

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
MARY CARUS.

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CHICAGO

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THE CHARITY BALL.

By L. P. de Laubadere.

*Frontispiece to The Open Court.*

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## THE NATURE OF MATHEMATICAL REASON- ING.<sup>1</sup>

BY WM. F. WHITE, PH. D.

WHY is mathematics "the exact science"? Because of its self-imposed limitations. Mathematics concerns itself, not with any problem of the nature of things in themselves, but with the simpler problems of the relations between things. Starting from certain definite assumptions, the mathematician seeks only to arrive by legitimate processes at conclusions that are surely right if the data are right; as in geometry. So the arithmetician is concerned only that the result of his computation shall be correct assuming the data to be correct; though if he is also a teacher, he is in that capacity concerned that the data of the problems set for his pupils shall correspond to actual commercial, industrial or scientific conditions of the present day.

Mathematics is usually occupied with the consideration of only one or a few of the phases of a situation. Of the many conditions involved, only a few of the most important and the most available are considered. All other variables are treated as constants. Take for illustration the "cistern problem," which as it occurs in the writings of Heron of Alexandria (c. 2d cent. B. C.) must be deemed very respectable on the score of age: given the time in which each pipe can fill a cistern separately, required the time in which they will fill it together. This assumes the flow to be constant. Other statements of the problem, in which one pipe fills while another empties, presuppose the outflow also to be constant whether the cistern is full or nearly empty; or at least the rate of outflow is

<sup>1</sup> Condensed from an address given by the author to the advanced section of teachers' institutes.

taken as an average rate and treated as a constant. Or the "days-work problem" (which is only the cistern problem disguised): given the time in which each man can do a piece of work separately, required the time in which they will do it together. This assumes that the men work at the same rate whether alone or together. Some persons who have employed labor know how violent an assumption this is, and are prepared to defend the position of the thoughtless schoolboy who says, "If A can do a piece of work in 5 days which B can do in 3 days, it will take them 8 days working together," as against the answer  $1\frac{7}{8}$  days, which is deemed orthodox among arithmeticians. Or, to move up to the differential calculus for an illustration: "The differentials of variables which change non-uniformly are what *would be* their corresponding increments if at the corresponding values considered the change of each became and continued uniform with respect to the same variable."<sup>2</sup>

Mathematics resembles fine art in that each abstracts some one pertinent thing, or some few things, from the mass of things and concentrates attention on the element selected. The landscape painter gives us, not every blade of grass, but only those elements that serve to bring out the meaning of the scene. With mathematics also as with fine art, this may result in a more valuable product than any that could be obtained by taking into account every element. The portrait painted by the artist does not exactly reproduce the subject as he was at any one moment of his life, yet it may be a truer representation of the man than one or all of his photographs. So it is with one of Shakespeare's historical dramas and the annals which were its "source." "The truest things are things that never happened."

Mathematics is a science of the ideal. The magnitudes of geometry exist only as mental creations, a chalk mark being but a physical aid to the mind in holding the conception of a geometric line.

The concrete is of necessity complex; only the abstract can be simple. This is why mathematics is the simplest of all studies—simplest in proportion to the mastery attained. The same standard of mastery being applied, physics is much simpler than biology: it is more mathematical. As we rise in the scale mathematically, relations become simple, until in astronomy we find the nearest approach to conformity by physical nature to a *single* mathematical law, and we see a meaning in Plato's dictum, "God geometrizes continually."

Mathematics is thinking God's thought after him. When any-

<sup>2</sup> Taylor's *Calculus*, p. 8. Ginn, 1898.

thing is *understood*, it is found to be susceptible of mathematical statement. The vocabulary of mathematics "is the ultimate vocabulary of the material universe." The planets had for many centuries been recognized as "wanderers" among the heavenly bodies; much had come to be known about their movements; Tycho Brahe had made a series of careful observations of Mars; Kepler stated the law: Every planet moves in an elliptical orbit with the sun at one focus. When the motion was understood, it was expressed in the language of mathematics. Gravitation waited long for a Newton to state its law. When the statement came, it was in terms of "the ultimate vocabulary": Every particle of matter in the universe attracts every other particle with force varying directly as the masses, and inversely as the square of the distances. When any other science—say psychology—becomes as definite in its results, those results will be stated in as mathematical language. After many experiments to determine the measure of the increase of successive sensations of the same kind when the stimulus increases, and after tireless effort in the application of the "just perceptible increment" as a unit, Professor G. T. Fechner of Leipsic announced in 1860, in his *Psychophysik*, that the sensation varies as the logarithm of the stimulus. Fechner's law has not been established by subsequent investigations; but it was the expression of definiteness in thinking, whether that thinking was correct or not, and it illustrates mathematics as the language of precision.

Mathematics is ultimate in the generality of its reasoning. By the aid of symbols it transcends experience and the imaging power of the mind. It determines, for example, the number of diagonals in a polygon of 1000 sides to be 498500 by substitution in the easily deduced formula  $n(n-3)/2$ , although one never has occasion to draw a representation of a 1000-gon and could not make a distinct mental picture of its 498500 diagonals.

If there are other inhabited planets, doubtless "these all differ from one another in language, customs and laws." But one can not imagine a world in which  $3 \times 5$  is not equal to  $8 + 7$ , or  $e$  not equal to 2.718281... , or  $\pi$  not equal to 3.1415926535... , though all the *symbols* for number might easily be very different.

In recent years a few "astronomers," with an enterprise that would reflect credit on an advertising bureau, have discussed in the newspapers plans for communicating with the inhabitants of Mars. What symbols could be used for such communication? Obviously those which must be common to rational beings everywhere. Accordingly it was proposed to lay out an equilateral triangle many

kilometers on a side and illuminate it with powerful arc lights. If our Martian neighbors should reply with a triangle, we could then test them on other polygons. Apparently the courtesies exchanged would for some time have to be confined to the amenities of geometry.

Civilization is humanity's response to the first—not the last, or by any means greatest—command of its Maker, "Subdue the earth and have dominion over it." And the aim of applied mathematics is "the mastery of the world quantitatively." "Science is only quantitative knowledge." Hence mathematics is an index of the advance of civilization.

The applications of mathematics have furnished the chief incentive to the investigation of pure mathematics and the best illustrations in the teaching of it; yet the mathematician must keep the abstract science in advance of the need for its application, and must even push his inquiry in directions that offer no prospect of any practical application, both from the point of view of truth for truth's sake and from a truly farsighted utilitarian viewpoint as well. Whewell said, "If the Greeks had not cultivated conic sections, Kepler could not have superseded Ptolemy." Behind the artisan is a chemist, "behind the chemist a physicist, behind the physicist a mathematician." It was Michael Faraday who said, "There is nothing so prolific in utilities as abstractions."



## THE DEVIL.

BY F. W. FITZPATRICK.

(Illustrations by the author.)

“ . . . Resist the devil, and he will flee from you. . . ”  
James, iv, 8.

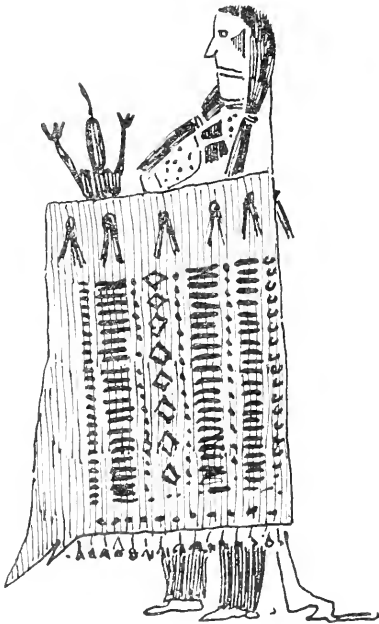
THE reader will kindly note the absence of an exclamation point after the rather startling heading of this paper. It is not therefore an expression of surprise nor of anger. I write it in most respectful spirit, aye, almost reverential, for are we not mentioning one who was once great? True, he has fallen from his high estate, but we must not forget that for æons and æons of time has he ruled supreme over that vast kingdom of the Infernal regions and held a sort of co-regency over our own affairs terrestrial. Nor should we forget that even prior to that was he a prince of Heaven itself.

My purpose is purely biographical. The task is larger than it is difficult. Material is superabundant; it in fact becomes a really serious matter to discriminate in what to take and what to leave alone, there is so very much. The traditions of every savage tribe are replete with his doings; scarce a page of history, be it of ancient Assyria, Egypt or Greece, or of our own times, but that mentions his name; all religious faiths of all times award him a most exalted place, denouncing him, true, but advertising him tremendously nevertheless. And then, too, we have His Satanic Majesty analyzed, dissected, viewed from every aspect and in every detail by wise fathers of the Church, philosophers, scientists and essayists, men like Bossuet, Roskoff, Sheinck, Langley and Réville. All this, and right at hand! Indeed is my task rather that of an editor than that of a writer.

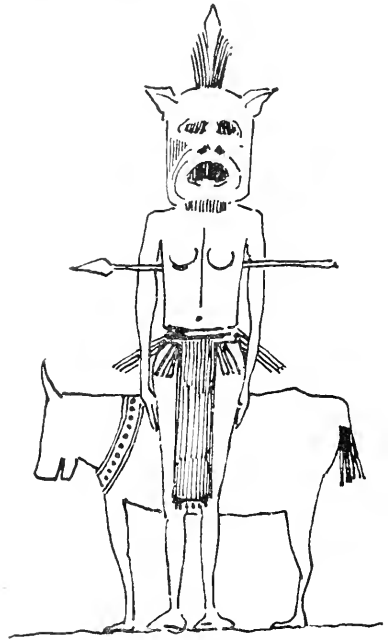
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We must seek for the origin of the belief in a devil at the origin of man, who developed in an environment that was sometimes favorable

to him and at other times hostile—Nature. Man's very first breath is painful, for the child invariably cries directly after taking it. It is after a succession of struggles that he walks, talks and even learns to eat. His whole life is a struggle, his very conservation is at the price of an almost constant labor. However savage he may be, there is a religious vein in him, it is inherent, and it is not long before he deifies the phenomena he perceives all about him. He will soon have good gods and bad gods. The sun, the stars, vegetation, life-giving showers, on the one hand; storms, thunder, night and devouring beasts on the other. The good gods are held in high



CHEROKEE MEDICINE MAN.  
(From an Indian Drawing).



A CHILIAN DEVIL.

esteem, but they may safely be depended upon to go right ahead being good, and that without much urging: but the bad gods are to be feared, they deal in surprises and may pounce upon one at most unexpected times, so they must be propitiated in order to be kept as little harmful as possible. So it is that we see the Devil occupying a secondary place but, after all, constantly present, uppermost in the mind of primitive man.

These gods are without any moral character. They do good and harm because it is their nature to do so. In that they resemble

their worshippers. Man has always made his gods after his own ideals. He can build no higher. The gods of a savage are necessarily savage gods. We are reminded of the story of the swineherd who was asked what he would do in the place of Napoleon. The poor fellow thought for a long time and finally replied as if an inspiration had suddenly struck him, "I'd tend my pigs on horseback!"

It is only as we go higher in the order of humanity, among the more civilized peoples, that we find that the gods of good order invariably overcame disorder and the evil spirits, but there is still that dualism, only carried up to a more refined degree, in the mythologies of India, of Egypt and of Greece: Indra overcame the stormy cloud, Horus avenged the death of his father Osiris, and Chiva ruled pretty much everything about, good and bad. Yet do



THE DEVIL TEMPTING JOB.  
(From a 9th. century Bible).



A MAORI'S COMBAT WITH AN  
EVIL SPIRIT.

we not still find a tendency to propitiate the bad gods, a sort of buying them off so that they will allow themselves to be the more easily vanquished by the good gods? There was still a fear that if they exerted themselves they would put up too good a fight, and so "hippodrome" methods had to be resorted to. You see how ancient a precedent our prize ring and other sportive circles have for very reprehensible methods.

Among the more advanced of the ancients this dualism of their gods was often the attribute of the one, or one class of their divinities. Phæbus Apollo was a god of light, protector of the arts and all that, and yet was he pitiless in his vengeance; plagues, pestilence and storms were as likely to be used by him as were his good offices. So with many others who united the good and the bad in their one

personality, but all through the Hellenic list of deities, from Jupiter and Juno to Pluto and his charming spouse, Proserpine, will you find the good and the bad gods holding almost equal places in the esteem or fear of their worshipers. Later mythologies show us the same condition of affairs; the Slav had his white and his black gods, the Ætial and the Scandinavian, nearly all have had some far from prepossessing divinities.

One ancient faith that bore a remarkably close analogy to the modern idea was the Persian religion of the Zendavesta. The two classes of gods, the good and the bad, were constantly at war, and they waged it upon the surface of the earth. Ormuzd planted good things and Ahriman pulled them up and sowed evil. And was it not through the perfidy of that same Ahriman that evil originated in the world of man in the shape of a serpent that tempted man, and the latter fell into original sin? A few scholars go so far as to claim that the Hebrew recital in Genesis of a parallel case was bodily borrowed from the Babylonians. Other sages—and most of us incline to their belief to-day—explain that “both faiths went on back, far anterior to Hebrew or Persian times, to when Semite and Iranian lived together in the shadow of Ararat.” We are so prone to accuse one man, or a nation, of copying from another whenever we find points of similarity between them and give so little credit to the theory that peoples of a connected ancestry are prone to have the same ideas, to develop the same traits and beliefs. What more natural than that men should think alike under similar conditions, however far apart they may be, when we consider the similarity of all men and the common origin of man? A day spent in the Patent Office will perhaps illustrate this point better than anything else.

Still, as soon as the Jewish Satan did make the acquaintance of his Persian cousin, Ahriman, he certainly did very quickly ape the latter in nearly every particular, the personnel of his infernal court, his manners, his avidity for human souls.

Of all the ancients, however, the Jews were certainly the most monotheistic. With Yahveh, who ruled the storm and the sun, rewarded the good and cruelly punished the wicked, placed temptations in the way and then gave his followers strength to resist them, there was scant place for any dualism. Indeed, in spite of what I said about a devil being mentioned upon nearly every page of history we must admit that, excepting the books of Job, Zachary and the Chronicles, there is scant mention of the Devil, if any at all, in the earliest books of the Old Testament. We find a remainder of that old duality however in certain ceremonies and unwritten laws of

that ancient people. For instance that expiation ceremony, where the high-priest loaded the scape-goat with all the sins of the people and then sent it forth as a sort of peace-offering to Azazel (surely a devil) who roamed the desert seeking whom he might devour.

The real beginning of Satan, as we have been taught to know him, was when Yahveh found it necessary to deal harshly with man



A PURELY DECORATIVE DEVIL.

French work of 16th. century.

and set aside one of his court, an angel and still a member of the heavenly body, to do that part of the work. It was an angel who punished Saul, and one also who, a flaming sword in hand, appeared to Balaam. And this angel's name was Satan, "the adversary," rightly translated; he, too, who appeared to Zachary, and who got David into the scrape of counting his people. If we follow up his

history closely we find that this angel, still a good angel, mark you, degenerated into a tempter, a misleader of men.



THE JAPANESE DEVIL HEDJI.

Passes through the country on certain occasions carrying evil tidings.

Then we find him merged, by I know not what metamorphosis, into the Satan who can also be traced back to a time long anterior to

the supposed creation, when, at the head of an army of mutinous and wicked angels, he rebelled against God and was cast into Hell: the same Satan who tempted Eve and ever after was a hater of man as well as of God, the same Satan who was the primal cause of death and all its attending horrors as well as all the other ills to which the flesh has become heir.

It was not so long ago that certain diseases, the more mysterious, those in which there were few external symptoms, epilepsy, St. Vitus' dance, and others of that class, were directly attributed to some Satanic influence, the sufferers were "possessed of a devil."

There were demons, agents of Satan, everywhere, demons of the night, demons of the desert, demons who, thirsting for blood, got into human bodies and lived off of man's substance. Whole tribes of people became possessed, herds of swine! Demons? Why there were legions of them. And yet, while they deviled poor man and got into the way of Yahveh's will being done never do we find record of Satan or his minions waging a war against or even facing God directly. In fact a most efficacious exorcism was any prayer or series of phrases in which the name of the Almighty was mentioned, when Satan invariably had to retire. At all times, indeed, the circle in which he operated—Mephistopheles gives us an illustration of it—was well defined and always respected by him.

Satan lived in the fear of God, but that fear did not comprehend the Son of God, the Messiah. We find that it was permitted him to *tempt* Jesus. Jesus typified all that was good while Satan was the worthy representation of all that was bad—the old, old dualism! It was a constant struggle between them, and Jesus could never have established his Messianic character among his people, had it not been for those struggles in all of which, of course, was he signally victorious over the "enemy of God and of man."

Theologians have therefore been somewhat at a loss to account for the scant attention Jesus seemed to give to Satan and his office. It was not in accordance with the customs of the time. Temptations, sin, evil thoughts were, according to His people, the direct inspirations of Satan. Jesus, on the contrary, attributed them to man's own evil disposition or weakness. Nowhere did He speak of Satan as a reality. He used the name at times, but in the form of a parable, merely that His followers could more clearly understand His words. He did not even warn them to beware of Satan. He "virtually eliminated Satan from His teachings." His chroniclers have much to say about His exorcisms and His combats with Satan, but in the reports of His preachings and His works He is made to

say little or nothing anent Satan. So with Paul. The latter never combated the popular belief in a Devil but neither did he ever encourage it.

From the beginning of our era, however, can we date the great prominence, the most considerable part the Devil has ever played upon the stage of our world's affairs, a part that he has kept up until less than a hundred years ago with scant abatement and but short waits between the acts. Who says that he was not a pretty important personage twenty years ago even? He played to smaller audiences, perhaps, but he was still a conspicuous character. The same old Devil, he assumed new guises as occasion demanded; he had changed somewhat from the time when he was a dual spirit with



THE EVIL SPIRIT OF THE WIND.  
A Japanese conception.

the god of light, but "still the same old Satan of our fathers, their nightmare, in whom was concentrated all impurity, all ugliness, all lies, all that was wicked, in fact the ideal of evil."

Far from remaining in the semi-oblivion of symbol and personal intility to which he had been relegated by Jesus and Paul, Satan grew to most wonderful prominence in the days succeeding their time. The Devil was indeed a palpable personality, the arch-enemy of the human species. He was elevated to being considered almost a rival of the Almighty's, his pretensions were of course ridiculous, yet he *was* pretty powerful, He "thirsted for honors and domination and had imitated, well as he could, divine perfection, only to make an odious caricature of it, but a caricature that sufficed, neverthe-



less, to blind the world." Tertullian's epigrammatic description of Satan was an apt one; he intimated that Satan spent his time trying to imitate God's powerful ways.

Nor was Christianity alone in giving so conspicuous a place to Satan. The world over morals had become pretty corrupt, kingdoms were decadent, the natural consequence was a reaction and a tendency among zealots of every race to asceticism, "a condition where one slowly kills the body under the pretext of developing the spirit," a condition "where hunger becomes the physiological generator of imaginary beings having every appearance of reality." Devils were evoked under every shape and in every clime. The rich were devils, the sensuous were certainly possessed, those who worshiped differently from him who looked upon them were as certainly offering prayer and sacrifice to devils, and so it went. Apollonius of Tyana exorcised devils just as much as did the sainted recluses and hermits of the Church.

The Jewish Messiah had become for Christianity "the saviour of culpable humanity," and that is why the radical antagonism of Satan and the Messiah was reflected as it were, in the first doctrine of the redemption. It culminated, during many centuries, following the second A. D., into a grand drama in which Christ and Satan were the principal actors. Not only did the Son of God go down into hell and, being the stronger of the two, overcame the Devil and forcibly saved the souls of all those who had been awaiting his coming since Father Adam; but, by some inexplicable but well defined rights, all men—so taught Ireneus—since the Fall of man, were the rightful property of the Devil and had to be saved through some sort of bargain between Jesus and him. This may sound almost blasphemous, but I am only quoting the first fathers of the Church. Origen in fact goes further still and tells us that there was some trickery in that bargain, and Satan was not the guilty one!

The Devil in those times was a constant preoccupation to every Christian. When a child was baptized he "renounced the Devil and his works" and when any one was excommunicated he was "delivered to Satan."

He soon after became palpable, a personality who readily assumed the appearance of flesh and blood. Augustine believed in a visible Devil, St. Victorian saw him in the guise of a charming maiden, St. Martin saw him masquerading as the Saviour Himself, and there were few saints who did not see him at least once in their lifetime.

Not long afterwards it became a sort of fad to make compacts with the Devil. St. Theophilus did and sorely repented it, and Satan who had gone up still another step in popular esteem, became a very Shylock in demanding that those contracts be fulfilled to the letter.

Christianized countries were ravaged by barbarians, and the Christians in turn conquered other barbarians; there was more or less mixing up with strangers, and weird, gross, polytheistic notions were interwoven with the Christian, and Satan was promoted another step. The Church tried to stem the tide but it was of no avail and soon the Church itself was contaminated.



A THINKING DEVIL.  
From a Japanese Painting.

In the early ages there was something noble, elevating about the belief in a Devil; in the Middle Ages that belief became a stupid drivel. Every one could see him, saint or sinner; he strode about in human shape, horns upon his head, a cloven-hoof and spear-pointed tail, usually carried upon his left arm. Or, when more convenient to get about and into every corner, he assumed the form of a rat, a mouse, a black dog, a toad, or, more frequently still, his pet guise was as a wolf. Ah, what a holy deed it was to kill a wolf then!

There were three chances in five that you got the Devil as well as the wolf.

The Mohammedans, in the development of their theology, or whatever it can be called, introduced much "devilish" incantation and exorcism. For instance at Mecca, every year, each pilgrim during the feast of Kurban Bairam (March 29th) goes out to Muna, six hours away, and throws seven tiny pebbles at each of the three columns, as Abraham did of old, "to drive away the devil."

With the Jews just before our era, Satan was the direct antagonist of the Messiah who was to come; with the early Christians he confronted the Saviour of men, but "during the Middle Ages Jesus was far away, up in Heaven, and to His Church was bequeathed the task of undoing Satan's work." For several centuries then did the Church well wage that war. But it had to show results, people were not satisfied with exorcism and the assurance that the Devil had been cast out. So with Satan himself and his works the Church bothered itself very little; it turned its attention chiefly to ridding the world of those unfortunates who were "possessed" of devils. The Jew either was a devil or contained one, the heretic was undoubtedly possessed, the excommunicated man or woman certainly was and neither was there any question about the sorcerer and the witch. Some few were in part possessed, or for certain periods, for these there was some hope; prayer, fasting and, of course, the payment of certain sums to the Church could be depended upon to cure the ill; but, with the others, destruction was the only cure.

It is difficult for us to fully realize how all-pervading this Devil was during the Middle Ages. Did a door creak upon its hinges, or did a fly describe a zig-zag in its flight, the Devil had something to do with it, it forboded something. The Abbé Richeaume, in his *Revelations* of 130 chapters anent the Devil, written in 1270, tells us that devils are as thick about us as there are drops of water about a man in swimming. There was no parable about this, he was a high authority upon all matters diabolical and gives us some mathematically exact figures and most painfully accurate details about the subject. He also prescribed methods to rid one's self of many of these myriads of devils; prayer, holy water and salt were the best. Salt was a particularly good disinfectant, as it were. Devils could not abide salt. Indeed it was so very effective that much of it was placed in the holy water to help the latter out. A custom that still obtains, but I believe the salt is now added to keep the water from becoming stale.

This great familiarity with Satan soon bred contempt for him. Monks and priests and even laymen could easily get ahead of him in a bargain. He, it seems, was far from astute. The architects for the cathedrals of Cologne and of Aix-la-Chapelle got their ideas of those Churches from him, upon certain conditions that they were shrewd enough to finally wriggle out of. They got their plans and, as the small boy would say, the devil "got left." Contracts made with him were usually signed with the blood of the party of the



A DRAGON DEVIL OF THE 13TH CENTURY.  
Conventionalized into an Architectural Ornament.

first part. If a man's enemy met with success or good fortune all one had to do to get even with him was to accuse him of a pact with the Devil, the courts and the Church did the rest. Such accusations became powerful political weapons. We find much of that sort of thing being done from early in the fourteenth century. As soon as a Templar began to grow too powerful his rivals shook their heads and said they feared Satan had something to do with his wonderful

progress. Such reports quickly spread and grew, and the fortunate one was indeed lucky if he got off with a whole skin.

Popes John XXII, Gregory VII and Clement V were suspected of sorcery or dealings with the Devil. Joan of Arc, Euguerrand de Marigny and other as illustrious names were connected with his. Success in the field, in the arts, at the bar, anywhere, meant sooner or later that some one would, "in the name of Satan" drag one down.

Angela de Labarète was the first victim of this diabolical craze, an earnest, intelligent, high-minded and pure woman, she was nevertheless accused of sorcery and was burnt at the stake in Toulouse in 1275.

From 1320 to 1350 in Carcassonne alone there were four hundred such executions, for no other crime than that of being *accused* of dealing with Satan! But even then such horrors were mostly confined to a few localities where anti-Devil zealots did mostly congregate. It was in 1484 that all Christendom went crazy upon the subject. Innocent VIII in his act of that year, aimed at all those "who indulged in the dark arts of sorcery, or were otherwise agents of Satan," may be said to have "unloosed the dogs of hell." Then later, in 1523, Adrian VI added the commas and periods of refinement to that original bull and there was then in truth a very hell upon earth.

At Worms, at Geneva, at Hamburg, Ratisbon, Vienna, and in nearly every city of Europe were there such executions, judicial farces ending in the murder of innocent people, chiefly women,—it was claimed by the clergy and other connoisseurs that woman was far more prone to give herself away to the Devil than was man and in the light of to-day we can hardly find heart to blame her for preferring the Devil to such men, if she did.—In Italy a hundred such murders, in a city of ten thousand people, per year was not extraordinary. In Spain it was even worse. There a great number of people were condemned to the flames upon the testimony of two little girls of nine and ten years old, who declared they could see the Devil in the right eye of any one possessed of him, a sorcerer or a witch. Hundreds of suspects were marched before them and they *picked out* the victims, some of whom were little children of only six or seven years!

In England and Scotland it was nearly as bad. There were fewer cases but there was an aggravation, for politics were openly mixed in with religion and every one knew that the word "sorcerer" meant also some one's political rival to be gotten rid of.

One judge, in 1697, Nicholas Remy, used to boast that he had

committed nine hundred sorcerers and witches to the flames in fifteen years.

About this time, too, in Germany, this burning of witches, after forcing them to confess that they *were* possessed of devils, inspired some wise man with the notion that torture would be a splendid



A CAPITAL FROM THE CHURCH OF VÉZELAY.

11th. century. Showing the rich man being torn from his castle by devils.

adjunct to a court to extract the truth from unwilling witnesses, and so it was enacted. Another, though indirect effect, or ill, we may lay to the door of our much maligned friend the Devil.

Of course, as in all crazes, there was a reaction. Small but in-

telligent forces had long been at work. There *were* some sane men even in those times. To hold notions contrary to those of the masses and their recognized leaders and teachers was, however, a good deal like breasting the surf in a terrific ocean tempest. Still, there were men who did it. A king of Hungary forbade his people to bother with the Devil, for there was none, he said. An old Lombard law said there should be no prosecutions of sorcerers there, such actions were *persecutions*. Agobard, archbishop of Lyons, declared that belief in sorcery was a relic of pagan absurdities, that the Devil was only a figure of speech to describe to the meanest intellects the evil that was *in us*. Father Spee, a learned Jesuit, by word and by writing denounced the crusade being waged against sorcery. He did succeed in having that fiery archbishop, Schoenborn of Mayence, moderate his edicts somewhat. A learned doctor, John Weier, wrote splendidly logical works against the craze, for craze it was. So did that famed French physician Gabriel Naudé.

Luther, for a reformer a sensible man, was disappointingly partial to the Devil and laid great stress upon the latter's prominent part in our affairs. He thoroughly believed in a real, old-time, live Devil. Calvin, of a more analytical turn of mind, cool, logical thinker, accepted the Devil as a sort of necessity of the times, more or less of a fact, but took him with very large doses of salt. He rarely mentioned him, excepting in the broadest allegorical or figurative sense.

To Balthasar Bekker, a pastor in an obscure Dutch church, belongs the honor of doing the most lasting work in getting rid of the Devil. He published a book in 1691 that appealed to the cooler minds, a celebrated work; inside of a few months it had been translated into every European language, was preached upon, commented upon, discoursed far and wide. To-day, in the broad light of modern thought and philosophy, that book still remains a very gem of logical refutation of all theories diabolical. It is full of such aphorisms as this: "...There is no sorcery excepting there where one believes there is; do not believe in it, and there will be none..." Poor Bekker! He was too liberal, he was thrown out of his church and died in distress and oblivion, but his book "went marching on."

The thinkers of the eighteenth century ridiculed the existence of a Devil, sorcery and the like; but ridicule is a poor weapon to use: you may make a man ashamed to acknowledge his belief before you, but you have not shaken his belief a bit, and furthermore you have made an enemy of that man. There was less inquisition, fewer

wholesale persecutions, but the Devil still cut a pretty considerable figure in things generally.

With the dawn of the nineteenth century there came a more widespread knowledge of nature: geography and astronomy were no longer closed books excepting to a very few who gloried in keeping the information a dark secret. People busied themselves with such matters, they no longer gave their whole attention to tilling the fields and to cutting each other's throats when it suited the purposes of their rulers. With that growing intimacy with matters material, the certainty that Heaven was not located above a visible strata of clouds, that Hell was not in the bowels of the earth, there came a realization of the all-sufficiency of God, the Almighty Element, the Incomprehensible Fountain of all life, the Genius and Universality of all things, and men began to understand the true constitution of the universe, and that understanding dissipated the illusions that were the indispensable settings for the scare-crow that had been frightening them for ages, the old Satan.

In this twentieth century of ours there is still less place for him. Satan, as we have glanced at him in the last few pages, can truly be said to be a "has-been." He may have served a purpose. It may have been expedient at one time to clothe our imperfections in such a guise and call our temptations, our evil inclinations, our worse selves by such a name. The mistake, the, for him, fatal mistake, was made when he or it, or whatever we wish to call whatever it is, was given a *personality*. The ultra-orthodox still cling to a semblance of him in that form, but it is only the spectre of a Devil. With visions, and miracles, and the other creepy, hair-raising, boogified things of our youth as a race, he, too, has been well to the front of the stage, scaring us the more every step he took toward us, until, getting too near the lights, it has been discovered that there was but a sheet-covered manikin worked by a man! The discovery created indignation, surprise, such tumult and uproar that the management has had to ring down the curtain for fear the people would *tear* down the house.

The Devil? Why, the man who worked the manikin did not even have time to pull the string that would have caused IT to give us a parting bow, as IT was unceremoniously hustled out of the way of the descending curtain.



## THE POSITION OF FRANCE ON THE SEPARATION LAW.

FROM AN ADDRESS OF M. BRIAND BEFORE THE CHAMBER OF DEPUTIES.

[On the 9th of November M. Briand spoke in the Chamber of Deputies on behalf of the Government's position with regard to the recent Separation Act. He is the man who drafted the law, and it is his province as Minister of Public Instruction and Religious Worship to execute it. For a long time the people of France had been waiting expectantly for this speech which would be the official declaration of the Government's attitude at this crisis. We feel confident that our readers will welcome the following report of his speech as it appeared in the *Paris Journal* of November 10. Mr. Briand spoke continuously for an hour and nearly as long again after a short intermission, so it is not possible for a newspaper report to be otherwise than fragmentary, although there is no doubt but these selected paragraphs give a satisfactory impression of the real attitude of the State and the difficult situation in which France now finds herself. ED.]

I WISH I could say to this Chamber of Deputies that I will be brief, but that is not possible. Indeed it is my desire to make known as precisely and completely as possible the intention of the government and the measures it has taken or proposes to take in execution of the law of the 9th of December, 1905. I will do this with all frankness and with all loyalty, and I will ask the majority of this Chamber, and especially you Republicans, for the support which the government must have in order to accomplish its task well and to assume the responsibilities that are incumbent upon it. In thus stating my position I do not require of you a merely half-hearted assent, but a confidence absolute and without reservation.

We propose to execute the law in its entirety but we shall take it in the spirit in which it has been voted by the Parliament, and accepted by the country. Therefore it is very essential that the people at large should be informed in regard to the position of the government towards the Church.

What is the State's duty towards the Catholics? It owes them liberty of conscience, the freedom to express their religious beliefs in all their rituals and observances without interference. If the law

should not give them this freedom it would be a bad law, a law of tyranny and persecution. But those who say that this law is a law of persecution are mistaken. The State must be neutral toward all faiths. It is not irreligious, it is "areligious." It must examine its relation to the Church from two points of view, because the activity of the Church is twofold.

The laity of the Church is obliged to be anti-clerical in order to guarantee its own protection and authority, because the Church by its own act has endangered the supremacy of the State in departing from the religious domain and intruding upon political ground.

If the Church would remain on its own ground,—if the faithful ones that cluster around it would content themselves with expressing their religious sentiments in the various observances of their worship, then it would indeed be a sacred domain; and if the State would then try to intrude, law in hand, to interfere in the services, it would become the most insufferable of tyrants. If the government took such a position I would not be here on this platform to represent it.

When the report of this great reform was entrusted to me it was in this spirit that I accepted it. My intention has been clearly understood since the first day. I knew the difficulties under which I labored with reference to both parties in this assembly, the Republicans as well as the Catholics.

This means that we are not absolutely in agreement on our understanding of this reform. The separation seems to some of us to be a new and unheard-of thing which would not take place in the country without bringing in its train an upheaval of existing conditions. There must needs be some lightning and thunder; the elements must be roused before some people can grasp the idea of a Church free from the control of the State.....

On the day after the Encyclical there was a disturbance throughout the country. Certain people imagined that the Pope's letter was a defiance against the Republic. I have been reproached for not having taken a firm enough stand against it. I do not know just what was expected of me. If I may be permitted to say so, I have kept the true attitude of a separatist. I have regarded the Papal letter as if it had never been written. I have not been ignorant of its existence, but I have wished to ignore its source.

I confess that I experienced a happy moment when I observed in the newspapers that M. Allard took his text from the Encyclical itself when attempting to justify the action of the government. A debate over this Encyclical would have been a negotiation with

Rome, and would accord the Pope an authority greater than has ever been ascribed to him. From the very first my opinions have been well known to the members of the government. I have said repeatedly that this Encyclical has not changed matters, and that the law would be executed in its own spirit and on its own terms.

I have been told "Your law is dead, it has now become inapplicable. Change it."

Pardon me, I do not bring to this debate any vanity as the originator of this law. My attitude is not influenced by the rôle that I have been privileged to play in its preparation.

The law of 1905 has already gone into effect and its principle results are clearly evident. Separation is the neutrality of the Republican State on matters of faith, and has been consecrated by law. It is the abrogation of the Concordat, the suppression of the religious budget. The priests have become citizens like the rest of the nation.....

This law has been adopted by an immense majority of parliament and ratified by the country. If we glance back we can see that it has already done its work, and it is appreciated by those most interested, since twenty-five Catholics, the highest in authority, have proclaimed that as a whole the Church would be able to adapt itself to the law.....

We had reason to prophesy that the law would be accepted. Did the first assembly of bishops deliberate without referring to the Holy See? I think not. With reference to the reproach which you Catholics addressed to us for having consulted our mandators, what reproaches would the bishops not have deserved if they had made a decision without the consent of the Holy See!

What then has happened? I am sure I do not know. Have the decisions of Rome been influenced by the situation of a neighboring state? Must the peace of our own country be the price of a better condition elsewhere? Neither do I know this. I can affirm nothing; but it is my right and my duty to place this problem before your consciences as the Catholic representatives of this country. I do so moreover without bitterness, and I will not say, as certain members of this assembly have done, that we propose to consider you as strangers because you have a Catholic guidance outside of this country, but neither should you interpret it against me if I exercise the right to consider the significance and range of this guidance.

You are familiar with the second Encyclical. It rejected the religious associations, but I may add, against the will of the French

clergy and Catholics. Left to themselves they would have been ready to conform to the law and thus bring peace to the country, and to-day in a disciplinary movement whose gravity I am far from disregarding, they are sadly becoming resigned. I have seen much of them and have appreciated their scruples to the utmost. I have seen how bitter they have become, and know not how to speak of those who have made them so. If my responsibility in executing this law is heavy, the time will come when these counselors will feel the full responsibility of the situation which they themselves have contributed to create.

We are all facing an important problem which we have no right to laugh away or to joke about, but if some day the Catholics under the control of evil suggestions depart from their present loyalty, I will know how, sadly but firmly, to show myself energetic to even a greater degree than I have hitherto shown myself conciliatory and generous. It would be a painful task which I hope I shall not have to perform. We are in a period of transition. You still have the floor, French Catholics, and can yourselves inform the country of its true situation, and without violating your consciences may speak loud enough to make every thought penetrate to the farthest boundaries.

There is something terrible in your situation. Within one year a commission in which you have been fully represented has operated, and its doors were never closed to enlightened counsel. Only one priest ever ventured in and yet he was pardoned for his indiscretion. Is it not a shame that in a country where peace might be the price of a law you take issue between your consciences as Frenchmen and your obligations as Catholics? Why you are not even sure that you will not be blamed for having made these propositions that you are now formulating.

I do not say that the Pope is a foreigner to you. I fully understand what his relation is to you. To you French Catholics he is a Catholic and French; to the German Catholics he is a Catholic and German; to the Austrian Catholics he is a Catholic and Austrian; and when I consider the Pope in his relation to France I do not see him as a sovereign, as your king. Instead I identify him with yourselves; I confound him with the mass of the French Catholics; to my mind he is one of you. The law could not have been passed without the co-operation of the Catholics. It is to be regretted that a voice from without should have brought confusion. A separation act establishing religious associations was passed in Prussia. The bishops disapproved but Pius IX accepted it. This

time it is the Pope who does not consent. It is really incomprehensible. . . . .

The Church has refused to accept the Separation Law in one of its most important points. It does not want religious associations. It demands the common law. It was on this common law that the original plan was based. But the Catholics perceived that by articles 5 and 6 the law of 1901 would allow only *pro rata* assessments and not special revenues for masses, pews and so forth, and it would not do to deviate from this law if it was to be accepted as a basis for the new situation. For this reason a supervision was established like that over parish property. In what particular would this be inimical to the Catholic hierarchy?

If the State were permitted to enter into the internal organization of the Church, and attempted to impress upon it a constitution or the interpretation of a dogma, you might well rise in indignation. But since you have permitted the consolidation of enormous capital and its further increase by new privileges, you have no right to say to the government that it can not consider itself the owner of this property; that its ownership is of a special kind, and this property established by the faithful because of their religion, must not be turned aside from its purpose to be cast in the political battle and to make the State an instrument of tyranny.

What objection could you have to this supervision if you had only in view the free exercise of the observances of your religion? If you were without ulterior motives, what harm could it do you, or how would it be an outrage to the Catholic religion? You do not attempt to say. You prefer to consider the law a troublesome one, and you raise objections to-day against the safeguard of religion, that is to say, against the protection of religious observances.

We have to deal with a Church which is cautious,—which has been hurled many times into political warfare, and has undertaken to play a political part (which it has a right to do but upon which it is the duty of the State to keep a watchful eye), to put its hand on education and public interests in order to assure its supremacy. . . .

The constitution of the Church is monarchical in its very nature. It can not adapt itself to a sovereign State, which deliberates above it and without it. Need we recall that the Church has condemned all the liberties of this country and anathematized universal suffrage and repulsed the liberty of the press? And still you enjoy these liberties in spite of the Encyclical, but the fact nevertheless remains that the Church has always tried to play a dominant part. It was its right, but it was ours to take indispensable precautions against

its possible, if not certain, intentions. We have taken these precautions in establishing the fact that the churches which belong to the State or to the community shall be put at the disposition of the clergy for a definite end; that the priest in the pulpits with the authority that they still possess from long collaboration of Church and State, could not preach sedition against the law without exposing themselves to the danger of making the Church lose the property which has been put at its disposal. Why should the priest complain if you have no ulterior motives? . . . . .

But we must not forget that the law of 1905 together with the common rights of the law of 1901, gives Catholics additional resources which are not contained in the latter law, and that it gives the vestry-boards discretionary power to restore the property they have withheld to whatever associations they may choose.

The law of 1905 regards religious services as public assemblies regulated by the law of 1901. Accordingly they belong to the rights common to all. . . . .

I will not say that I arranged the law with regard to the possible refusal of the Pope. That would be false. If I had wished to confine religious worship to associations nothing would have been easier. I need only have inserted in Article 18 some such suggestion as this: "Religious services can be held only in connection with Associations."

I did insert such a proposition at first, but I removed it. And why? Paragraph 2 of Article 9 presupposes the case where an association is dissolved because of violation of the law, and then I said to myself, "If we are compelled to dissolve an association what would happen before the formation of a new one? We must not interrupt worship."

I then removed that portion of the phrase, and I considered that by this means according to Article 25, religious services would be included under the name of public assemblies. The law would not be less applicable after the Encyclical. If the citizens came together conforming to the requirements of the law of 1881, they would not commit an illegal act. Religious services would still be permitted. I might have explained this point of view sooner, but I refrained from doing so, and purposely.

I have been criticized for my communications to the press. I have been a journalist, and probably shall be again. Therefore I have much sympathy with the press and I have made use of it. I have wished to touch the Catholic public, and in an interview I pointed out that at the moment when there would cease to be re-

ligious associations there would cease to be religious worship. And then all the Catholic journals have protested against that which I appeared to deny. "We are citizens like the rest," they said, "we will practice the liberty of assembly."

When I thought that I had been treated long enough as a tyrant and a persecutor, I said to them, "Be satisfied. This is your right, and the government recognizes it as such."

Then their attitude changed. First they said, "Oh! the government surrenders. It is humiliating itself," so as to render the task of the government an impossible one if it had been tempted to take this method.

But the government did not try it, and then they said: "The churches will remain open; the faithful will continue to attend; masses will be heard as formerly; we have been duped. When the Catholics see the churches open the day after the 11th of December they will say 'there is still some liberty. The law of 1905 did not put a stop to this, and therefore it is not a tyrannical law.'"

And then they change their cry and say, "You are giving us great liberty. We must make a declaration; we must appoint officials."

This is the condemnation of your thesis. It is the proof that everywhere and always the Church is unwilling to make use of the liberty which is granted to all.

Very well! It is easy to conform to the common privilege according to the law of 1881. I am certain that the Catholics will conform to it and that they will measure their actions according to the rights which have been accorded to them by the law of their country. I hope they will not try to raise new difficulties on this point. At any rate we will not give them any pretext for increasing the means which they would need for war. We have Catholic public opinion on our side. . . . . You may raise the signs of battle upon your fortifications; but the faithful ones,—the Catholic women who see in religion only religion itself,—will not permit you to lead them to battle. They will make use of the liberty which we offer them and if your priests refuse it these faithful ones will not understand why, and will lay the blame upon you. . . . .

## HALF HOURS WITH MEDIUMS.

BY DAVID P. ABBOTT.

### I.

IT is probably due to the scientific training of the present age that there are those amongst us who can not accept the promise of immortality on faith alone. Such as these require something in the nature of a positive proof for any belief which they may entertain. They seem unconsciously to realize that the chances of any unproven proposition or statement being untrue are vastly in the majority.

Such persons seem to feel that if a race of thinking beings were slowly evolved upon a flying world, the majority of ideas which such beings would evolve in their minds, if unproven, would not correspond with objective facts; that only those which could be proven in some manner would possess a value; that the chances are greatly against the probability of the truth of unproven ideas of things and existence in general; also that minds which could in a superstitious age evolve and believe in such superstitions as witchcraft, sorcery, etc., might in the same age evolve and believe in other superstitions that are unwarranted by the facts, although pleasing to the individual.

Such persons as these would solve the mystery of mysteries by the power of their intellect alone. Such as these would unlock the lips of nature and rob her of her secret, but to such as these no answer framed in words of hope has ever come.

“We ask, yet nothing seems to know;  
We cry in vain—  
There is no master of the show,  
Who will explain,  
Or from the future tear the mask,  
And yet we dream and yet we ask.



"Is there beyond the silent night  
 An endless day,  
 Is death a door that leads to light?  
 We cannot say.  
 The tongueless secret locked in fate  
 We do not know, we hope and wait."

"If a man die shall he live again?" This question of questions still appeals to the human heart with the same strength that it did in the days of old. Many solutions to this problem of problems have been offered, many times has man answered this question; yet it ever and ever repeats itself in the human heart.

If the structures which are our bodies must dissolve at death, does the innerness of these structures which is spirit vanish utterly? Does death hold for us but the promise of the same unfathomable gulf of blackness out of which we came at birth? Is the eternal future to be to us the same as was the eternal past? Is life but a temporary abode on a peak that is touched by the fingers of light for a day, while all around yawns an infinite, shoreless gulf of impenetrable darkness, from one side of which we appeared and to whose other side we hurry to meet our destiny?

We feel certain that both our material and spiritual parts are actualized by elements eternal and indestructible. But does that something, other than these elements—that which they actualize, that creation which appears as a result of their combination in a special form, that something else which is ourselves—vanish utterly with the dissolution of the elements which temporarily actualize both our bodies and our spirits?

Not long ago I saw an aged father lying in a coffin,—a pale, waxen figure, silent and cold. Around his bier stood the weeping relatives while the minister recited these lines:

"Some time at eve when the tide is low,  
 I shall slip my moorings and sail away,  
 With no response to the friendly hail  
 Of kindred craft in the busy bay.  
 In the silent hush of the twilight pale,  
 When the night stoops down to embrace the day,  
 And the voices call in the water's flow—  
 Some time at even when the tide is low  
 I shall slip my moorings and sail away.

"Through purple shadows that darkly trail  
 O'er the ebbing tide of the unknown sea,  
 I shall fare me away with a dip of sail  
 And a ripple of waters to tell the tale  
 Of a lonely voyager, sailing away

To mystic isles, where at anchor lay  
 The craft of those who have sailed before  
 O'er the unknown sea to the unseen shore.

"A few who have watched me sail away  
 Will miss my craft from the busy bay:  
 Some friendly barks that were anchored near,  
 Some loving souls that my heart held dear  
 In silent sorrow will drop a tear.  
 But I shall have peacefully furled my sail  
 In moorings sheltered from storm or gale,  
 And greeted the friends who have sailed before  
 O'er the unknown sea to the unseen shore."

I thought, as I listened, "Is this true? Shall we greet again the friends that have gone before?" The cold facts of science and philosophy are poor consolation in a time like this. Then it is that but one promise can satisfy the longing of the human heart.

When one lays a life-long companion in the tomb; when one looks for the last time on the pitiful, pinched little face, and realizes that never, never again will the loved one answer to one's voice; then it is that the darkness of despair settles down on the night of the soul. The desire to again meet the loved one may be but a sentiment to which nature's answer will finally be, if not its gratification, the extinction of the sentiment in annihilation; yet the heart craves but one answer to its longings.

Is it strange that the tired and weary soul, worn with its despair, should at times turn its breaking heart to these mystic priests of occultism for consolation—to these mysterious beings that claim the power to summon from the silent abysses of emptiness, the shades of our loved ones who have vanished and are but a memory? It is the consolation of feeling beyond a doubt that one's dear one still exists, together with the love of the miraculous which lies in every nature, that makes it possible for these persons to perpetuate their religion. This religion requires a seeming miracle for the proof of its truth, but it is not the first religion in which miracles have played a part.

One gray winter afternoon as the north wind was howling down the streets and swirling clouds of snow against my windows, I thought of some place to spend the evening that would break the loneliness. I noticed in a daily paper an advertisement of one of the high-priests of this strange religion, and I determined with a friend to visit the realm of the supernatural that evening.

## II.

Accordingly, my friend and I, together with some thirty or

more other guests, assembled in the medium's parlors at eight o'clock. The Rev. Madam E., "Celebrated Occultist, Trance Medium, Clairvoyant, Possessor of the Sixth Sense, etc., etc.," delivered the opening sermon. This sermon was certainly unique in its entire absence of ideas. I was involuntarily reminded of the passage in Hamlet where Polonius says, "What do you read, my lord?" and Hamlet replies, "Words, words, words."

I will however modify this statement. There was one idea which seemed to impress the spectators favorably, and its logic seemed to entirely satisfy them. It was the statement that "there never was an imitation of anything until after there had existed the genuine thing to be imitated; that accordingly there never was a fraud until after there was something genuine of which the fraud was an imitation; now as there is fraud in mediumship, there must also be the genuine mediumship of which the fraud is an imitation."

This seemed to thoroughly convince the listeners, so the "Occultist" proceeded with her tests, giving every one in the room a test, which performance was really very effective.

I will now describe the tests. Slips of paper were passed around with the request that each sitter write on the slip of paper given him a question which he desired to have answered. The sitters were also instructed to address the questions to a spirit, and to sign their own names to them. After writing they were requested to fold the slips in halves with the writing inside. This was done.

The manager then collected these questions in a hat and turned them out on the center table. The billets made quite a display in quantity as they lay carelessly on the table, and the medium paid no attention to them whatever. The medium now invited some spectator to blindfold her; and taking a lady's kid glove, she first placed it over her eyes as an additional precaution, and then placing a large handkerchief over the glove she had the spectator tie it tightly behind her head. She then held her face to the audience and asked them if they were satisfied that she was properly blindfolded. As there seemed no doubt on this point the medium proceeded.

She first informed the sitters that she would make no attempt to answer the questions asked, or even to read them, but that she would simply give them the impressions which she should receive from them, no matter how they applied or to what they referred. She also requested that each spectator speak right out and identify his message as soon as he should recognize the same as being for him. She now felt her way to the table, and took a seat

at the side opposite the audience, so that she faced the audience with the table and billets between her and the spectators. She next nervously fingered a few of the billets; and opening a few of them, she stacked them on the table, smoothing them out.

She now took one of the billets, and smoothing it out, pressed it tightly against the bandage on her forehead and began:

"I get the vibration of a man who passed out very suddenly. It was entirely unlooked for, and I get the name of Fred."

"That is for me," remarked a spectator.

"Do you recognize him?"

"I do."

"Yes, he was shot—shot right through here," said the medium, placing her hand to her breast. "Do you recognize this as a fact?"

"I do," replied the sitter.

"There was a baby, was there not?" asked the medium.

"There was," replied the sitter.

"Where is this baby?"

"That is what we want to know," the sitter answered.

The medium then said, "I see that she is well and growing. She is in the care of an elderly lady who is kind to her. She is east, for I go east to get the vibration. She was taken by a younger lady and given to this elderly lady. Are you satisfied?"

"I am," replied the spectator.

The medium now took another slip of paper, and pressing it tightly to her bandaged forehead, gave the second test.

"I get the influence of a younger lady. Her name is Mary."

"That is for me," remarked an aged lady among the spectators.

"You recognize her, do you?"

"I do."

"You are her mother, for she comes to me as your daughter."

"That is right," replied the lady.

"You recognize this thoroughly, do you?" asked the medium.

"I do."

"She says, 'Tell mother that nothing could have been done for me,'" said the medium.

"She says that, does she?" asked the lady, as she began crying.

"Yes, she says, 'Mother, nothing could have saved me; you did all that it was possible to do,'" answered the medium.

"Thank God for that," said the lady, with tears rolling down her aged cheeks, and her withered hands trembling violently. "I have worried much about that; I thought that perhaps she might have been saved."

"No, she could not have been," answered the medium.

The medium now took another slip of paper, and pressing it to her forehead, gave the third test.

"I feel the influence of a lady around me, a rather young lady who died of consumption. I get the name of Priscilla."

"That is for me," replied a spectator.

"You recognize her, do you?"

"I do."

"She was your sister?"

"Yes."

"She had high cheek bones and tawny brown hair, did she not?" asked the medium.

"She did."

"Several of your family had consumption, did they not?" asked the medium.

"Yes, there are three dead," replied the spectator.

"All from consumption?"

"Yes."

"There are four of you alive," stated the medium.

"Only three," corrected the sitter.

"I get the vibration of four, or rather seven in your family: I am certain of this," stated the medium.

"There were but six," corrected the gentleman.

"There were seven. There was a little child of whom you do not know," asserted the medium.

It was impossible for me to remember any more of the tests literally; but these three are a fair sample of some thirty or more, all about equally successful. The audience was visibly impressed and affected with this seance. The three tests I have given above are very accurately reported just as they occurred, for I exerted my memory to its utmost to fix them literally in my mind. She made a few errors; but when she discovered she was following the wrong clue, she quickly adopted another course. She explained her error by saying that the vibration was broken or the influence weakened. When asked what good it did her to have written questions if she did not answer or read them, she replied that this helped her to get "concentration," whatever this may mean. Later on she came to my question, and gave me a test, as follows:

"Mr. Abbott, I get for you the name of James. I feel the vibration of an elderly man with short chin whiskers. He is quite portly built, has very bright eyes, and was always sarcastic. Do you recognize him?"

"I do," I replied. (I hope to be forgiven in the hereafter for this statement, but I did not want to throw discouragement on the seance.)

"I see you give something wrapped up to this James, but I can not make out what it is," she said.

"You are correct," I replied.

I was thoroughly convinced that she was reading the questions, and that she was getting her information from the questions asked. I was sure that she took what information she could from each question and added to it from her fertile imagination and from the replies of the sitters; and that thus she produced the effect, which was certainly quite great, with the audience.

Accordingly, after the seance, I sauntered around to the center table, and got an opportunity to read a few of the questions that were written on the slips of paper.

One read: "Fred: Who fired the fatal shot? Where is the baby?" This was signed, "George." This was the question from which the first test was given. If the reader will compare the first test given with this question, it will be seen that there is no information contained in the test, that could not be surmised from the question itself by a shrewd person.

One question read, "Mary: Could anything have been done that would have saved you?" This was signed, "Mother." This question was the one from which the second test was given. It can be compared with the test with the same results as in the first case.

Another question read, "Priscilla: Are we all to die of consumption?" This was signed, "James H—." In this case I feel sure that the medium knew, by the gentleman's voice and position in the room, whom she was addressing. The writer of this question had high cheek bones, and hair of a color that would indicate the description that the medium gave of his dead sister. It is possible that this gentleman had attended her former seances and that she knew him from former experiences. I feel sure that the medium studied the different characters in her room thoroughly while the company was gathering; and that she remembered the peculiar looks of each, and in some cases, their voices.

In one test she said, "I get the name of Frat or Prat, or something of the kind. I can not quite catch it." A spectator replied, "That is for me. It is Frat."

I found that this question and the name were poorly written so that one could not tell with certainty whether the name began with an "F" or a "P." This proved that her difficulty *was not in*

*hearing the voice of the spirit, but in reading the writing of the mortal.*

As to my own question, I addressed it to the name of a dead friend. The name was "Will J—." I wrote it hurriedly with no support for the paper but my hand, and the last name resembled the name "James," but it was another name entirely. I signed my own name plainly, and the question read, "Did you read what I sent you?" It can thus be seen that the test given me had no bearing. Mr. J— was a young man and wore no whiskers. I know of no "James" answering her description.

And now to explain the method she used in reading the questions. This is an old and well-known trick in a new dress. The trick of which this performance is a variation, is known to the profession as "Washington Irving Bishop's Sealed Letter Reading." I have performed it many times and I recognized it at once. In the first place I noticed that she used a lady's kid glove when being blindfolded. This is precisely the method of blindfolding given in the instructions for the above-mentioned trick. The kid is a little stiff; and it is an easy matter for the blindfolded person to look down upon the table from under the bandage. There is thus a strip of the table top some six inches wide easily in the view of the medium. It is also easy to shift a bandage of this style slightly upward by a motion of raising the eyebrows.

A close observer would have noticed that the medium first unfolded a couple of papers, smoothed them out and laid them on the table *writing side up*; that these lay between the pile of unread papers and herself; that she next took another paper and pressed it to her forehead, and at the same time placed her right elbow on the table and apparently rested her head in her right hand, which at the same time pressed the paper against her forehead; that when she did this she leaned forward on her hand and thus the part of the table on which lay the opened papers came directly in range of her concealed eyes. When she gave the first test, *she was reading the question on the table under her eyes, and was not getting it from the paper against her forehead.*

As soon as she finished the first test she laid the paper in her hand on top of the opened ones, *writing side up*; and opening and placing another one against her head, she gave the second test. Meanwhile she again leaned her head in her hand so that she could read the writing on the paper she had just laid down. She was thus all the time one billet behind in her reading, and was really reading the one under her eyes, while pretending to draw inspiration from the one

pressed against her forehead. A close observer would have noticed that she invariably held the side of the paper on which the writing was, next to her head. The spectators thus never could see the writing and thereby discover the deception. She could tell the writing side of the papers by feeling, as this side was folded inward in all cases.

A few evenings after this seance, I attended her Sunday night meeting. The hall was packed, and even standing room taken. The tests given were of the same character as those given at her seance; and as she gave them, they met quick responses from persons over the hall. The effect was really fine, and I was surprised that such an old and well-known trick could affect so many persons so seriously. When writing my question, I tore the slip of paper given me into halves, and wrote on half of it. I later saw the medium with half a slip in her hand while giving another test. When she laid down this half slip and took up another, she gave me my test. I thus verified what I already knew in regard to the manner in which she read the questions.

On both occasions, after the meetings, when the guests were departing, I noticed the manager gather up the questions and place them carefully in his pocket. I knew that this was in order that next day they might be studied and catalogued.

I might mention that at the Sunday night meeting some tests were given before the medium began her regular tests. She merely said that certain spirits came to her, gave their names and other details, and said that they wished to communicate with some one in the room. The medium asked for whom each test was; and as certain spectators recognized each test, the effect was very fine on the audience. In one case, after a gentleman had identified one of these tests as for him, the medium asked, "Is your name Mr.—?" The spectator replied that it was. "Correct," said the medium, "I see that name written right over your head." These tests were in the nature of "Blue Book" tests, but I do not think this medium has a book of Omaha. I think that she got her information from questions asked her on slips of paper at the previous meetings, seances, and private readings; also from gossiping with different persons who called during the daytime for private readings. I understood that she frequently visited with such persons after giving them a reading, and that she was accounted a very friendly and sociable person. It is very easy to gain information by keeping all written questions and studying them after the meetings.

That this method is generally used, I know from the fact that



some time ago a certain medium came to grief in Omaha. The police confiscated his paraphernalia, in which was found a "Blue Book" of Omaha. The public was invited to call and see this book; and believers could go and read their own questions, written in this book, with their own names signed to them. Yet, notwithstanding all this, the persons of that faith are ready to be duped again, so great in the ordinary man is the love of the occult and the desire for positive proof of individual immortality.

## III.

I know a lady in a country place who recently received a letter which read as follows:

"Mrs. S. E. J—,  
C—, Neb.,

Dear Madam: At one of our seances recently the spirit of a young lady made her appearance and gave her name as Mary E. J—. She claims to be your daughter and strongly expressed a desire to communicate with you. If I can be of any service to you, you may command me.

I remain faithfully yours, ——."

This letter was signed by a professional medium at that time located in Lincoln, Neb., and was written on a letter-head which contained the information that the writer was a famous trance medium, etc., etc.

The lady, on receiving this, was greatly impressed by such a letter from an utter stranger in a city some distance from her. There was no reason why she should be known to this medium in any way, as she had never heard of him. She had a daughter, Mary, who had died of typhoid just before graduating from a certain school; and her heart had been nearly broken over the loss. She had passed a few weary years grieving over her dear one; and after receiving this letter, her mind continually dwelt on its strange contents. Finally she could stand the strain no longer; so she determined to make a visit to the city, and learn what this mysterious person could reveal to her.

Accordingly she made the journey and in due time arrived at the residence of the medium. While waiting her turn at the home of the medium, she fell into conversation with another lady from another place who was waiting for the same reason; and who had received a letter similar to the one described above.

When her turn came she was invited into a private room of

the medium, where she was informed that he charged one dollar for his time; that, however, he was at the lady's service; and while he made no promises, he would do the best he could for her.

She paid the medium his fee, and he brought out a box of envelopes. He first handed the lady a sheet of paper, and directed her to write a letter which he dictated. It read something like this:

"Dear Mary: Tell me if you are happy over there. Can you see me and your brothers, and are there wonderful sights to see in the realms where you are? Did you suffer much when you passed out?

Your mother,  
S. E. J—."

The medium now took an envelope from the box of stationery, and opening it up, requested the lady to breathe in it so as to magnetize it. This she did, and incidentally noticed that it was empty. The medium now requested her to place her letter in this envelope which she did. He immediately sealed it before her eyes without removing it from her sight for one instant; and taking one end of it in the tips of the fingers of his right hand, he requested the lady to hold the opposite end in her fingers so as to "establish connection, and the proper conditions."

They sat in this manner for probably five minutes during which time the medium discoursed on the truths of spiritual science. At the end of this time the medium said, "Let us see if we have anything." Taking the envelope in his left hand, he tore open its end with his right hand, and removed the letter the lady had placed in the envelope, handing the same directly to her. She immediately unfolded it and to her surprise found that her writing had utterly disappeared, and in its place was the following letter:

"Dear Mother: I am happy, oh, so happy, over here! I can see you and my brothers at any time, and I visit you every day; but you do not know it. You can not tell at what moment I am looking at you all with my invisible eyes and listening to your voices. I will be waiting to meet you when you come over, and you will be so happy to see the wonderful sights there are here. My suffering ceased the moment I began to die, and I knew nothing but the greatest joy.

Yours with love forever,  
Mary E. J—."

The lady said she never could express the joy she felt on reading this communication from her beloved daughter, and that to her

dying day she would treasure this missive. The medium immediately handed her the envelope in which it had been sealed, and told her she could keep all in memory of her daughter, which she did.

She remarked that the writing did not seem quite natural to her, and the medium explained that his "guide" did the writing, while her daughter merely dictated the communication. The lady never had been a spiritualist but now is certainly greatly impressed with this religion of wonders.

I will now explain the method used by the medium in this performance. He uses a box of envelopes of the ordinary business size or a trifle smaller. He takes one envelope and with a pair of scissors cuts a small margin off the ends and bottom of it. He now discards the back side of the envelope, and uses only the front side with its flap which is attached to it. This half of an envelope will now slip inside of another envelope, and the two flaps will fit each other very accurately. By moistening the flap of the complete envelope it can be sealed to the flap of the "dummy." This the medium does so neatly that none but the sharpest eye could detect that the envelope has a double front and that the flap really consists of two flaps stuck together neatly. Before fastening the two flaps together the message is prepared and placed in the compartment between the two fronts.

After all is prepared, the envelope looks like an ordinary one; and if it be taken from a box of envelopes, there is nothing to give an idea of preparation. The medium always sits in such manner that the subject is between him and the light, as otherwise the subject might see the paper in the concealed compartment of this prepared envelope.

The medium now gives the sitter a sheet of paper on which to write the letter he dictates. This sheet of paper is an exact duplicate of the sheet in the prepared envelope, and if the subject were a close observer he would notice that this sheet had been previously folded. The object of this is that the subject may fold it up at the same creases, so that when it is folded it will be the same in appearance as the duplicate. When the medium asks the subject to breathe in the envelope and magnetize it, this is for the purpose of calling to the sitter's attention the fact that the envelope is empty, and at the same time not use words to do so. Should the medium make the statement that the envelope is empty, this statement would suggest trickery, and might cause an investigation that would reveal the secret. If, however, in breathing in the envelope, it be held so that the subject can see the entire interior of the envelope, it will

be remembered afterwards and cited as evidence of the impossibility of trickery of any kind.

When the lady places the letter in the envelope the medium is holding it open. He immediately seals it himself and taking it in the tips of the fingers of his right hand, requests the sitter to hold the other end of the envelope. When the medium is ready to produce the message, he tears the end of the envelope off himself; and holding the envelope in his left hand, he reaches in the front compartment with the fingers of his right hand, bringing out the message which he hands directly to the sitter, with the request that it be examined for a message. The moment the sitter sees the message, the excitement of reading it is so great that it is exceedingly easy for the medium, with the left hand which contains the envelope to slip into his left pocket the envelope just used and take therefrom the duplicate. His left side is away from the sitter; and he has ample time to make the exchange and bring out a genuine envelope with the end torn off, which, now as the sitter finishes reading the message, he takes in his right hand and presents to the subject.

After the performance, it is most usual for the sitters to forget that the medium dictated the letters which they have written; and they will almost invariably tell one that they wrote a letter themselves and received one in reply to their own questions. This is a most effective trick, and is the entire stock in trade of this medium. Of course he has a means of getting information in the little towns about certain persons, and to these he sends his circular letters. This can be managed in many ways. The medium can visit the different towns and get his information from the files of local papers, graveyards, etc. Or he can have a man who is canvassing for something, to secretly send in the information with the names; and he can pay such person part of the proceeds for his work. Such a person frequently learns much about certain citizens, by adroit questions addressed to other citizens, in the course of his stay in the towns.

When the medium sends out a circular letter, he immediately prepares an envelope with a suitable message, and labels it on a separate slip of paper. He also writes on this slip a note which reminds him of what the letter must consist, which he is to dictate to this subject when she arrives.

All persons do not respond to these circulars; but a goodly number do respond, and when one arrives, she usually introduces herself or else presents to the medium the letter which he wrote to her. As soon as a subject introduces herself and states her busi-

ness, the medium retires to another room to get his box of stationery and of course selects the properly prepared envelope and places it in the box where he can easily choose it. He also reads his notes and is now prepared to dictate the letter for the subject to write.

I have known other mediums to use this same trick, but not in so effective a manner as this medium uses it.

#### IV.

A first-class medium is not only expert in the performance of certain particular tricks, but is also very resourceful when occasion demands it, and is particularly expert in the use of language. I can not better illustrate this than by giving a short account of a private reading which a certain medium of considerable renown gave to a gentleman in Omaha some five years ago.

The medium was traveling under the name of Dr. Lee H—. He was really very expert, and simply mystified all with whom he came in contact. His tricks, from what I can learn of them from descriptions given to me by observers, were surely very superior.

My informant, an advertising agent for a daily paper, is a mutual friend of the medium and myself, well versed in trickery and mediumistic work, and the medium kept no secrets from him. This friend of mine was an eye-witness to the scene I am about to describe, and I am indebted to him for the details of the experiment, for he happened to visit the medium when a gentleman called for a reading.

The room was a very large one with a large bedstead standing across one corner of the room, with its head next to the corner. The medium beckoned to my friend to step behind the head of this bed, which he did; and from this point he saw all the details of some of the finest mediumistic work that is ever performed off-hand. The sitter could have seen my friend, had he observed closely, but he failed to do so.

The medium was a very large and powerful man, and wore no beard. I may incidentally remark that, in looking up his history, I am informed that at one time he had been a pugilist. After this he became a minister of the Gospel, finally taking up the profession of a spirit medium, as this was more lucrative for one of his talents and personal appearance.

The gentleman stated to the medium that he had read his advertisement, and that he desired to consult him. The medium requested the gentleman to write down the questions he desired answered, also to write on the slip of paper his own name and the

name of some spirit with whom he desired to communicate, and to fold and retain the writing himself.

The sitter refused to do this. He said, "You advertise that you will tell callers their own names, and that you will answer their questions without them asking the same. Now I am an unbeliever; and if you can do these things, do so, and I will pay you and have a reading. I do not purpose to write anything." He in fact showed that he had considerable intelligence and that he did not intend to assist in any sleight-of-hand trick and be duped.

The medium was a very pompous old fellow; he stood very erect and very dignified, and talked very gruffly and rapidly. He wore a smoking jacket; and I may incidentally mention that it had two large outside pockets near the bottom, and two large inside pockets, one on each side with large vertical openings; and with a stiff material around the openings that held them slightly open. Of course, these details could not be seen by the sitter, but my friend had ample opportunity to discover this fact at various times.

The medium when talking, continually ejaculated a kind of noise like he was slightly clearing his throat; but it was also in the nature of a growl. This noise is hard to describe on paper; but from the imitation which I have heard my friend give of it, I would say that it is such as I have frequently heard large gruff old fellows use when they gaze down at one from over their glasses and give the impression that they are greatly condescending when conversing with one. The medium kept interspersing his rapid remarks on spiritualism with these growls. He kept tapping the sitter on the breast with the extended fingers of his right hand as if emphasizing his remarks. At the same time he held the sitter's right hand with his other hand, and gazed very intently into his eyes. The medium was so strong that he could easily swing the sitter around into almost any position he desired; and while lecturing him, the medium kept emphasizing his remarks with his right fingers in a manner entirely too vigorous for the bodily comfort of the sitter.

The medium appeared very angry that the sitter should have the effrontery to call on him for a reading, and at the same time insult him by a suspicion of his honesty in a matter which the medium held so sacred. The medium acted as if he were about to order the gentleman from his rooms; but continued to hold him by the hand, while he kept a stream of excited conversation flowing. He kept tapping the gentleman on the breast, and emphasizing his remarks, while he gazed intently into the sitter's eyes and backed him around the room. He would, occasionally, while tapping, ges-

ticulate wildly; and in all these ways, he continued to distract the sitter's attention and to make him wish he were in more congenial surroundings. At the proper moment my friend saw the medium deftly slip from the breast pocket of the sitter a letter which he had spied. He brought it instantly into his palm, which was a large one, in the manner a magician does when palming a card. He turned his right side from the sitter and with his right hand slipped the letter into his own lower pocket on that side. He never took his eyes from the sitter's during all this; and when he ceased tapping, the sitter seemed evidently relieved.

The medium then said that he would give the gentleman something that would convince him; and he brought from a table a dozen or more slates all alike, and laid them on the bed. He requested the sitter to select a clean slate from these, which the sitter did. The medium then took the selected slate; and turning, he placed it in a chandelier a few feet distant and left it there for the spirits to write on, which they did in a few moments. Meanwhile the medium entertained the sitter properly.

What the medium really did when he turned with the slate, was quickly to slip it into his left inside breast pocket, which stood slightly open, and instantly to draw from the other pocket a duplicate slate on which was a message already prepared. He placed this slate containing the message in the chandelier in such manner that the sitter could not see the writing.

In a few moments the medium took down the slate with the message, and handed it to the sitter. Just at this time the medium seemed to hear some one at his door, which his servant failed to answer; and excusing himself for a moment, he left the room, and could be heard outside storming at the servant for his neglect of duty. Meanwhile the sitter examined the slates and read the message, as he had no desire to attempt to escape through the outside hallway wherein was the raging medium. During this time the medium of course read the stolen letter.

He soon returned, and now came some of the finest work of all. His task was to replace the stolen letter in the gentleman's pocket unobserved. He finally succeeded by following his original tactics, at the same time discussing the message the gentleman had received on the slate. He kept tapping the sitter on the breast, while with his left hand he again grasped the sitter's hand, and continued wildly to discourse and gesticulate. He kept backing the gentleman around the room, and if he did not partially frighten him, at least made him feel rather uncomfortable and long for a more

congenial clime. The sitter wore a pair of glasses with a cord attached to the pocket wherein the medium desired to replace the letter. This occasioned considerable difficulty, as the letter caught on the cord when the medium attempted to slip it from his palm into the sitter's pocket.

For a time, the medium gave up. He slipped the letter into the lower pocket of the sitter, and was evidently going to give the sitter the remainder of the test, but seemed to reconsider his determination. He now renewed his efforts and finally withdrew the letter from the lower pocket of the sitter and eventually succeeded in replacing it in the original pocket. This was very difficult, as he did not dare to take his eyes from the eyes of the sitter during the entire experiment.

It seems incredible that the medium could have taken a letter from the breast pocket of his visitor and replace it unnoticed, but professional pickpockets can do even more extraordinary things, and the medium was well skilled in tricks of sleight-of-hand. The main feature of the performance consisted in overawing the skeptical sitter to such an extent that he had not sufficient power of concentration left to observe either the filching of the letter or its replacement. My friend, however, from his hiding-place, could calmly observe the performance, and he saw how in spite of difficulties the medium finally succeeded.

The medium's manner now grew more mild. His excitement seemed to disappear and he was master of the situation. He said that although the sitter came to him an unbeliever, and although he refused to write and thus help to establish the proper conditions which were required for the sake of harmony, etc., that he really believed the sitter was an honest man. He accordingly would suspend his rules, and he would make a great effort and give the gentleman a test. He said, "I have decided that *I will tell you your name.*" The medium then allowed his person violently to convulse while he conversed with the spirits of the empty air and questioned them. He had great difficulty in hearing their voices, but finally letter by letter spelled out the gentleman's name for him, which was, "John A. Crow."

This startled the sitter greatly and the medium then said, "You are a great skeptic, but I will convince you yet. I will tell you where you live." Then repeating his process of conversing with the shades of the departed, he got the street number of the gentleman's home, which was Twenty-three hundred and something North Twenty-fourth Street, Omaha, Neb.



This put the sitter completely at the mercy of this man of mystery. The medium now said: "I see mines and mining. You are having some trouble there. But it is not about mines; yet there are mines there, for I see them. Yes, you are in some serious trouble, and I keep seeing mines, mines, mines everywhere. I see this trouble, but it is not about mines." Then finally he said, "I get the name of Deadwood. Your trouble is at Deadwood." The sitter acknowledged this to be the case.

Now the facts were that the sitter had just received this letter from an attorney in Deadwood, and it was about a serious personal matter. The medium had of course gained all his information from this letter. The sitter had evidently just received the letter and placed it in his breast pocket. While it was worrying him, he had called on the medium to consult him about the matter uppermost in his mind.

Well, this performance converted the sitter thoroughly. He paid the medium two dollars for the sitting. He also paid the medium twenty dollars more, as remuneration for his services wherein the medium agreed to exert his spiritual influence in behalf of the sitter in the before-mentioned trouble.

My friend thinks that the gentleman remains a believer until this day, although he is not personally acquainted with him.

The influence of a medium over a subject is very great when once the subject has been convinced. I know the case of a quite fleshy gentleman who consulted Dr. Schlossenger, (the medium described in my article "Some Mediumistic Phenomena," which appeared in *The Open Court* of August, 1905,) in regard to reducing his flesh.

Dr. Schlossenger was really one of the most expert mediums I have ever met or of whom I have ever heard. This gentleman was thoroughly converted by the doctor. He consulted him in regard to what treatment he should take for failing health, induced by excessive flesh and other troubles. He was directed to drink no water or other liquid for thirty days. He was allowed to eat fruit, but was to use only a scanty diet of any kind. This gentleman actually followed these instructions. He reduced his flesh some, but I rather think he was weakened somewhat by such heroic treatment. He is a worthy gentleman, a respected citizen, and a man of some influence. He told me personally that when his thirst became unbearable he used a little fruit, and was thus able to endure his thirst.

I know another gentleman, who while I write this article, is

being treated by a fraudulent medium in this city for granulated eye-lids. He has tried many physicians with no success, so perhaps faith will do for him what medicine has failed to do. However, I know positively that this medium is fraudulent.

## v.

Sometimes expert professional mediums originate some good trick and successfully guard its secret from the public for years. As an instance of this I will describe one that was originated by a first-class medium some years ago. This medium had many superior tricks at his command, but unfortunately he left the city too suddenly for my friend, the advertising agent, to get a good description of most of them. The medium had greatly bewildered the public; but about this time a brother in the profession succeeded in getting twelve hundred dollars from a confiding person, and as this was about to be discovered, he took his departure. This made such a stir that the medium first referred to also left the city.

This second medium effected this financial *coup de maitre* in the following manner. A lady was in some sort of financial difficulty,—a law-suit over an estate or something of the kind. She had this money and desired the medium's spiritual aid. He consulted the spirits and did as they directed which was as follows: The money was to be sealed up in an envelope in a certain manner, and the lady was to conceal this envelope in a safe place unopened for a period of thirty days, during which time the charm was to work and the lady to win her suit. Of course, the medium exchanged envelopes for the lady, and she concealed one containing some pieces of paper. During the thirty days which the medium intended to remain in Omaha, the lady happened to grow short on finances, and went to the medium to borrow enough to pay her house rent. This medium was a man of considerable intelligence, but he had poor judgment. He refused the lady this loan, claiming to be short on funds himself. As a result, the lady decided to open the envelope, unknown to the medium, and remove the amount needed. The consequence was that the medium hurriedly left town.

The trick which the first medium originated I will now describe. He called it "The Oracle of the Swinging Pendulums, or Mind over Matter." Briefly, it consisted in the medium apparently causing any pendulum, which might be selected from a number hanging on a frame or in a number of bottles, to vibrate or swing in response to his will. There was absolutely no mechanical or electrical connection to any of the pendulums whatever. Most of these pendulums consisted of a bullet suspended by a piece of hair

wire. On a few of them glass marbles of various sizes were used instead of bullets.

When the pendulums were suspended inside of bottles, the bottles were corked shut and the pendulums were suspended from the center of the corks. The bottles used were of different sizes and shapes, and the pendulums were of various lengths, and were painted various colors. In one bottle was a cross from which hung three pendulums in the same bottle. These bottles were standing upon a center table.

In the center of the top of this small table was fixed an upright brass rod about two feet high. There was a cup on its top which contained one bottle. This rod was made steady by guy wires running from its top to the four corners of the table. There was a cross rod near the top of this vertical rod which was probably eighteen inches long. From it was suspended various pendulums some of which hung inside of wine glasses, or goblets, at their lower ends. Others merely had glasses stationed on either side of them so that the pendulums would ring them when swinging. He also had two tripods which were erected from three brass rods and from the center of which hung a pendulum inside a glass goblet. These tripods were to stand on the same table with the cross and bottles. All rods were plated and neatly finished.

The trick consisted in the medium, by the mere power of his will, causing any pendulum to swing and strike the sides of the bottle or glass within which it hung, and answer questions by its taps.

When the company called upon him, he brought the tripods and bottles from a corner of the room, and placed them on this center table. This table was an ordinary light center table with a small cover. There were many pendulums thus in view of the spectators who stood around the table. The medium seated himself at the table and placed his hands lightly upon it, as spiritualists do when summoning the departed.

The medium then requested any one to select the pendulum he desired to have answer his questions. When this was done the medium gazed intently at it, and lo, it slowly began to move! It gained in amplitude at each swing until it struck the sides of the bottle or goblet within which it hung, giving the required number of raps on the glass.

After this pendulum answered the questions asked, another pendulum could be selected by any spectator. This one to the amazement of all would slowly begin to swing and repeat all the

maneuvers of the first one, while the first one would gradually cease swinging. This could be tried any number of times and was always successful no matter which pendulum was selected.

My friend assured me that of all the tricks he had ever witnessed, this one mystified him most; and, in fact, he could discover no clue to the secret of the trick. The room was bare of furniture or carpet, and was well lighted. The center table could be moved about, thoroughly inspected, and the apparatus thoroughly examined for concealed wires, threads, etc. The bottles could be removed and inspected at any time, and even the corks taken out and the pendulums examined; yet all absolutely obeyed the medium's will.

This trick, I believe, is unknown even to dealers in secrets for the use of mediums, and to the best of my knowledge has never become known. Accordingly, I will give the secret to the readers of this article, so that any one with just a little practice can operate the trick. I have constructed the apparatus and worked it very successfully, so that I am certain about the matter.

The idea is very simple, being merely a little scientific principle practically applied. Each pendulum is of a length different from all of the others. As a result each one swings in a different time period. We will illustrate this by saying that one swings one time per second, another two times per second, etc. It is now evident that if an impulse be given to the table supporting the apparatus, all of the pendulums will make a slight vibration, but each one will return at a different time. When any pendulum returns it immediately starts in the reverse direction. Now if any particular one receive a second impulse at the particular instant of returning, its second swing will be slightly increased in amplitude. On its return if it again receive another impulse at the proper instant, it will again move a trifle farther in its swing. This can be repeated until the pendulum will be swinging with a vibration of sufficient amplitude to strike the glass.

Now let us take one pendulum swinging say ten times per minute. It must receive just exactly ten impulses per minute in order to increase the amplitude of its swing. It must also receive these impulses at the proper instant. If more than ten impulses are given, or if they are given in an irregular manner, the pendulum will finally stop its motion. It is evident, then, that all the other pendulums vibrating in different intervals such as twenty, twenty-five, etc., times per minute, will not be affected by these impulses in a proper manner to cause their vibration to increase. In fact, the impulses given, being out of tune, or rather out of time, with their

motions, will tend to bring them to rest. They will dance about, and move a little in an indefinite manner, while the one selected will appear to have life and intelligence; and it will move in a definite manner, as if accomplishing an object or purpose, which in fact it is doing.

The impulses are given by a slight pressure or vibration applied to the table by the medium's hands. He merely watches the pendulum selected and times his impulses with that one's motions. The impulses are very slight and the operator must not become impatient, but must be content to take his time, for if he uses too much force it can be seen by the spectators. With a proper table and a proper apparatus, the merest pressure is sufficient, if repeated at the proper times, to gradually start any pendulum swinging. This pressure must be so slight as not to be observed, and a cover on the table helps to conceal the slight movement of the hands. The hands should be placed *under the cover* so as to come into contact with the wood of the table and establish "proper conditions," the cover thus hiding the movements of the hands. Any one trying this with his hands under the cover and in a careful manner, will be surprised at its effect on those who witness it.

All of the pendulums that are not in tune with the medium's impulses will move about slightly in an erratic manner, but the selected one will start right out and exhibit intelligence and design in its movements, from the moment it is selected. It will be found that all of the pendulums are moving a little all the time; as the vibrations of the building, the movements of the persons in the room, and the jar of setting up the apparatus, etc., prevents their coming to absolute rest. Accordingly, when a pendulum is selected, it is already moving somewhat, although possibly in the wrong direction. The operator merely times his impulses with its movements, and it soon changes its direction to the proper one, and its movements assume definite form.\* I will state that the longer pendulums require the heavier weights, and bottles of larger diameter.

Another medium had a model of a lady's hand. The room was bare of furniture excepting chairs. The spectators were seated in a circle, and four of them held a large swinging glass plate by four ribbons attached to its corners. They held this plate so that when it hung down between them, it really formed a level table

\* An excellent article on the principle which this trick illustrates is entitled "The Mechanism of Sympathy," and can be found in *The Open Court* for February, 1897.

some six inches above the floor; and it was supported merely by the aforesaid ribbons in the sitter's hands. On this glass table the hand was placed. This hand was evenly balanced so that a slight pressure applied on its fingers would cause it to tilt forward and tap the plate. Now if the sitters sat quietly and asked this hand any questions whatever, it would reply correctly by tapping on the plate.

The medium did not have to ask the questions; neither did the questions have to be timed to suit any internal mechanism within the hand. No particular line of "patter" had to be used. One could simply ask any question he might choose and the hand would answer him. There was absolutely no outside connection to the hand in any manner, and no machinery within the hand. All could be thoroughly examined; and the usual thread, that so many performers use, was impossible in this case, owing to the conditions.

The secret is an old one. Many readers of this paper will remember the "Light and Heavy Chest" of the old-time conjurers. The performer could lift it from the stage, but no committee of the spectators was strong enough to raise it. It will be remembered by those who know this trick, that the chest contained soft iron; that under the floor where it sat was a powerful electro-magnet, through which the performer's assistant turned a current of electricity, causing the magnetic force to be exerted just as the committee attempted to lift the chest. They were thus unable to move it, so strong was the magnetic force. The principle used in operating this hand was the same. In the fingers was soft iron. Under the floor was a powerful electro-magnet. The medium's assistant, from an adjoining room listened to the questions through a concealed tube; and at the proper time he pressed a button, sending into the magnet the current which was strong enough to draw down the fingers and cause the hand to rap.

#### VI.

An intelligent and influential gentleman once told me of a most wonderful experience that he had in his home town. A lady medium came to the town and began giving the most wonderful tests. It created much talk and great excitement in the town. He finally decided to call on this lady. She was a stranger in the city, had just arrived, and no one had ever seen her before. When persons called on her, she asked no questions whatever, but at once gave them the most marvelous exhibition of her unheard-of powers.

This gentleman accordingly called on her, and he was certain that she could not have known him in any way. As soon as the

sitting began, this lady told the gentleman his name, the number of persons in his family that were living, also the number that were dead. She gave him the names of all of them, described his home to him, and told him many of the principal events of his life without any questions being asked. She then summoned the spirits of his dead and delivered their messages to him.

This gentleman, although very intelligent, was so greatly impressed that he thought to test her powers further. He accordingly sent other members of his family to her, and they met with the same experience. The medium immediately told each of them his name and repeated the first performance. This gentleman then had other friends call on the medium, but the result was always the same. The people were very greatly mystified, and the medium's apartments were continually crowded during her short stay. In a few days she left, going to another city.

The principle she used I will explain a little further on. Another medium doing this same work traveled for years in small towns, of from two to three thousand population. The method she pursued was this: She would, on entering town, quietly learn the name of some one who was one of the oldest citizens of the place. She would select one that had always attended all public places and who was thoroughly familiar with every one.

She would then approach this person, explain her business to him and close a contract by which he should have half of the proceeds of the readings; and in return for the same he was to furnish the necessary information, and to guard the secret well.

She always made him sign a written contract which bound him to secrecy, and which would afterwards effectually prevent him from making public his share in the transaction; as his fellow-townsmen would see, if this contract were made public, that he had helped to fleece them.

The medium then engaged suitable rooms, and her assistant was each day concealed at an early hour in the rear part of the apartments. A small hole was made in the wall and concealed by some draperies, through which the assistant could watch and identify those calling for readings. The medium usually excused herself a moment to get a drink of water or to attend to some trifling duty before giving her reading, leaving the caller waiting for a few moments. During this time she would inform herself fully of the history of the caller.

She sometimes used a couch; and when doing so, she lay on

it while in her trances, repeating to the sitter the proper subject matter to place such sitter completely at her mercy.

When using this couch she secretly adjusted a small rubber tube to her ear next to the wall. This tube came through the wall, at a small hole near the floor in the base-board; and it had at its farther end, in the other room, a mouthpiece into which her confederate whispered the information. When she received such information, she of course elaborated on it, and produced it in the labored manner common to mediums, with much additional matter which she could surmise and deduce from the sitter's own conversation.

Her readings were so marvelous and successful that she simply coined money in each town, carrying away several hundred dollars in a few days. Her assistant was so well satisfied with this that he gladly kept her secrets.

The method pursued by the medium just referred to was a variation of this trick. She rented a store building with no partitions in it. She stretched curtains, which made very good partitions, so that the rear of the building was hidden from callers, it being in darkness. However, as the front of the building was lighted from the windows, the confederate behind the curtain could see through the curtain and see the subject plainly.

The medium carried a second assistant who was a telegraph operator. When giving the reading the lady sat near the cross curtain and allowed her foot to extend from under her skirts to a position under the curtain. This could not be noted by the subject; but the traveling confederate behind the curtain was thus enabled to telegraph on her foot all the information, using the regular "Morse code," while the local confederate wrote it down. She was able to give strangers their names and the most marvelous information in the most startling manner. She worked many towns in western Nebraska most successfully.

Another medium used a similar method in large cities; but being unable to have a local confederate acquainted with those who might call, he adopted the plan of remaining behind a heavy curtain himself, while a confederate sat outside, apparently being a caller waiting his turn for a reading. This confederate would fall into conversation with other callers who were waiting, and would introduce himself in a manner that would call for a like confidence from the caller.

This confederate *would then graciously yield his turn to the subject, as he was in no hurry.* The subject would then be taken



behind the curtain to the medium, who retired behind a second curtain for a moment before giving the reading. This second curtain ran lengthwise with the room and met the cross curtain in its center. When the medium was out of sight of the sitter, the confederate passed the information through a slit in the front curtain to the medium in the second rear apartment. The medium had a city directory handy, and thus he could startle the stranger by giving his name, and by giving an address where the sitter then lived, or had previously lived.

Sometimes mediums get information from the hat or coat of a sitter, by having a polite porter receive him and relieve him of his wraps. This porter, as soon as the subject leaves the hall-way, immediately examines the aforesaid articles for a name, letter, etc. The last two methods can not always be relied upon, but succeed often enough to cause much talk and comment on the marvelous powers of the medium: and thus they bring him many a dollar.

[TO BE CONCLUDED.]

## SOME SUPERSTITIONS OF SOUTHERN FRANCE.\*

BY LUCIEN ARRÉAT.

IT is not always easy to distinguish superstition from pure religious faith, by which I mean those observances which denote an excess of piety or credulity, which are founded neither on regular theology nor on beliefs justified by experience, and which are derived merely from ancient tradition or arbitrary interpretation of natural facts.

Many of these practices, customary in southeastern France, where I was born, are probably likewise to be found in the southwest; several even are common to all parts of France, if not to all countries of southern Europe.

It seemed to me that it would be interesting to devote a few pages to them as they are gradually disappearing, and I am sure that they are no longer of such moment in Provence as they were even half a century ago.

Whether the origin of these superstitious observances and ceremonies be Celtic or Latin, whether they arise from poetic feeling or a propensity for the marvelous, from the craving for protection or from fear, most of them have necessarily taken the imprint of the Christian faith.

Not to be one of thirteen at a meal, not to undertake anything on a Friday (in Paris even, it is said that the receipts of public vehicles are lower on that day) all these prohibitions which the Christian imposes upon himself might find their equivalent in Roman life. Ancient recollections also mingle with the usages I am going to mention.

At Christmas a lamp of antique form, the *calèn*, was lighted before the crib (*Crèche*) which was a representation of the nativity by means of little painted terra cotta figures set up in a box made like a stage; this lamp must be kept burning for forty days, otherwise a death was to be feared in the house.

\*Translated from the French by Amélie Sérafon.

At Candlemas (Purification) people provided themselves with a supply of candles usually of a green color; when lighted on a stormy day they warded off thunderbolts; or when taken into the barns they defended the cattle against epidemics.

On St. John's eve (Midsummer) bonfires were lighted before the houses and shone like stars over the distant hills. The custom of jumping through those fires originated without doubt in a ceremony of purification practiced at some celebration like the Palilii, the anniversary of the founding of Rome. Embers from these fires had preservative properties against thunder, etc.

Numerous also are the beliefs and usages proceeding from apparent analogies, the supposed relation between certain acts and an unfortunate event; generally acts which represent the endangering of life, or recall the idea of death.

Meeting a priest when one goes out in the morning is an evil omen. Taking a nun on board means ill luck to seamen. To find a rosary foretells mourning, but the misfortune may be averted by refraining from touching the object. Two knives should never be crossed on the table and one must not spin a knife around, because when it stops, the direction of the point designates the victim; nor should one present a friend with a blade of any sort, which might "cut" affection, without receiving in exchange some small coin.

A broken mirror is thought to be a bad sign; compare with the custom of covering mirrors in a death-chamber.

Another bad sign is to spill salt on the table; you may avert the evil consequences by throwing some of the spilt salt over your left shoulder. It is recommended not to stick the knife into the bread or to place a loaf upside down. The children in a great many homes used to kiss their bread when they picked it up after having dropped it. These things are explained by the significance that bread and salt had in antiquity.

We should also mention here the recommendation that used to be made never to pour anything to drink by turning the wrist from left to right; a drink might be poured in that manner only for the hangman.

If three help in making a bed it is an evil omen; one of the three will be seriously ill in the course of a year. If three lights are burning in a room hasten to turn out one. This superstition of three lights is a very lingering one, and though we may find for it, as with some others, the excuse of domestic economy, it probably comes down from some ancient belief whose meaning is lost for us.

The number three has always been considered to have prophetic value.

If two persons each carrying a burning lamp meet on the stairs it is an unfavorable sign. It was a custom with the Romans to break the egg shell after having emptied it. This fashion is still preserved though with no other reason than to prevent the shell from rolling out of the plate.

Plants and animals each have their meaning according to their color, their cry, etc. The blossom of the immortelle is dedicated to the dead. The narcissus is also still considered a funeral flower.

Parsley should never be replanted; the person who does so will lose a dear friend within the year.

A superstitious fear is connected with the cock's crowing on the stroke of midnight. The black horse-fly buzzing into a room foretells some misfortune, whereas the brown one is the bearer of good news.

If a hen crows,—is not the intention satirical?—wring her neck and be sure not to cat her outside the house. A black cat brings good luck to a family.

As in Rome, I have known people in Provence to wait for the new moon to have their hair cut because they thought the operation performed during the wane of the moon might not be successful. This has followed from ancient observations, accepted too uncritically.

A loud sneeze is still a good omen just as it was with the Greeks: Telemachus sneezes loud, we are told in the *Odyssey* and fills Penelope's heart with joy. The same belief is to be found with the Romans who took all these matters seriously. But even in my childhood people mentioned the "lucky" sneeze with a smile. It is the same with that other superstition, which has come down to us from the Romans, or perhaps dates even further back, that when one's ears tingle it is a sign that some one is talking about him; a friend, if it is the right ear; an enemy, if it is the left (*Pliny XXVIII, 2*). In the latter case the victim is recommended to bite the tip of his tongue a little in order that the slanderer may bite his own severely.

We read in *Juvenal* (*Sat. F. l. 112*) that the superstitious Roman, whenever he hears magic words which he thinks are directed against him, spits three times in his bosom in order to drive away the evil charm.

In modern Athens, a young lady told me, one should never pet or stroke a child in his nurse's arms without first making a feint

of spitting at it. I have not witnessed this observance in Provence, but one was never supposed to ask a mother about the age or birthday of her child; this information being no doubt one of the conditions required that a naughty witch (a "masque," they term it) might cast a spell or curse over it. The same was the case with the cattle.

Does not a letter of Pliny inform us that the old Romans kept the real name of their city, which was *Valentia*, a secret, in order to shield its protecting deity from the religious incantations of its enemies?

It is hardly necessary to add that a great number of people both in the north and south of France have their fortunes told, with cards or by other methods. The smart professionals of occultism find in every country and at all times a good practice.

In Paris it is customary to hang up mistletoe, the mistletoe of the Gallic Druids (*Viscum album*) in the houses all the year around. In Provence and all our provinces, branches of box, blessed on Palm Sunday are kept in the house; they are hung up near the fire-place or at the head of the bed. Both mistletoe and box represent in a way the *lares* of the ancients, and are the symbols of a protecting deity. The offering has taken the place of the domestic gods to whom it was formerly offered.

Henri Barth tells of an African village where the women, believing the camels of his train to be sacred beings, passed under them to secure their good graces. Just as on the day of St. Pancras, who was the patron saint of one of our villages, the children were made to pass under the stretcher upon which the image of the saint was borne at the head of the procession.

Other customs of this order might certainly be mentioned, which would be of equal interest, and which date farther back than the Latins and Etruscans. But I shall close with a ceremony that recalls both the Jewish and Egyptian ritual,—namely that of the "Child of the ox."

At Marseilles,—I do not know whether this ceremony, long since given up, took place in other towns of Provence, for I have never witnessed it myself,—an ox was led in the Corpus Christi procession with a child clad in a lamb-skin strapped upon its richly adorned back. The mothers feared that the chosen infant might become a prey to death, and it was a good omen if he outlived the year. It seems as though the child served in this instance as a propitiatory victim, and symbolized a token of faith on the part of the believers, and a promise of blessing from Heaven.

## MISCELLANEOUS.

### THE CHARITY BALL.

Christianity at its very beginning was a religion of the poor and for the poor. Christ came on earth for the purpose of preaching the Gospel to the poor. And if Church history can be relied upon we must assume that the earliest congregation actually bore the name Ebionites, i. e., the poor. Among the congregation at Jerusalem it was no idle theory that the rich should give up their possessions to the poor, which means to the congregation of the Ebionites, and should lead a life of communism, for we read in the Acts that the Christians in Jerusalem "had all things common."

During the progress of Christianity denoting a march of world-wide conquest the economical principle of communism was surrendered, and it became a religion advocated by the rich and deemed good for the poor. Many of the doctrines of Christianity have become untenable and yet the old spirit of the communistic ideal is still haunting us from time to time. The luxuries of the day tauntingly displayed sometimes in pride, sometimes in mere frivolity, naturally produce a reaction, venting itself in contempt of those classes which are mere spenders of wealth and not earners, and it is remarkable that some of our richest men have given utterance to appreciation of the dangers that lurk in wealth and the hollowness of worldly frivolities.

Our frontispiece by L. P. de Laubadère entitled "The Charity Ball" (*Bal pour les pauvres*) exhibits the contrast of the charitable rich to the needy poor, the latter being represented by Christ himself. The picture is perhaps somewhat exaggerated and touches the boundary line of sensationalism, but it contains a deep moral lesson to be heeded not only by the wealthy but by all those classes who employ the worldly goods that are at their disposal for empty pleasures and riotous living. The insufficiency of wealth is perhaps more felt by those among the wealthy who are thoughtful than by frivolous spendthrifts, and this is borne out by the articles of Carnegie in which he alludes admiringly to the primitive principles of Christianity and deems it a disgrace to die a wealthy man. A similar note thrills through the touching words of a Christian millionaire, the son of the wealthiest man on earth, who in speaking of the tribulations of wealth said some months ago:

"The men who are less apt to sin are those who are obliged to give strict attention to their work. It is easy to do right when we are engrossed with the problem of how to make our living. But the man who has achieved immense success, the one who has accumulated a fortune in easy fashion, is the man who finds it difficult to keep from doing wrong.

"To those who may be envious of great wealth I would say that they are

better off by not having it. Be satisfied with your small portion, whatever it may be. Too much prosperity for an individual is a bad thing. It breeds idleness and that leads to sin."

### SOYEN SHAKU AT KAMAKURA.

In preparing the Rt. Rev. Soyen Shaku's book for publication which is now ready for the market under the title *The Sermons of a Buddhist Abbot*, we came into possession of an interesting picture showing the author in his pontifical robes, standing under the gateway within the grounds of his mon-



astery at Kamakura, Japan, and we take pleasure in presenting it here to our readers who may be interested in the thoughtful expositions of the religion and philosophy of a modern Buddhist priest.

### BOOK REVIEWS AND NOTES.

THE TRUTH ABOUT JESUS OF NAZARETH. By *Philip Sidney*. London: W. Stewart & Co., 1904. Pp. xi, 215. Price, 2s. 6d.

Philip Sidney deems it his duty to speak "The Truth About Jesus of Nazareth" in plain language, and he derives his opinion "from a study of the Gospel narratives." He proves to be a close reader of the Scriptures and the ideal Jesus disappears in the scrutiny of a man who scorns to read the records in the light of later interpretations. He appears to accept the trust-

worthiness of the Gospel reports. He believes with the *Encyclopedia Biblica* that the Gospels contain at least some absolutely trustworthy facts concerning Jesus, but he refuses to recognize the claim of the Nazarene to be the Son of God. There are many hard things stated in these pages, and as an instance of the view-point taken by the author and the style of his book we will reproduce here some passages from Chapter VI, "His Repute in Nazareth and His Relations With His Family." These are based upon the several divergent reports of the Gospel, which, however, agree upon one point, that Jesus was driven out of Capernaum, which caused him to say that no prophet is accepted in his own country. The reason why his countrymen were offended with Jesus is variously stated in the different Gospels, but they agree in the fact as it is stated by Luke (iv, 28-30):

"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way."

Mr. Sidney argues:

"This is the disciples' method of saying that he fled. It is their usual expression on such occasions, or something like it. This story is very instructive as to what Jesus's own townsfolk thought of him, and is also an illustration of the painful attempts at accuracy of the Gospel writers. Matthew says he did *not many* mighty works. Mark says *no* mighty work. It is to be observed that he could do no mighty work because of their unbelief. He had not power *in himself* to do anything with people who had not faith in him. Matthew omits any reference to the unpleasant scene where his townsfolk proceeded to show Jesus what they thought of his pretensions. Nor does Mark mention it. It may be asked—Why should the disciples tell the story at all, as it is not in Jesus's favor, as showing his bad repute in Nazareth? Simply because it was probably notorious that his own family rejected his claims, and it was necessary to make the best explanation possible as to why those who knew him best did not believe in him. Mark (iii. 21) shows his relatives going out to lay hold on him because they said he was 'beside himself.' He was going about abusing all the respectable part of the community, the Scribes and Pharisees, and others, calling people hypocrites, generations of vipers, and so on, and his relatives were scandalized at his conduct.

"And it was not only his fellow-townsmen who were unable to perceive his superiority, but his own family, his mother, brothers, and sisters, who are shown vainly endeavoring to get him to heed them; and look how this man treats his mother, the mother who bore him, who nursed him in his infancy, and cared for his childhood. 'While he was yet speaking to the multitude, behold, his mother and his brethren stood without, seeking to speak to him, and one said unto him: Behold, thy mother and thy brethren stand without seeking to speak to thee. But he answered and said unto them that told him. Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples and said: Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.' (Matt. xii. 46-50.)

"Were he the Son of God, would that position necessitate turning his back on his mother? Would it reflect on his divine dignity to show some



affection and consideration for her? And, as a human being like ourselves, what can be our estimate of a man like this who publicly repudiates his mother because, forsooth, his new claims required him, as he imagined, to discard any such common ties as those which bound him to the wife of the carpenter of Nazareth. Can we conceive any character less worthy of respect than this? And yet this is the man whom Christians, in blind, unreasoning faith, accept as divine. He turns his back on his mother and brethren, and, pointing to his followers, exclaims: 'Behold my mother and brethren,' adding as by way of excuse the hypocritical 'For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.' Is it not to do the will of God to honor one's father and mother? He could preach this, 'Honor thy father and mother,' on occasions; but what example does he himself afford here of obedience to the precept?"

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BENIGNA VENA: *Essays, Literary and Personal.* By *Michael Monahan.* New York: Alban, 1904. Pp. 187. Price, \$2.50.

Michael Monahan, of Elizabeth, New Jersey, Editor of *The Papyrus*, and by his own inference hailing originally from the far-famed County of Cork, is not to be misjudged as an imitator of originality because his pretty miniature monthly bears a strong resemblance in its external appearance to the one issuing from the more conspicuous institution in West Aurora, N. Y., and because the responsibility of the elect of his contributors who form the Society of the Papyrites correspond to those of the widely advertised Society of Immortals. If his methods of distribution are not altogether his own, at least he thinks for himself, and for a long time we have read no more interesting and sympathetic essays on literary topics from a purely human standpoint than this collection of sketches, appropriately announced to be "in kindly vein." His subjects are taken from those of his literary favorites whom he considers too generally neglected or misunderstood, and they are collected from a wide range in nationality, temperament and subject-matter. They include Heinrich Heine who is the favorite poet of this poetry-loving Irishman, Guy de Maupassant, Charles Lamb, Dr. William Maginn and Father Prout, Claude Tillier, Henriette Renan, Byron and Poe, closing with comments on "Literary Folk" in general, as inspired by the portraits in a bookseller's catalogue, followed by a reverie in which the celebrities of Dickens are made to pass in review. A few of the essays are on other topics, religious and patriotic. The style is pleasing, informal and sincere, except in one or two instances where an attempt at quaintness tends to make the reader lose sight of the subject of the sketch in the shadow of the author's more conspicuous style. The book is attractively made and hence is a pleasure to the eye as well as to the appreciation.

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THE FREEDOM OF AUTHORITY. *Essays in Apologetics* by *J. Macbride Sterrett, D. D.* New York: Macmillan, 1905. Pp. 319.

Before we enter into an exposition of this book we ought to say that the author is not only a professor of philosophy but also a devout Episcopalian, and the earnestness of his conviction is reflected in the pages of his book. He is a thinker of considerable ability, and of an uncommon depth of religious sentiment. His sentiment is not sentimental but it is boldly confronted with

criticism and rationalism. Yet Professor Sterrett does not side with Emerson who says: "Whoso would be a man must be a non-conformist."

How times have changed! Emerson deemed it necessary to assert his manhood by breaking away from others who would conform with the traditional church institutions and to-day it takes courage to be a conformist. However that may be, no reader will deny his sympathy with Professor Sterrett for his valiant defense of the position on which he takes his stand.

One can feel while perusing the several chapters of Professor Sterrett's book that it is the product of an intellectual and emotional problem which the author had to solve for his own satisfaction, and which he hopes will prove an uplift to his fellow workers in the field.

"He sends the volume forth with the hope that it may help liberate some fellow-men from bondage to a godless world-view, and lead some others from the capriciousness of individualism, into that objective service of God, which is perfect freedom."

After these comments it might appear that our author were a man of the old school cherishing blind faith and bowing before the authority of tradition. But such is not the case. He has adopted his views after a careful consideration of the situation. The book in hand presents his argument.

"Its fundamental object is to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of 'authoritative religion'—in any form, rather than in no form."

Professor Sterrett's criticism is mainly directed against the purely mechanical conception of science which disregards devotion, art and all kindred needs of the human soul. Materialism has not solved the problem and the religious attitude in life is not only not objectionable but indispensable for our spiritual health. Says our author:

"Hence the persistent polemic against the 'mechanical view' of the universe. This merely mechanical interpretation of Nature and man and his institutions is a metaphysical perversion of the mechanical theory, properly used in science. It is not science, but the bad metaphysics of some men of science. It is the metaphysics of Naturalism and of rigid mechanical determinism, in which there can be no worthy place for the humanities. These essays seek a world-view in which art and religion and philosophy are seen to have valid functions for human weal. The merely scientific man, the man whose world-view is merely that of mechanical science—the undevout astronomer, or geologist,—is mad. Only the devout man is fully sane."

The sub-title of the book "Essays on Apologetics" is purposely chosen to indicate what the author offers, and that the reader should not expect a systematic apology of Christianity. There are eight chapters in the book treating of: I. The Freedom of Authority; II. Sabatier, Harnack and Loisy; III. Abbé Loisy; IV. The Historical Method; V. Ecclesiastical Impedimenta; VI. Ethics of Creed Conformity; VII. The Ground of Certitude in Religion; and VIII. The Ultimate Ground of Authority.

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IN QUEST OF LIGHT. By *Goldwin Smith*. New York: Macmillan, 1906. Pp. 177.

We have watched Mr. Goldwin Smith's development for some years not without special interest, because he seems to be an exponent of public opinion,

and the present book is a collection of articles of his which have appeared from time to time, chiefly in the *New York Sun*.

Goldwin Smith is upon the whole a conservative thinker and yet he is found drifting away from the old mooring place of revealed religion. In the preface of the present book he declares: "Faith, which is an emotion, cannot supersede or contradict reason, though it may soar above sense. To know what remains to us of our traditional belief we must frankly resign that which, however cherished, the progress of science and learning has taken away."

The present booklet makes more concessions to advanced thought than any prior statement of his, and yet he is not willing to tear down and declares emphatically that "destruction will not be found to be the object of the writer." Among the topics discussed are such as "The Immortality of the Soul," discussed in four articles under the same heading, "Haeckel," "Easter," "Is Religion Worthless," "The Crimes of Christendom," "The Bible: Its Critics and its Defenders," "Is Christianity Dead or Dying?" "Telepathy," "Dr. Osler on Science and Immortality," "Doubt and its Fruits," "Religion and Morality," "Our Present Position."

He concludes his book with the request that the clergy should no longer be kept in bondage to tests, saying that: "It is surely in the interest of all who desire the truth that clerical thought and speech should be set free. . . . Nor is there any way of salvation for us but unwavering and untrammelled pursuit of truth."

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COMPARATIVE RELIGION: ITS GENESIS AND GROWTH. By *Louis Henry Jordan*.  
Edinburgh: T. & T. Clark, 1905. Pp. 668.

The author is a student who has concentrated his interest on comparative religion, and has practically devoted his life to it. "He surrendered his pastoral ties," as Principal Fairbairn says in an introduction, "wandered and dwelt in lands remote from his delightful Canadian home that he might with a freer and more unfettered mind pursue the studies which have taken shape in this book." It is not a discussion of comparative religion itself but a presentation of its genesis and growth as a science and so the author discusses in twelve chapters the following subjects: The Advent of a New Science, Its Distinctive Method, Its Aim and Scope, Its Tardy Genesis, Its Prophets and Pioneers, Its Founders and Masters, Its Several Schools, Its Auxiliary Sciences, Its Mental Emancipations, Its Tangible Achievements, Its Expanding Bibliography. The reader who would seek a discussion of comparative religion itself would be disappointed, but the appendices contain much material in incidental comments which will prove of general interest. They touch on such subjects as: Lord Kelvin on the Idea of Creative Power, The Origins of Judaism: Hammurabi and Moses, The Fellowship of Heretics, Germany's General Attitude Toward Comparative Religion, The Vitality of the "Parliament of Religions" Idea.

The book itself originated from a course of lectures held at the University of Chicago for the deliverance of which Rev. L. H. Jordan had been invited by President Harper. We will further mention that Principal Fairbairn of Mansfield College, Oxford, who writes an introduction to Mr. Jordan's book, is one of the leading personalities in English Church circles, and his Gifford lectures met with a marked success. It will be especially interesting to Americans to be reminded of the fact that he was the successor of Dr. Barrows in

the Haskell lectureship which provides that a man be selected each year to deliver a course of lectures in foreign countries, especially in India.

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STOIC AND CHRISTIAN IN THE SECOND CENTURY. By *Leonard Alston*. New York: Longmans, Green & Co., 1906. Pp. 146.

Leonard Alston says in the first chapter: "Our task is to weigh against one another the last important Stoic who is not yet aware of the presence of the new religious force, and the Christian teachers contemporary with and antecedent to him—Christians living in a non-Christian world which, as yet, shows little sign of succumbing to their influence." He compares Marcus Aurelius with a number of Christian contemporaries, to wit: Barnabas, Clement, Hermas, Ignatius, Polycarp, Aristides, Justin Martyr, Tatian and Theophilus of Antioch.

He apparently ranges these Christians higher than the pagan emperor. We do not agree with him, for the emperor's philosophical faith was a grand religious conception, while all the Christian authors before enumerated are at best mediocre thinkers, and considering the status of Christianity of that age, we need not be surprised that a man in the position of Marcus Aurelius did not sympathize with it. In the last chapters our author refers to the first paragraph of the *Meditations* of Marcus Aurelius, in which he enumerates his indebtedness to several persons for different proficiencies. Mr. Alston says: "There is something almost pathetically effortful in the enumeration. How different in its comprehensiveness is the Christian's attitude toward Christ! The one elaborates, with difficulty, his perfect man out of many men; the other turns with absolute simplicity to a concrete ideal. The one attains his type by concentrated effort; the other sees his exemplar always before him, with no uncertain outlines, fixed and unchangeable, without rival or equal. Marcus Aurelius consciously copies, while the Christian is spiritually absorbed into, his ideal." The days of Marcus Aurelius are indeed very important for the historian and the similarities as well as the differences between Marcus Aurelius and Christian authors of that age are significant. An investigation of what they have in common would bring out the spirit of the age and we would discover that Marcus Aurelius was in the present acceptance of the word and according to the interpretation of modern theology, presumably nearer to Christianity than Barnabas, Clement, Hermes or Polycarp.

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Dr. Carus expects to sail for Europe on February 13th on the "Baltic," of the White Star Line, due at Liverpool about February 22. Letters may reach him in the care of our London agents, Messrs. Kegan Paul, Trench, Trübner & Co., Paternoster House, Charing Cross Road, London, England. In March he may be reached by letters addressed in the care of Prof. A. von Rosthorn, University of Heidelberg, Heidelberg, Germany.

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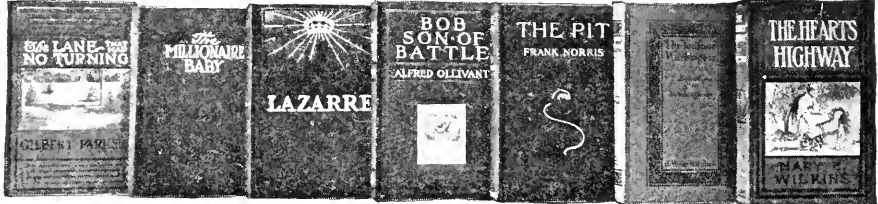
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## **Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry.**

By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. \$1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology

subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of meta-geometry.

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**The Vocation of Man.** By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precursor of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the Vocation of Man, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

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**The Rise of Man.** A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. *circa* 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of *The Rise of Man*, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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**The Sermons of a Buddhist Abbot.** Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. \$1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,



will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

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**The Praise of Hypocrisy.** An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

By exhibiting the implications and tendencies of the ethics thus professed and defended, and by sharp comment on the same, the author of this essay designs to arouse the conscience of the church, to sting it into activity in a region of life where its proper functions have ceased.

This is not an attack on the church, nor even a mere criticism; it is the language of righteous indignation hopefully summoning the church to be honest with itself, to be loyal and faithful to its master.

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## **Aristotle on His Prede-**

**cessors.** Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his *Metaphysics*; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle.

Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

The present translation has been made from the latest and most critical Greek text available, the second edition of W. Christ, and pains have been taken not only to reproduce it in readable English, but also to indicate the exact way in which the translator understands every word and clause of the Greek. He has further noted all the important divergencies between the readings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

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## **Zarathushtra, Philo, the Achaemenids and Israel.**

A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. \$4.00 net.

Professor Lawrence H. Mills, the great Zendavesta scholar of Oxford, England, has devoted his special attention to an investigation and comparison of the relations that obtain between our own religion, Christianity—including its sources in the Old Testament scriptures—and the Zendavesta, offering the results of his labors in a new book that is now being published by The Open Court Publishing Company, under the title, "Zarathushtra, Philo, the Achaemenids and Israel, a Treatise upon the Antiquity and Influence of the Avesta." We need scarcely add that this subject is of vital importance in theology, for the influence of Persia on Israel and also on the foundation of the Christian faith has been paramount, and a proper knowledge of its significance is indispensable for a comprehension of the origin of our faith.

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## **Babel and Bible.** Three Lectures on the Significance of Assyriological Research for Religion, Embodying the most important Criticisms and the Author's Replies. By Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Berlin. Translated from the German. Profusely illustrated. 1906. Pp. xv, 240. \$1.00 net.

A new edition of "Babel and Bible," comprising the first, second and third lectures by Dr. Friedrich Delitzsch, complete with discussions and the author's replies, has been published by The Open Court Publishing Company, making a stately volume of 255 pages.



## **Essay on the Creative Imagination.**

By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. \$1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled *An Essay on the Creative Imagination*.

It is a classical exposition of a branch of psychology which has often been discussed, but perhaps never before in a thoroughly scientific manner. Although the purely reproductive imagination has been studied with considerable enthusiasm from time to time, the creative or constructive variety has been generally neglected and is popularly supposed to be confined within the limits of esthetic creation.



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## **Our Children.** Hints from Practical Experience for Parents and Teachers. By Paul Carus. Pp. 207. \$1.00 net. (4s. 6d. net.)

In the little book *Our Children*, Paul Carus offers a unique contribution to pedagogical literature. Without any theoretical pretensions it is a strong defense for the rights of the child, dealing with the responsibilities of parenthood, and with the first inculcation of fundamental ethics in the child mind and the true principles of correction and guidance. Each detail is forcefully illustrated by informal incidents from the author's experience with his own children, and his suggestions will prove of the greatest possible value to young mothers and kindergartners. Hints as to the first acquaintance with all branches of knowledge are touched upon—mathematics, natural sciences, foreign languages, etc.—and practical wisdom in regard to the treatment of money, hygiene, and similar problems.

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## **Yin Chih Wen,** The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the *Kan-Ying P'ien* in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the *T'ai-Shang Kan-Ying P'ien*, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the *Kan-Ying P'ien*, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents *Wen Ch'ang*, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

**T'ai-Shang Kan-Ying P'ien**, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

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**Spinoza and Religion.** A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth

Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. \$1.50 net. (7s. 6d.)



Spinoza has been regarded for centuries as the most radical philosopher, yet he had a reverential attitude toward religion and prominent thinkers such as Goethe looked up to him as their teacher in both metaphysics and religion. Professor E. E. Powell, of Miami University, feels that there has been great need to have Spinoza's philosophy and attitude toward religion set forth by a competent hand, and, accordingly, he has undertaken the task with a real love of his subject, and has indeed accomplished it with success.

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ZOOLOGISCHES INSTITUT DER UNIVERSITÄT JENA.

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\* \* \*

I have been ill several months and must resign for a long time every work. Therefore I must beg your pardon that I cannot write more to-day.

Yours sincerely,

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