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Revue Philosophique DE LA FRANCE & DE L'ETRANGER Dirigee par TH. RIBOT, Professeur au College de France VINGTIEME ANNEE, 1895. La REVUE PHILOSOPHIQUE paraît tous les mois, par livraisons de 7 a 8 feuilles grand in-40, et forme ainsi a la fin de chaque annee deux forts volumes d'environ 600 pages chacun. CHAQUE NUMERO DE LA REVUE PHILOSOPHIQUE CONTIENT: 1° Plusieurs articles de fond; 2° des analyses et comptes rendus des nouveaux ouvrages philosophiques francais et etrangers; 3° un compte rendu, aussi complet que possible, des publications periodiques de l'etranger pour tout ce que concerne la philosophie; 4° des notes, documents, observations, pouvant servir de materiaux ou donner lieu a des vues nouvelles.

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LAW.

BY MIRIAM WINKLER.
Tides of rest and motion,
Tides of night and day,
Like the tides of ocean
Flow and ebb away,
Like the spheres of heaven
Hold a rhythmic sway,
How the limit's given
ho of us can say?

WASHINGTON AND LINCOLN.

Much has been written of those distinguished statesmen and various statements have been assigning them as adherents to a certain religion—the Christian. The author of "Six Months at the White House" says of President Lincoln: The conversation turned upon religious subjects and Mr. Lincoln made this impressive remark, "I have never united myself to any church because I have found difficulty in giving my assent, without mental reservation to any long complicated statement of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar its sole qualifications of membership, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself," that church will I join." This statement embodies the words of the lawyer as appears in Luke, 10th chap., who asked Christ what he should do to inherit eternal life. Christ said to him, "What is written in the law? how readest thou?" The lawyer quoted the Jewish law, the same as used by President Lincoln. Christ declared, "Do this and thou shalt live." The faith of Washington was similar. Both repudiated the so-called "orthodox" creeds. In the words of that broad-minded Congregationalist minister, Rev. J. J. Munger, such men as Washington, Franklin, Jefferson, and Lincoln stood too near God to be deceived—they themselves knew his truth. J. H. S.

Some of the railroads have declined to continue a practice long customary of giving to ministers orders for reduced rates and some have announced their intention of terminating these arrangements by the first of April. Some of the religious papers have commented unfavorably upon this action; but we see no reason why railroad managers, any more than any other class of business men, should be expected to make discriminations in favor of ministers. The telegraph companies charge the full rate; and, as a general thing, the butcher, the baker, and the candlestick-maker ask the full price. Such favors to ministers are a part of the old donation system, in which ministers were paid about half of what they ought to receive and the rest was made by donation parties. When they are properly paid by their parishes, they do not need to accept compassionate doles from the community. But, in the matter of receiving favors from railroads, ministers have received much less from these corporations than have newspaper men, legislators, and politicians. Ministers have regularly paid half-fare, while the others have ridden on free passes. The dole to the minister has been in the nature of charity; the free pass to the legislator and the newspaper man has often been in the nature of a bribe. When advertising is paid for by transportation, it is fair and legitimate business; but, when editorial columns are retained in exchange for such privileges, it means a venal journalism.—Christian Register.

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Belle V. Cushman, President New York Society of Ethical Spiritualists, writes: On March 3-10-17 Miss Abby Judson speaks for us—our Mrs. Brigham accepting engagements in Springfield and Winsted for those dates, returning to us March 24th. We believe we are doing a good thing for New York Spiritualists in giving this opportunity to hear Miss Judson, and we expect not only Spiritualists to avail themselves of it but our church friends as well.

PSYCHIC PHENOMENA AT ROME.

Messrs. G. Hoffman and M. L. Pacini contribute to La Revue Spirite of January a long article on phenomena observed by Prof. Lombroso, Richet and Schrenck-Notzing in March and April of 1894. In the presence of Count and Countess Mainardi and the Polish artist, Siemiradzki-Compte, there was raising of a table from the floor without physical contact several times; there was raps on the table in the light; and in darkness the same phenomena with additional raps on chairs, the wall and upon a slate; the Countess Mainardi was touched by a "fluidic" hand at her request; a kiss was given to Professor Siemiradzki while he was interrogating a "spirit" in the Polish language, which was unknown to any present except himself and the Countess Mainardi, and raps were made upon his forehead and cheeks in such a manner as to be heard distinctly

by all present. These "psychic hands" at the request of M. Hoffmann passed from a normal temperature of a human hand to a much lower temperature, thus giving at will the sensation of cold and warmth, as was certified by Prof. Siemiradzki. The Countess also felt the touch of a soft hand on her brow and again on her hand, she making the exclamations "What a soft hand! What a light hand!" The loudness of the raps constantly increased and in one instance the chair of one of the mediums was removed from under him to some distance.

An effort to obtain direct writing also succeeded. The Countess Siemiradzki and Dr. Santangelo placed Cartes de visite of persons having marked them carefully on the table; and after waiting six or seven minutes in darkness, a signal for light was made, and writing was observed on each one of the cards, on that Dr. Santangelo being a cross which he had mentally desired to be placed there. A table was removed completely over the heads of the circle and taken into a corner curtained off where one of the mediums was placed and he was found tied to the legs of the table, his head also bound to his chest and the Countess also tied to one leg of the table and another medium also tied. It was agreed that the tying was so intricate that it would have been impossible for the medium to do it himself. He was, after darkness had again been produced quickly untied. Phosphorescent cloudy vapors condensed into a luminous hand, which responded with animated gestures to requests, striking the shoulder of Siemiradzki, leaving behind a luminous train like that of a comet. Sometimes a sort of fiery butterflies were produced flying through the room and sometimes condensing, forming a little flame, then separating, until "the power gradually weakening, they disappeared in whitish mist from our eyes."

At the close of the séance the medium went into a profound trance the other two mediums holding him tightly by the hands as they on their word of honor declared and he, C., the medium was found in his shirt-sleeves, his jacket which he was wearing a few minutes ago being tied by several intricate knots to the cord of the curtain about nine feet from the floor and which the director was compelled to get by means of mounting upon the table. At the next séance where Richet was present the same thing was repeated much to the astonishment of the Professor and all agreed that this phenomena had surpassed the phenomena of séances in presence of Eusapia Paladino.

A noise of flying sheets of paper in the air was heard and on signal being given for a light, it was discovered that a long piece of paper half a yard long had been written on in old Russian characters which only Siemiradzki could interpret. The words were: "You do not have patience. This undertaking deserves encouragement."

On the wristband of Dr. Richet was written after some considerable movement of the table, etc., the word "heureux" (happy), and under circumstances precluding manipulation by any one present. "Fluidic hands" touched several persons present; a trumpet and cymbals were sounded in the air; objects were transported from one part of the room to another with great care; the psychic hand also apparent from its own luminosity.

The third séance was attended by Richet, Lombroso, Schrenck-Notzing of Munich; Luigi Ferri, Professor of Philosophy at Rome; Henri Ferri, Professor of Criminal Anthropology at Rome; G. Sergi, Professor of Experimental Psychology at Rome; Henry Siemiradzki, the artist; Professor Doniletsky, Dr. Dobletsky, Dr.

Santangelo and some others. Twenty-three formed the circle in the first instance, but no results being produced the circle was reduced by eight voluntarily withdrawing and the three mediums who, be it noted always preserved their anonymity under initials C., B., and D. G., were held by the professors Lombroso, Richet, Schrenck-Notzing and Sergi. In the darkness a sheet of paper was heard to be rustling in the air by several of the sitters and when light was brought a paper was found with four phrases on it addressed to Siemiradzki in Old Russian and Polish having three signatures, "Allan Luciano," "Amus Allan" and "Aums," known to the habitues as spirits of the Academy at Rome, but Luciano being known only to the artist, and who seemed to manifest at Warsaw with Ochorowicz when Eusapia Paladino was there.

The paper was not in the room before the séance commenced and was discovered to have been taken from a box in the director's room of the Academy.

After a lively discussion Lombroso declared the spiritistic explanation to be "more logical and rational than any other; it is certain that from day to day your (Hoffmann's) hypothesis is becoming also my own."

The last séance was held under the most stringent conditions and mainly directed by Richet and Schrenck-Notzing, who required the mediums to submit to conditions of control. At this séance sounds were produced in the piano without physical contact of any of the sitters or mediums and the table was removed from the circle outside of it.

The last séance was attended by Eusapia Paladino also as a visitor with the Polish artist where the levitation of the medium C. was observed. The medium placed at the piano also played in the darkness tunes which he in vain tried to play after he had been awakened from his trance. Richet in answer to the Countess Mainardi declared that "Science does not suffice to explain these phenomena."

G. W. Cottrell, for many years a book publisher of Boston, passed to the higher life at Mount Vernon, February 19th. Mr. Cottrell was about the last survivor of those publishers who lived in the fifties, when "Uncle Tom's Cabin," and "Hiawatha" were the literary excitements of those days, and also when the "Autocrat of the Breakfast Table" was delighting the English speaking world. He was a man of sterling qualities. For many years he was a subscriber to THE JOURNAL and we received from him before his illness very pleasant letters referring to this paper. He was a firm believer in the spiritual philosophy, but with much that passes under the name of Spiritualism he was not in sympathy.

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