

RELIGION PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for the Religious Philosophical Journal from a MS. Work, Designed as an Encyclopaedia of Mysticism.

No. 7.

BY G. H. A. BJERREGAARD, OF THE ASTOR LIBRARY, N. Y.

Before proceeding any further, it will be well to say a few words about

JESUS AND CHRISTIANITY.

and their relationship to our subject. It will prevent misunderstanding.

Jesus was a Mystic of the Spiritual type with strong anti-naturalistic tendency. His mysticism will appear from the following:

(1) Little or nothing is known of his nativity, except through legend. (2) He declared he came from the Father and his union with the Father. (3) He developed in "solitude" and "by prayer." (4) He taught esoteric truths and "from the mountain." (5) He lived "the inner life" exclusively. (6) He practiced "the art" and declared himself in possession of "occult powers" by saying that he and "the Father" would visit those that gathered together in his name. (7) He declared the signs that would follow those who "believed" in Him: true occult powers.

We leave out here all the legends about his being born of a virgin, his ascension to heaven, etc. He has these "signs" in common with "the saviors of the world." But this mission, though truly "occult" and "mystical" we pass by in this connection, having to deal more with history than the doctrine of Soteriology.

Having arisen in Judea, his mysticism naturally takes the color of his native soil. But this was not Hebrew alone. Judea, at his time and long before it, had been thoroughly Hellenized and Romanized, and the Assyro-Chaldean and Egyptian conquests had brought into the environment, in which he was born, all that mysticism and occultism which was most characteristic of those countries. Hence we feel that along with a true vein of original genius, there flows in this man, Jesus, the greatest variety of foreign influences. It would be a fruitful and valuable work if we could have the parallels traced before us.

The influence that Jesus has exerted as a Mystic may be seen everywhere among his personal followers. Not among Christians at large—they are not followers of the Mystic prophet Jesus. We shall not stop to point it out. The sweet tone of the legend of the Son of God is embodied in the last sentence of Renan's remarkable book, "The life of Jesus." In those words, we read the final triumph of the most noble feelings in man, feelings upon which rest a large sphere of Mysticism.

And what is the name of that feeling? It is Love. Jesus means Love.

Says Eschenmayer: "The highest and deepest Mysticism rests in love; without love, no Mysticism. Mysticism represents by pictures and symbols the rise, progress and perfection of the Love, whereby the regenerating man comes to so to say—blood relationship with the Deity. How could man rise thus without love and belief in love? This is Mysticism and yet clear to any child."—"The first beginning in the creative process (be this creation understood cosmologically or psychologically) is the Love (desire) of Deity (the One) to reproduce itself (sch selbst zu gobaeren) or in other words The Primal Cause is Love in the form of a fundamental volition (der Wille des Gran-

des). The other is the volitional love (der Wille der Liebe), whereby the word is spoken to Nature and whereby the Godhead manifests itself personally."

Says Fichte: "All knowledge, particularly about the Godhead, proceeds from love, and love is the source of all certainty and reality. Only he who loves, partakes of a divine nature." "Love is higher than all reason, yea, even the source of wisdom. Having reached the heights of love, one is raised above mere thinking and does not submit the highest truths received intuitively, to empty speculations."

Says Mozoondar: "Three things kindle the spirit,—the first of which is love. Call it enthusiasm, or charity, or passion, or piety, or devotion, or Bhakti; the essence of it is all the same,—that mysterious faculty which is called by the name of Love. It is the key to all earthly and heavenly life."

Says Attar (Mohammed abu Ahmed Attar): "Love is the soul of this sphere; it is celestial; a pendulum vibrating in accord with the universe." Hence says Isidor, the Orient: "Love is the ladder on which we climb to Godliness."

But our quotations on the Mystic love would not be complete without some of the ecstatic utterances of Mdm. Guyon, the famous representative of such love.

Thus sings Mdm. Guyon:

Love is my teacher. He can tell
The wonders that he learnt above;
No other master knows so well;
"His Love alone can tell of Love."

O, then of God if thou wouldst learn;
His wisdom, goodness, glory, see;
All human arts and knowledge spurn,
Let love alone thy teacher be.

Love is my master. When it breaks,
The morning light, with rising ray,
To Thee, O God my spirit wakes,
And love instructs it all the day.

And when the gleams of day retire,
And midnight spreads its dark control,
Love's secret whispers still inspire
Their holy lessons in the soul.

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord; but all the love is thine,
For by thy life I live.
I am as nothing, and rejoice to be
Empyred, and lost, and swallowed up in thee.

Love! if thy destined sacrifice am I,
Come, slay thy victim, and prepare thy fires;
Plunged in thy depths of mercy let me die
The death which every soul that lives desires!

How difficult it is for us—so far from Love, as we are!—to realize the states of resignation, to which pure love can lead, will be seen from the following expression of the Baroness Chantal: "If it pleases God to make my abode in the hell, I will be content with it."

A. de Foligny, "Though I should be damned, I would never cease repenting and stripping myself of everything for the love of God."

Catherine of Sienna: "If it were possible to feel all the torments of the demons and of damned souls, nevertheless I could never call them torment, so much happiness would pure love yield me."

How much individual Mystics may speak of Jesus as a person, it is evident from a closer study that Mysticism regards him as a type of Love only. As such a type or personification we here speak of Jesus. From such a standpoint the Gospels must be studied and all historic utterances explained and all the "Love of Jesus" interpreted.

A large number of Mystics stand directly related to Jesus as a type of the Christ, but many more sever the relationship entirely and are related to the Christ principle only. What is the Christ-principle? It is the Ideal. It is the Form! It is the plastic force that moulds man (homo) into an organic whole after the model of the Divine! We have already in part defined this principle while speaking of the unitive power as represented by Krishna. More about this later on.

As a matter of course "Christianity" is not the religion, nor the philosophy, nor the science left by Jesus; nor is Christianity, as commonly preached, in any way Mystical. It is a hybrid of Caesarism and defunct Heathenism, in the garb of an angel of light. What kind of an angel? You may have been at Straasburg and in the museum there seen a gallery of busts, all lovely to look at—in front. Behind they are—hollow. They represent "The Lady World." Hear her legend. The story is told about Warent von Grafenberg, a man "of the world," that once a lady suddenly appeared in vision before him; she was more beautiful than Venus or Pallas. She was gorgeously arrayed, and wore a crown on her head. Warent, pale with alarm, sprang up and welcomed her. "Be not frightened," she said, "I am the lady for whose sake you so often have risked your life, whose faithful servant you were. I am now come to bring you your reward." "Pardon, noble lady," he exclaims "if I have served you, I know it not; but tell me who you are?" "Willingly," she answers, "you need not be ashamed of being my servant. Emperors, kings, counts, freemen, dukes, all serve me. I fear no one but God, who alone is mightier than I. My name is—The World. You shall have the reward you have so long desired: behold it!" With these words she turned her back upon him and behold it was covered with snakes, toads, adders, scorpions and bolts, etc. A loathsome smell came from her and filled the room—and she vanished. Such a phantom is popular Christianity.

It is of no use to deny it. Christianity has sailed under a false flag, and Christendom has been deceived by the "Lady World." All the Good, Grand and Noble credited to it ought not to stand to its account. It has all been done, in spite of "the savour of death" that flows from the Church. It has been done in the name of Jesus, or by true Mystics or devotees of pure love, but none of these drew their strength from the Christian Churches. Even the name of "Christian" churches is a lie. Christianity, as claimed, comes from *Krestos, Truth*. Who at this day dare claim *Truth* to be its basis? The factions of the churches to this day dispute the question "What is truth?" and none can settle it. So little are the churches of Truth, that they are rapidly passing away, having been impotent to keep a hold upon the intelligence of men, from the moment when the State withdrew its protecting and persecuting hand. How can any thing of the Truth fail in its work and disappear? Nay, Christianity is a misnomer! When we use it in this series of papers, it stands not for a religion, nor for a philosophy, much less for wisdom. We use it simply as an historic term for a certain chronological order of events. Christianity can neither be called a civilization—for, as has been correctly stated, its law system is Roman, its philosophy is Greek, its Science is Arabic and its Religion is Heathen. What originality is left? No Civilization without originality—philosophy—science—and religion!

When we speak of Christian Mystics, we simply mean those Mystics who lived in the Christian age. All know perfectly well that they were not Christian, i. e. not of the Churches, for the Churches have condemned them all, burned some, and contentedly expects that the rest will roast in the eternal hell fires.

But it was not so in the beginning. The early Christians were Mystics, both in creed and ritual. This has been pointed out now and then in historical accounts of human culture. But that a man from the Christian camp should be the first to reconstruct on the Mystic basis the Christian doctrine of the true God, is very remarkable, indeed. But it has been done. An essay under the title, "The Creed of the Early Christians," appeared some years ago in the "Nineteenth Century," and was signed by Dean Stanley.

In its main features this creed harmonizes so well with the common formulae of religion found in the better forms of esoteric Paganism, we venture to say these definitions given by the Dean were undoubtedly the forms of belief among the early Christians, and that they are in themselves only different in form from such ideas as common among Mystics of all orders in those days.

These are the Dean's words: "What is meant in the Bible—what is the experience of thoughtful men—by the name of *The Father*? In one word it expresses to us the whole faith of what we call *Natural Religion*. We look around in the physical world; we see indications of order, design, and good-will towards the living creatures which animate it. Often, it is true, we cannot trace any such design; but whenever we can, the impression left upon us is the sense of a Single, Wise, Beneficent Mind, the same now that it was ages before the appearance of man—the same in other parts of the Universe as it is in our own. And in our own hearts and consciences we feel an instinct corresponding to this—a voice, a faculty, that seems to refer us to a Higher Power than ourselves, and to point to some Invisible Sovereign Will, like to that which we see impressed on the natural world." "What is meant by the name of *The Son*? It has happened that the conception of *Natural Religion* becomes faint and dim." How is this difficulty to be met? How shall we regain in the world of man the idea which the world of Nature has suggested to us? How shall the dim remembrance of our Universal Father be so brought home to us as that we shall not forget it or lose it? This is the object of the Sacred Name, by which God is revealed to us.

As the Father is revealed to us in the name of the Father we have *Natural Religion*—the Faith of the natural conscience—so in the name of the Son we have *Historical Religion*. As "the Father" represents to us God in Nature, God in the heavenly, ideal world, so the name of "the Son" represents to us God in History, God in the character of (the ideal) man. The Son's life is the Word, the speech that comes to us out of that eternal silence which surrounds the Unseen Divinity. He is the Second Conscience, the external Conscience, reflecting, as it were, and steadying the conscience within each of us.

But there is yet a third manifestation of God. There is yet another aspect of the Divine Nature. As the name of the Father represents to us God in Nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences. This is the still, small voice—still and smallest, yet loudest and strongest of all—which, even more than the wonders of nature and the wonders of history, brings us into the nearest harmony with Him who is a Spirit—who, when His closest communion with man is described, can only be described as the Spirit pleading with and dwelling in our spirit. The Holy Ghost means the Inspiring Breath, without which all mere forms and facts are death. It means the spirit as opposed to the outward letter. It means the freedom of the spirit, which blows like the air of heaven where it listeth, and which, wherever it prevails, gives liberty. It means the power and energy of the spirit, which rises above the weakness and weariness of

the flesh—which, in the great movements of Providence, like a mighty rushing wind, gives life and vigor to the human soul and to the human race. To believe in a Presence within us pleading with our prayers, groaning with our groans, aspiring with our aspirations—to believe in the Divine supremacy of conscience—to believe that the spirit above the letter—to believe that the substance is above the form—to believe that the meaning is more important than the words—to believe that truth is greater than authority or fashion or imagination, and will at last prevail—to believe that goodness and justice and love are the bonds of perfectness, without which whosever liveth is counted dead though he live, and which bind together those who are divided in all things whatsoever—this is to believe in the Holy Ghost.

Finally quoting from Goethe's Wilhelm Meister, the Dean continues: "To which of these do you adhere? To all the three, for in their union they produce the true religion, which has been adopted, though unconsciously, by a great part of the world. The first article of the creed is eternal, and belongs to all nations. The second, Christian, belongs to those struggling with affliction, glorified in affliction. The third teaches us an inspired communion of saints. And should not the three Divine Persons justly be considered as in the highest sense One?"

We take particular delight in being able to quote a number of prominent Theologians on Mysticism. It is very gratifying, indeed, to hear such testimonies as the following, when we know that the most bitter attacks on Mysticism as a whole and on individual Mystics in particular have come from Theologians.

The famous Tholuck—one of the few ministers who has studied Mysticism for love's sake, testifies that "Mysticism is the purest and deepest fruit of human interior life"; that "it is God's most living and exalted revelation in Nature."

Lange and Nitch declare that "all true believers are mystics" and Nitch adds that the Christian ideas of illumination, revelation, incarnation, regeneration, sacraments and resurrection are mystical. We only need to add, that it would have been a noble work if Nitch in his "System der Christlichen Lehre" had elaborated those doctrines in mystic language. Isidor, the Orient! taught that our inclinations to the supersensuous are inborn and should be developed; that Mysticism is an integral part of our nature; that our natural sensuous mysticism is the twilight in which our sun is hidden; that the world is mystic and that all Revelation is mystically present in our interior man.

We might, perhaps, have expected such testimonies from men, so liberal and of so broad a culture, but that an American Presbyterian minister should give such unequivocal words of witness to the truth and value of Mysticism, as we now come to quote, is a surprise. Charles Hodge, D. D., and professor in the theological seminary at Princeton, New Jersey, has written a "Systematic Theology" in 3 vols., which is the text book in all Presbyterian Seminaries in this country. In Vol. I, page 97, you will find the following statement:

"The idea on which Mysticism is founded is Scriptural and true. It is true that God has access to the human soul. It is true that He can, consistently with his own nature and with the laws of our being, supernaturally and immediately reveal truth objectively to the mind, and attend that revelation with evidence which produces an infallible assurance of its truth and of its divine origin. It is also true that such revelations have often been made to the children of men. But these cases of immediate supernatural revelation belong to the category of miracles. They are rare and are to be duly authenticated." Further on he continues:

Tholuck in an article on Molinas in Herzog's Encyclopaedia says: "There is a law of seasons in the spiritual, as well as in the physical world, in virtue of which when the time has come, without apparent connection, similar phenomena reveal themselves in different places. As towards the end of the fifteenth century an ecclesiastical-doctrinal reformatory movement passed over the greater part of Europe, in part without apparent connection; so at the end of the seventeenth a mystical and spiritual tendency was almost as extensively manifested. In Germany, it took the form of Mysticism and Pietism; in England, of Quakerism; in France, of Jansenism and Mysticism; and in Spain and Italy, of Quietism." After having quoted this passage from Tholuck, Dr. Hodge continues: "This (mystic) movement was in fact what in our day would be called a *revival of religion*. It was a return to the religion of the heart, as opposed to the religion of forms. The Mystics of this period held that the end to be attained was the union with God. By this was not meant what Christians generally understand by that term, but something more than this, something mystical and therefore inexplicable; a matter of feeling, not something to be understood or explained; a state in which all thought, all activity was suspended; a state of perfect quietude in which the soul is lost in God. The leaders of this movement were Molinas, Mdm. Guyon and Fenelon."

In the "Systematic Theology," vol. 1, page 72, the Doctor gives the most splendid endorsement to the teachings of Dionysius, the Areopagite, "father of all Christian Mysticism."

Blutheisen.
+ Herzog's Encyclop., art. M.
+ Syst. d. d. Lehre.
+ Avoided in J. L. Ewald's Briefe über Mysticismus

ism." "Dionysius was a heathen philosopher in the vestments of a Christian minister. The philosophy which he taught he claimed to be the true sense of the doctrines of the Church, as that sense had been handed down by a secret tradition. Notwithstanding its heathen origin and character, its influence in the Church was great and long continued. The writings of its author were translated, annotated and paraphrased, centuries after his death. As there is no effect without an adequate cause, there must have been power in this system and an adaptation to the cravings of a large class of minds." When it is remembered that this is the word of a "hard-shell Presbyterian" and that his book is the textbook in all Presbyterian theological seminaries, we cannot wish for any better endorsement of whatever claims we may make in regard to the influence that came from Dionysius.

Mr. Hodge thus sums up the causes of the influence of the writings of Dionysius: "To account for its extensive influence it may be remembered: (1) That it did not openly shock the faith or prejudices of the Church. It did not denounce any received doctrine or repudiate any established institution or ordinance. It pretended to be Christian. It undertook to give a deeper or more correct insight into the mysteries of religion. (2) It subordinated the outward to the inward. Some men are satisfied with rites, ceremonies, symbols, which may mean anything or nothing; others, with knowledge or clear views of truth. To others, the inner life of the soul, intercourse with God, is the great thing. To these this system addressed itself. It proposed to satisfy this craving after God. It was the high end of union with Him that it proposed, and which it professed to secure. (3) This system was only one form of the doctrine which has such a fascination for the human mind, and which underlies so many forms of religion in every age of the world; the doctrine, namely, that the universe is an efflux of the life of God—all things flowing from him, and back again to him from ever-lasting to everlasting. This doctrine quiets the conscience, as it precludes the idea of sin; it gives the peace which flows from fatalism; and it promises the absolute rest of unconsciousness when the individual is absorbed in the bosom of the Infinite."

Setting aside the Doctor's crude notion of "peace which flows from fatalism," what more can we desire? Every truth, which we lay claim to for Dionysius, is here admitted. In speaking of Bernard of Clairvaux, Hugo and Richard of St. Victor, Gerson and Thomas a Kempis, Dr. Hodge makes the following confession: "These men were great blessings to the Church. Their influence was directed to the preservation of the inward life of religion in opposition to the formality and ritualism which then prevailed in the Church; and thus to free the conscience from subjection to human authority. The writings of Bernard are still held in high esteem, and 'The Imitation of Christ' by Thomas a Kempis, has diffused itself like incense through all the aisles and alcoves of the universal Church."

About Bohme, he says: "That such a man should write books which have proved a mine of thoughts to Schelling, Hegel, and Coleridge, as well as to a whole class of theologians, is decisive evidence of his extraordinary gifts."

Robert Alfred Vaughan was too much of a minister of the Church of England and his mind too indoctrinated to be just to the Mystics. His book, "Hours with the Mystics," is a strange mixture of ministerial arrogance and incompetency to deal with the real depth of the subject before him. Still, unawares and without the intention of doing so, he pays Mysticism a high tribute, when his real purpose is to criticize and break down. Such a passage is the following: "The Mystics seem to say, that the Spirit will manifest to the devout mind—virtues within itself which are, as it were, the essence and original of the truths which the Church without has been accustomed to teach; so that, supposing a man to have rightly used the external revelation, and at a certain point to suspend all reference to it, and to be completely secluded from all external influences, there would then be manifested to him, in God, the Ideas themselves which have been developed in time into a Bible and a historical Christianity. The soul, on this Platonic principle, enjoys a commerce once more with the world of Intelligence in the depth of the Divine Nature. She recovers her wings. The obliterations on the tablet of Reminiscence are supplied. A theosophist like Paracelsus would declare that the whole universe is laid up potentially in the mind of man—the microcosm answering to the macrocosm. In a similar way these Mystics would have us believe that there is in man a *microdogma* within, answering to the *macrodogma* of the Church without. Accordingly they deem it not difficult to discover a Christology in psychology, a Trinity in metaphysics. Hence, too, the assertion that if the heathen had only known themselves, they would have known God."

Mdm. Staël's book on Germany is full of strong and clear statements regarding Mysticism. But our space will not allow us to quote more than one passage: "Thrice," she says, "is man summoned to yield in total and disinterested resignation,—in youth, in manhood, and in age. Happy are they who submit at first!" We wonder if this womanly genius saw, when she made this statement, that thereby was given the key to the whole inner life of mankind? Did she per-

(Continued on Eighth Page.)

WITCHES AND MEDIUMS.*

A Historical Parallel by Dr. Carl du Prel.

Translated by "V."

(Light, London.)

Crookes proved that this power is capable of being transferred. In common with his comrades, Wallace, Huggins, De Morgan and Varley, he made the trial of the alteration of weight of inorganic substances, in the presence of the medium Home, by an apparatus he had himself invented, and which was beyond the comprehension of the medium. He found objects change in weight from 25 to 100 pounds. By the light touch of his hands, Home obtained a greater increase of weight than Crookes could by the whole weight of his body, that is 140 pounds. He called this force, operating at a distance, and without absolute contact, "psychic force." This force is connected in an incomprehensible manner with the human organism, and is innate in every one, being especially strong in mediums, although even in these it has its ebb and flood periods, and sometimes is altogether absent. Professor Butler has spoken of similar experiments, in which the normal alteration of the dynamometer was raised from 100 to 150 pounds, while Home's hands were so in contact with the instrument that every mechanical exercise of power on his side would rather have decreased than increased the weight. The same experiment was made by Professor Hare, with an apparatus with which the medium came in contact, not directly, but only through the medium of water, when the spring-balance indicated a force of eighteen English pounds. Finally Crookes constructed an apparatus which could only be worked by very strong force, and with which any touch of Home's must have been insufficient; nevertheless, the spring-balance denoted a very considerable alteration, even when his hands were held three inches off. At other times an alteration was remarked at a distance of from two to three feet. This psychic force, which Crookes likewise found in several members of families of his acquaintance, was always connected with a corresponding absorption of vital power.

Weight, therefore, is no fixed, unchangeable force; but in the human organism another force must exist which, in certain circumstances, combines with the first, but which likewise can act in opposition to it and may be transferred to inorganic bodies. No more is needed to bring these mystical phenomena in some degree within our comprehension, though they would none the less be facts if we could not understand them in the least. Since, however, this force is subject to great fluctuations, and is often absent altogether, many failures must be looked for to begin with; and there is a logical difficulty in the way of experimenting with professional mediums, in the case of a force which is not at their voluntary command at certain fixed hours. Many professional mediums will doubtless be wrecked upon this rock, as they will try to supplement their deficient power by artificial means, if the insufficient precautions taken by the experimenters allow of their so doing. Exposures, therefore, will never be found wanting.

It is related in the Bible that Simon, the magician, was raised in the air before the eyes of the Apostle Peter. In order to show that such magicians are identical with persons known at the present time as mediums, and that other analogies exist between both, we will recount the acts of which this Simon, according to Clement, Peter's disciple, boasts himself. It might, indeed, be thought to be almost a complete programme of a modern medium; when we read: "When I am bound, I can free myself. . . I can cause trees and shrubs to grow up suddenly; when I am thrown into the fire I am not burnt; I can alter my countenance so that I am not recognized; and I can fly in the air, like a bird."

Let us add the following, so as to make the parallel clear: The freeing of the medium from artfully contrived knots belongs to the phenomena of ancient times. It is not to be denied that by constant practice a medium might be able to get free from some kinds of bandages; but it would be illogical to assert that, therefore, he is able to release himself from hundreds of different contrivances for tying him securely at every séance at which he is present. As to the rapid growth of trees and shrubs, it is sufficient to call attention to the fact that Indian fakirs, as well as some mediums, Mrs. Esperance, for instance, possess the power of producing this. The French savant, Jaccoliot, gives accounts in recent times of this power among fakirs; but I find it mentioned as long ago as 1705, in Christopher Langhans' "Travels in the East Indies." With regard to Mrs. Esperance, the Herald of Progress (Sept. 3rd, 1880) gives a drawing of an Ixura crocata, with an account of its sudden growth, which was sent to me by Professor Sellin, an eye-witness of the phenomenon. I shall take an opportunity later on of going more into detail on this by no means incomprehensible matter. As to the immunity of mediums from fire, this dates back to the exposure of the three children in the fiery furnace, and there exist hundreds of persons in London who can bear witness to seeing Home hold glowing coals in his hand, and of his transferring this immunity from burning to other persons and inanimate objects. He even put his face in the flame proceeding from a fire in the chimney, so that the flames sparkled through his hair. The "enlightened" will, no doubt, say that this was done by jugglery; but one of the best conjurers, Bosco, rejects this idea as untenable.

Finally, the transformation of countenance spoken of by Simon, the magician, comes, in the case of mediums, under the head of transfiguration; the floating in the air we have already sufficiently shown to be a phenomenon familiar in Spiritualism.

Besides these old magicians, Jamblichus and the works attributed to him on the "Mysteries of the Egyptian," can only be thoroughly understood by those who are familiar with Spiritualism. They will recognize the convulsive motions of the medium, in reading that the body, "seized by the Divine Spirit" is sometimes motionless, sometimes strongly agitated. The immunity from fire, and the ordeal by water of witches, will be recalled to them by the words: "They walk upon burning coals and cross streams in a marvelous manner." He likewise mentions the ecstatic rising in the air, so often remarked with mediums. At a séance at which I was once present, one of the spectators, although a very tall man, had to stand up and stretch out his arm to its fullest extent, so as not to let go of the arm of the medium, Eginton; he estimated the height the latter had risen above the ground to be about eight feet. The learned theologian, Harless, in describing these passages, has left out a detail which apparently seemed to him too absurd to transcribe, but which is to

be found in both the Greek and Latin editions. It is to the effect that the body seemed to grow in height and breadth. This, however, has been noticed several times in the case of the medium Home. Mr. Jencken says: "The length of the body generally takes place from the hips upward, to the extent of several inches, and on one occasion I measured an unusual increase of length in the body, which was fully eight inches. The diminution of the height is equally wonderful. I was a witness of Mr. Home shrinking to the size of about five feet in height; and I measured in similar instances (as narrated in Human Nature, of March, 1869) the expansion and contraction of the hand, arm and leg. Fortunately these expansions and contractions were witnessed, besides myself, by at least fifty persons, and the fact is established at the present time beyond a doubt."

Lord Lindsay thus describes the same phenomenon: "On another occasion I saw Mr. Home increase eleven inches in height. I measured him standing against the wall, and noted his increase of height; but not satisfied with this, I placed him in the middle of the room and set a candle before him, so that he cast a shadow upon the wall, the height of which I likewise noted. When he awoke, I measured him again in his normal size, as well as the shadow, and the results were the same. I can swear that he neither raised himself from the ground, nor stood on tip-toe, as I had a complete view of his feet, besides which a gentleman who was present placed his foot upon one of Home's and laid one hand upon his shoulder, and the other on his side, where the lower ribs approach the hip. . . He stood almost upright in the middle of the room, and before the lengthening in height began I placed my foot upon his. I can take my oath, therefore, that his heels were not raised in the least from the ground. When Home grew in height, while standing against the wall, Lord Adare placed his foot upon one of his, while I measured the height upon the wall. I likewise once saw him grow longer while in a horizontal position on the floor. Lord Adare was present, and Home seemed to grow at either end, and pushed me and Adare away."

The enlightened ones, of course, will say that Home is a wonderfully clever impostor. I might, however, just put this question to them: Who among the Alexandrian philosophers were the impostors, seeing that they did not experiment with mediums, but were mediums themselves? And if the "enlightened" reply that the whole school of philosophy in Alexandria must have consisted of impostors, I will make my reverence, not before their intellect, but before the results of their enlightenment.

Similar phenomena were mentioned as occurring among the Arabian magicians, long before anything was known of modern Spiritualism. "They are frequently seen in an ecstatic state, when, with their senses dormant, another spirit seems to have taken possession of them, and speaks from their mouths" (like trance-mediums), "acts by means of their organs, and sometimes lifts them up in the air, or makes them appear taller than they are by nature." So in the Middle Ages the Abbot Wilhelm von St. Agatha visited a possessed person, of whom it is said: "The woman began to increase in size before his eyes, till she grew to the height of a tower." Bodinus says in like manner: "The devil raised her in height till she reached the roof."

Those who are not yet satisfied with this parallel between ancient and modern mysticism are recommended to examine the Roman Rituals Eccelestiarum. The signs it gives as indicating possession may be set side by side with the phenomena described as belonging to somnambulists and mediums. The Rituals name: "1. Knowledge of the future. 2. Clairvoyance in space. 3. Thought-reading. 4. Understanding foreign languages. 5. Speaking foreign tongues. 6. Intellectual exaltation. 7. Increase of physical strength, beyond that of sex and age. 8. Floating in the air for a considerable time."

It is thus seen that Spiritualism throws a light upon phenomena which have been observed in every age, but which in every period have been ascribed to different causes. Jamblichus, from the standpoint of his philosophy, calls those persons "inspired of God" who in the Middle Ages, from the standpoint of the Christian faith, were declared to be possessed by the devil, and who at the present day are looked upon from the materialistic standpoint as impostors and conjurers. As a proof of our ignorance, we adopt the conclusion that our forefathers for centuries believed in things without any foundation; and we accuse chroniclers of the highest estimation of superstition. Zeller, in his "Philosophy of the Greeks," whose description is most satisfactory as long as he confines himself to the rationalistic portions of this philosophy (that, for instance, of Aristotle), loses all objectivity when he comes to speak of the new Platonic philosophy. If he were acquainted with spiritualistic facts, it would be impossible for him to say that the labors of the Alexandrian philosophers must lead "to the extinction of superstition, mysticism and fanaticism in scientific life, and particularly that Jamblichus, in his 'Mysteries of the Egyptians,' set forth a speculative theology, commencing with the highest metaphysical principles, but 'knew how to find the way quickly enough to the densest superstition.'" When men of undoubted reputation declare themselves in favor of mysterious phenomena, it is always the last resource of rationalism to accuse them of being a compound of genius and madness. When Zöllner devoted himself to the study of Spiritualism, he was declared to be mad, and when he was followed by Fechner and Weber, the latter were said to be old men in their dotage.

In England, when public opinion looked upon the growth of Spiritualism as a calamity, and selected Crookes as the proper man to put an end to this delusion by means of scientific researches, Crookes took the matter in hand, and instituted a series of experiments in his own study with every imaginable precaution against deception, with a girl not much more than a child as medium. When, however, he declared himself in favor of the spiritualistic theory, it was said that Crookes, too, was no longer to be relied upon. It was just the same with regard to Wallace, and quite recently, in the January number of the Deutschen Rundschau, it was said of him by Professor Preyer that he had lost his scientific reputation since he had taken up with Spiritualism. Since, however, Zöllner, Wallace and Crookes, both during and after their spiritualistic experiments, wrote books far beyond anything ever written by Professor Preyer, the latter would do well to abandon such a doubtful hypothesis for a physiologist to entertain, namely, that in one and the same head genius could alternate with imbecility. It might almost be said with as much reason that the same pair of eyes could at one time be sharp-sighted, and at another nearly blind.

When we see that the phenomena occurring with somnambulists, witches, persons called possessed, and mediums, have been remarked to take place in a similar manner in every age, we have only one alternative; either to assume that mankind for from two to three thousand years have been the dupes of a colossal superstition, and that we ourselves, at the present time, are on the point of relapsing into this state of superstition; or, which is much more probable, that the short period of enlightenment during the one or two centuries preceding the present epoch has been in error, as far as mysticism is concerned. The last hypothesis is evidently much simpler than the first, and according to the weight of evidence in its favor, I feel bound to adopt it.

It would carry me too far at present to enter further into a comparison of the phenomena connected with this department. Any one is capable of doing this who will take the trouble of examining the literature on the subject, and I shall frequently refer to the topic in future works. I will only here bring forward one or two other points. We find thought-reading, and notwithstanding what Herr Preyer says—without contact with the saints, possessed persons, witches, somnambulists and mediums; the untying of complicated knots and extrication from bandages; speaking in foreign tongues and attraction of inanimate objects with somnambulists and mediums; swallowing needles by possessed persons, as well as by the ecstatic virgins in the Tyrol; rappings, spirit-writings, acting at a distance; mysterious stone-throwing with witches as well as with mediums. And to-day it may be said of somnambulists and mediums, in the words of St. Paul: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

It is not possible to account for these parallel phenomena, occurring in all ages and among every nation, by the theory of imposture. Imposture and conjuring are capable of development; but in this case we meet with an extraordinary kind of conservation of identical phenomena in whatever epoch or country they take place. We are obliged, therefore, to inquire how it comes to pass that during the period of enlightenment a belief founded upon facts can have been almost completely obliterated from the knowledge of mankind in such a way that anyone who in our day makes a study of it, even in the most scientific manner, incurs the reproach of being mad. The most simple explanation to give would be that during the age of enlightenment such facts no longer have taken place, and this seems really to be the case. In the Middle Ages witches were exterminated wholesale by fire and sword, because their nature was misunderstood. Soldau puts the number of persons who, during the 11th century were burnt or otherwise put to death, at nine and a half millions. Now, since mediumistic powers have never been very common at any time, this process of extermination seems like an indirect raid by persons of normal character, and consequently by men of rationalistic opinions. The necessary consequence of this was the objective diminution of witchcraft, or mediumistic power, while the period of enlightenment, in its superior wisdom, thought it had stamped out a simple subjective form of madness. Since, however, during the last 100 to 150 years, enlightenment has abandoned the work of extermination, the objective re-development of the nature of witches (or mediumistic power) is become possible, and this is confounded by the enlightened of our day with a subjective falling back into an old superstition.

I certainly think that natural science will yet find an explanation of mystical phenomena, though not the science of our day, but science when it is enriched by the discoveries of new forces in human beings and new relations between mankind and nature. I believe likewise that science will be forced to acknowledge the existence of an "intelligible" world. But since every branch of science proceeds on the supposition that the department it investigates is governed by laws, I am convinced that so far from mankind losing belief in miracles, they will find the old miracles capable of scientific explanation, instead of simply denying their existence, and that the laws in relation to the "intelligible" world will be openly proclaimed.

*1 Cor. xii. 7-11. †Soldau, Geschichte des Heidenthums, I., 456.

THEISTIC RHETORIC.

Matthew Arnold made a wise distinction when he said that the Bible should be read as literature and not as dogma. This distinction is especially applicable to the characterization of Deity as found in the Bible; or, it may be added, as found in the Scriptures of any religion. In truth, the intellect of mankind, in attempting to conceive of Supreme Being, has labored with a thought too large to be grasped logically, and hence, particularly in the earlier and forming stages of religion, it has resorted to imagination and rhetoric for expression rather than to syllogism. Christian theologians, in text-books and lectures designed for theological seminaries, have endeavored to put the attributes of Deity into a concrete logical order, which the student might comprehend and store away in his memory, as he might analyze and jot down in his note book the features and qualities of an object in natural history which he was studying. But these endeavors have been only pitiful and vain attempts to reduce the overflowing riches of Oriental imagination to the plummet line and rule of the exact sciences. The Bible, which they profess to take as the basis for their theological doctrines, cannot be successfully treated in that way. And the leading Biblical scholars of the day are coming to see with Mr. Arnold, that the Bible, especially the Old Testament, must be studied, not as dogma, but as literature. It were well if liberal critics of the Bible—the Colonel Ingersoll type, for instance—would take more note of this fact than they are accustomed to do.

Of this distinction between literature and dogma, there is no better illustration than the various appellations and descriptions that are applied in the Old Testament to Deity. If the Bible contained a revealed logical doctrine concerning Almighty Power, these efforts at definition and description should have unity and consistency; there should be no contradictions in them, no variations owing to different points of view, no change of characterization to suit a changed mental mood or variable conditions of nature. But, in the language of the Old Testament about Deity, all these features are particularly conspicuous. It seems as if the writers were conscious of their inability to express the conception which their

minds struggled to seize and hold. Hence, they rapidly changed the epithet, varied the description, piled miscellaneous one upon another whatever appellations of excellence occurred to them, entangled themselves in mazes of metaphors without any compunctions of a rhetorical conscience against the mixture, evidently feeling, as indeed they said, that, name, describe, and exalt Infinite Being as they might, they would still fall short of what was due. It is evident, too, that different minds, as they wrote, were impressed by different aspects of the Power they tried to describe; and that the same minds expressed themselves differently according as it was some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the human conscience and heart in the experiences and struggles of life.

For instance, in the space of a single Psalm may be found, perhaps, not only the two leading words for Deity which run through the Hebrew Bible, and which appear in the English version as Jehovah and God, but such titles, epithets, and descriptive phrases as these: Lord of Hosts; the Everlasting King; the Most High; the Almighty; the Shepherd leading his flock; the Captain leading his army; a Rock; a Shield; a Buckler; a Fortress; a Refuge; a Tower; a Sun and a Shield, in one sentence. He is the High and Holy One who inhabiteth eternity, and he is the Lord mighty in battle. He is Deliverer, Strength, Salvation, Redeemer. He is terrible in power, and he is plentiful in mercy. His voice shaketh the wilderness, and his voice is not heard. He walketh upon the wings of the wind and maketh the clouds his chariot, yet inhabiteth the lowly heart, and men rest under the shadow of his wings. He is Light, he is Life, he is Father, he is Law-giver, he is Judge of all the earth, and the Avenger of wickedness and Destroyer of the wicked. Clouds and darkness are round about him and he hideth himself in the thick darkness, yet out of Zion, the perfection of beauty, he has shined. He has a house built for him to dwell in on earth, and it is said also that the heaven of heavens cannot contain him, how much less this house that men have builded for him. A devouring fire goeth before him, yet he is a place of broad rivers unto his people. His way is in the sea, and his path in the great waters, and his footsteps are not known; but his footsteps cover the earth, he maketh a path to shine after him, and his paths drop fatness. He is spirit,—no eye hath at any time seen him, nor ear hath heard him; yet he sitteth upon a throne in the heavens, he thundereth marvelously with his voice, and the eyes of the people are blinded by the splendor of his glory.

Thus did these ancient writers wrestle with language to utter their thought of the Eternal Power whose existence was manifest to them in the energies and order of the universe, and in whose presence and under whose rule they believed themselves to live. In one short, familiar Psalm, God is described as the preserver of man and beast; as a being whose loving-kindness is excellent and whose faithfulness reacheth unto the clouds; as a brooding mother-bird under the shadow of whose wings the children of men put their trust; as the light; as the fountain of life; as a householder who can abundantly satisfy with the fatness of his house and who will cause his guests to drink of the river of his pleasures.

Now, to turn these fast flowing tropes—many of them beautiful, some of them more bold and forcible than beautiful—into dogma, to try to transfix these poetical figures of speech into logical doctrines, is to do violence, not only to the writings, but to the minds of the writers. These writers had not come to the time when they could have any concern to form a metaphysical conception of Deity. They were simply speaking out, in the best way they could, the thoughts and feelings with which their minds were charged as they contemplated the mighty forces of the world around them, and the bearing of these forces upon their own life-experiences. They had come to the point where they could believe that, in some way, these forces and powers, however various in appearance, were all united in one Supreme Power; that is, they were monotheists. But how the variety of conception and contradiction of expression were to be philosophically explained and logically harmonized, was not a problem with which they were called to deal. Only the author of the book of Job made any attempt to solve this problem; and his effort, though it resulted in a sublime poem, was not very successful as a philosophical treatise. His conclusion was that the Creator of the world had apportioned good and evil to mankind for discipline, as seemed to him good, and it was not for man to know nor question why. But, aside from this one book, the Old Testament in its utterances about Deity consists simply of naive impressions and ideas, generally vigorous, sometimes fanciful, but never to be read as dogma or philosophy.

In other words, the theistic language of the Hebrews is poetry rather than theology. The central image of the Jehovah conception is, of course, anthropomorphic. It is so because it is an image; that is, a poetic representation, and not an abstract, philosophical conception. Yet the same poetic faculty which created this image of a supreme gigantic man for an embodiment of Almighty Power, prevented any consistent adherence to and development of the idea. The gigantic man idea was constantly abandoned as the exigencies of emotion in the presence of nature's wondrous phenomena required, and forms of expression entirely inconsistent with it were adopted. Imagination was allowed full play, and the Hebrew mind drew upon the whole domain of its observation both of human attributes and of nature's forces to find adequate dress for its thoughts and feelings concerning Infinite Power. A Rock, the Shadow of wings, the Sunlight, the Life-giving fountain, the River of pleasures, the Cloud-tabernacle, the Voice that thundereth marvellously,—these were descriptive metaphors drawn from the realm of nature. Of all this imagery which the Old Testament applies to Deity it may be said, that it proves the Hebrew mind to have felt that, in any attempt to describe Supreme Power, it must avail itself of all its possible resources of knowledge and language. If Deity existed everywhere and had all power, then all existences and forces were a manifestation of him and could be rightly used to illustrate and describe him. And yet, after the highest flights of rhetorical description of Deity, the Hebrew exclaimed, "Lo, these are but a part of His ways," and honestly confessed that, "Touching the Almighty, we cannot find Him out." The Hebrew was audacious in the use of imagery, but he had not the audacity to claim that he had made a complete chart of the divine nature and attributes, as have theological writers of a more modern type.—W. J. Potter in Index.

Mme. Nevada-Palmer will not sing in public this season, but will warble only at home to her baby and friends.

For the Boston Philosophical Journal, CAPITAL AND LABOR.

What are the Relations between them?

BY A. H. LOW.

I have in a former effort, shown, as I think, that capital or wealth or both, are but crystallized labor. Wealth is the surplus funds of labor after the laborers have been fed, housed and clothed, or in one word sustained. Every person who owns anything which is an instrument of production is to that extent a capitalist, whether it be a sewing needle or a saw mill. No conflict exists between any laborer and his own capital over the results of the combination of the two in the act of production. Why? Simply because capital is inanimate and a mere tool in the hands of him who uses it. To create a conflict, there must be two separate and opposing interests. There are no such separate and opposing interests between a man and his own capital. This fact has become the chief argument, by one school of political economist, whose distinguishing doctrine is that "there is no conflict between capital and labor." In but one sense is this true. Capital in its general acceptance, being inanimate, it is alone as such, incapable of engaging in or carrying on a conflict. The conflict which does exist, and is so sorely waged, is between the capitalist on the one side and the laborer on the other, where the one who labors is not himself the capitalist. Every time capital not his own is employed by a laborer, or one who has capital, employs another to use it for any purpose, whether it be for simple sustenance, or for accumulation of additional capital or wealth, this important question always must be settled. How much of the product of the combination employed shall go to the owner of the capital, and how much shall go to the one who performs the labor? It requires only the statement of the fact to show that if a certain share is specified and allowed to one of the claimants, the balance or residue will belong to the other. There is, then, a conflict of interest between capitalists and laborers when separated in person, and there is also a conflict between laborers as such.

Every laborer is seeking his own advantage—the largest return possible for the labor he expends. Not only that, but every laborer is seeking opportunity to employ his power to labor. In a strained and unnatural state of commerce, there seems to be more power to labor than can be profitably employed, so there becomes a conflict of competition in which one having the power to labor seeks opportunity to employ that power even at the sacrifice of a portion of its proceeds in order to obtain the opportunity in preference to his competitor. This competition for opportunity to labor forces the price on remuneration of labor to the lowest point at which capitalists seeking employment for their capital can force it, before they themselves must become competitors for labor. Here is disclosed the operation of infinite law, illustrated by the simple lever. The fulcrum is the point of equilibrium, where the competition of capitalists for the services of the laborer, and the competition of laborers for the use of capital, meet and balance each other. This state is illustrated and demonstrated by two things: the price or wages paid by capitalists to laborers for their services on the one hand, and the rate of interest paid by laborers to capitalists for the use of capital on the other. A high rate of interest indicates that laborers are waging strong competition against each other for the use of capital, and a high rate of wages indicates that capitalists are waging strong competition against each other for the services of laborers, and vice versa.

Personal interest is the quickening power which keeps the commercial lever constantly in a state of motion, vibrating about the point of equilibrium. Equilibrium, however, is the dead point. If the air remained in perfect equilibrium about the earth shortly all animal life now existing would cease. A lever placed across a fulcrum and rigidly fixed there could perform none of the services for which the lever is distinguished. Its ready answer to any influence upon either arm gives it its usefulness. The sea, if it were always still, its waters never changing position, and never yielding itself to the influence of the sun and the moon, would be a stagnant abode of death. These and other illustrations, as the succession of the seasons, day and night, childhood and old age, all declare that change is the order of all nature. Why less so in the commercial world than in the physical world?

Still it is as illogical to teach contentment and submission to all the conditions brought about by commercial activities as to welcome the thunderbolt, the cyclone and the water-spout. Nature teaches us that violent or extreme changes in temperature, in the motion of the atmosphere, in the operation of the laws of expansion and contraction, gravitation, the centrifugal and the centrifugal forces, are fraught with direst consequences to mankind. So also in the social or commercial world. Rapid accumulation of wealth and sudden poverty are both unnatural and alike injurious. Extreme idleness is injurious; so is over-work. It seems that state is most felicitous which approaches nearest a mean between extremes. Absolute equilibrium is no more to be desired than extreme motion or divergence. In solving the problem of capital and labor, then, we must ascertain this mean, which is half way between wealth existing without labor and labor existing with wealth. All wealth is so easily converted into capital that the word wealth practically includes capital in its definition.

Considering man's possibilities due to his intelligence and inventive genius, he is reduced practically to the extreme of equilibrium when he is by his exertions barely able to sustain life in himself and family. To him all the possibilities of progress are denied. He is only a living, writhing worm. The other extreme would be reached when one is possessed of so much wealth as to require no further exertion, and the situation is accepted. For in that state a man is as near dead to the rest of the world as he who can make no effort in excess of that required to sustain life.

In a commercial sense our well-being is determined by the amount of wealth which we have to employ in the attainment of happiness. But in a better sense happiness is not dependent upon wealth, for it depends entirely upon the wisdom with which it is used whether wealth contributes to happiness or misery.

I think it is an incontrovertible claim that the laborer is entitled to all his labor produces, and no part of it should be forcibly or stealthfully taken from him, but he should be at liberty to retain it or exchange it for something he desires more. Excepting landlords, I do not think of any class of men who boldly, in words, deny this claim. It is not until the laborer engages in production with the use of capital belonging to another that the question of how much he shall have of the product arises. The question is, what is a

*Supplement to the Wiener Allgemeine Zeitung, Nos. 2192 and 2194. †Widmann: Faust.

*Report of the Dialectical Society, 11-18. †Boswell: Johnson.

fair share of the increase which should be credited to animate and inanimate labor respectively?

Woman and the Household.

BY HESTER M. POOLE. [109 West 20th Street, New York.]

THE PRICE OF TRUTH. Great truths are dearly bought. The common truth, such as men give and take from day to day, comes in the common ways of easy life.

Bought in the market at the current price, Heed of the smile, the jest, the purchase the bowl, It tells no tales of darning or of worth.

Great truths are greatly won. Not formed by chance, Not wafed on the breath of summer dream; But grasped in the great struggle of the soul, Hard battling with adverse wind and stream.

Not in the general mart 'mid corn and wine; Not in the merchandise of gold and gems; Not in the world's gay hall of midnight mirth; Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Ploughs up the soil of the stagnant heart, And brings the imprisoned truth-seeds to the light.

Wrong from the troubled spirit in hard hours Of weakness, solitude, perchance of pain; Truth springs like harvest from the well ploughed field, And the soul feels it has not wept in vain.

Mrs. Flora Adams Darling of Washington, has just received the honorary degree of A.M. from New Windsor College, Md.

Miss Madeline A. Garnier, a niece of Joaquin Miller, is translating clerk in the office of the first assistant postmaster general. She speaks five languages, and paints and writes.

Harriet Stewart Miner drew from life the twenty-four colored illustrations in "Orchids, the Royal Family of Plants," published by Lee & Shepard.

Mrs. S. Taintor of East Avon, N. Y., has twice held the office of school trustee. Through the influence of her husband, S. Taintor, M. D., it has become the custom in that district to pay the same wages to teachers, irrespective of sex.

Dr. Frances Hatchett has been appointed resident physician at the Maternity Hospital in Philadelphia. Dr. Hatchett is the daughter of a once wealthy Texas planter, who was greatly reduced in circumstances during the war.

One of those heroines of whom the world hears but little lives near Lexington, Ga. Her name is Sallie Hansford. Her husband has been bedridden with rheumatism for nine years, and she has had a family of four children, two boys and two girls, to support.

Mrs. Edna D. Cheney, in the Index, says: "I have watched charitable operations with great interest, and I am coming more and more to the belief that it is not by any change in circumstances, or in the structural order of society, that poverty and crime can be prevented, or even much lessened, but only by the cultivation of the moral virtues and an increased sense of personal responsibility."

THE DIGNITY OF MATRHOOD. The woman who has arrived at middle age, certainly if she has been at the head of a household, has a character which ought to have acquired a certain weight and dignity.

The woman who has reared a family of children with even moderate success, has done a great work and is worthy of all regard. If she has properly trained them to be honest, industrious, intelligent, thrifty, well-behaved, and strictly moral, she deserves a pension.

A late writer has well said: "In all the animal kingdom, with the exception of mankind, superiors in age are treated as worthy of that respect which looks 'up to and not down, those older than themselves.' What does the vegetable world teach in regard to this subject? When the tree arrives at maturity, it blossoms, bears fruit, and its seeds are scattered, proreeding the young trees which rise around it. Still, it retains its individuality, still grows and puts forth new branches to protect the nests of the birds that gratefully carol their matin songs from their leafy covert."

In the past woman has taken a subordinate position, with all the humility of an inferior. Now she is beginning to step forward and take up one or more varieties of that work which belongs to the domain of social life. She works in temperance unions, industrial schools, and reformatories, as well as on school boards and missions, with marked effect.

Not long ago the energetic and philanthropic wife of a member of Congress from Iowa, was appointed on the board of charity commissioners, by the Governor of that State. She found the acting members in a quagmire concerning the management of the girls' department of the reform school located near the capital.

tical woman would, to examine the kind and condition of clothing and food in that department. She ascertained facts, recommended changes, looked after the welfare of the girls under their charge, settled disputes, and suggested ways and means for comfort united with economy, just as she would have done in a large family.

Brilliant Thoughts, Well Expressed. Our newspaper and magazine literature is full of interest as a record of progress, and the doing and thinking of an energetic world. But the thinking is almost entirely in accordance with what has been instilled into the writers' minds in their education.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Hermes, after the painting of W. B. Richmond, is the frontispiece of the Magazine of Art for October, and is followed by an illustrated paper on Current Art.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The October Atlantic brings the notable serial, The Princess Cassamassa, to a close. It is followed by a timely paper on the late King Ludwig of Bavaria.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: A Willful Young Woman; Harlowe's Helpmate; Our Co-operative Picnic; Why should a Girl go to College; The Garden in September; The Royal River; More Humor in Arcadia; Welcome Back, Etc.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents for September: Mrs. Cleveland; Henry Ward Beecher and Phrenology; The Metaphysics of Evidence; The Imagination of Children; Choice of Pursuits; The Abbe Liszt; Gardens; Health Hints, Etc.

BABYLAND. (D. Lothrop & Co., Boston.) The little ones will find short stories and illustrations to amuse them this month.

THE QUIVER. (Cassell & Co., New York.) This issue contains much interesting reading enlivened by illustrations.

New Books Received. GOD AND HIS BOOK. Part III. By Saladin. London: W. Stewart & Co.

NEW ASPECTS OF LIFE AND RELIGION. By Henry Pratt, M. D. London: Williams and Norgate.

A Long Sleep. Eudoxia Adeloin, the sleeper of the Salpetriere, has awoken from her long sleep, which was continued, without a moment's interruption, for nineteen days.

"I have no appetite," complain many sufferers. Hood's Sarsaparilla gives an appetite and enables the stomach to perform its duty.

A little girl wrote in her composition of Boston recently: "The State House is a handsome building on Beacon Street, with a huge abdomen on top."

Catarrh Cured. Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LITTLE, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. APPEX, Worcester, Mass.

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MELLIN'S FOOD FOR INFANTS.

HOW PRINTING PAYS. "The Proof of the Pudding," etc. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs" from the 15,000 people who have used Mellin's Food.

THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

By EPHS SARGENT, Author of "Planchette," "The Scientific Basis of Spiritualism," etc.

Early October Magazines Received. HALL'S JOURNAL OF HEALTH. (New York.) The September table of contents shows a variety of articles.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Hermes, after the painting of W. B. Richmond, is the frontispiece of the Magazine of Art for October, and is followed by an illustrated paper on Current Art.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The October Atlantic brings the notable serial, The Princess Cassamassa, to a close. It is followed by a timely paper on the late King Ludwig of Bavaria.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: A Willful Young Woman; Harlowe's Helpmate; Our Co-operative Picnic; Why should a Girl go to College; The Garden in September; The Royal River; More Humor in Arcadia; Welcome Back, Etc.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents for September: Mrs. Cleveland; Henry Ward Beecher and Phrenology; The Metaphysics of Evidence; The Imagination of Children; Choice of Pursuits; The Abbe Liszt; Gardens; Health Hints, Etc.

BABYLAND. (D. Lothrop & Co., Boston.) The little ones will find short stories and illustrations to amuse them this month.

THE QUIVER. (Cassell & Co., New York.) This issue contains much interesting reading enlivened by illustrations.

New Books Received. GOD AND HIS BOOK. Part III. By Saladin. London: W. Stewart & Co.

NEW ASPECTS OF LIFE AND RELIGION. By Henry Pratt, M. D. London: Williams and Norgate.

A Long Sleep. Eudoxia Adeloin, the sleeper of the Salpetriere, has awoken from her long sleep, which was continued, without a moment's interruption, for nineteen days.

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A TREATISE ON THE HORSE AND HIS DISEASES, By DR. J. B. KENDALL.

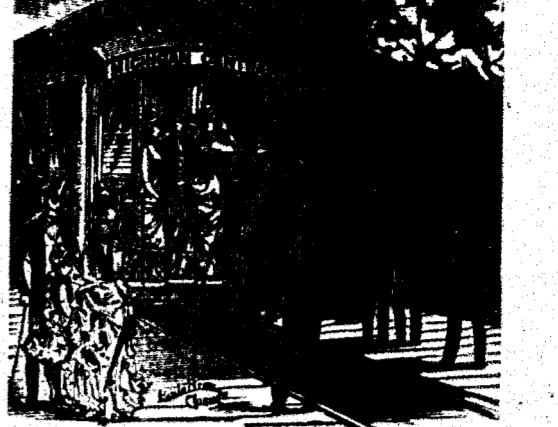
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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 2, 1886.

Social Science.

During the last thirty-five years the progress of events has far outstripped those recognized laws which were supposed to set the boundaries of society. Rapid growths are always inconvenient and sometimes painful; new garments have to be made for the expanding form or old ones pieced out to accommodate its changes.

If it is to be expected that the diminutive coat, narrow across the chest and shoulders and abbreviated in length, should prove both unsightly and uncomfortable. It is a thing of shreds and patches; half the buttons have been snapped off and their places supplied with strings that are either full of knots or easily broken. Evidently society needs a new garment; one that shall fit, yet not constrict, that shall protect yet not encumber, that shall clothe and yet be elastic. For man is only in his boyhood now, and dame Nature is sorely at her wit's end to keep him a decent spectacle. As long as he was a child in leading-strings to monarchs and priests, he could be taken care of and kept within bounds. But he now has reached a stature when pupillage is no longer possible.

It is not in America alone that there is ferment and unrest, both political and social, through all ranks of society. There are sounds of expostulation and menace throughout England, France, Germany, Belgium and Russia, to say nothing of the sleepy southern countries bordering on the Mediterranean sea. That divine power working at the heart of things finds its issue through growing manhood in mines, in factories, in work-shops, on farms, and in every form of work, and that issue is not always peaceful and pleasant. The boy is sowing his wild oats, and the crop is often full of weeds and very unprofitable. Nevertheless it contains good seed and it is the duty of the social scientist to winnow that seed from the chaff, and to recommend it to the producer and consumer.

The American Social Science Association held its first meeting in Boston some twenty-one years ago, called together by a department of the government of the commonwealth and convened in the State House. Its object may be broadly stated as the application of science to common life, and the effort to formulate the laws under which society assures the greatest temporal prosperity and spiritual culture to every individual member. The address of the President of the last year, Hon. John Eaton, Commissioner of Education, contains an exposition of the scientific method in the common affairs of life. He said:

"The answers to life problems are marked by the discovery and application of truth. These truths, thus disclosed, pertain to man and his environment; they reach into the mysteries of his being and all beings; they go into the heavens above and down into the earth beneath. They have their modes, methods and laws of action, and their discovery is pre-eminently the work of science. These laws are in us and around us; we use them and must abide by them, whether we will or no. Growth in knowledge of these laws, is expected to guide to wisdom, to give light for darkness, to find truth and reject error, to establish what is right and overturn what is wrong, to lift man up, to give him greater breadth of view, and greater mastery over material nature, to make improvements in himself and his conditions, by conforming to established laws, and thus to give progress to civilization. Thus law is expected to take the place of license, liberty the place of slavery."

It may be seen what scope and aims employ the energies of the active members of the Association, who are not, necessarily, college graduates nor doctors of philosophy. They hope to ennoble their own characters, as well as to become tributary to the public good, believing that every advancement in science is an improvement in the commonwealth. And, certainly, the earnestness, gravity, dignity and mutual toleration which characterized the methods of the members of the Social Science Association, cannot but enlarge and liberalize all who listen to their proceedings or read their annual reports.

In the domain of practical life, such questions are considered as involve the care and training of the young; the skill and economy of industry; the prevention of disease and the preservation of health; the rewards of virtue and the punishments of crime; the establishment of right social customs and the enactment of wholesome laws; labor in its relation to capital; the family in relation to State; socialism and State action; sanitation and its relation to crime; reformatory schools, prisons, etc., etc. These topics are divided into sub-topics, which, in turn are given special consideration from year to year, as there are too many things connected with the welfare of mankind to treat of only a small portion of those indicated, annually.

In addition, it is proposed by a committee having the matter in charge, to introduce five departments of the American Association into lectures and conferences in universities and colleges. A brilliant beginning has been made in this direction by the auspices of ex-President Andrew D. White, of Cornell, who secured the services of Mr. F. B. Sanborn, of Mass., General Secretary of the Association, as lecturer to the four undergraduate classes of that institution. It must have been very different from the usual fossilized mode of instruction to take these young people out to visit reformatories, prisons and asylums, and so far as could be done, instruct them from example, as well as by precept, that "civilization is an affair of self-restraint and mutuality of help among individuals." We are not told how far the instructor attempted to point out the causes of crime or the best means of its prevention, although he does say that he "avoided most of the doctrinaire points about which writers have been disputing for centuries." But we are informed that "the introduction of definite instruction in the social sciences, as a whole, into so many American universities, is both the result and the extension of our work in the Association."

Another very hopeful tendency of the times, is the practical and enlightened interest taken by clergymen in whatever comes under the head of social science. They are coming from the study of fate, free-will, fore-knowledge, to meet their fellows on the broad ground of a common humanity. They are growing in sympathetic comprehension of the causes of disease, want and vice, and setting themselves vigorously at work to seek remedies, and, though in a less marked degree, to exterminate the roots of evil, instead of lopping off its branches. Howells, in his "Minister's Charge," puts into the mouth of one of his characters, this remark, "It was a cold day for the clergy when it was imagined that they ought to fit people for both this world and the other," and adds, that "the latter is the simpler task of the two."

It would have been wiser to say that he who is fit for the one life, is also fit for the other, following one another as they do, in natural sequence. And in the meetings of the Association this sequence runs like a thread of gold through all the warp and woof of their fabric. In the culture of the individual and the development of society, clergy and laity alike assume that society is made up of imperishable units, and the future is generally the "unnamed party" in every proposal for the good of mankind.

The true Spiritualist is also the social scientist. He has the greatest of all incentives to make this earth a clean, wholesome dwelling-place for his kind. And when he considers the misdirection given, through ignorance, to lives that have no end, he acknowledges that every topic considered in the Association is of vital interest. He does not stand aside, and rightly ordering his own life, feel accountable for that alone. He realizes that universal brotherhood brings with it mutual responsibilities.

Individuals are more than separate links in an endless chain of being, reaching from the finite to the infinite. Pulsations from the great heart of all throb through every link, so that "of one blood are all nations of the earth." The scientist measures these heart beats and calls the results laws. If he be also spiritual-minded, he strives to penetrate through these manifestations to the essence of which they are expressions, and to conform his own will with that of the Divine nature.

Missionary Troubles in China.

From the far-off Chinese city of Peking comes a curious petition to the President of the United States from the officers of the "China Branch of the Evangelical Alliance." The missionaries there are in a strange trouble. They try to teach Christianity as a religion of peace and good will, and the natives actually look with contempt on their efforts. Not that the average Chinaman is averse to this good doctrine, but he has found out that our home-practice is quite another thing. This petition says: "Already in Canton the names of Chinese who have been maltreated, or put to death, in the United States are placarded day by day, and threats of reprisal have been made." Unoffending Chinese have been slaughtered by mobs in our western borders, and it is no marvel that these distant natives of Asia fail to discriminate and make bloody reprisals. It is "an eye for an eye," only the Christian plucked out the first eye and the pagan followed suit. The petition says:

"In view of the hatred and grievous wrongs experienced by their countrymen in the United States, what must be the estimate formed by the Chinese people of the humanity and justice of Christian nations? What the estimate of the effect produced by the teachings of the Christian sacred books, as compared with that produced by the Confucian classics? After all they have suffered in their own land at the hands of Christian nations through war and the opium traffic, if the Chinese now learn that their countrymen abroad are driven out of Christian lands,

as if they defiled the very soil by their presence, what judgment must they form of the people of such lands?"

The missionaries are in as unpleasant a predicament as were their predecessors among the Kareens in Burmah, sent out by our American Board in the days of slavery. The Kareens had heard of "slave," horses and other cattle" sold at auction in sight of our churches, and they said to their would-be teachers of Christianity: "We hear that you sell each other in your country. We prefer to be pagans, for we have no human chattels in our land, and if you make us Christians our children may be sold away from us." Not only is the situation of these missionaries unpleasant, but dangerous. Mob law in Christian America makes its path of fire and blood into China, and life is in peril there. It would seem as though we had better do home missionary work rather than send well-meaning men across the wide seas and there involve them in such peril by our worse than heathenish lawlessness.

At the Michigan Methodist Conference in Adrian this month a memorial to Congress was offered by Rev. A. Edwards, editor of the N. W. Christian Advocate, which quotes from our treaty with China in 1850, by which that government agreed to restrict Chinese emigration to the United States, provided that "Chinese laborers now in the United States be allowed to go and come of their own free will, and shall be accorded all the rights, immunities, etc., of citizens of the most favored nations," and declares the outrages on the Chinese in Oregon and elsewhere a failure, on our part, to keep that treaty, and a disgrace to our land.

Of the Chinese indignities on merchants and missionaries in that country, he says: "We have no right to expect that the people of a heathen country will be more careful of the rights of Americans than the people of this Christian country are of the rights of the Chinese in our land." This plain talk is timely, and the memorial was adopted, we are glad to state, with hearty unanimity, and is to be officially sent to a Michigan senator for presentation to Congress. The Chinese religion mainly consists in the worship of their ancestors, with a sense of their presence and help which makes a crude sort of Spiritualism. The Confucian maxims, highly revered by their leading classes, emphasize ethics and morals, and a large infusion of Buddhist views reaches over the kingdom. It is painfully clear that our professed Christian land is the first and worst in aggressive violence and bad faith. We are not in fit state to Christianize China. "Physician heal thyself" is a good prescription for us.

Camp and Grove Meetings.

The season for open air meetings is over, and a few frank and friendly suggestions may be timely to think of for another year. The one matter to be most thought of is that it is better not to have such meetings than to have them half planned in a loose and careless way. To make a camp meeting a success, to secure that order, character, spiritual usefulness and justice in its business aspects which are indispensable, requires a great deal more careful study and labor than many suppose. Competent committees, or boards of directors, should be chosen months in advance of the time, authorized and sustained by a responsible society or association in their work of corresponding with speakers and mediums, getting grounds, tents, etc., fixing prices for fares on railroads and at the camp, raising funds or getting pledges if needed, and having all on a fair and strong basis, and duly advertised. No one person can do all this as it should be done, and if any one tries once, he will not be tempted or induced to try again. A division of labor and responsibility must be had. A fit committee should have charge of the conduct of the meeting, decide and advertise who are to speak on the platform, when and where conference meetings for free exchange of opinions shall be held, and, if necessary, which is rarely the case, forbid any persons whom they consider disorderly or disrespectful from speaking on the grounds—the aim being to secure that order and decency without which liberty of speech becomes license. Set hours for silence and quiet at night, and the prohibition of noise and confusion or of any exercises after such hours, is a very important matter for health of mind and body.

In engaging speakers and mediums character is the first consideration. Of course ability, eloquence and spiritual gifts must be thought of, but without good character all these are "as sounding brass and tinkling cymbals." Never ask people to go to a comfortless camp ground. Plain fare is expected, but not discomfort below that of a Modoc Indian lodge. Too long a time for a meeting makes all drag. Ten days or two weeks is good for the smaller camps with few speakers and mediums. A month can only be well filled with more variety, larger attendance, and far more cost and care. Let spiritual and mental culture and gaining facts and experience from good mediums be the leading thought and aim, and let healthful amusements come in for cheer and pleasure such as they give. Dancing is good, but it is not the chief end of man, surely not of camp meetings, and too much dancing and too little thinking has been well said to be a mistake. This and all amusements, should stop at good hours. It is a wrong to body and soul to turn day into night needlessly.

If a camp meeting is so conducted that those in attendance can say that they are helped in health and strength of body and soul, and the outer world respects its good order, it is a success.

Grove meetings or yearly gatherings in doors or out, to last two or three days have been, and are very useful. The North Collins Yearly Meeting in Western New York, and the Sturgis Yearly Meeting in Michigan, have been kept up some thirty years with marked weight and benefit, as have others, too many to name. They are often of quite as much use as camp meetings and have been more successful in the West. Camp or grove meetings should not stop or harm the keeping up of local meetings or societies, but ought rather to stimulate them to new efforts.

In all this nothing new is said, but only some plain words in a case where "line upon line and precept upon precept" is useful.

All gatherings, in camp or grove or hall, in all seasons, when so planned and carried on as to help to a better and wiser daily life and to the spread of true Spiritualism, we always gladly encourage and put on record so far as space in our crowded columns allows.

Involuntary Mesmerism.

The Portland (Ore.) News relates a rather remarkable case, which on one occasion came under the notice of the police of that city, which, for want of a better definition, might be termed a case of involuntary mesmerism. It is a case which would have delighted Mesmer, and will give the students of his doctrines considerable food for reflection. August Brudel, a railroad laborer, met an old friend whom he had not seen for a long time, named A. Whitfield. They had been comrades and were much attached to one another. Scarcely had they exchanged greetings before Brudel began to act in an extraordinary manner. He would mimic Whitfield's every motion, gesture and word, all the while staring at his friend with a face distorted like that of a madman.

The two sat down to dinner at the National hotel, and Brudel ordered the same food that Whitfield did, and kept perfect time to the motion of his arms and mouth. This action was so curious that Whitfield walked down to the police station and gave his friend over to the police authorities. It was thought the man was stricken with nervousness or mesmerism, and Dr. Wheeler was called in to decide the matter. The mesmerized man changed from Whitfield to the doctor, and upon his command would do anything. When told to stretch out his arms it was impossible to force them down. While undergoing the examination he made a dash at Captain Hair with the roar of a bull. Had he succeeded in grasping him there is no telling what he would have done, but upon the command of the doctor would again subside into a quiet mood. It was a most singular case.

Some persons are singularly susceptible to mesmeric influence; and so easily swayed are they generally, that they are merely the creatures of circumstance, the dominant force for the time surrounding them having complete sway. The above instance is paralleled in the experiences of Laroy Sunderland as set forth in an article which he published twelve years ago. For twenty years Mr. Sunderland was a successful revival minister in the M. E. Church. The Methodist papers frequently spoke of him, expressing their sorrow in losing so successful a revival minister as he had been among them. Revival phenomena occurred wherever he preached. And he always noticed that by drilling the plastic minds of a certain class of people with certain ideas, a degree of credulity was thus intensified into faith; and that faith induced "conviction," "conversion," "joy in the Holy Ghost;" in a word, "saving faith" was simply the action of the human mind. And all this he soon after proved by experiment; a thing probably never before done. It was thus by experiment, that in 1840 he discovered the law of self induction in the human mind, a discovery in mental science which, he claimed, holds rank with all other discoveries, phrenological or psychological, ever made. In 1838, his first experiment as to mesmerism was upon an excellent Methodist lady, in New York, who had been "converted" and entranced under his preaching. At a mere suggestion, she passed immediately into the trance, when she broke out into expressions of joy, exclaiming: "O, brother Sunderland! this is the same state you put me into by your sermon, Sept. 13, 1825, in Scituate Harbor, Mass." And, as that lady was entranced without a "mesmeric will," by suggestion, so has he entranced many others, and among the number hundreds of Christians and ministers, and all of them declared it was one and the same state,—"conversion," Christian "joy," or trance.

It is a well known fact, as Mr. Sunderland asserts, that in his experimental lectures in the United States from 1840 to 1852, he produced far more wonderful results by faith in the science of Pathetism (another name for the phenomena produced by mesmerism) than were ever witnessed in any revival. By faith, many people in his public lectures were rendered insensible to pain while surgical operations were performed.

Mr. Sunderland's theory is that no "mesmerizer" has or can have any power over his patient, except that by which he has become invested by the confidence and the faith of the one he operates upon, and that the trance is self-induced. Whether Mr. Sunderland's position is true or false, it is certainly a noteworthy fact that mesmerists have relinquished to a great degree the old time practices brought into requisition to induce the trance or mesmeric state. The advanced and skillful operator accomplishes by suggestion and mental impression all that was ever accomplished by "passes"—so-called—or by any metallic devices, such as brought into requisition by Dr. Dodd and others.

A Novel Defense.

The Inter Ocean states that a novel defense is about to be introduced in the celebrated murder trial of Lewis Webster, at Warren Ohio. Webster has been twice convicted of the murder of Perry Harrington, Dec. 18th, 1884, and is now having a third trial. The evidence on which he was twice convicted was that of Harrington's widow, who positively swears that she saw Webster's features and recognized them when the mask fell from the murderer's face after he had completed the bloody work. The accused man is a young neighbor, and had always been on the best terms with the murdered man. He bore an excellent reputation in the neighborhood, and his friends stand by him now. His sweetheart has been in the court all the time, and her devotion has been one of the pathetic incidents of each trial. It has even inspired others to believe in the young man's innocence.

But the new testimony that is to be presented, if the court will allow, is from the other world. It is claimed. Miss Nephew, of Jefferson, Ohio, has recently developed into a medium, as set forth in the Inter Ocean, and she goes into a trance, when the whole scene of the murder comes to view. She acts out the part of Harrington in this tragedy, defends herself with a chair against the attack of an imaginary enemy, and after a struggle she falls as though shot and becomes cold and rigid in death. After being revived she speaks with the murdered Harrington's voice and says that a book agent, who was canvassing for a "Life of Garfield," committed the murder. He found out that there was money in the house and committed murder to get it. The man is now in the West. The voice of Harrington then pleads for Webster, who was his best friend, and says that he must not be hung for a crime of which he is innocent.

The young lady did not know either Harrington or Webster when she went into the first trance, and says she would never have known them had not the unexplained something pleaded with her to go to Mrs. Harrington with a message from her husband exonerating the man now on trial.

Why the Hindus Reject Orthodoxy.

An important stage has been reached in the development of the crusade of the American Board against "the new theology." At the alumni meeting at Andover, June 11th, Robert A. Hume, a missionary to India, who was at home on a vacation, made a speech in which he said: "I have gone home with a heavy heart and often dim eyes because the gospel of love and mercy which I was seeking to give to these men was followed by a feeling of bitterness in their hearts, because they thought it implied an eternity of sorrow for their ancestors" (as the orthodox doctrines teach that the unconverted are assigned to an eternal hell, which is an abhorrent idea with the Hindus). On account of these words Mr. Hume has been refused permission to resume his missionary work. The refusal has greatly intensified the already strong protest of friends of the new theology, and also of the greater number who take no part in current theological debates but who regard the present attitude of the management at the missionary rooms as unwarranted and unwise. The senior secretary of the board, the Rev. Dr. Clark, under whose special supervision Mr. Hume has labored, bore most emphatic testimony to his faithfulness, piety and success in mission work, and earnestly pleaded for his return to a field where his services were sorely needed by the cause and earnestly desired by his fellow-missionaries.

Another Advanced Theory.

An exchange says Rev. Mr. Willets, of the faith-cure persuasion, is creating considerable interest in the mining towns of Pennsylvania. In a recent sermon he made some remarkable utterances, and among other things took the radical grounds that death could only come to humanity from sin before the allotted three score and ten. He repeated with emphasis that all who die before they are seventy the devil takes them, and to illustrate his idea said: "Now, suppose a man dies at thirty-five or forty years, and goes up to heaven; the Lord will say: 'Why, what are you doing up here? Didn't I tell you to stay down there (on earth) seventy years? What are you doing here?' 'Oh, I got sick and died.' 'Well, you have sinned and broken My law; get out, no room here for you.' Now, that's a pointed way of putting it, but I (Willets) believe it."

Dr. Allen, of England, Prof. Muller, and several others were quoted as instances of men who have not dishonored God by sickness and disease. Continuing, he said, "If God lays you sick, how wicked, sinful, silly, nonsensical, and blasphemous it is to run for a doctor and medicine. Doctors and medicine come from an idolatrous people, and the profession is a useless piece of humbuggery."

An Indianapolis editor thinks that there ought to be an attractive summer resort to which clergymen of all denominations should particularly be drawn, just as there is a Saratoga for sporting men and a Newport for ultra-fashionables. They would gain much from the opportunities that would be offered in such a careless assemblage for brushing against one another and exchanging courtesies and ideas.

Dr. and Mrs. S. D. Bowker of Kansas City, have returned from an extended tour through California. Dr. B. reports an enjoyable trip and the making of many pleasant acquaintances among Spiritualists.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Beth-el.

BY MRS. E. R. DUFFEY.

I peaceful slept, and as I slept I dreamed
A strange, sweet dream. I journeyed Haran-ward;
Stones were my pillows, the bare earth my bed,

Wear and long had been my journeying
O'er stony paths, beset by many thorns;
And cold gray clouds had stretched across the sky

What is life? What mortal knows it?
Whence it cometh, whither goes it?
Mystery strange at its beginning—

What is life? A time of trial,
Discipline and self-denial,
Patient waiting, earnest striving,

What is life? Each earthly sorrow
May a heavenly blessing bring;
Shed and struggle, tears and laughter,

What is life? A time for grasping
Gentle hands in friendly clasping;
To your bosoms warm hearts pressing,

What is death? The mystic portal
To a higher life immortal;
At this door a blessed angel

My heart was filled with a most sacred joy
If never had known before, and all my soul
Went out in humble thankfulness that thus

By its great contrast to the heavenly light
I woke to find myself all in the dark;
No loved ones near me, their sweet voices hushed

This, then, was all I here must suffer on,
Brought into being only to know pain
And hopelessness, and in despair to die;

In those first waking moments when the sense
Of hopelessness was keenest, and no more
I felt the benediction of the angels' words

Which told the horror which my words inspired,
And yet had pity in them, spoke of faith,
And wistfully looking heavenward, said, "Perhaps"

Ah, out upon a faith as barren, cold,
Which knows no certainty, can bring no proof,
Which would lead him, weary traveler on,

Bless God! the light of early morn'ng crept
Through the but half-closed lattice, like the light
Of heaven descending to this lower world;

The colored people of Centre Street, St. Louis, Mo.,
(says the Globe-Democrat) are in an intense state
of excitement over a most remarkable case of the

Remarkable Case of the Mysterious Working of
Forces—Loss of Native Language by an Intelligent
Colored Woman, who Suddenly Conversed in

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Of hopelessness was keenest, and no more
I felt the benediction of the angels' words

sang a few strains of very sweet and plaintive music.

Friday, a short time before her first attack, she
was visited by her uncle, a brother of her mother,

There are many opinions among Centre Street
people as to the language, which puzzles them all.

Spiritualism and Spirit Return.

A Paper Read at the Spiritualist Meeting at Capes,

Mich., by Mrs. E. E. Odell.

While the philosophy of Spiritualism is comparatively
recently founded by investigators who intelligently

I do not expect so much to throw new light upon
your experience and investigations, as to take with

"Humble men and women professing to be the
mouth-piece of more exalted minds in the world

"Can we not reasonably accept these statements,
and as consistently comprehend that the great

I pause to search for something deeper here. May
not the strongest, the purest, and noblest resolves,

This gradually the invisible, yet conscious principles
permeating our being, unfold, and we learn to

Spirit return, what of it? It basketh in the sunshine
of eternal truth; it comes to us vaguely and indistinctly,

Thus gradually the invisible, yet conscious principles
permeating our being, unfold, and we learn to

Spirit return, what of it? It basketh in the sunshine
of eternal truth; it comes to us vaguely and indistinctly,

lights we cannot see? To him words are heavy

The mortal brain is an instrument of many octaves,
and remember, it is no question of a material force

Men and women have oftentimes gone out from
beneath our teachings with their minds fully imbued

"Night Ends in Eternal Morning."

Among the last words of that brave, grand soul,
Colonel W. W. Hollister, were those above quoted,

From a sketch of his life, which appeared in the
Santa Barbara Press, of a recent date, we find the

"His mantle of charity was large, and he folded
it over men's faults with a royal hand. In conversing

His tender regard for others, as frequently expressed
by him, as he neared the portals of the "eternal

And so in the fullness of his years he passed on to
the higher life, with many a grand enterprise, looking

But let no one imagine that Colonel Hollister's
work or influence on earth is ended. In the world

Extract From an Old Sermon.

I have preached against the errors of ecclesiastical
theology more than upon any other form of wrong,

The Mediums' Society organized at Sturgis, Michigan.

Notes and Extracts on Miscellaneous Subjects.

A well known lady is about to build a hospital for
those injured at polo.

The once popular German has had but slight recognition
at Bar Harbor this season.

It is said that everybody in the town of Yakutsk,
Siberia, gets drunk on New Year's Day, the bishop

In climates where the variation in temperature is
70 degrees, 400 miles of railroad track will change

A farmer in Oconto County, Wis., dug up an iron
box in which were two gold watches and chains,

The Smethport (Pa.) Miner estimates the amount of
hog's peeled in McKean County the past season at

An insight into the "stump" picking business is
given by a Baltimore lad, who says he can gather on

Deacon Powderpost.

To the Editor of the Religio-Philosophical Journal.

Like most elderly people I have a goodly number of
the aged, and come from rural districts who occasionally

"Then you are as surely ticketed for hell as was
Judas Iscariot. Mark my words!"

"I am not so sure," I calmly replied, "and like an honest
man pay for them."

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"Then you are as surely ticketed for hell as was
Judas Iscariot. Mark my words!"

Signs of Decaying Religious Interest.

(W. C. Prime, in New Princeton Review for September.) Perhaps memory deceives me, and there was not so much more devotion in the Sunday gatherings of fifty years ago than now...

A Hopeless Minority.

Among the Rev. Henry Ward Beecher's many accomplishments not the least is his ability as a storyteller. To much-amused listeners he recently told this one about a New York boot and shoe drummer...

Almost Human Intelligence.

Dr. Peters of New York, ex-President Arthim's physician, has a cottage at the Pequot and keeps several horses in the Pequot stable. He is also the possessor of a magnificent St. Bernard dog...

Growing Old.

The year in its whole progress is beautiful. We love the first glimpse of green under the hedges, the song of the returning birds, the early flushes of color on the trees as they are getting ready to fling their leafy banners to the winds...

Mankind.

Our reverence for the nobility of mankind will not be lessened by the knowledge that man is in substance and in structure one with the brutes, for he alone possesses the marvellous endowment of intelligent and rational speech...

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In 1842 1,000 men formed the Old Defender's Association of Baltimore, and on Sept. 12th of each year celebrated the battle of North Point fought in 1812. Three years ago the association expired because the five resident members required by the constitution could not be present at the meetings...

A Lady's Secret.

"I'd give a good deal if I had such a pure, healthy skin as you have," said a lady to a friend. "Just look at mine, all spots and blotches, and rough as a grater. Tell me the secret of your success in always looking so well!"...

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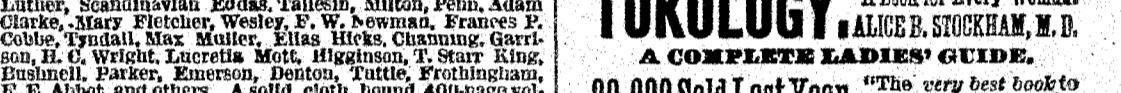
AYER'S PILLS are a sure cure for Liver and Bilious Complaint. For months I suffered from this disorder, and was, for a long time, under medical treatment for it, but grew worse continually. Nothing seemed to help me until I finally began taking Ayer's Pills. After using four boxes of this medicine, my health was restored...

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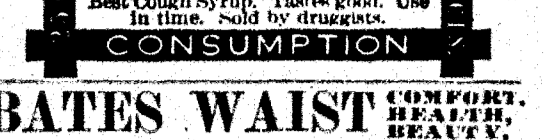
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Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy which affords a new basis of thought. Which shall we enter? To give fair statement of the facts of Spiritual Presence, to show the state of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give

aps have in mind the appearance of the Sibil three before King Tarquin? Do you remember the tale of the inspired Cuman Sibil? You see her before the proud king. She has already once presented herself, offering the nine scrolls, that contain the destiny of nations and of Rome. But the haughty king has refused the price. She is now again before him, but this time holding only six scrolls under her arm, but still asking the same price as before for the nine. The greed and the scorn of the mighty ruler once more sends her away. She comes back once more—the third time—and terribly sounds her demand: "The three at the cost of the nine, or none!" At last she vanquishes Tarquin and saves to Rome the remains of the precious documents—at a high price! Do you know that this tale is full of ethical life? Three we are offered Wisdom: in youth, in manhood, in age. Happy are they who submit at first, for they can buy all the nine scrolls at once, for a price equivalent to their value. If they put off till old age, they may still buy, at the same price, but they get only a limited number of the books of wisdom. Apply this story and its teachings to mankind's relations to Mysticism! Twice has mankind been offered the whole truth by its Mystics, twice has it refused to pay the full price, hence it has only learned of the existence of the precious documents, but it does not know them. Once more, will the Sibil come back, once more will Mysticism be offered mankind—at the same old price; total and disinterested resignation. Shall we pay the price? (To be continued.)

PSYCHIC INFLUENCE.

To be a medium, as understood among Spiritualists, implies much. He must be a sensitive. This implies that one is so finely attuned that the chords of his being will vibrate to the slightest breath of the psychic atmosphere and must, therefore, give utterance to such sounds as those vibrations produce. When the surrounding psychic atmosphere waves move in rhythmic harmony their undulations will furnish us a pure and elevating symphony of thought and reason which will flow forth in truthful cadence, clear and sparkling as the rarest polished gem. But when the æolian harp-strings of the soul are rudely set in motion by the cyclonic blasts of discord, and adverse forces are striving for the control of the psychic harp-strings, the medium becomes the subject of any undeveloped influence which for the time being gains the control and gives utterance as a trumpeter of "uncertain sounds."

The unreliability of the spiritual phenomena is often the subject of remark; but the study of what is necessary to be done by the Spiritualists and Investigators generally to establish mediumship and Spiritualism upon a reliable basis, seems to be little thought of by them. And especially is this true with genuine healers. It seems that nowhere in the realm of psychic force is this more really true than in the healing of disease. To enable this, to the fullest extent the minds of all those directly associated with the patient and all brought in contact with the healer should be centered upon the speediest possible relief for the patient through the agency of the unseen forces which the operator is allowed to bring into action without stint or limit so long as the surrounding battery remains uniform and continuous in its operation.

That this was well understood nearly nine hundred years ago by Jesus and his band of healers is very evident. When he went into his own country, gossip and unbelief were so rife that it is said, "he could not do any mighty work there." Again, when brought by the ruler to heal his daughter, after word was brought him that his daughter was dead, Jesus said, "Be not afraid, only believe." (Mark 5: 36.) But the great healer would not undertake to treat her in the presence of unbelievers.

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose." (Matt. 9: 23, 24, 25.)

The same case appears to be referred to in Mark 5: 35-42, showing plainly that vital magnetic currents and spirit influences must not be interrupted by discords, doubts and dissensions, which create cross purposes and prevent the occurrence of favorable results; operating not only to the injury of the patient but the healer also. From the fuller description of the event as related by Mark, it appears that in order to subdue the influence of the tumult he took with him three of his developed disciples and the father and another of the girl whose minds were all in harmony, having implicit belief in the power of the great Healer, and thus a battery of psychic forces was completed which kept in abeyance all opposing forces, and immediately the maid was restored from her cataplectic or synoptic condition. It may be well to suggest here that the idea of Jesus "raising the dead," is the creature of priestcraft and dogma and was never inculcated by Jesus himself; he expressly stating they were "not dead but sleepeth."

All mediums know that somewhere there is concealed or exists a cause for the many strange and apparently contradictory occurrences in their lives, yet few of them, it seems to me, have as yet fully divined whence those influences come or what they really are. Having watched clairvoyantly these forces for some time and closely studied their relation as cause to effect, it will be the object of the writer to make this point as plain as possible in this article.

That undeveloped spirits congregate near our earth is an undoubted fact. They have severed themselves from their physical envelope while all the appetites were being gratified and all the passions having full sway. To rise above the control of this class of spirits and become their teacher requires large development on the part of the medium, coupled with pure and holy resolves to commune only with the good, the just, the loving and the wise; and to give as he receives for the benefit of his fellow mortals or those earth-bound spirits who, before they commence to search for the way of life and progress in the world beyond, are constantly watching to gratify their own desires, as they were in the form.

That they approach our best mediums often cannot be doubted, and when they are repelled by the higher aspirations of the medium and find they cannot get control, they will set about to work out their mischief by disturbing the elements of social or domestic happiness by influencing those with whom the medium is forced to associate in such a manner as to disturb the equilibrium of the mediums' nerves, and thus change the whole

events of their wonderfully eventful lives through this reflexed action impressed or thrown off through others, by which the sensitive has a double or triple power to contend against. For, let the unprogressed spirit once get the control of an associate unconsciously to him, and he becomes not only the willing subject of that spirit to disturb or mislead the medium, but also unconsciously, perhaps, lends all the individual magnetic forces to the same end.

It is through such means as these the power of correct mediumship often becomes broken, or the health and usefulness of the medium destroyed and Spiritualism brought into disrepute through the work of ignorant, mischievous and undeveloped spirits—those who have not yet learned that the only real road to happiness and wisdom lies in the doing good to others and aiding them in the work of strengthening every aspiration for increasing Light and Knowledge, and assisting them to actuate and achieve every desire to attain to a higher good.

If Spiritualists desire to enjoy holy communion with the world of Light and Love they must do more to protect their mediums and help their development. Surroundings of harmony, the sympathy of pure hearts, and removing them from the cares and struggles for a daily existence, will enable the right-minded medium to catch the glowing inspirations of truth which the dear ones on that other shore are so anxious to convey to their waiting ones on earth, and a halo of peace from the invisible world will flow over the earth, carrying joy and consolation to the desolate hearts.

The importance of this subject cannot be overestimated, as the influences controlled and exerted by true mediumship are as far reaching as human existence, and our mediums should be protected from all impairing influences from either embodied or physical disembodied spirits, that our communion with the loved ones gone before may be pure and uninterrupted. Chicago, Ill.

WANDERING NOTES.

Cassadaga—Lake Pleasant—Souls and Sentiments—Intellectual Animals not Immortal!

To the Editor of the Religio-Philosophical Journal: The Cassadaga camp is growing. I have attended no camp that has so good facilities for public exercises, and devotes so much to the higher departments of the science of life. Mrs. Lillie and A. B. French were the right and left bowers for the last days. They are Cassadaga's favorites. We had reason to be proud of the two representatives from our mother country, Mr. Walter Howell and J. J. Morse. Mr. Howell created a sensation, and led all in his ready eloquence and profound logic on deep questions presented by the audience. Mr. Morse covered us as with a warm blanket; his discourses were masterly; his style methodical, easy and logical; his language chaste and ornamental; his magnetism pleasant, strong and restful. He is witty, spicy and practical. Blessings follow him and his fellow countryman, Mrs. H. S. Lake created a sensation in her last speech. She touched a tender vein and it bled. She urged the necessity of spiritual culture. As an incentive to work for the goal she expressed a belief that many intellectual people were not immortal—among them her own father! She thought immortality could be earned when not inherited; hence the necessity of earnest work to purify and spiritualize ourselves here before death could annihilate the spiritual germ. Of course this was unpalatable to most of the people, and these ideas were thoroughly discussed, and seemingly settled against her by the speakers who followed.

The meeting was a success in every sense. Here allow me to express my profound appreciation and grateful acknowledgment of the unlooked for compliment to myself. At the suggestion of Bro. J. B. F. Champlin of Little Valley, who led the list with \$10 (one share), I was made a stockholder in Cassadaga (C. L. F. A.) Five shares were thus donated, in as many minutes, with a spontaneity and good-will which I fully appreciate, and I take this opportunity to say to all who shared in this generous token, that I know of no words to adequately express my emotions and gratitude. It may never report any dividends, but the spirit of this move, the confidence and good-will it expresses, are more to me than a gold mine or a flowing oil well. I pray to be worthy of this confidence, and use it to bless others and the cause.

From Cassadaga I went to Lake Pleasant, where I had the pleasure of meeting some old friends and some whom I have long known by proxy (vicariously). Dr. Joseph Beals is the favorite still, and his social spontaneity and impartial cordiality to all, is a strong magnet and a saving grace for the camp. I was especially happy to meet and visit with C. O. and Hester M. Poole, whose sterling qualities and steady devotion to all the higher truth are known to the JOURNAL readers. But the pleasant light of their social sphere adds much to the intellectual lustre of their public utterances. Mrs. Poole is a quiet, earnest soul, and the sweet spirit of honest charity and broad toleration which adorns her judgments of men and things, and heals where her devotion to justice may wound, seems in beautiful balance the inheritance of a royal soul. David Jones and S. B. Nichols were found at the "Heavenly Court," and were gladly recognized. I spent some restful hours in this retreat, where kindred souls gravitate. But there were some things there that I could not reconcile. I could feel no "affinity" for the files that gravitated to my nose when I wanted to sleep. In this case I do not think the affection was reciprocal; at least I gave a blow for a kiss. They may have been very affectionate in their intentions, but the effect on me was disgust, which was best expressed in the death of the trespassers. But the illuminations were beautiful; yet I got more pleasure from the steady lights that eclipse the moonday sun as they shone upon me from the happy faces of the human brotherhood whose lives are a perpetual illumination that will glow even in the "valley and shadow of death."

I was much pleased, too, with the new speaker, Mr. A. E. Tisdale, of 104 Oak Street, Springfield, Mass. He is a young man of promise. He is nearly or quite blind, but he can see more than most people who have two good eyes. I talked with him in private, and found him modest, intelligent, and apparently very honest and devoted to the cause he represents. He has a good organism, and is apparently under wise and intelligent trainings from the unseen world. I hope to see him at Cassadaga next season, if I am there, and if not, I hope others will see and hear him there.

I am making this communication too long, but I want to notice one more point. Mr. Baxter, whose platform tests are so accurate and remarkable, despite all the efforts to

prove him a fraud, gave me a crumb of comfort I wish to acknowledge. He described two persons (spirits). O. H. P. Kinney, of Waverly, N. Y., and Dr. H. C. Champlin, of Owego, as being there and greatly interested in me and my work, and as having listened with as marked interest to my public utterances, there, as they ever did while in the flesh, and that they followed me on my winding way and took a deep interest in my welfare and my public work; more especially was this true of Mr. Kinney. I am thankful for this assurance. I know Mr. Kinney did take as deep an interest in me and my work, while he was in the flesh, as any one I ever knew, and I am grateful to be honored by the companionship and assistance of such a soul as he. Dr. Champlin, too, was an able man and my warm friend, but I knew him less intimately than Mr. Kinney.

There are other things I wish to notice but must wait. I have been badly depressed by overwork, heat, exposure, and a multitude of causes, for the past two months. I returned to Elmira for the last three Sundays of September in a weak condition, but found a group of warm true friends to welcome me back, and the spontaneous greetings and cheerful welcomes that met me were a tonic to my weary body and worried soul. We have a promise of a visit from Maude E. Lord in October, from which I anticipate much good to the cause. Elmira, N. Y. LYMAN C. HOWE.

THE MYSTERY OF DREAMS.

Visions of Slumber in all Ages and Climes.

Tales that have Bewildered the Wise—Soldiers Warned of Approaching Danger—Hidden Treasures Discovered—Premonitions of Death—Occult Mysteries.

The dream of the Prince of Conde is one that engages attention at once from the number of coincidences demanded to complete its verification. It was during the French religious war in which the Prince was the principal Protestant chief, and just before the battle of Dreux, that he beheld the vision in question. He dreamed that he had engaged in three successive battles, and had gained as many victories, costing the lives of his three leading enemies of the opposition—the Marshal of St. Andre, the Duke of Guise, and the Constable of France. He himself, mortally wounded, expired among their corpses. The historical fact is that St. Andre perished at Dreux, the Duke of Guise at Orleans, and the constable at St. Denis, while the Prince of Conde himself met his death after them at the battle of Bassac.

Ben Jonson, the careless, but graceful, dramatist of the seventeenth century, used to tell his friends with profound conviction how a dream warned him of the death of a favorite child. He was visiting at the home of Sir Robert Cotton in Huntingdonshire, when one night a vision of his eldest son, a child in tender years, who was at that time in London, appeared to him with the mark of a bloody cross on his forehead as if it had been cut with a sword. The dream so worried Jonson that he passed the remainder of the night in much anxiety and early the following morning hurried to lay the matter before his friend William Camden, the antiquary, who was stopping at the same house. Camden endeavored to persuade him that it was merely the result of apprehension concerning his family and that he should not be dejected. The dramatist, however, still remained uneasy in mind, and a short time subsequently received a letter from his wife informing him of the death of the child in question. Jonson afterward stated that in the vision the boy appeared "of a manly shape and of such a growth as he might be at the time of the resurrection."

Stories of the presentiments of soldiers, in which they have been warned of an approaching danger, are familiar to all readers of history. Whether they are produced by the continued liability to injury incident to the life of a man at arms, or owe their existence to some other cause, is uncertain; but that there have been cases in which these presentiments have existed and been verified is undeniable. And the same may be said of dreams. During the siege of Chilo, in 1431, a Genevian named Grimani, who belonged to the garrison in the town, dreamed that a huge serpent attacked and endeavored to swallow him. In the morning he related this dream to several friends. They, thinking this betokened a violent death, advised him not to go into the fight that day, and, accordingly, when a sortie was made during the forenoon, Grimani remained behind. Thinking to view the engagement and at the same time avoid danger, he concealed himself behind the ramparts, but curiosity getting the better of him, he stepped forward and glanced through a loop-hole. At that very instant a shot from the enemy's gun pierced this aperture and lodged in the brain of the luckless soldier. Despite his caution his dream had met with verification.

The death of Henry III. of France, who was so distinguished in the War of the Three Henries, is another example cited as proof of the reliability of oneiroscopy, or the interpretation of dreams. July 29th, 1539, the King dreamed of seeing his royal ornaments covered with blood and trampled under foot by monks and the populace. This was just after he had formed an alliance with Henry of Navarre and the Huguenots, and when he was advancing upon Paris at the head of 40,000 troops. Three days later, August 1st, Jacques Clement, a fanatical Dominican monk, under pretense of having important tidings to impart, secured an audience with the French monarch and assassinated him by plunging a dagger into his body. The murderer was slain on the spot by the Royal Guard, and his victim fulfilled the prophecy of his vision of warning by expiring the following day.

Another case involving the discovery of hidden treasure is found in the annals of France during the reign of the Merovingians. It reads like a veritable fairy story, and when one considers that it has been handed down from a period antedating the Dark Ages, this is not to be wondered at. King Goutrand, so runs the narrative, was a noted hunter, as monarchs in those days were very apt to be, and wandered up hill and down dale, far and near, in search of sport. One day, when he was hunting in the forest of Touraine, he became weary and laid down upon the border of a little mountain rivulet and went to sleep. His squire, upon whose breast he was leaning, also dropped into a slumber, and dreamed that he saw emerge from the mouth of his royal master a small white animal, which ran back and forth as if endeavoring to cross the stream.

He extended his sword to serve as a bridge, the strange animal crossed to the other side and entered into a recess in the opposite mountain, reappearing almost immediately, however, and returning across the torrent to the King's mouth. At this point the barking of the approaching hunting pack awak-

ened Goutrand, who appeared much vexed at the interruption of his slumbers. "Why did you awaken me?" he asked. "I was just dreaming that I crossed a river on an iron bridge, and that I entered a cavern filled with rich treasure."

The squire related in turn his own dream. The novelty of the circumstances so impressed the monarch that a short time afterward he ordered the mountain to be explored, when an immense amount of wealth was discovered.

It is a familiar fact that matters occupying the mind during hours of wakefulness are reproduced in dreams when the mind is buried in slumber. This is especially true in regard to affairs of serious moment and subjects that have previously demanded severe mental attention. In proof of this may be cited the dream of Tartini, which led to the composition of his famous sonata known as the "Sonata du Diable"—the Devil's Sonata. The celebrated composer, after vainly endeavoring to finish a sonata, fell asleep in his chair. The subject followed him in his sleep, and he dreamed that he again applied himself to his task, but without any apparent success. He was in the deepest despair. Suddenly the devil appeared before him and proposed that he should complete the sonata provided the musician would surrender his soul in return for the favor. Tartini, without the least hesitation, accepted the proposition, and his Satanic Majesty at once proceeded to execute the long-desired sonata in a charming manner on the violin. As the concluding strains fell upon his ear the composer awoke in a transport of delight, ran hastily to his desk and noted down from memory the piece which has rendered immortal the name of the Italian violinist.

It is a well-known fact that Coleridge's "Kubla Khan," that "piece of incoherency," was dreamed by the poet and written out afterward, up to a certain point, where he could remember no more. Hermas stated that it was while he slept that he heard a voice dictate to him his celebrated treatise, "The Shepherd." Dante's "Divina Commedia," according to the maintenance of some, was suggested in a dream. Voltaire imagined one day that he had dreamed the first canto of his "Henriade" different from what he had written it. "I said in a dream," he writes of this singularity, "a thing; which I could scarcely have said when awake. I must, therefore, have had thoughts and reflections in spite of myself, and without having taken the least part in them. I had neither will nor liberty, and yet I associated my ideas with propriety and sometimes with genius."

We close with the account of a dream—a warning of death—which recently came under the observation of the writer. Of its reliability we stand ready at all times to attest. In the relation names are suppressed for the reason that the individual concerned would scarcely deem it proper to be brought before the notice of the public in connection with the matter. Mr. George W.—the morning of March 31, 1886, related at the breakfast-table a dream he had the preceding night. "I saw mother last night," he said. "I saw her just as plainly as I see anything this moment. She was dead, and they were just putting her into her coffin." This was at 8 o'clock. After breakfast Mr. W.—went up-town, and in less than an hour received a telegram announcing the death of his mother. He could not possibly have received any intimation of her decease before, as her home was 200 miles away, there was no direct telegraphic communication, and the death only took place the preceding evening. Indeed, Mr. W.—was not aware that his mother was ill, for, though an old lady and an invalid, she had been for some time in remarkably good health. Of the causes that produced the dream, we vouchsafe nothing. Of this, as well as all other instances cited in this article, we say, in the words of M. D'Argand, biographer of Mary Queen of Scots, "We judge not; we only relate."—Cincinnati Enquirer.

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