

# THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, NOV. 7, 1891.

NEW SERIES—VOL. 2, NO. 24.

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## TOPICS OF THE TIMES.

"I know a thrifty farmer," says David Starr Jordan in the *Forum*, "who pays twenty-five cents a day less to those of his hands who work in the fields nearest the railroads. This he does because these workmen stop whenever the trains go by, and so they lose one-sixth of their working-time." There is a world of suggestion here.

Sir Edwin Arnold strikes a popular chord when he says, as he did to a New York reporter: "You have a poet who is doing great work—James Whitcomb Riley. He writes such delicious lyric verse. And you say he is as lovable a man as his verse is charming. He must be a very famous man before he dies. In England we prize him very highly."

Before the Methodist Ecumenical Council, held in Washington closed, an address prepared by a sub-committee, was unanimously adopted urging closer coöperation of the Methodist churches and thereby preventing waste of power and unhallowed rivalry. "Methodism will not become a power in the evangelization of the world until she closes the breaches in her own ranks," said Rev. T. G. Selby, of the Wesleyan Methodist church. That "the blot of non-unity between the British churches" might be removed President Myers, of the United Methodist Free church, declared to be his prayer. There is a great deal of diversity in Methodism as shown by reports of the discussions. There are Primitive Methodists, Wesleyan Methodists, Methodists' New Connection, United Free Methodists, Bible Christian Methodists, Calvinistic Methodists, Protestant Methodists—all these of transatlantic growth; and, on this side the ocean, the Methodist Episcopal Church, the Methodist Episcopal Church South and the Canadian Methodist Church, besides some isolated specimens of British Methodism in the United States. It will not be easy for all the branches of Methodism to unite and work together, but the fact that they could come together and speak from a common platform is a good sign.

A returned missionary in talking to the students of a southern college exhibited a small shoe, such as a grown Chinese woman wears, indicating the cramping process to which the foot is subjected in that heathen country. This was adduced as an argument for the benighted condition of the Chinese and the need of missionary work among them. The *New York Press*, referring to this, says: As this is the age of reciprocity, and as the postal subsidy bill is to increase the direct steam communication facilities across the Pacific, we need not be surprised if some enterprising Mott street, after duly exploring Fifth and Madison avenues and studying the costume of his Sunday school teacher, should go back to the Flowery Kingdom and start a movement for Chinese missionaries to American heathen. What an instructive object, for instance, a corset would be to the students of a Buddhist or Confucian theological seminary! The high heel in the middle of the sole of a fashionable young lady's shoe might be construed as proof of an approach to common sense Chinese methods of torturing the feet.

But the bustle! A whole ship load of Chinese missionaries to America might be moved with pity at that species of costumic insanity. And as for the United States man who wears a thick, heavy, stiff derby hat on his head in the summer time, he might be regarded by the Chinese missionaries as too degraded a votary of the god Fa Shun to be hopefully pursued.

Rev. Carlos Martyn, in a magazine article, a few weeks ago, quoted Bishop Huntington's arraignment of the Christian churches for deserting the common people and yielding to the demands of wealth and fashion, and pointed out the demoralizing effect of the dependence of the American pulpit upon the money represented by the pews. "The church," says Dr. Martyn, "is preempted (and emptied) by wealth and fashion. Lawyers who are of counsel for trusts and monopolies; capitalists whose names are identified with tricky monetary transactions; leaders of the ton whose real god is society occupy the best seats and love to come because they can feel sure that they will not be reminded of time in the contemplation of eternity. The preachers are too busy bombarding the Pharisees of old to train their guns on the Pharisees of the nineteenth century."

Bishop Grafton, of the Episcopal diocese of Fond du Lac, Wis., takes a sensible view of Sunday opening. He says: I am certainly in favor of having the Exposition open on Sunday or at least that part of it that includes the art and kindred displays. The doors should be open say about noon, when all those who wished to attend church services have done so. After one has properly observed his duties of the Sabbath there is no possible reason why he should not devote the remainder of the day to healthful recreation. That is a real benefit to man, woman and child. Also I would suggest that the restaurants should remain open in order that refreshments should be served to the people. I think that the keeping of the Fair open on Sundays would draw to it a great deal of the saloon and theatre patronage. It is foolishness to attempt to do that which our intellect opposes and which was not literally intended.

In a recent sermon preached in All Soul's Church, New York, Dr. R. Heber Newton said: Whatever other infant industries there may be in this country there is certainly one, the business of the government. We must face the fact that we are ruled by an oligarchy, by the class known as professional politicians. You have lately seen the conventions of two great parties in our state meet and carry out the prearranged orders of their bosses. The one supreme measure before our state in the coming election is the making sure that the road is opened to secure such amendments to our ballot law as will enable us to secure the substance and not the form of an independent franchise. Here is the task in the immediate future for our statesmen—that is, for those who are of another type than that so well illustrated in the late lamented William M. Tweed. We are behind other countries in the democratization of government. We have no city as well governed in the interest of the mass of its citizens as Glasgow, Berlin, Paris, or a score of

other European cities. Australia now has an eight-hour law, owns its railroads, and generally is governed as though the ends of government were in reality the good of the whole people. The other task before us is the democratization of education. Less must be spent in the people's schools on the accomplishments of the few and more on the necessities of the many. The kindergarten must underlie our system and industrial education must be at least as well developed as it now is in the monarchial lands of Europe.

An eminent statistician of Germany has recently given out the following as general facts, proved by vital statistics: The average length of life is 37 years; 25 per cent. of mankind dies before attaining the age of 17. Of 1,000 persons only one reaches the age of 100 years and six that of 65 years; 35,214,000 die every year, 96,480 every day, 4,020 every hour, 67 every minute; the births amount to 36,792,000 every year, 108,800 every day, 4,200 every hour, 70 every minute. Married people live longer than the unmarried and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones. Women have a more favorable chance of life before reaching their fiftieth year than men, but a less favorable one after that period. The proportion of married persons to single ones is as 75 to 1,000. Persons born in spring have a more robust constitution than those born at any other seasons. Births and deaths occur more frequently at night than in the daytime.

The following is taken from the *Inter Ocean's* report of a lecture on "Psychic Phenomena," given in Chicago by B. F. Underwood last Sunday evening: Dr. P. C. Sutphin, Glasgow, Ky., gives an account of feats performed by the son of Dr. Taylor, of the same place, among which was spelling out slowly, but correctly, letter by letter, a sentence in Latin which contained seven different words, that Dr. Sutphin, having improvised, had asked young Taylor to tell him what it was. Stuart Cumberland claims to have performed feats equal to this by an exalted perception of touch. "The Khedive of Egypt," says Mr. Cumberland, "thought a word, and without any sort of hesitation I wrote on the paper the word Abbas (the name of his son) in Arabic characters, and I did not know at the time a single letter of the Arabic alphabet." This Cumberland professed to have done by means of his muscular sensitiveness to the tremors of the hand which he kept enclosed in his, doing what the hand he held would have done if it had followed the direction of the tremors. But in the experiments with young Taylor there was no writing as directed by muscular thrills, no acting out of the thought; the young man took the hand of the doctor and spelled out a sentence which the doctor had mentally constructed in a language of which the young man was ignorant. Young Taylor is not conscious of any particular exaltation of the perception of touch, any exceptional delicacy of muscular sensibility, but says he interprets thoughts by impressions of different degrees of distinctness, and he thinks the hand serves as the conductor of the current of impression.

## GREEK PHILOSOPHY.

Among the Greeks, the intellectual aristocracy of the ancient world, philosophy was cultivated more than twenty-five centuries ago. From the time of Thales, who enunciated the proposition that the ultimate substance was water, thus representing the underlying unity under a physical form, but meaning by it "the essence of things, that which is not perceived by the senses," to the time that Greek philosophy closed in Neo-Platonism, the dominant thought was the phenomenal nature of matter and the spiritual nature of the absolute reality. Mrs. Ellen M. Mitchell, in a little volume on "The Study of Greek Philosophy," in which are presented a comprehensive history and discussion of Greek philosophy, helps to make clear and conclusive the fact we have stated. "At the beginning of Greek philosophy," she says, "it is the external world which first draws attention to itself and suggests the question as to its cause. What lies at the basis of all the changes which the senses perceive? What is the substance out of which the world is made? This question is followed by another. How is the world made? These two taken together express the main problem of Greek philosophy: How do matter and form unite?"

Anaximander of Miletus, some years younger than Thales, assumed an original essence, just what is not clear to his commentators, but to which he first applied the word principle and the expression, "divine, immortal, imperishable." Anaximenes represented the absolute under the physical form not of water but of air. "As our soul which is air," he says, "holds together, so spirit and air, which are synonymous, animate the universe." This philosopher, Mrs. Mitchell says, "seems to form a transition from the natural philosophy of his predecessors to the philosophy of consciousness." All those old Ionian philosophers assumed one universal substance uncreated and imperishable, underlying all natural forms and changes. The Pythagoreans affirmed that the essence of all things was in number in which there was believed to be greater resemblance to that "which is, and happens, than in fire, water or earth." With the Eleatics thought alone was infinite, matter being but an appearance, having no real existence. Heraclitus taught that everything came from fire; but in the soul alone is the divine flame preserved in its purity, but fire is really only a "symbol of the Becoming, the soul as well as the substance of the natural process, existing only in constant change and movement, and thus produce the restless pulse-beat of nature." Anaxagoras, the friend of Pericles, reached the conviction that nature can be explained only by a theory of a world ordering reason. The Sophists were innovators and revolutionists in philosophy, and prepared the way for the Socratic school. They deviated from physical inquiries and made man himself a special object of study. According to Socrates' philosophy begins not with the observations of outward but of inner phenomena—with ethics, the truths revealed in consciousness. The problem of the world is included in the higher problem of self. Man is the highest end of all physical phenomena. Belief in God and providence is inborn in men.

In the Apology Socrates says: "Some may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the State. I will tell you the reason of this. You have often heard me speak of an oracle or sign which comes to me and is the divinity which Miletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do anything which I am going to do, but never commands me to do anything, and this is what stands in the way of my being a politician."

Plato has indicated every eminent point in speculation. As Emerson says: "He wrote on the scale of the mind itself, so that all things have symmetry in his tablet. Intellect he said is King of heaven and earth! but in Plato, intellect is always moral." Plato identified religion with philosophy, the object of both the Idea of God as Absolute Goodness. Through

the Providence of God the world became a living soul and truly rational. As the body of the Cosmos is more glorious and mighty than ours, its soul transcends our soul in perfection. Both in man and in the Cosmos the soul is prior to the body. The soul is immortal and there is retribution after death. That which exists absolutely different from things of sense, is Ideas. The visible is but an adumbration of the invisible. Ideas the eternal prototypes of Being belonging to the spiritual. The world of thought is the actual world itself and to become conscious of it our inner capacities must be developed.

Aristotle traveled over the whole range of ancient knowledge. He was both a scientist and a speculative philosopher. Upon the basis of the syllogism he established the theory of scientific demonstration. Pure philosophy is "the science of what exists, in so far as it exists and what pertains to it in-and-for itself. It is necessary to go beyond the transient appearance to the underlying reality to find the essence of things. But the universal essence is immanent in the sensuous appearance. God is absolute good toward which every thing advances as its end. God is living eternal energy, but the activity of the divine nature is the activity of pure thought of which the world is a manifestation. Aristotle was probably the greatest of all the Greek philosophers. Stoicism emphasized virtue as the aim of philosophy, and the subordination of the individual to the universal, duty for its own sake, universal brotherhood, and destiny as the law of the universe. Epicurus seems not to have posited any thing more ultimate than atoms as the cause of phenomena. With him happiness was the aim of philosophy, but it was the happiness arising from the exercise of virtue, from self-culture and self-development. Scepticism taught the unattainableness of absolute knowledge, tended to overcome prejudice and bridged the way from dogmatism to eclecticism in philosophy, as represented in Greece by Plutarch, in the Alexandrian school by Philo, in Rome by Cicero, Seneca, Epictetus and Marcus Aurelius. Neo-Platonism aimed by mystic exaltation to identify the divine and the human. Thus, as the late Dr. B. F. Cocker observes in his "Christianity and Greek Philosophy:" "Christianity proceeded along lines of thought that had been laid through ages of preparation, it clothed itself in forms of speech which had been moulded by centuries of education and it appropriated to itself a moral and intellectual culture which had been effected by long periods of severest discipline." History, which as Mrs. Mitchell whose thought we have summarized, says, "is the development of the human spirit according to divine law" and philosophy unites in affirming that the spiritual conception of man and of the universe is the rational and true one.

## TEED THE TERGIVERSATOR.

That champion falsifier, Cyrus Romulus Teed, is great on revelations. He generally reveals to silly women and senile men. Just now his lucky star is shooting upward like a three-dollar rocket. He has, if reports can be relied on, hypnotized the Economites of Pennsylvania whose wealth is loosely estimated at \$150,000,000. It is said these people, smitten with the pseudo-messiah, are about to crown him lord of their destinies and give him the key to their strong box. Having gradually become master of the art of deception and a skillful hypnotist by long practice among weak people of both sexes this unconscionable adventurer, evidently tiring of small game and feeling equal to the task of wheedling the Economites out of their vast wealth, undertook the job. A less practiced villain might have done it as well. The people of Economy are just the sort of folk to fall easy victims to such a pretender's wiles. Isolated from the world, fanatical and simple, it is no wonder that this adept in chicanery should hoodwink them. No doubt Teed has had his eye on this rich band of visionaries and carefully adapted his Koreschan revelations to the tastes of his German prey. In reply to a newspaper representative who was questioning him last week about his latest adventure Teed said:

"I will, in the near future establish a store in

Pittsburg on my system of 'equitable commerce.' I will establish a big central house in Chicago, and expect my coöperative system to come into general vogue in ten years. Eleven years ago I prophesied that I would come to Economy in 1891. The Harmonite Institution has been placed here for my especial use. They will do for me whatever I wish. Their resources are at my disposal. Of course I shall go slowly and can not tell very much that is definite. However, I did not come here for their money. I want their moral support and credit. Through their influence I expect to bring closer to me the other five celibate societies in this country. There are about 10,000 celibates in the country outside of the Roman Catholic church. The new order of things is approaching rapidly and will come in time. I am not going to die."

THE JOURNAL commends Teed to "Dr." R. C. Flower who must be green with envy at the success of his rival in faking. Flower gave up the religious phase of his trickery early in his career and thereby made a fatal mistake. With far less ability and magnetic power Teed sails along gloriously, while Flower with all his talent and audacity has sunk into ignominious oblivion. There is no one in this world's arena so sure to succeed as the shrewd religious fakir, or the one who gives a religious flavor to his schemes.

The press has unwittingly added largely to Teed's success, and this without costing the fellow a penny. The daily press has repeatedly published his picture and aired his views thus multiplying a thousand fold his avenues of approach to the weak and superstitious.

The man is doing immeasurable harm, and those whom he has victimized in the past ought to be assisted in prosecuting him on criminal charges. That he could be convicted and sent to the penitentiary THE JOURNAL fully believes.

## VIEWS OF THE PRIEST AND OF THE MAN.

Dr. Thomas, in his sermon at McVicker's, on a recent Sunday, said: "Dr. Francis Patton, as an individual talking of an evening among friends is one man. Dr. Francis Patton as the president of a university, speaking by rule, by regulation, is another man, and Dr. Francis Patton speaking by rule speaks differently from Dr. Francis Patton speaking as a man, if the reports are reliable, and I have reason to know that stenographers are generally reliable. We can forgive a lawyer for making the best of his side of the case, for he is serving his client, but we certainly have a right to expect honesty and sincerity from a clergyman." These remarks were suggested doubtless by the publication of President Patton's address, delivered in March, 1887, before a select company of students in Princeton College. President Patton objected to having his real views and semi-private utterances published, on the ground that he "spoke as Dr. Patton, and not for the seminary," wishing to conceal his own theological views under the plea that what he said as a professional teacher of doctrines was one thing and what he said as an individual was another. No wonder the papers are reviving the old anecdote about a certain French prince who was also an archbishop, and who, when his valet expressed astonishment at hearing his master use profane language, that an archbishop would swear, said: "I swear, not as an archbishop, but as a prince"; to which the humble servitor ventured the response: "My lord, when the devil gets the prince, what will become of the archbishop?" In one of the passages of the speech of 1887 in referring to the Andover doctrine that persons who have had no chance in this life may receive and obey the gospel in the next, Dr. Patton said: "Perhaps I am wrong, but I am pretty sure that there is no doctrine that is put in jeopardy by the simple affirmation of this belief. . . . It seems to me that a man might go into the [missionary] field entertaining this view and yet preach Jesus Christ just as earnestly with all his might, and during all his life, to the heathen, as though he held the church view." Commenting on this the New York Press, in which the report of Dr. Patton's speech was first published and which has



taken great pains to verify the correctness of the report, remarks: "When it is considered that the doctrine here discussed is that for holding which five professors in Andover Theological Seminary were prosecuted and one of them sentenced to expulsion; that it is this same doctrine over which all the clang and clash and roar of American board controversy has been heard throughout Christendom, and that it has been everywhere denounced by old school theologians, among whom Dr. Patton has all along been considered an ultra of the ultras, as contrary to every orthodox creed in general and the Westminster Confession in particular; considering these facts, it is no wonder that the anti-Briggs party is dumbfounded and confounded to find that, all unknown to his confiding followers, the burning and shining light of old Presbyterianism has been for the past four years on record as declaring that 'there is no doctrine that is put in jeopardy' by the belief in a future probation, and that it does not disqualify one who holds it from being a suitable preacher to men in heathen darkness." Dr. Patton will be remembered by the readers of THE JOURNAL as the prosecutor years ago of Professor Swing for alleged heresy. He was chairman at the late Detroit General Assembly of a committee appointed to decide a question of great importance to Union Theological Seminary, the chief competitor of Princeton, and who in his capacity as chairman of that committee reported unfavorably to the interests and wishes of Union. A "heretic" himself, in urging the prosecution of a brother minister for heresy and assisting in the contemptible work, he lays himself open to the charge of being insincere, dishonest and hypocritical.

#### A MISTAKE.

The opinion current among Spiritualists that the secular press is inimical to Spiritualism *per se* is a mistake. Spiritualists have been led into this error by some of their newspapers and by purveyors of commercial spiritualism of a diaphanous and adulterated kind. Not long ago the New York *Herald* replied to a correspondent on this matter, and as its views fairly express those of a large majority of its contemporaries they are here reproduced. Under the heading of "Mediums and Mediums" the *Herald* said:

A gentleman writes to ask why we are always "down on Spiritualism."

We are not. You are mistaken.

We are simply "down" on frauds and it makes no difference where we find them.

Wherein Spiritualism, as a form of religion, brings comfort and encouragement to any one, makes the ills of life less hard to bear and works for patience and resignation in bereavement—a consummation most devoutly to be wished—we give it a hearty and cordial approval. To many people life is a continual grind at best, and if an honest man or woman, called a medium or what not, can afford them good cheer we shall be the last to obstruct or oppose.

But wherein Spiritualism is a manifest trick, a clear piece of charlatany, pursued for the purpose of purloining dollars from the gullible, we hurl at it the heaviest missile we can command. The creature who will play on the higher sentiments of human nature with the purpose of a thimble-rigger is a criminal of no mean order, who deserves the utmost execration of every self-respecting citizen. This class of humbugs we have relentlessly exposed and will gladly help to stamp them out.

We have nothing to say against what is genuine and honest, whether it is Brahminism, occultism, Spiritualism or any other mode of thought. This is a big world and there is plenty of room for all of our peculiarities. But when we investigate and find a sham we expose it without mercy.

That is our position and we know we are right. So do you.

The editor of THE JOURNAL is widely acquainted with the newspaper fraternity and probably knows more men who control the policy and views of great papers than do all other editors of Spiritualist papers in the world combined, and he knows of very few who at heart are not in sympathy with true Spiritualism. True, it often happens that through the ignorance of reporters and the haste in which a great daily is made up mistakes are made and injustice done, but not in

malice. Spiritualists are very largely responsible for the seeming antagonism of the press. Let them regulate the spiritualist movement by the same rules of common sense and propriety that they do their secular affairs and the whole face of things will promptly change for the better.

#### "WHAT IS THE USE?"

"The reflection is forced upon me," says Stainton-Moses, "by glancing down the columns of some of the many Spiritualist organs sent to the office of *Light* that where Spiritualism is not philosophical but sectarian it is measurably near falling into all the evils that all Spiritualist papers so loudly condemn in the church and the orthodox sects; such as pandering to the spirit of commercialism, approving whatever pays, and thinking and speaking as if the salvation of the world depended upon the predominance of 'our cause.' What is the use of having a spiritual great coat on if the heart that beats inside it is yet materialistic?"

"What is the use?" Why, you blessed English medium! graduate of Oxford, philosophical thinker, able teacher and editor as you are, don't you see it is all in the "use"? What use would the mediocre stuff which weekly spoils good paper have if not to whoop it up for the "cause" of commercialism under the great coat of Spiritualism? Even had the conductors of these sheets a glimmering consciousness of the philosophical it would be of no practical use to them. Let them dare to employ a philosophical writer or an editor who holds spiritual truth above all sectarian obligations, who will not pander to the harpies that swarm both continents and steer the public movement in their interests, and they would swamp their papers in a month. The astute editor of *Light* must certainly see that these misnamed "Spiritualist organs" are gauges showing the moral and intellectual status of what passes current as the "Spiritualist movement."

These "organs" coming under the just criticism of our esteemed English contemporary represent only the froth and swirl of the deep and mighty stream of spiritual truth which is bearing the race toward its final goal of happiness. They no more represent the great army of spiritual truth-seekers than would a sutler's bulletin setting forth the attractions of his stock have given the world an idea of the strength, morale and progress of Grant's magnificent army.

Referring to the refusal of the British Labor Congress which was in session at Newcastle to permit the toast, "The Queen and the Royal Family," to be drunk at its banquet and the willingness with which it sanctioned "The Queen and the Country" as a substitute in connection with the warning given by the Methodists of the United Kingdom when it deliberately spoke of the Prince of Wales as "one who aspires to the throne," the *Inter Ocean* says: There has not been since the monarchy of Great Britain became constitutional, a change in the regular order of succession to the throne which did not originate in the dissatisfaction of the religious bodies, particularly those known as Non-conformist, and of the lower class of voters. In the old days the yeomen and traders formed the lower class of voters. Now it is the wage-earners who hold that balance of power which the manufacturers of the West Riding York and the yeomen of the Midland counties once held. Joined with the Non-conformist churches the workmen of Britain could be an invincible body in politics, and recent events hint at least the possibility of such a jointure. The growth of democracy in Great Britain has been wonderful during the last quarter of a century. Mr. Gladstone never yet has placed himself at the head of a movement, or even indicated sympathy with it, unless there were a demand that it should be made. He never has "thundered in the index;" he always has been able to rise a storm before he predicted its coming. When, therefore, Mr. Gladstone ventures to hint at abolition of the House of Lords, as very lately he has done, he has given the hint with knowledge of the chance of its becoming first a threat and then a fact. But he is the first man who has held

high office, with probability of holding it again, who has dared to give such a hint. Even the rash and fiery Brougham dared go no farther than to recommend a large creation of new peers when the House of Lords opposed the passage of Russell's reform bill. Britain then would have been shocked to its center by a proposal "to abolish the Lords." Nowadays it discusses the question calmly, admits that the fact of abolition is inevitable, and wonders only whether the time be not yet too early for its accomplishment. From abolition of the peerage to abolition of the monarchy is not a very wide step. Not in Victoria's time is it likely, or perhaps desirable, that monarchy in Britain shall be abolished. It may not be advisable at the time of her death. But that two bodies influential as the Labor Congress and the conference of the Methodist Church in England openly have expressed disaffection to the heir apparent to the throne are not circumstances to be regarded lightly. Some not dissimilar circumstances preceded the accession of James II. and that counter revolution which resulted in his dethronement and in the substitution of the house of Orange for that of Tudor. But if even again Britain deposes its monarch it will not be likely to bring in a new king. In fact, the monarchy of England now depends on its good behavior for its continuance.

Electricity has vocations in the green fields and on the hill-side as well as in towns and cities. In many parts of the country the electric light is most effectively employed to lighten the labors of the farmer and lengthen the time at his disposal during the busy period of the year, when the harvest has to be got in shape for the market in the shortest time possible. With the electric light at command the days are twenty-four hours long instead of fourteen, says *Electricity*. The energetic farmer who keeps abreast of the times is not content merely to carry on his thrashing operations by day; he also works through the night with the aid of the vivid rays of the arc lamp. How much this means to a farmer only a farmer can appreciate. Delays which would be caused by wet weather are avoided by taking advantage of dry spells and clearing off the work in double quick time. The proprietor of agricultural machinery for hire is also a gainer by this arrangement, as the earnings of his plant for a single season are greatly increased. We think it will pay electric light companies who are established in the neighborhood of agricultural regions to organize a portable electric light plant, which should be complete in itself and could be sent out on a moment's notice whenever required for such work as we describe.

If corruption seems rolling over us like a flood, mark, it is not the corruption of the humbler classes. It is the millionaires who steal banks, mills and railways; it is defaulters who live in palaces and make away with millions; it is money kings who buy up Congress; it is demagogues and editors, in purple and fine linen, who give \$50,000 for the presidency itself; it is greedy wealth which invests its thousand millions in rum, to coin money out of the weakness of its neighbor. These are the spots where corruption nestles and gangrenes the state. If humble men are corrupted, these furnish the overwhelming temptation. It is not the common people in the streets, but the money changers, who have intruded into the temple, that we most sorely need someone to scourge. — *Wendell Phillips*.

France is suffering almost as much as Germany from the overcrowding of the learned professions. 15,000 schoolmistresses, 7,000 primary schoolmasters, and 500 high-school instructors are looking in vain for employment. There are 27,000 French physicians; that is about 6,000 or 7,000 more than there are in Germany, with her 10,000,000 more inhabitants. Paris has 800 apothecaries. Two thousand lawyers in Paris, who have passed all preliminary examinations for a full practice, cannot make livings in their profession. Civil and mining engineers are so numerous that hundreds of them are seeking eagerly petty positions in mines and factories.



### THE PSYCHICAL CONGRESS IN 1893.

By WM. EMMETTE COLEMAN.

The United States is the country which in this century has given birth to "the new departure" in the realms of psychology. It was here that the great movement usually called modern Spiritualism sprang into existence; a movement claiming—and, in the opinion of many eminent minds, rightly claiming—to demonstrate the existence of a realm of being hitherto untouched by science; namely, that of the purely spiritual in contradistinction to the material. Even if this claim is denied, it is beyond successful dispute that, through this new American movement, the world of science has been brought face to face with a science of unique psychological phenomena of a remarkable character, challenging closest investigation, analysis and resolution. From it a new branch of science has been evolved,—a science yet in its infancy, but one which may lead to results of tremendous import to mankind; namely, psychic science.

It is eminently fitting that this nascent science should receive due recognition at the World's Columbian Exposition, at Chicago, in 1893. The phenomena whence this science has sprung being primarily of American origin, an American quadri-centennial exposition, illustrative of the world's progress, would be incomplete if the momentous developments in psychic science in this country and in all parts of the world were left without notice. It was with great pleasure, then, that I read the announcement in THE JOURNAL, of October 17th, that definite arrangements had been made for a Psychical Congress at said Exposition, and that said Congress would be provided with suitable accommodations thereat under the auspices of the World's Congress Auxiliary. When we know the odium that in so many minds attaches to aught claimed to be of a psychic or spiritual character, largely due to the unscientific, vicious and criminal nature of much that is so denominated, it is a great triumph for rational psychism to have secured this practical recognition of its merits at this great Exposition. And to the exertions principally of one man is the world indebted for this. The thanks of all friends of psychic truth, of scientific Spiritualism, of the new psychology, are due Col. John C. Bundy for the work he has done in this matter. He has long and faithfully toiled for the purification of present day psychism, for the upbuilding of the temple of rational Spiritualism upon foundations incapable of overthrow; and his last achievement is in fitting complement to the many noble works previously accomplished by him.

It goes without saying that in Chicago, where of course the chairman of the committee having in charge the Psychical Congress must reside, Col. Bundy is the one man specially suitable for that position. But, in my opinion, it also goes without saying that of all persons in America he is the one man above all others for the position. No one living has done or could have done the work which he has for scientific psychism. Not that he has made no mistakes, and has not said and done things not in consonance with my own individual modes of thinking. Like all of us he is fallible. But, taken as a whole, the good performed by him in his special field of endeavor has been incalculable; and in this instance he is decidedly the right man in the right place.

The composition of the Psychical Congress Committee is such as to inspire confidence in the character of the work to be done by it—that rational discrimination will obtain in its handling of psychic matters. This is a very important desideratum. We all know how the psychism of the day is permeated with disreputable and knavish elements, and how persistent such elements are thrust to the front in much calling itself Spiritualism. In the hands of a less discriminating committee it is to be feared that much of this discred-

itable character might be brought into prominence; but with a committee headed by John C. Bundy all such will be carefully excluded. Were any and everything denominated Spiritualism to be allowed full swing at the World's Congress, the disgrace now attaching to Spiritualism, in the minds of many, would doubtless be much increased, and rightly, too. Under the present régime the frauds, fools and fanatics, so plentiful among us, can gain no entrance; and if they elect to run a "side-show" of their own during the Congress they may do so. In that event I think its true character should be fully promulgated by the regular Psychic Congress committee, and the public warned against regarding it as in any manner a representative of the better elements of the psychic or spiritual field.

The true Spiritualists, and all friends of scientific psychism, whether Spiritualists or not, should rally to the support of the committee; and aid it, so far as in them lies, to bring about the best results in the determination of the mighty problems involved in the field of research and experiment committed to their care. Obscurity and mystery are paramount in many departments of psychic research; let us hope that during the progress of this Congress some light at least may be shed upon a portion of these mysteries. "Light, more light," upon the recondite arcana in these subjects, is the pressing demand of the age.

SAN FRANCISCO, CAL.

### JESUIISM VS. CHRISTIANITY.

By M. E. LAZARUS.

In the discussion between Messrs. Bigelow and Bemis, the former represents our "liberal" of to-day; the latter, the liberal Jew of Nazareth some time ago. As Mr. Bemis remarks, it is difficult to argue fairly, when the opponents use the same word—Christianity—to express such different things, as the teachings of Jesus, and the historical evolution of the Christian church. Mr. Bemis has the advantage of popularity, yet as a Spiritualist, he does not enjoy the political privileges of the virtually established and tributelevying church. From this partisan fact, it may be easier for the Christian Spiritualist to come to an understanding with his brother, the agnostic.

Will Mr. Bemis allow a neutral party to probe his candor? Meeting him on his chosen ground of Jesuism, which the printer will please not make Jesuitism, I observe that his term "impregnable," applied to the ethics of Jesus, is the more truthful, from the fact that these ethics, sublime in their altruism, have for 2,000 years or so at least, baffled the moral forces of humanity, and kept their snow virgin, on the heights of ideal divinity that does not feel, like human love or friendship, the need of reciprocity. He who pretends to love his enemies is, if not a hypocrite, a transcendental illusionist, though he may sometimes return good for evil, from motives of policy. Non-resistance of evil and rendering unto Cæsar the things that are Cæsar's, might also be politic in the situation which the conquered Hebrew occupied toward his Roman conquerors; as was soon verified by the destruction of rebel Jerusalem under Titus. But as a general principle of action evincing indifference toward external oppressions of tribute or enslavement, in the absorbing preoccupations of spiritual culture, it is surrendering with Hindoo passiveness, the social conditions of prosperity and of progressive development; it is the state of mind in which priest and king want their subjects. Such precepts enclose a latent sense, which science applies, in homœopathy, and which may operate on crime by the absorbent substitution of motives; but these subtleties escape the common mind.

The sacrificial altruism of old-fashioned saviors that inspired such precepts, may fascinate noble devotions in reaction from the selfishness of aggressive conquest, but the fashion of martyrdoms has passed; our modern illusions wear the egotist garb, and Jesuist transcendentalism only masks clerical ambitions. The same obsolete ethics of sacrificial altruism, originating in the idea of appeasing angry gods or demons, presided over the immolation of Iphigenia, of

Zephtah's daughter, and the virgin of the Isle of Sen in the Druid tradition to which Sue refers in his "Mysteries du Peuple" and these cannot be explained as solar allegories.

In economics, sacrificial altruism inspires the precept of self-improvement in charities. This Buddhist sentiment and practice had, at the epoch assigned by the gospels to Jesus, determined the passage of a law against it. Our modern capitalists need no law to protect their families against ruin by their excessive generosity. So you see there has been moral evolution in Christendom, and the needle eye gate opens wide in Fifth avenue churches, where Jay Gould sits, and Russell Sage hands round the contribution-box.

Sacrificial altruism is the motor principle in "vicarious atonement," the main dogma of church orthodoxy, and which Emma Hardinge recently took occasion to repudiate publicly in the name of Spiritualism at an English celebration near Liverpool. Jesus, though not more inconsistent than his God-Father, Yahvah, appears in the Pentateuch, does not seem to have persisted in this divine extravagance of charity, when he says, however figuratively, "Bring hither mine enemies and slay them before me," or enjoins his disciples, if not welcomed, to "shake the dust from their shoes," in departing. But the Christian idealist may ignore such lapses. If the "word" be a revelation parallel with nature, autochthonic intuition is a third, and if man have right of might or might of right to kill such living words of God as tigers, cobras, or mosquitoes, he has equally that of eliminating from his Bibles, at discretion, cruel and venomous texts. Otherwise, how could there be evolution in morals? However, it may be with the Sabbath, the Bible very certainly, was made for man, and not man for the Bible, the Koran, or their analogues, Spiritualism, in democratizing revelation, increases such discretionary powers, but their sphere is confined to the "word." The damning facts of history are not thus amenable to an expurgatory index. What general inference may be drawn from the contrast between their ferocious egoisms, and the altruism of Jesus? Such as is the sphere, such will be the life that comes to fill it. Moral precepts are not to the purpose; a social organization must generate or determine the motives for harmonic action; we must moralize the circumstances. Meanwhile, let us honestly call Jesuism our ideal Christianities, and not lend their prestige to the spurious article in the market, that of Talmage's, Sam Jones', and the rag-tag and bobtail of Christian millionairdom. Mr. Bemis would fondly ally his ideal with the history of the primitive church; other semi-liberals likewise, in rejecting the miracles as an embroidery of later date; but this is mere hypothesis; it is probable that the primitive Christians were as ignorant and superstitious as our hypnotized masses are to-day, and with a more general faith in those diabolisms, which foreign as their deism, to Buddhists, the Jews had imported from Persia. The Jesus of the gospels intensified and eternized the Magian hell which was limited in duration and depurative in character; Ahriman and his damned being finally converted to good, in the renewed world. Our ideal Jesus of the refined Unitarian, sympathetic Universalist, or enlightened Spiritualist, may repudiate damning superstitions; but along with them, must he not repudiate the orthodox Christianity that holds to them? Is it then fair towards him, or politic, in view of the overwhelming majorities of hypnotized ignorance, and the equal preponderance of wealth and governmental powers leading them as Christians, for us to assume this name, which we cannot contest to them? No admission for an ideal Jesus, and no altruist practice of life can, I think, justify such a policy. Practically, then, our Jesus was no Christian, and his altruist prototype Buddha was no deist; his ethics are pure of the asserted will of any supreme despot. Essential principles need no god father; they are not caprices of a Yahvah's authority, and their social practice is their sole bar of judgment. That orthodox church membership or fitness for it is a condition of the gnostic chrism or saviorhood, I do not pretend;



but how can we know that Jesus ever assumed to incarnate the gnostic Christ idea, which had anticipated him by many centuries, any more than to incarnate the Hebrew idea of a political savior and national chief?

### SANDBURS.

By RETTA S. ANDERSON.

At this moment my fingers are smarting, after having dislodged from my clothing—oh, I don't know how many thousands of those patience-killing things known as sandburs, which now lie in a humble pile by the side of a superannuated reaper, upon which I am seated. The reaper itself is upon the summit of a sharp rise of ground, where lately a field of grain rejoiced in its golden ripeness.

Yonder is an indescribable picture, done in the glorious tints of early autumn. The grove-dotted plains, smiling back the sunshine upon this sweet, rain-washed morning, and stretching themselves away and away, until they melt into the misty sky, are worthy the admiration of poet or painter. Their verdancy is toned down by the recent frosts, enhancing their beauty and suggesting the condition of human beings after having received a few rebuffs from an unappreciative world. There is nothing to mar the scene. I cannot see one rank weed or vulgar reptile from this distance, and by the waving of the tree-tops I know that just enough air is stirring to make a paradise of the world, out there. With no thought of woe I came out here, armed with a telescope and accompanied by my dog, which, by the way, is a very æsthetic animal by nature, intent upon a pleasant and profitable ramble, and with open eyes directed toward the highest point attainable, I walked right into a tangle of sandburs. So the best I could do was to hasten, when every motion was painful and more burs attaching themselves at every step, and to climb up here out of harm's way and remove them. At first I snatched at them angrily, so rebellious did I feel because they had come between me and my anticipated pleasure, and as a just reward for such impatience, my fingers are wounded. While glowering over my unexpected task, it flashed into my mind that my experiences of the morning are typical of the average human life, and I am not in a "melancholy days" mood either. When I began to live above my work and to anticipate tormenting the public with a recital of my vaporings in print, I forgot my own misery and had my enemies conquered before I could believe it possible. The more I think of it, now that my thoughts have taken that trend, the more this walk seems like life. In those long ago days, we started out with everything around and about full of sunshine and joy. Our senses were alive to the riches of nature's storehouse, but we lost the greater half, because our eyes were fixed upon some high point to be reached in the future. Then the enthusiasm with which I drank in the beauty of the scene a moment ago is like that of youthhood, when we gazed at the world through telescopes of our own manufacture, into each of which was fitted a rose-hued lens that tinted the far-away land with wondrous glory. What a world that was! Oh, what grand things we saw through those delusive lenses! There were palaces thronged with the noble, the true and the loving—all our most intimate friends. Nowhere in that wide sweep did we discover anything like treachery, envy or hate. We could define those words glibly enough while happily ignorant of their meaning. When the old and middle-aged told us that they represented more than mere sounds we thought their mentality needed a tonic; for at that time we were wiser than we can reasonably hope to be again.

Relying upon our false lenses, we strolled on until we began to feel the stinging spines of sandburs in life's rugged road, and in spite of our quickened steps they accumulated every moment. Then we began to realize what our elders had said and to wonder why we had not understood them better. At first we tried force upon those annoying burs, just as I did upon these among this stubble and thus increased our pain. Not until our hearts were as cruelly wounded as my hands now are did we learn that a little judicious

strategy in a patient spirit would go far toward mitigating the agony, besides leaving us with a feeling of self-respect well worth making the effort of self-control. And now do we ever, as the day advances, turn for a moment and shade our eyes while we traverse in memory the road over which we came? Do we gather again the bright blossoms along the way, forgetting that there were any thorns? Do we see the point where several roads meet, and feel the throat swell in pity for the youth or maiden halting there and wondering which road is best? Can we see every step of the road that he did take, and do we conclude that he chose the roughest one after all? Perhaps all things are visible and we may also observe the ruins of castles upon every eminence, which were once high and shapely-built by merry Hope. It may be, too, that our eyes moisten when we remember how our hearts ached as those structures fell one by one. Then we may turn our eyes to the westward, where our journey lies, and feel glad that the path is not so sharply defined. Were it so we might feel unwilling to continue, and the busy elf Hope might not as now be rearing a lofty mansion upon the only hill-top in view. We may know that it will fall like all the others, but the architect has such a bright way of making his golden hammer and saw glint and gleam that we have not the heart to discourage him. When past the ruins of all that he has built, and of all that he will build, the soft blue will open and with no wealth but that which we have won by bitter experience we shall learn why so many ruins and sandburs are necessary.

Whatever the seeming, I do know that all over these vast plains, dying in their picturesque grandeur, there are burs lurking to sting and torture; and from the past we may infer that the future is full of vexations to sting and torture too. The sooner we learn to live in an upper mental realm the less they will pain us and the sooner we will forget them. We can rise above our troubles or we can let them render us unfit for human society, as it would have been with myself had I clung to these burs as fondly as many people cling to their pet troubles.

CONCORDIA, KAN.

### OCCULT EXPERIENCES.

By MRS. TASCHER.

#### CHAPTER II.

##### THE MISSING WILL.

"Of nature's laws

So strong I held the force,  
That never superhuman cause  
Could e'er control their course.  
And, three days since, had judged your aim  
Was but to make your guest your game;  
But I have seen since past the Tweed,  
What much has changed my skeptic creed,  
And made me credit aught."—WALTER SCOTT.

After waiting some time, hoping he would tell us his thoughts, the poet began in a low voice repeating a passage from Milton, in which he says:

"Millions of spiritual creatures walk the earth  
Unseen, both when we sleep and when we wake."

"How often," continued he, "the greatest writers tell their strong belief in spirit return. I am sure Longfellow is full of such allusions. I recall at this moment his 'Footsteps of Angels,' one verse of which I remember particularly:

"Then the forms of the departed,  
Enter at the open door,  
The beloved, the true-hearted,  
Come to visit us once more."

Again, in his poem on the death of Hawthorne:

"An unseen presence filled the air."

"Hawthorne himself often said things in his writings that show, to say the least, deep thought upon this subject, if not actual belief. I noticed, to-day, a paragraph in 'Blithedale Romance,' something like this: 'In due course of ages we shall figure in an epic poem and we will ourselves, at least I will, bend unseen over the future poet, and lend him inspiration while he writes it.'

"Oh, I thought, as I read it, would that his spirit might bend over me, if but for one brief moment. I

do not know of any phenomenal experiences in my life, and still there are evidences to the soul, the exalting, spiritual influence, infinitely more convincing to me than external appeals of the beautiful manifestations to the senses of sight, hearing and feeling that I have sometimes tremblingly believed I possessed. It seems to me that to find true Christianity we must cultivate a spirit of universal love, and broadly seek truth in and receive it from all directions, and boldly proclaim the convictions of the soul, no matter what we may have said or done previous to an accession of new light. To my mind it is just as cowardly and contemptible to refuse to admit truths that we are made to see unmistakably as it is to invent falsehoods and proclaim them."

The soft tenor voice of the poet had deepened with intensity of feeling as he went on, and, rising to his feet, he flung out the last sentence, gesticulating with unwonted fervor. The doctor had paused in his rapid walk, directly before him, and it seemed as if the poet's words strangely fitted and stung him, for, drawing his chair into the middle of our circle, he dropped into it, saying, in a determined way: "Yes, you are right, Vere Laus. I will speak and act this cowardly part no longer. I will speak and tell you of an unaccountable circumstance or chain of occurrences that happened to me recently, bewildering me and thoroughly opposing the teachings and strong prejudices of my whole life. Why, I preached and afterwards published a discourse upon the incorruptible life, only a short time ago, in which I made the most emphatic denial of this very thing. I made it a point to say that we are warranted in using most emphatic and positive speech that there is no communication between the departed and ourselves. Where they are we do not know. They may be near us or far away. But, whether near or distant, they cannot locate us, nor do they know what we are doing. They do not appear to us in our dreams, nor do they watch over us.

"Necromancy, or attempted communion with departed spirits, was forbidden by the Mosaic law, and punished with death, as a heathen and wicked superstition, and the utter silence of the New Testament is the most unanswerable evidence that there is no highway of commerce between us and the dead. If the appearance of Moses and Elias on the Mount of Transfiguration should be cited in favor of the contrary claim we reply that we deal here with a miraculous and exceptional occurrence and that the conversation had for its theme an impending earthly event. The interview did not add one fact to the actual knowledge of the disciples. It was absolutely destitute of all disclosure as to the conditions, experiences and occupations of the invisible life. Moses and Elias did not pose as mediums and there is not a shred of evidence that any one else has ever been able to break the silence which they maintained. An apocryphal or legendary gospel would have garnished the account with a mass of celestial revelations and the unbroken silence of the heavenly visitants who crossed the Redeemer's path but for a few moments emphasizes the law that an impenetrable veil separates us from the land of the immortals. Spiritualism is a delusion and a snare, an ancient Pagan and oft-discredited superstition, whose thin entering wedge should be stoutly resisted by every clear and sober-thoughted mind. Let us deal with universal facts, not with the fancies that appeal only to a prying and barren curiosity. Only in memory, that most wonderful and blessed gift of God to man, do we hold converse with the departed; and only in memory do they keep alive our image in their hearts. We wait and they wait for the hour when we meet once more to renew in fairer realms the converse which death interrupted.

"I remember, you see, the whole passage in my sermon perfectly. I said it, and I meant it. I believed it ought to be said. It was only a week after I had published this discourse that the series of events began which have unsettled the firm convictions of years. I thought at first I could never mention them, add even now I am full of reluctance and misgiving; but an unaccountable impulse is on me to-night. I must speak," he went on almost wildly. "You know,



Louise," addressing Mrs. Eads, "the history of the famous will case long ago contested by members of the Eads family. The will was missing and as it could not be produced, though we knew there must have been one, the property was lost to us, reverting to other channels. All this happened years ago, when I was a young man, and for years the subject, as it brought no pleasure and only bitterness of feeling and useless strife, has by common consent been dropped, and years have passed since I have heard it alluded to. Our family, as you know, was small, there being but two brothers, and a sister who died at the early age of nineteen. There remained but Brother William—your husband's father—and myself. Ten years ago my brother died, and, as I have no children, your husband and daughter and myself are the only surviving members of this branch of the Eads family. I told you and William when I came down here that the long-lost will was discovered, and we can now legally claim the whole of the old Eads estate."

"I thought you appeared strangely when you told us, uncle," exclaimed Mrs. Eads, "but it was a singular thing to find the document that had been hidden so long, so I did not push inquiries."

"That is the mystery I am coming at. It was while Ada was visiting us, previous to my return with her, that the discovery was made, and it was so perfectly marvelous and astounding that I bound the child and every eye-witness to secrecy on the spot, feeling that my very position as a minister of God demanded it. My wife had told me two or three times of a very odd manner Ada had that troubled her. She said she wished I would observe her closely, as she did not know what to make of several remarks she had made to her. You know, of course, that Ada is very dear to us, and we watch over her, whenever we are so happy as to have her with us, as our most precious guest. My wife, having spoken of it, however, I watched Ada with unusual solicitude, but, beyond an additional quietude to her always very gentle manners, I saw nothing singular except once or twice a sudden start, dilation of the eye, and look of recognition, as if some person had appeared before her, when nothing was visible to me; and always afterward I noticed she seemed very reticent, shrinking away from observation. I told her aunt I saw nothing to worry about in the dear child's manner; that she was naturally very thoughtful and retiring, and I thought, in this forward, pushing era, that it was the greatest charm that could be bestowed upon her, so nothing further was said of the matter and, entirely forgetting all about it, we settled to the utmost contentment in each other's society. One evening we were gathered in the library, my wife and Ada being the only ladies, but there were two gentlemen present, one a distant connection of my wife, from the East, and the other an old school and college mate of mine, from the far West. I had not seen him for twenty-five years and, naturally, we were full of talk and reminiscences. Suddenly there was a loud rap on the door which opened into the hall, the parlors being on the other side of the passage and not yet lighted. My wife hastened to the door, saying quickly: 'I did not hear anyone ring, did you?' I told her I had not, but then we were talking so rapidly, it was no wonder. With that I rose to receive the expected comer as she opened the door. To our surprise, no one appeared, and as my wife quickly stepped into the hall to see who had rapped, I turned around, and, glancing at Ada, instantly noticed the peculiar look I have spoken of. Her eyes seemed fixed on some moving form, and wandered until they rested with an intensely earnest gaze at a chair that stood by the writing desk in the corner. I was so intently watching her face that I did not notice the others or look at the desk, until, suddenly, three loud raps sounded from the corner where it stood, and as we all turned to see who it could be, our eyes rested on a page of white paper lying on the desk. On this was written, in an old-fashioned round hand, these words: 'The will is in the old inkstand. Unscrew the bottom and you will find it.' I read the words aloud, and instantly reached over to a place on the desk made to hold a very large inkstand—for the desk and stand are heirlooms. My

wife and the two gentlemen, looking excited, gathered around, but I saw that Ada sat quietly just where she had been and made no effort to join us. After a few moments' examination, my friend from Colorado found the key and with little effort unscrewed the bottom of the large frame of the inkstand, revealing a parchment, which, on our eager examination, proved to be the very document so long lost. You know the rest, Louise. The will had been attested and proved to be valid, and the property, so long enjoyed by others, is now to be restored. On talking with Ada, she affirmed that she saw a man come in when her aunt opened the door. He walked along to the desk and after gazing for a moment at the old inkstand, he wrote on the paper that happened to be lying on the desk, and then she heard the raps and he vanished. She declared that she had seen the figure of the man several times since she had been with us, and had recognized it as the original or counterpart of the large portrait of our ancestor, which, having become very much faded and unsightly from time, had been removed some years before to an unused chamber, where Ada had come upon it one day and with much awe had traced at once in its tarnished lines the form she had seen at times about the house and now recognized instantly as the visitor who had written the lines that lay on the desk."

"I think you ought to have told me this before," said Mrs. Eads, a tone of slight reproach in her silvery voice, as she quickly rose and crossed the room to where her daughter quietly sat in the deepest shadow, and, drawing her forth, she kissed her over and over, peering at the delicate, gentle face with anxious solicitude as if some angel wing might now be visible, ready to bear her one treasure away.

(TO BE CONTINUED.)

#### ADVICE TO INQUIRERS.

Information is constantly solicited as to the formation and conduct of circles. In response to several inquiries during the past week we republish the following advice prepared some years ago by Mr. Stainton-Moses of London, and republished at the time in *THE JOURNAL* and in the pamphlet entitled "Spiritualism at the Church Congress."

If you wish to see whether Spiritualism is really the mass of jugglery and imposture that it suits some people to say that it is, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one, that you may see how sances should be conducted, and of what nature the ordinary phenomena are.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on your own experiences gained in your own family circle, or amongst your own personal friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, of whom half, or at least two, should be of negative, passive temperament, and preferably of the female sex. The remainder may be of a more positive type.

Sit, positive and negative alternately, secure against disturbance by fresh visitors, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. It is not important that the hands of each sitter should touch those of his neighbor, though the practice is frequently adopted.

It is important that attention should not be too fixedly concentrated on the expected manifestations. To this end engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear.

Avoid anxiety and fidgetiness of all kinds. If you have a medium in your number results will follow in due time, and you cannot hasten though you may impede them. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, break up the circle and form a fresh one. You will probably be able to guess at the reason of your failure, and can eliminate the inharmonious ele-

ments and introduce others. An hour should be the limit of an unsuccessful sance.

If results are obtained, the first indication usually is a cool breeze passing over the hands, accompanied by involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their objective reality, will usually develop with more or less rapidity.

Table-tilting is more common than rapping. If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with its surface. Do not, however, try any such experiment until the movement has become thoroughly assured, and be in no hurry to get messages.

When you think that the time has come, let some one person take command of the circle and act as spokesman. Explain to the unseen intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

If you are satisfied that a satisfactory communication has been established, ask if you are rightly placed, and if not, request that directions may be given as to the order you should take. After this, ask who the intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs at first, ascribe it to the difficulty that undoubtedly exists in directing the table movements at first with exactitude. Patience will eliminate the source of error, if there be a real desire on the part of the communicating intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an intelligence that is separate from that of any person present in the circle, you will have gained a great step.

The signals may take the form of raps. If so, use the same code of signals, and as they become thoroughly established, ask that they may be made on the table, floor, or in a part of the room where they are demonstrably not produced by any natural means. Avoid, however, any vexatious imposition of restrictions on free communication. Let the intelligence use its own means. If the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests with the sitters to a very great extent to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods or by means of form-manifestations, ask that the attempt may be deferred until you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting at once. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. It will be found that increased light will check noisy and unpleasant manifestations.

Lastly—Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very serious and solemn investigation in a spirit of idle curiosity or frivolity. Endeavor to be animated by a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

#### PHYSICAL PHENOMENA.

Some twelve years ago we published the following suggestions to facilitate accuracy of observation and certainty of genuine manifestations. They were prepared by us with the assistance and advice of Epes Sargent, William Denton, Mrs. R. C. Simpson, W. Stainton-Moses, E. V. Wilson, D. D. Home, Samuel Watson, Mrs. Maria M. King, and other leading writers on spiritualism, and mediums. Time has proven the value of these hints, and in republishing them we can find nothing to change or amend. At the time of their first publication the columns of the *Banner of Light* were freely used to ridicule and abuse these well meant hints formulated by men and women than whom none were more able or experienced or better fitted to give advice. Constantly recurring events and the history of the past dozen years have we hope



taught discretion to those who incited the opposition through the columns of the *Banner*. The original publication of these hints was accompanied by an explanatory note which is as appropriate now as then, and is here reproduced, as follows:

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and, in fact, every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists and investigators in the study of Spiritualism, though there will of necessity be differences of opinion.

#### HINTS TO INVESTIGATORS AND MEDIUMS.

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.

3. To establish extraordinary facts the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad day-light, and if under these conditions there is produced a written message, especially if it indicates the possession of knowledge only to be obtained by abnormal means, *e. g.* by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zollner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility, of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and

approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

#### PUBLIC AND SOCIAL PURITY—ITS PERILS.

The following extract is from a discourse by Rev. Joseph May, of Philadelphia, son of Rev. Samuel J. May—of whom Theodore Parker said, "where Brother May is it is perpetual May."

The position of woman in any nation or epoch is an almost infallible measure of its health and its progress in civilization. Just as fast as she has risen from the condition of a chattel or slave to that of a helpmeet and true companion of man has civilization advanced. Every age in which laxity of social morals has become a marked characteristic of the condition of society has been an age of unsoundness and decline.

Very naturally, this emancipation and social elevation of women has been accompanied by increasing reverence for the sentiments which ought mutually to exist between the sexes. There is probably no country where family life is at once so happy and so pure as in ours. The morals of our men are almost certainly higher than in any European country. They are much stricter than they were here two or three generations ago. Aristocracy has always had a bad influence, in this respect, for obvious reasons. And for a century and a half the influence of aristocratic ideas remained strong among us. The influence of slavery was especially unfavorable to purity of morals. I believe it will appear that democracy is highly favorable to it, especially, in proportion as women achieve political power as well as social influence.

But on the other hand there are at present conditions and influences which are unfavorable. Democracy sets all classes free, in a new degree, the bad as well as the good. It is a question of strength, largely, between the moral elements and the immoral, and it is not at every moment and every point that the former are sure to be stronger than the latter.

Then, during the past fifty years, we have had an enormous infusion of foreign elements into our population, bringing with them the social ideas and personal principles of their former homes, and these, seldom of so wholesome a moral quality as those we inherit from our English ancestry.

But especially the sudden congestion of our population in these closely packed communities, the cities, is having, necessarily, a very profound if partly a temporary effect on all social questions. We have come much under the influence of foreign schools of literature, which are themselves permeated with debasing influences. It seems to be held by some, contrary to the old maxim, that if you can give a thing a name, you justify it. In literature, what is called "realism" attempts to justify its existence by the mere fidelity and technical skill with which it depicts the incidents of social life. But there are many of those incidents which are not justly to be depicted for the contemplation of society generally.

A similar tolerance, the spirit of which is imbibed largely abroad, among people of distinctly lower moral tone than ours has yet become, is beginning to appear in respect to the products of art. The distinctions which have to be drawn here are delicate, but they are perfectly obvious and recognizable. It is a question, almost, if not quite always, of treatment, of spirit, of intention. Of the things which God has made, none is essentially more lovely and pure than the human form. It has been the legitimate of art since art began. A man commits a crime against it, when he debases its portraiture to be the minister of unworthy sentiments and emotions. But its representations may be made such as elevate and refine, or debase and corrupt. I think they are always the latter, when they do not subserve some idealistic purpose, the presentation of some ideal truth. But a school has risen in recent years, which absolves itself from all idealistic limitations, and revels in what is merely physical and sensual. Again the term "realism" is brought forward to justify unbridled license in the choice of subjects and modes of representation. Skill in technical execution is pleaded as sufficient excuse from all discrimination or reserve. It is vain to say that any such plea has the least validity! Noth-

thing in social life has any right to be which is injurious to morality, for morality is the very vital principle of society. He who impairs the morality of a generation strikes a blow at the existence of society. But this kind of art is as bad art as it is bad morals. For art itself declines and perishes when it loses its moral and idealistic purpose.

But I must refer to one more place, where, more than elsewhere possibly, evil influences are at work to sap the moral purity of our communities. I mean, our public amusements. That some of these have within recent years dangerously advanced in the direction of immorality and impurity, must be evident to every one. But I have in mind, now, chiefly the quality of many of the theatrical exhibitions at present offered to the public. That they are debasing is freely acknowledged on all hands. It is sufficiently tokened by the character of the flaunting posters by which they are advertised. These, by the tolerance they secure, are becoming daily more offensive, as none of us can escape observing. In themselves alone they are, at present a public nuisance, a perpetual source of debasing ideas and sentiments in the minds of our population who see them displayed, with a degree of license never before permitted on every wall. Remember, friends, that such things may shock us who are mature, as a novelty of evil. But the young, our children, our youth, the thousands and thousands of half-educated, ill-restrained young men and women, are growing up among them, as the normal concomitants of their amusements, the habitual associations of their daily walks. The outcome of the observations I have made is about this. We are not yet a depraved people; far from it. But we have the beginnings of a very bad state of things among us. If the sources of evil (of which I have named only some of the most patent), are not dried up soon, there must needs result a very serious depravation of tastes and morals.

#### THE ORIGIN OF CORN.

This wonderful product, which has conferred such substantial benefits on the world, strange to say, is of unknown origin; its genesis is wrapped in a mystery, or at least not definitely fixed. The Sioux City Corn Palace, which opened October 1 and closed October 17, has issued the following scrap of information on the origin of corn:

Like wheat and barley, its origin is lost in the twilight of antiquity. It was first cultivated in the United States, however, by the English, on the James river, Virginia, in 1608, the seed being obtained from Indians, who claimed to be the first discoverers of the plant—receiving it direct from the hands of the Creator. Schoolcraft gives the mythological history of it:

"A young man went out into the woods to fast, at that period of life when youth is exchanged for manhood. He built a lodge of boughs in a secluded place, and painted his face of a sombre hue. By day he amused himself in walking about, looking at the various shrubs and plants, and at night lay down in his bower, looking up through its opening into the sky. He sought a gift from the Master of Life, and he hoped it would be something to benefit his race. On the third day he became too weak to leave his lodge, and as he lay gazing upward he saw a spirit come down in the shape of a beautiful young man, dressed in green and having green plumes on his head, who told him to arise and wrestle with him, as this was the only way in which he could obtain his wishes. He did so and found his strength renewed by the effort. The visit and trial of the wrestling was repeated for four days, the youth, feeling at each trial, that although his bodily strength declined, a moral and supernatural energy was imparted, which promised him the final victory. On the third day his celestial visitor spoke to him. 'To-morrow,' he said, 'will be the seventh day of your fast, and the last time I shall wrestle with you. You will triumph over me and gain your wishes. As soon as you have thrown me down strip off my clothes and bury me on the spot in soft earth. When you have done this, leave me, but come occasionally to visit the place, to keep the weeds from growing. Once or twice cover me with fresh earth.' He then departed, but returned next day, and, as he had predicted, was thrown down. The young man obeyed his instructions in every particular, and soon had the pleasure of seeing the green plumes of his visitor shooting up through the ground. He carefully weeded the earth and left it fresh and soft, and in due time was gratified by beholding the matured plant, bending with its golden fruit and gracefully waving its green leaves and yellow tassel in the wind. He then invited his parents to the spot to behold the new plant. 'It is Mondamin,' exclaimed his father. 'It is the spirit grain.' They immediately prepared a feast, and invited their friends to partake of it; and this is the origin of Indian corn."



## THE MIDNIGHT TOAST.

A toast? From me?  
 Why sure! Let's see  
 To whom I'll quaff while midnight's sounding.  
 I have it! Friends—  
 To her who sends  
 The life blood quickly through us bounding!

Come, blushes spare,  
 I know she's fair,  
 Her every action pure and tender;  
 With eyes so true,  
 Whate'er their hue,  
 The hearts can nought save homage render.

Her word controls  
 Our secret souls,  
 Though vows of love we've often broken;  
 She's ever fond—  
 Her life's a bond,  
 A loving, living, breathing token.

Come weal, come woe,  
 Full well we know  
 Her heart is ever warm and trusty.  
 Boys! to your feet,  
 Due honor mete,  
 And hail our toast, long, loud and lusty!

Nay, nay! No wine,  
 For her, divine—  
 This cup we'll pledge as friends and brothers,  
 With rousing cheer,  
 In water clear—  
 For, boys, we're drinking to "Our Mothers."

—CHICAGO TRIBUNE.

In regard to the disfranchisement of women voters in Chicago by the election commissioners the *Daily News* says: By striking from the registry list the names of all the women who succeeded in getting a tentative recognition from the judges in certain precincts on registration day, the majority of the board of election commissioners has completed its work of wholesale disfranchisement. Messrs. English and Coyne, to say nothing of Attorney Boyle, have succeeded in nullifying the law permitting women to vote at school elections. This they did by taking advantage of its clumsy wording. By making an exception in favor of women naturalized before 1870 they have added clownishness to their offense of pettifoggery. If they can stand this sort of business the women assuredly can stand it also. It is just as much of an outrage for the election commissioners to deprive the women of the vote granted them by the last legislature as it would be for them to deprive the men of the same right. Each sex receives its authority from the same source and the authority in one case is exactly as good as in the other. It speaks volumes for the self-control of the women of Cook county that they do not rise in rebellion against their smug oppressors. Think what would happen if Messrs. English and Coyne, aided and abetted by Attorney Boyle, should attempt to disfranchise 99 per cent. of the men of Cook county as they have disfranchised 99 per cent. of the women!

Apart from the strong religious views of the Hindus as to the propriety of a celibate life for widows, a view which St. Paul enforces in his epistle to Timothy, says the *Contemporary Review*, the custom of prohibiting widows to remarry had a practical basis of social expediency in India. For in India, under native rule, male life was subjected to many risks, and there was a constant tendency to disproportionately large numbers of females. A state of almost constant war, or invasion, or tumult, means a steady drain on the manhood of the people. As a matter of fact, the provision of a married home for the daughters of respectable families was an even greater difficulty during the rough medieval ages in India than it was in Europe. For the difficulty in Europe was to some extent met by convents, nunneries, and various sisterhoods. Medieval India, after the political expulsion of Buddhism, had not these devices on any adequate scale for providing for its surplus women. It accordingly placed harsher checks on their disproportionate numbers by female infanticide, by the prohibition of widow remarriage, and by the voluntary burning of widows of certain of the higher castes upon their husband's funeral pile. The British Government, in putting an end to the wars and tumults which formed a constant drain on male life in India, also put an

end to the female infanticide and the voluntary widow-burning, which tended to keep down the surplus of female life. The growth of the two sexes was allowed to follow its natural laws, with the natural tendency toward an equilibrium. The census of 1881 showed that the male population is now in excess of the female population of British India in the proportion of 101 men to 97 women. An important survival of the old system remains, however, in the strong public sentiment that every girl should be married, but that, having been once married, if her husband dies, she should not marry again.

The Woman Writers' Club is the name under which a new organization has been started in London. It seems to have been rather a radical thing to undertake—the forming of a woman's club—as there are said to be only two other exclusively feminine clubs in that town. A preliminary meeting was held by permission of Walter Besant at the office of the Incorporated Society of Authors, Mrs. H. E. V. Stanard ("John Strange Winter") presiding. Two or three women have been connected with English journals for some years, but until within a short time newspaper work has not been considered a field for women. The Writers' Club is a capital name, for authors and literary workers in general may be admitted. As there seemed to be a question whether there would be a sufficient number of women members to make a successful club it was even suggested at the first meeting that "the girls who are engaged in copying at the National gallery and actresses attending rehearsals" should be included. Temporary premises have been taken in the Strand.

The *Illustrated American*, in referring to Mrs. Potter Palmer's triumphs as president of the board of lady managers of the World's Fair in Chicago, pays her the following tribute: "A lady of culture, wealth and social position who had never stepped beyond the boundaries of literary clubs and charity committees, she was called upon without preparation to preside over a body of women drawn from every quarter of the country and swayed by as many varying influences and conditions. It is doubtful whether, from a parliamentary standpoint, a more mixed assemblage ever sat in company to consider questions of importance. Not a few of those elected as commissioners were hurried straight from the drawing room to the committee chamber and were forced to rely upon their native wit to carry them through. As chief executive Mrs. Palmer was expected to stimulate, harmonize and satisfy this body, using them as a comprehensive whole to achieve the high ends in view. It was a Herculean task and, in the light of the last few months, it appears doubtful if any other woman could have done so well. Mrs. Palmer is a sign of her times—a broad-minded, literal, cultured woman; far-sighted, cool-headed, with a large, firm grasp of men and things, and the true feminine delicacy of heart and hand to soften, elevate and ennoble her work."

If one's home is fair and fine, with soft carpets, rugs, pictures, marbles, china, with gentle service, luxurious living, loving children, gracious wife, should all the blessings that these things give, even if one is the apparent source of them himself, has gathered and secured them by close effort and self denial, be kept to one's self alone, like the bone the dog gnaws and buries till he can come back to it? It is not privacy and seclusion that give a home its sacredness. Far from it. It is its happiness, its healthiness, its helpfulness, its capacity to do good, to impart that happiness and healthiness, its power of lifting all the rest of the world into its own atmosphere. Those homes that are open to the homeless are the sacred ones; the homes where there is always a pillow for the weary, always a spare place at the table for the wanderer; the homes whose beauty is shed abroad like the gracious dew from heaven that Portia talked about. There may be many mansions in heaven, but he who thinks they are mansions from which every other heavenly habitation is excluded has made a mistake in the place; it would not be heaven then. However we may dispute and declare that a man has a right to be undisturbed in his own house, yet we know in our inner consciousness that we all regard the man who brings another home to dinner sure of a cordial greeting for him there; who will not let the stranger find his welcome in an inn on a holiday when homes are dearest; who

throws open his house to the parish, whose lights are always shining and inviting as you go by his windows, across whose doorstep guests are often coming and going; who loves his home so much and finds it so complete that he must have other people to love it, too, and if they have nothing half so choice, then share some brief portion of it with them—that man we all know to be a good citizen, a husband honoring his wife, a Christian in deed whatever he may be in faith, and withal a gentleman.—*Harper's Bazar*.

Experts from the Agricultural Department have established in Boston a station for the inspection of meat to be shipped abroad. This completes the number of such stations provided for by the Meat Inspection bill passed at the last session of congress. The other stations are at South Omaha, Kansas City, Milwaukee and Chicago. The establishment of these stations opens up another branch of employment for young women. It has been found that they are better fitted for the work of inspection than men. This was developed at Chicago, where the first station was established. At first sixteen young men and sixteen young women were employed. The women outstripped the men from the start. Now nearly all the employees at the various stations are young women. They excel men in that they are more careful, apter to learn, and are more quick and deft in handling the microscopes. They also seem to be quicker in the eye than men when looking through those instruments. The work is clean and they take much interest in it. If there is trichina in an animal it will be evidenced by the condition of the tenderloin and the diaphragm. Sections of those portions of the animal are given to the inspectors. They, after using their microscopes, pronounce whether or not the animal was healthy.

Lady Somerset, England's famous temperance worker, has been cordially welcomed to this city by Chicago's women, and brings to her great work the prestige of social power and wealth, as well as individual talent. It is such instances of devotion to the rescue of less fortunate humanity that make one confident as to the final triumph of charity over selfishness.

## CRITICAL AND THREATENING.

TO THE EDITOR: There appears of late to be a growing disposition on the part of some of the public teachers to criticize uncharitably and most unwarrantably some others who may be as successfully engaged in the work of promulgating the "Harmonial" philosophy. Whether this is due to a spirit of jealousy, envy or sincere desire to cleanse the moral atmosphere of the spiritual rostrum, it is exceedingly bad taste on the part of those engaged in the same vocation or profession to essay the same; since the action must savor somewhat of the less creditable motive.

If it were not disgusting it might be amusing to compile a list of the "crimes against criminals" that could be made up for an "Illustrated"; simply quoting what these worthies (?) say of each other. Every weakness, peccadillo, vice and crime, from a lie to manslaughter, are these illustrious people guilty of—if one may take their word for it—some of the vices being unmentionable in polite society. They come and go, and go and come, from Maine to California and return, bearing with them choice bits of scandal about some other worker who has been doing something shocking!!! And from this panorama of itinerating preachers one gets a deeper insight into the doctrine of total depravity than John Calvin ever dreamed of. These critics never look in the glass, but they may rest assured that some other critic looks for them. And these keepers of their brothers are prophetic; can foretell to a nicety the baleful effect the teaching of some rival worker is sure to have on the "clean cause."

There are a few, possibly a dozen, noble workers who are too busy with the world's work to take time to join this still-hunt for malodorous morsels and who are so well grounded in their own integrity that they have no fear of moral contagion from breathing the same atmosphere with one "whose soul a different hope supplies" long enough to make a speech; but these are the exceptions which prove the rule.

Sometimes the critic publishes a covert attack upon a worthy worker; sometimes an open-air parade of ultra respectability; still again, the friends of these "guardians

of the public" write anonymous letters—and right here the writer desires to duly acknowledge such admonition—which is the most effective way of proving the high (?) standard of virtue demanded and practiced by the instigators and writers thereof.

And thus the country is saved until "history repeats itself" and another knight errant appears on the scene to relate some very naughty deeds of the critics aforesaid, and so on—*ad nauseum*. It has been hinted to this correspondent that if this state of things continues a printed list of names of these virtuosos, with their accompanying frailties, would make a most salable primer—one that would delight the soul of Anthony Comstock, without doubt—and the above "words to the wise" are intended if possible to avert such a catastrophe to the cause.

PARKLAND, PA. LYDIA R. CHASE.

We allow our correspondent space to free her mind, but regret her attitude and deprecate some of her statements. We affirm most emphatically that it is not only not in bad taste, but it is the solemn duty of public teachers to protect the morals and good name of their profession by cleansing the moral atmosphere of the spiritual rostrum of all just suspicion of taint; and that they must not be deterred by the specious plea that they should uphold and defend a speaker guilty of irregularities simply because he or she is a member of the guild; nor hesitate through fear of having their motives maligned. Does Mrs. Chase realize the full meaning of the picture she has drawn? Does she fully comprehend all it implies? We trow not.

We believe our correspondent to be a good woman, but one of emotional nature, whose sympathies are likely to affect her judgment; and whose impetuous zeal in behalf of one whose cause she espouses leads her beyond the confines of reason and discretion. We are ready to believe that the damnable threat made in her closing paragraph did not originate in her own mind; it is much more likely that the "hint" came from farther east, where on the face of things it looks as though an "inspired speaker" is in a peck of trouble because of the difficulty of dis-entangling herself from one man in order to legally entangle another. Our well-meaning correspondent should pause before she is irretrievably enmeshed. In serving notice upon those who criticize her client, as she does in the closing paragraph, that they will be shown up in a pamphlet, she is resorting to a species of intimidation most indefensible and at the same time weakening the cause she champions.

## THE TELEPHONE.

TO THE EDITOR: It seems only a few years ago when traveling on an eastern railroad, the news boy took from his pocket two little boxes all tied up with string. Unwinding the string and handing me one of the boxes, he told me to hold it to my ear while he talked to me from the other end of the car. It seemed very strange, but soon telephones were placed in every prominent business house in the large cities and then out to the surrounding towns. The voice, which we supposed was intended for face to face conversation, we found would reach several miles. Now, it seems, the genius of man has perfected a wire and instruments which it is confidently asserted will enable us soon to talk with our friends in London. Is there some means of communication by or through which we may hear from the friends who were once near us? Are the cold, lifeless and unattractive monuments in yonder cemetery all the reminders we can have? Very common now is that most wonderful invention, the phonograph. Switch on the electricity, let the cylinder revolve, and with ear tubes adjusted we may hear speeches from our best speakers, songs from the best singers, music from the best bands as delivered, sung and played months ago in London, Paris and New York. I shall not attempt to label the source or pronounce a belief, but would be glad if some phonograph was preserved, so I could again hear what was claimed to be an inspirational talk for my benefit.

D. LAMBERT.





## SPIRIT HEALING.

**TO THE EDITOR:** With your permission I will give your readers an account of a remarkable case of "spirit healing" witnessed by myself. One year ago my wife lay dangerously ill with inflammation of the bowels. She had been subject to this complaint for many years, and I had become quite proficient as a skilled and careful attendant on her during these distressing periods. On this occasion the inflammation seemed to have gained the upper hand and she grew worse in spite of every effort put forth for her recovery. Our physician had become alarmed and a visit that no person be allowed to see her except myself. Her most intimate lady friends and neighbors were refused admittance. No one entertained any hope of her recovery. The abdomen was so sensitive that pillows were placed on either side of her to relieve her from the weight of the coverlets. This will give a faint idea of the dangerous condition she was in at the time the remarkable manifestations occurred which I am about to relate. The evening was far advanced and during a temporary lull in her moaning I seated myself at my desk and prepared a telegram to her sisters who reside in St. Paul, Minn. While thus engaged I noticed her left arm waving about her head. Approaching the bed I asked her if she wanted anything. Tapping her head with one finger she answered: "She be good squaw." I recognized in this answer the presence of a dear friend of hers, an Indian, who passed to spirit life many years ago and who had helped her a great many times previous, during trials and sickness. Addressing him I asked, "Is she about to pass to your side of life?" The reply, divested of the broken English, given in her voice was: "Not now. Not for many years yet. She will remain with you till her work is completed." "Where is she now?" She lies just back of her body, on the bed. She is in a deep trance and I have perfect and complete possession of the body."

Then followed a conversation lasting all of thirty minutes in which I was fully advised how to proceed to insure her speedy recovery. Matters pertaining to her mental quietude were broached by the control and I was advised to withhold certain information from her lest it prove disastrous to her in her then feeble condition.

Finally, I was told to not send any telegram to her relations. Then the control said that he had occupied her form as long as was good for her and asked me to go to the secretary for a few moments. Soon I saw the arms moving again and asked if I was wanted. She replied come: "I am only trying her muscles."

Presently the control spoke again. "Now come and see what she can stand." I went to the bedside when my wife's hands threw back the covering and commenced striking the abdomen with considerable force. I was greatly surprised and alarmed at this, as only a half hour previous the lightest touch would have caused her to start with pain. I was told to knead the bowels thoroughly and vigorously. I commenced very gingerly when the control said: "Bear on hard. Don't be afraid; you cannot hurt her now for she is cured." I did as directed, meanwhile expressing great astonishment. I was told that magnetism was the greatest curative agent in the universe for physical ills. That when it was better understood serious sickness would be almost unknown. That when conditions were favorable the healing spirits were able to perform almost instantaneous cures. A great deal more was said to me that would occupy too much space to here relate. The control at last told me to bathe her face with cold water. Immediately on doing this my wife opened her eyes and exclaimed, "I am so happy. All pain has left me. I am hungry and want to get up and eat something." On closely questioning her as to her knowledge of the events here narrated she disclaimed knowing anything about the Indian having been with her; said she had been sound asleep. Had dreamed nothing she could remember. She was equally surprised with myself at what had happened, and asserted that she had taken no part in any conversation. She felt so well that I assisted her to the floor and steadied her while she walked around the room. Of course she was yet weak.

The next morning she went down stairs to her breakfast, and took her seat at the table, a place she had not adorned for over three weeks.

I have given only a fragment of the conversation I had with the control. However, I have adhered strictly to fact in the above recital. Everybody in the neighborhood was thunderstruck by her appearing out of doors on the day following her trance condition.

I will explain that this Indian has been with her some five years. That only on rare occasions has he ever spoken through her. He partially controls her mental and uses her arms and hands to convey his meaning by signs very frequently. My wife has had no serious illness since the occurrences here-narrated.

W. VAN WATERS.

SEATTLE, WASH.

## AGNOSTICISM.

**TO THE EDITOR:** With evolutionists unbelief in the religion of love is inconsistent, because religion everywhere has been purely a thing of evolution. This was peculiarly so with Judaism. In the beginning it was a service of bloody altars; but the time came when the blood of bulls and goats was put aside for something better. The process was very slow, but it kept pace with the steady march toward civilization. Light came with the widening capacity to receive; for as the Nazarene said to the rude multitude: "I have many things to tell you, but now you are not able to receive them." But the sum total of all that is divine in religion, he did give them, and that was to "love one another."

But, says the agnostic, "religion has fought science and deluged the earth in blood; I will have none of it." So, too, many atrocious wrongs have been perpetrated in the name of freedom; still, no two things are dearer to the hearts of men than freedom and religion. The trouble is that the best we have is often prostituted to vile ends. Republicanism, on a paper constitution, in Mexico, gave rise to warring factions, so that, until lately, Mexico was in a chronic state of revolution. Monarchy—or at least a strong government—seemed to be their need. So it is, and has ever been, with the unfolding of progressive forms of worship. The first gods were those whittled out of wood. The idea that God was a big man exactly suited rude men incapable of abstract thought. To think of God as impersonal, as an all-pervading essence, would have been so utterly impossible as to have made atheists of them. Equally unable would they have been to understand how the sun could be bigger than the earth.

The primitive man had the instinct of worship and could easily translate the thunder into the voice of God. It was not, as Lubbock says, with "stolid, staring wonderment," that the first man gazed on the face of creation; everything was as a matter of course. Curiosity came later when man began to dig and delve for knowledge.

The priest came naturally with the poet and philosopher; they were of the people, bone of their bone, and thought of their thought. Anything integral is not a fungus. Religion was no more invented than eating and drinking. When people can live without eating they will quit it; and so it is with worship. If men everywhere were perfect, churches would pass out of existence. No better men than Spencer, Huxley and Tyndall, live; but the trouble is that the multitude of men are not exactly like these agnostics. The garment of a giant don't fit a dwarf.

PINELLAS, FLA. R. E. NEELD.

## A COMFORTING EXPERIENCE.

**TO THE EDITOR:** Giles B. Stebbins' stirring appeal in his article on "A Spiritual Experience" in THE JOURNAL of October 3d touched me with its sense of justice to you, its editor, and to the people. We should give from our list of comforting and convincing experiences some of the good things which have come to us. To those who think lightly they may seem unimportant; but to others they carry the weight of a soul inspiring truth.

In the month of December, 1886, I think it was, I sat reading to a dear friend, who has since joined the angels, from the Christmas number of THE JOURNAL, a poem written by Belle Bush. It was long, and while I read I became aware of the presence of the spirit daughter of my friend. She seemed to stand at my left side with one hand resting upon my shoulder, and I was made to feel that she was listening to my voice. I did not stop but inwardly resolved to tell her mother

when I had finished reading. When it was ended and I looked up, imagine my surprise to see my friend's face radiant with a glad light, the tears chasing each other down her cheeks while she looked at me with rapt interest, not waiting for me to have time to recover and speak she said "Oh, my dear, while you were reading I saw my sweet daughter at your left, stoop down and kiss your brow, then she looked at me and said 'Mother, I hear the poem.'" The perfection of the test was more complete to me than to any one else. I sensed the presence, the touch of the hand and her thought, but was not conscious of the kiss. I have had many such experiences, which have ever been a source of inward joy to me. A SUBSCRIBER.

RIVERSIDE, CAL.

## ABOUT SPIRIT IDENTITY.

**TO THE EDITOR:** After tasting of the fruit of the tree of knowledge we have a desire for more because it is good. It was a good saying of old that "wisdom is profitable to man." So I thought as I was seeking knowledge some of the readers of THE JOURNAL or some wiseacre might throw some light on a few questions; or at least throw some light in dark places.

Clairvoyants and seers, in fact all who have seen or claim to have seen apparitions, state that they usually appear as when in life; meaning they appeared dressed as of old (unless they were in the conventional ghost clothes), and that they were readily recognized by friends; and mediums are said to have described spirits perfectly to the satisfaction of those present. If this be true how does it occur? Does the ability lie with spirits or souls to appear at will, or under requisite conditions; or is the seeing quality in the persons seeing? Suppose we take it for granted that we have a spiritual body, or astral, or anything resembling the physical, that survives the natural body; well and good; what is there in the clothes to survive with it? Some say spiritual clothing. Do they know what they state? Who can say what is spiritual? Do you imagine it like a cloud or puff of smoke, or what? I have soul companions but I see them not. Of course I expect to some time, but how? Admit they have powers to clothe themselves, but how? If they can appear to us as we used to see them in any particular suit, the same ability would admit of any other, either male or female attire. Granting power to assume so much in dress the same power would operate on the life, form, features, in fact there would be no end to the metamorphoses. What then are these spiritual beings? Are they anything objective or subjective? If anything is well described I see it well with my mind. If I plan for the future I see ahead. If such is the fact, would it prove that seeing was believing. Take the narratives of Christ's appearing after the crucifixion; I don't know which of the gospels to be true (if either) for they all differ. Mark (chapter 16) says he appeared to two in another form. Luke says, also, that they knew him not until later he made himself known by actions peculiar to himself; he also denied being a spirit. John declares that he appeared in their midst with the door shut. Could a man appear and vanish as he is said to have done? or can a spirit materialize as it is written? If it was "so, may it not occur again? or, if we believe that only which seems reasonable, where may we draw the line? for what is reasonable and true to one is absurd to another.

These visions do not concur with each other; they usually appear to the person in accord with the state of mind of the individual. It would occupy too much space to enumerate the conflicting statements of the visionaries of the world which go to prove their non-objective character. I believe it a rash statement for any one to make, that they were positively certain of the personage of any soul communicating with them. They may feel satisfied as to their identity but there must needs be that peculiarity of person not known to the medium or any one present. Even then we must remember souls may mimic as well as men. I know from experience our minds are as open books to souls well developed. Investigators often strain at a gnat and swallow a camel. We know that there are all sorts of souls in this world consequently there must be in what we call the next. I do not believe a liar is transformed immediately by his transition any more than a convict by being relieved from prison makes him an honest man. The evidence is before us all, that this world is the embodiment of the spiritual; the human family proves that, being both spiritual and material. We know men

are not transformed in an hour, it takes time to reform. We may make a great effort and be determined to shake off some vice or conquer some bad habit; it takes time, patience, desire and effort to accomplish any decided change. Is it at all strange then that in our psychical investigations we may not always meet souls of excellence; when we know the majority of mankind are but commonplace, what else should we expect.

To show how easily we may be deceived, or misinterpret their language, I will relate one instance out of many in my own experience. Shortly after I first heard souls talking with me I was asked if I would like to talk with the Savior. I replied I would; then there seemed to be a different voice speaking in a calm and subdued manner. During our conversation it told me to look up, saying "who could build an arch like that?" also, "look at the blue sky, who can paint like that?" I was asked if I believed it was my Savior. I replied I did not know. It then asked me to give my hand. I did so. Judge of my surprise when my hand wrote the name of a very dear friend of mine (who is yet alive) saying "yes, he is your Savior, he told you about us, he saved you from superstition." Nearly two years' constant communication with spirits has given me a rare opportunity of studying their methods and nature of communications. And I am led to say in the words of Hamlet, "there are more things in heaven and earth than are dreamed of in our philosophy." T. P.

ALTON, ILL.

## THE ANTIQUITY OF SPIRITUALISM.

**TO THE EDITOR:** It is a mistake to suppose that Spiritualism dates no further back than the rappings at Hydesdale, N. Y., in the year 1843, through the Fox mediums. It is true, that intelligence through the raps was first recognized there; but reference to history shows that our ancestors in all parts of the globe in their crude modes of making themselves recognized, only incurred charges of witchcraft, demonology or fetishism, superstition, etc., etc.

The writer has great respect for the Bible, that is, the Old Testament, but its tone throughout repudiates the idea of immortality, vide Ecclesiastes, chapter iii, verse 19. True, religion in ancient times had its priesthood and members of different factions of the order were then as now rancorous toward one another on points of belief. In Exodus, chapter xxiii, verse 13, it is commanded: "Thou shalt not suffer a witch to live." This command is found with instructions to the then dominant priesthood. Under the head of witchcraft one can imagine every species of orgies, mysterious incantations and other performances now better understood under the modern names of animal magnetism, mesmerism, impressive psychology and lastly true Spiritualism!

Saul, the first king of the Jews was anointed to fill that office by the high priest Samuel, and to please him, apparently, he was particularly severe on the practice of witchcraft and declared death to any one having a familiar spirit—probably now recognized as a clairvoyant.

And yet, bad as King Saul's opinion was, in his actions he could not but acknowledge the truth of Spiritualism; for in his desperation, when the priesthood and the people of Jerusalem went against him, he in disguise with a few followers sought out the woman of Endor to obtain advice and she, at the risk of her life, raised the spirit of Samuel, who told him truthfully his fate, that to-morrow the battle would go against him and he and his two sons would be slain.

We evidently are awakening to a knowledge of a future existence after death of the material body. Principles ever remain the same, and it is little wonder that in operation they should produce like results, the opposition of the priesthood.

BROOKLYN, L. I.

D. BRUCE.

The sad death of Mrs. Julia P. Shreve at the Woman's Hospital deprives the art interests of Chicago of one of their ardent supporters. It was mainly through her efforts that the Woman's club scholarship in the Art Institute, providing free instruction for three years for a successful lady candidate, was established. Mrs. Shreve had been traveling in England in company with her daughter and was forced to return here on account of ill-health. She was a prominent member of the Woman's club, and her loss will be deeply regretted by its members as well as all interested in the advancement of woman's work and art in this city.



## BOOK REVIEWS.

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

*A Study of Greek Philosophy.* By Ellen M. Mitchell: with an Introduction by William Rounseville Alger. Chicago: S. C. Griggs & Co. 1891. Pp. 282. Price, \$1.25.

In this manual, Mrs. Mitchell has methodically arranged the teachings of the Greek philosophers, and presented the thought of each in its order, in a concise and lucid manner. A better epitome of Greek philosophy, in the same space, has probably not been written. The author has consulted the best authorities and taken great pains to make her work correct as well as clear. The majority even of those interested in philosophy have no time to read large volumes in exposition of the thought of Greek philosophers. From this work they can in a short time, get a comprehensive idea of the positions of the old thinkers from Thales to Proclus. Mrs. Mitchell—who is known to all readers of THE JOURNAL by her able contributions to its columns—has put many who want just such a book as she has prepared, under obligation to her.

*White Slaves; or the Oppression of the Worthy Poor.* By Rev. Louis Albert Banks, D. D., author of "The People's Christ." Boston: Lee & Shepard. 1891. Pp. 327. Price, \$1.50. (A. C. McClurg & Co., Chicago.)

In this handsome volume Mr. Banks has given, illustrated with photographs taken by him, the results of personal investigations of "the conditions of life among the worthy Boston poor." By the "worthy poor" is meant not a class of saints, but "the poor people of the city," who are willing and anxious to exchange honest, hard work for their support; not the criminal and vicious. The author seems to have worked with great pains and energy to get at facts first hand, and certainly the story told by pen and camera presents one aspect of social life and civilization which is not much better than the slavery of Uncle Tom and his black children in the plantation house. The conditions described imperil the physical and moral health of the city. A lodging place is thus described by Mr. Banks, as mentally photographed by him in a recent visit: "We are in a cellar about ten feet square, which is separated from others like it by a partition. As soon as our eyes get accustomed to the darkness—for the only light is from a foot or so width of glass, reaching from the ground up to the floor that forms the ceiling of the room where we stand—we see that this is the den of an old man and his wife. They have both passed three-score, and are no longer able to work hard. They have had children, but they are dead. For this den of misery, that a well-to-do Western farmer would not think of keeping his hog in, they pay \$1.00 per week, the interest at six per cent., on nearly \$900. They have to cook, eat, sleep and do everything else pertaining to domestic life, in this one, dark, filthy hole. Nobody could keep it clean. There is no sunshine, and only a little while in the day any light at all. It is necessarily damp and mouldy. We talk with the old man. He goes fishing, and does such odd jobs as he is able to do. He says one of the worst things they have to contend with is the rats, and then he points out to us places in the wall, down next to the ground, that he has filled with little billets of wood, stuck in every which way, in his efforts to keep the rats from preying on them at night." These places, according to Mr. Banks, are filled not with drunken and dissolute. Scores of tenement houses were visited by him where the sanitary laws were totally disregarded by both landlord and tenant, and where the conditions were unfit for human habitation.

## MAGAZINES.

"Russian Barbarities and Their Apologists" is the title of an article in the November *North American Review*, contributed by Dr. Hermann Adler chief rabbi of the United Hebrew congregations of the British Empire. Dr. Adler's paper is an eloquent reply to Goldwin Smith's "Strictures on the Russian Jews" which appeared in the *Review* for August. "How to Improve Municipal Government," a symposium by ex-Mayor Hart of Boston, Mayor Davis of Baltimore, Mayor Bishop of Buffalo, and Mayor Noonan of St. Louis. In general they agree that the best model for a city government is the government of the United States, with its division into executive, legislative, and

judicial departments. Justin McCarthy, contributes an entertaining and instructive article on "Women in English Politics," showing that women are doing much more in England than here to control political movements. He thinks that their influence is altogether for good. Stepniak tells "What Americans Can Do for Russia."—*Our Animal Friends.* A monthly journal published by the American Society for Prevention of Cruelty to Animals, 100 E. 22d st., New York, began with its September number the nineteenth volume. A most worthy publication.—The November *St. Nicholas* is a number that contains the choicest reading for children, with illustrations of marvelous beauty. No one surpasses Mary Mapes Dodge in conducting a magazine for young folks.—The second of the "Lessons From the Census," by Mr. Carroll D. Wright which appears in the November *Popular Science Monthly*, points out some serious defects in our mode of enumerating the people, and proposes definite measures for its improvement.

In *The Forum* for November, Edward A. Freeman, the English historian, the highest living authority perhaps on the subject, explains the political situation in Europe, pointing out the specific dangers to peace. "The Danger of the Farmers' Alliance," by Senator John T. Morgan, of Alabama; and "The Death of Polygamy in Utah," by Chief Justice Zane, of Salt Lake City, are among the other articles of the number.

A new edition of "Friendship," with half tone portraits of Cicero, Bacon and Emerson, will be issued this fall by Albert Scott & Co. Their first edition was received with much favor.



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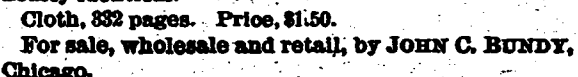




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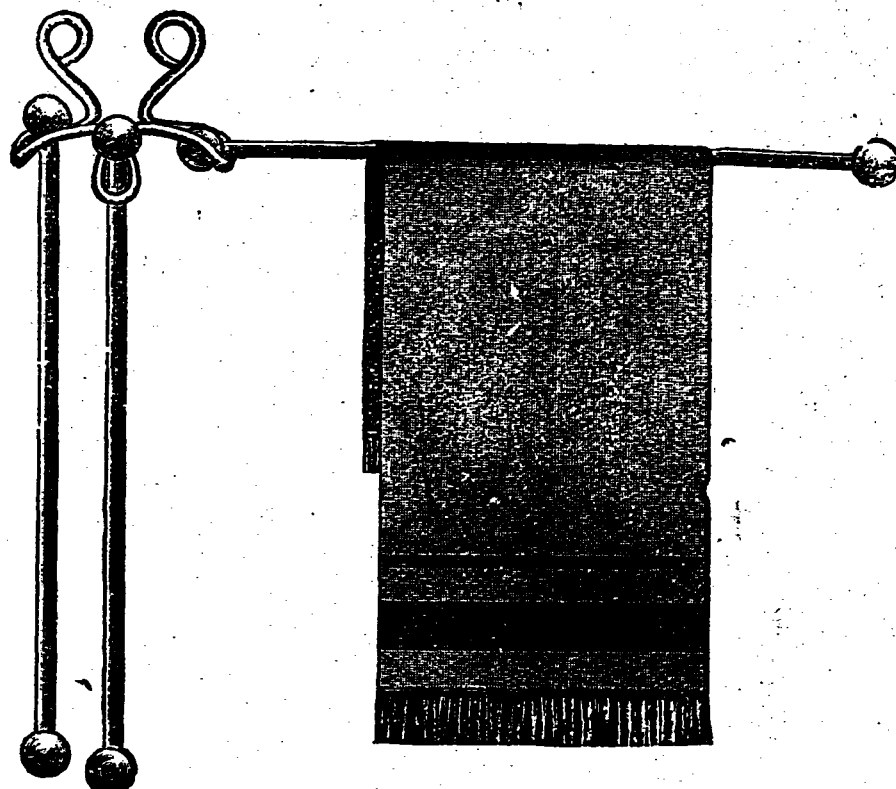
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Let your spirit thrill with the noble possibilities of the here and now rather than to feast upon anticipated delights in the great beyond.

There is no time like the present! Take it by the forelock and never let go until you have paid your publisher what you owe and renewed your subscription. Some day when you have put time off once too often death will step in and you will know time no more. You wouldn't like to go to the Spirit-world owing your publisher, I am sure. Neither will you be as happy there or here if you have neglected to do your part.

1. Pay up if you are owing.
2. Renew your subscription before it expires.
3. Present the claims of THE JOURNAL to your intelligent acquaintances.
4. Secure as many new yearly subscribers as possible.
5. If you don't like everything published in THE JOURNAL, take hold and write for it yourself and help the editor to make a still better paper.
6. Come to the Psychological Congress in 1893, and tell me of all the good work you have done between now and then.

## MRS. NETTIE COLBURN MAYNARD'S FIRST SEANCE WITH LINCOLN.

In her book, "Was Abraham Lincoln a Spiritualist?" Mrs. Maynard says that she first visited the White House in December, 1862. "A note was received by Mrs. Laurie," she writes, "asking her to come to the White House in the evening with her family and bring Miss Nettie with her." She was then a young girl and felt the trepidation natural under the circumstances. After relating the kindly manner in which she was received by President

Lincoln she tells of losing consciousness and afterward learning from those present that in the trance state she talked to Mr. Lincoln for more than an hour. Among other things urging him to issue the emancipation proclamation. "I shall never forget the scene around me when I regained consciousness," says Mrs. Maynard. "I was standing in front of Mr. Lincoln, and he was sitting back in his chair with his arms folded upon his breast, looking intently at me." Mrs. Maynard describes Lincoln's parting with her that evening thus: "At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand.'"

The book can be had at THE JOURNAL office. Price, \$1.50.

The *Independent Age*, in a review of Dr. Crowell's "Spirit-World," says: We find little in the volume a Spiritualist will not receive, at least tentatively. Often the descriptions, especially of the homes of spirits, their occupations, etc., are so material and matter of fact that we involuntarily shrink from their acceptance; yet we do not understand why we should if we receive the teachings of spirits. They have always spoken in the same manner, and really if there is an abode for spirits it must have substance, else it would be nothing. The book must be read as a whole to be appreciated. To the student of this subject it opens up rich mines of thought, and to the casual reader cannot otherwise than prove of deep interest.

"Revelations of a Spirit Medium" is the title of a book published by Farrington & Co., 37 East Tenth st., St. Paul, Minn. Unlike previous publications purporting to expose the tricks of the trade this book bears the evidence of being written by one who has been a professional and knows what he is talking about. That many investigators and Spiritualists can save money and be kept out of snares by reading this book is all that space permits saying now. Without commending the literary style of the book, it can be said that it contains much that will be a revelation to many people. The writer appears to be a believer in a future life and spirit communication. A review of the work will appear in THE JOURNAL later.

R. J. Moses writes: I am eighty years old and I owe to your paper the armor that deprives death of all horrors and enables me to welcome its approach with a feeling nearer akin to pleasure than fear. I have never witnessed any spiritual phenomena, but being an old lawyer accustomed to weighing evidence, and finding in your paper a constant exposition of frauds, you are sufficiently reliable to me as a witness to make me believe as firmly in Spiritualism as in any other fact which has not been to me personally demonstrated. Your paper is the comfort of my declining years.

Referring to B. F. Underwood's lecture on "Capital and Labor," the Grand Rapids *Eagle* says: This lecture is pronounced by those who heard him speak on the subject a masterly effort. Mr. Underwood is in cordial sympathy with the working classes, but unsparing in his criticism of quacks and quackery in the movements which aim to solve the question between capital and labor.

The Ethical Society lecturer, W. M. Salter, in a business letter writes: . . . What an interesting account that was of the sittings in which Prof. Lombroso took part. (Translated from the French for THE

JOURNAL.) Mrs. Salter and I always find something interesting and profitable in THE JOURNAL.

Mrs. F. O. Hyzer has been speaking with great acceptance for the New Ethical Society of Spiritualists in New York City during the engagement of the regular lecturer, Mrs. Helen T. Brigham, in Washington.

Hon. John W. Tindall (of editorial staff *Inter Ocean*) will address the Chicago Secular Union, Sunday evening, at 116 Fifth ave. Subject: "Manual Training." The public invited.

Geo. H. Fair writes: THE JOURNAL is getting more able and interesting every year.



"Rather lean on inward worth than outward show." If you trust to *Pearline* you can do both. It will show its worth in washing clothes and cleaning house, with half of the labor and none of the usual troubles. You will only be "tried" if you try to do without it. Nothing can suffer if you use it; everything will suffer if you don't.

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## TO SPIRITUALISTS.

BY JOHN HOOKER,  
Of the Connecticut Bar.

This admirable Address has permanent value, and is well worthy the attention of all sober-minded people, and especially of Spiritualists. Price, 10 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

## WHY SHE BECAME A SPIRITUALIST.

BY ABBY A. JUDSON, MINNEAPOLIS, MINN. Contents: Portrait and Life of Author. Her Method of Going Under Spirit Influence. Twelve Lectures. Selected poems, Communications from her missionary father and mother and other guides. Tastefully bound in cloth. 268 pages. Price, one dollar; postage, 10 cents. Remit by P. O. order or registered letter. "Terrestrial Magnetism," ten cents.



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this problem shall not be tabooed or laughed out of court, church, laboratory or lecture room. Hence, the sooner the intelligent and very conservative body of Unitarians for which *The Register* stands recognizes its duty and earnestly sets about coöperating in this work, the better for Unitarianism and the world.

#### ALLEGED LIBEL AND APPEAL FOR REDRESS.\*

In the *International Journal of Ethics* for October, 1890, appeared an article from the pen of Professor Royce, of Harvard University, vigorously criticizing Dr. F. E. Abbot's little work, "The Way Out of Agnosticism." The article was extremely offensive to Dr. Abbot. Professor Royce claimed that the thought of the work was essentially idealistic, that it was largely appropriated or "borrowed" from Hegel, that the author of the book made extravagant pretensions to "novelty," "originality" and "profundity" which he did not possess, and that he was "hopelessly unhistorical in his consciousness." Dr. Abbot declares that the article as a whole is a libellous misrepresentation of the truth. It seems that Dr. Abbot wrote a reply to the article, sent it to Professor Felix Adler, who is at the head of the editorial committee conducting the *International Journal of Ethics*, and he turned it over to Professor Royce, also one of the editorial committee, who treating it as an ordinary reply to a book criticism, attached to it a rejoinder, repeating and defending his statements. Dr. Abbot desired his defence against what he regarded as a libel printed alone by itself. This was refused, but Dr. Abbot was assured that he might follow Prof. Royce's rejoinder with a second reply in the same number. Proof of Professor Royce's rejoinder was sent to Dr. Abbot with a note that the reply must be mailed "within ten hours after receiving Royce's proof," but he could not get his reply ready in so short a time, and consequently nothing in regard to the subject appeared in the next issue of the *Journal of Ethics*. Dr. Abbot now appeals to the corporation and overseers of Harvard University for redress.

He wrote a card of retraction for Professor Royce to sign, but Professor Royce, while disclaiming any malice or personal hostility and regretting any severity of expression not needed to give form to his opinion, reaffirmed in substance all that he had written in criticism of Dr. Abbot's book. Dr. Abbot strongly intimates that if Harvard University does not discipline Professor Royce, he will have recourse to the courts for redress.

There are three questions involved: 1. Are Dr. Abbot's metaphysical speculations in "The Way Out of Agnosticism" essentially idealistic? 2. Did Dr. Abbot obtain his thought, especially his "theory of universals," from Hegel? 3. Did he make pretensions to "novelty," "originality" and "profundity" not warranted by any knowledge actually possessed?

Without entering into the merits of the dispute, it may be remarked that there are so many kinds of both idealism and realism that it is not possible to understand where an adherent of either system belongs until he has defined his position, and often it is not possible then. In fact what some good thinkers call a system of realism other thinkers of equal ability call idealism. And there may be difference of opinion as to the actual implications of a theory, by whatever name it is called. There may be an entirely honest difference of opinion between Dr. Abbot and Professor Royce as to whether the philosophy of the former is essentially idealistic or realistic; and upon the interpretation of Dr. Abbot's thought may depend largely the difference of opinion as to how far the thought in "The Way Out of Agnosticism" is, as respects universals essentially like Hegel's; the difference may be regarded by one as essential and by the other as logically unessential in the philosophical scheme. Both thinkers may be entirely honest in their interpretation. And then whether a reviewer will deem an author open to the charge of making pretensions to "novelty," "originality" and "profundity," which he does not possess, depends considerably upon his estimation of the author's work. Here the author and the critic may differ widely and be equally sincere. It would be difficult to use more belittling and contemptible language in reference to any theory than Dr. Abbot has frequently applied to the thought of some of the thinkers of to-day; but they have not called in question his honesty, have not demanded that he retract his words, have not threatened him with a libel suit.

There does not, therefore, seem to be any just reason for the appeal to the corporation and overseers of Harvard University, who are not likely to take any steps to discipline a professor for giving his opinion in a book review of a philosophical work and his estimates of its author as a thinker. And certainly it were folly to think seriously of taking such a case into the courts. Professor Royce's criticism was doubtless severe, but since he has expressed regret that he used or may have used language stronger than was necessary to make clear his opinion of the thought criticized, since it gave pain to his friend, Dr. Abbot should be content to defend his position against Dr. Royce in the same journal in which they were criticized.

With all respect for Dr. Abbot and with full appreciation of the good work he has done, yet the conviction is irresistible that the publication of such a protest as he has issued is unfortunate for him, and that from every point of view it is regrettable that some friend did not have sufficient influence with the gentleman to dissuade him from an act so unwise.

#### MAZZINI ON DEATH.

In some letters written by Mazzini, the Italian patriot, to members of an English family with whom he was very intimate—letters which were published in *The Century* magazine for November—occur these expressions of his thought in regard to death and a future life, the death of a member of the family being the occasion; "Remember, for God's sake, that there is no such thing as death for all that is best in us; that what people call death is only a transformation and step onward in life. Love is a vouchsafer for immortality. We would not scatter a single flower on a tomb if there was not an instinct in the soul teaching us that our love pleases the cherished one who is buried beneath, and depend upon me there is more truth discovered by these flashes of the virgin soul than by all the dim, painfully elaborated lanterns of analysis and reasoning knowledge."

And again: "Let you all feel, as I shall, her presence more than ever. Let you all believe—as you believe in my undying affection—that death is the cradle of a new, purer and happier life. It is so. God knows I would not give at such a moment a mere poetical instinct as a consolation. I know it is so. Every departure of loved beings has made me feel so more and more. Your mother is living, loving, wanting love; longing for your rising (sometime) calmly and trustfully to her, and rewarded for the love she had, for the truth she did and wished to do, with some more power to help you on, to influence you with holy, virtuous thoughts."

Writes Mr. Stead in his *Review of Reviews*: "Of course, at this time of the day it is supremely unscientific not to believe in ghosts. Such incredulity is practically impossible to any one who admits that the unbroken testimony of mankind in all lands and at all times can possess any weight. There is more evidence to establish the reality of ghostly apparitions than there is to convict most of the murderers who are ever hanged; and while it is right and proper to regard every fresh tale of spectral wonder with a wholesome skepticism, the more skeptically you weigh the evidence, and the more rigorously you reject nine-tenths of the tales of the country side, the more irresistibly you will be driven to the conclusion that the truth of what are called supernatural visions is as well established as any fact whose occurrence is occasional and intermittent. To reject all the mass of testimony upon which this assertion rests, out of deference to a preconceived theory, is absolutely opposed to the scientific spirit, and is on all fours with the superstition which scouted the true theory of astronomy because it seems at variance with the popular theory of the universe." The question with Mr. Stead is what is a ghost? and he thinks the true principle of investigation is that adopted by the Psychical Research Society and he promises coöperation in the collection and verification of evidence.

A story of Theodore Parker's early life, which is said to be authentic, and was related, indeed, by Mr. Parker himself, writes Lillian Whiting, was that when a boy about twelve years of age he was at work one day on his father's farm near Lexington, and suddenly a venerable man stood by him. His silvery hair and flowing beard impressed the lad as somewhat unusual, and for some time the aged man walked along by him, talking to him earnestly of all that it was possible for a boy to become and to do in the world. It made upon the boy a lasting impression, and he repeatedly affirmed that the hour became to him a conscious date in life, one that stimulated all his latent force and aspiration. On inquiring as to whence the stranger came, no one could tell. It was a country neighborhood, where any visitor attracted attention, and as no one but the lad had seen him, he came in after years to believe that his visitor was of supernatural origin.

Miss Kate Washburn a beautiful young woman is serving a sentence of three months in a county chain gang in Georgia for intimacy with Rev. Z. T. Bell, who led her astray and introduced her as his wife while he was preaching revival sermons. He was arrested on a telegram from his North Carolina wife. Both were tried and convicted. The preacher, says the dispatch, was sentenced to pay a fine of \$200, and the woman to \$50 with chain gang terms, as the alternative. Bell's friends made up the money for him, and he accepted his freedom, leaving the woman in jail to serve out her sentence. She had no friends, and wept bitterly as she saw the man who led her astray released. Bell's wife has written to him to come home and all will be forgiven. With less the clog and a higher standard of justice the people would not permit such unjust discrimination as this in favor of an immoral, hypocritical preacher and against the young woman he wronged.

Mrs. Hardinge says: I was staying at the house of a lady friend whose last hour was approaching. She grieved at the absence of all her children, especially of one, a cripple. I left her at four o'clock, and called again late at night, when she was better and said: "I have seen my children, and Jessie sitting on the grass in the midst of her sisters playing with roses." She passed away. Some days afterwards we learned by letter that at the time when she saw her children Jessie, the cripple, who had been put out of doors, was heard to scream, her sisters ran out and found her covered with roses. She said she had seen her mother, and although there were rose bushes not far off, they were much too far away for Jessie to reach them.—*Spiritualist*, 1870.

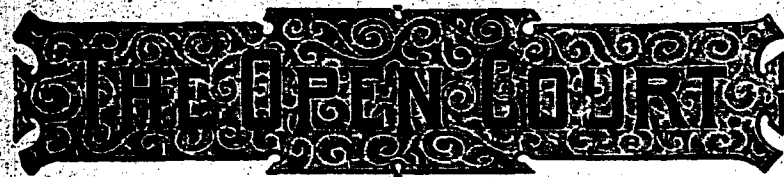
Alas for him who never sees  
The stars shine through his cypress trees;  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play;  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own.

—SNOWBOUND, WHITTIER.

The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary; not mutually exclusive, but reconcilable.—*Professor Tyndall*.

\* Professor Royce's Libel, a Public Appeal for Redress to the Corporation and Overseers of Harvard University. By Francis Ellingwood Abbot, Ph. D. Boston: Geo. H. Ellis. 1891. Pp. 48.





## RECORDS: HOW A PSYCHOMETER READS THEM.

BY MRS. ADALINE ELDRED.

Passing over the various branches of psychometry, such as mind reading or thought transference, mediumship, the effect of drugs and other substances, the attention of the reader is especially directed to the records which the psychometer reads.

Nature is a most careful recorder, and nothing in the history of the universe is lost through her failure to make the record thorough and complete. This is done not once only, but over and over in many ways. The history of our planet is written on rock and ore, on mountain peak and river bed, on all plant life, on every living thing. The geological history of the earth is ascertained by the study of successive beds of rock, from masses forced up in liquid state from within its crust, from the fossil remains of animals and plants which certain beds contain. With infinite patience men have studied these records and as a result of their labor we have the science of geology. The biologist studies all life and reads from fossil animals and plants their derivation and life history. He follows the history from earliest animal life to man himself, and here we find the record plainly written on face and form. So plainly marked are the characteristics that it is easy to classify and assign each individual to the race to which he belongs. A man's character and training are recorded in the shape of the head, the lines of the face, the formation of the hands and feet, the movements of the body in action, the positions in repose.

A phrenologist reads from the size and shape of the head the mental and moral attributes of the man, his physical condition, his adaptability to certain business or profession and can in some measure predict his course in life. A palmist studies the shape, size, texture and lines of the hand and reads from it not only the character of the man, but follows his course through life, past, present and future. Reading from the head and hands is done by an expert, as also from the handwriting. But the face! Who does not read the face? Recording as it does every varying emotion, every habit of thought, intellectuality, sensuality, spirituality; all are written on the face in lines ineffaceable.

But your attention, dear reader, is called to another record, differing essentially from all of these, or from any with which you are familiar. A record even more accurate and made with most careful attention to detail, a record from which nothing can be lost or destroyed, a record which nothing will ever efface, a record of the soul's history for all time, a record all cannot read, because it is not perceived by the physical senses, but must be cognized by the psychic faculties wholly. Only a comparatively few people are able to read this record, and those very imperfectly, because the psychic powers of man are imperfectly educated or developed. On every bit of ore or rock, on every plant or flower there is written its entire history. This is true of every atom and every organization. In every temple and in every room there is recorded all that has taken place in them. On every piece of furniture and adornment is written the history of every event in which it has played a part. We cannot sit for a photograph, wear a ring or sign our names without stamping ourselves upon it in such a way that the history of our lives and personal characteristics may be read more or less accurately by a psychometer, according to the degree of development which has been attained. In writing a letter, not only the personal characteristics of the writer may be stamped upon it, but, under some conditions, events in other people's lives may also be impressed. If such an event is in the mind of the writer at the time, either consciously or unconsciously, any mental state may not only impress itself on the letter, but the cause of that condition may be so impressed as to en-

gage the attention of the psychometer and connect to it the reader.

A curious incident of this character happened in my experience, and may be worth relating, as illustrative of the truth of this statement. In some of my earlier experiments I was handed a letter to psychometrize by a member of the family. Upon taking the letter such a picture of vindictive spite, treachery and uncontrolled anger came before my eyes that I dropped the letter and refused to read farther. At the same time I had a consciousness that it in some way was connected to some one present. Nothing was said in explanation for several days, and I had an uncomfortable feeling that unwittingly I had thrown a bomb. A few days later my father confessed himself the writer of the letter, at the same time offering this very reasonable explanation of what I had seen. The letter had been written several months before his return home. On examining it to find a reason for my singular impression, he found he had written in a casual way the name of a certain person and recalled to mind something which had happened on that day, although the letter made no mention of the incident. The gentleman whose name the letter mentioned had, in a fit of drunken anger, made an attack upon and barely missed shooting another member of the family. These facts had been suppressed in the letter lest it cause alarm, but, being of a nature so exciting, it took precedence of the writer of the letter. In this instance had the experimenter been less careful, and the results less intelligently considered, it would have passed into history in the minds of those present as a mistake, while in reality it was a fine demonstration showing how psychometry will reveal what memory failed to record.

There seems actually no limit to the impressions which may be stamped upon a piece of paper by the writer. Many curious incidents might be mentioned, but one more must suffice. At one time a gentleman sent me something from his wife, asking a reading. It was a slip of paper and a lock of hair. As is my custom, I bunched the two together without examination and proceeded with the reading, but it failed to fit the case, as there were a number of statements not at all apropos. More than a year later I met the gentleman, when the mystery was explained. On the slip of paper had been written a quotation from Bryant. I had read Bryant rather than the lady. The real soul record on the paper was Bryant's. It was an excellent reading of him, but a very poor delineation of the lady's character.

As there seems to be no limit to the number of things which may be recorded on any article, so there seems to be absolutely no limit to the time in which a record may be made. A record of a million years ago is as fresh as that of to-day, and as easily read, provided anything in his own experience enables the psychometer to judge correctly about the pictures presented.

I will recite one instance only in proof of this statement. At one time a piece of ore was handed me to psychometrize. My first sensation was of falling—not falling in space, but falling in time; backward I whirled with a rapidity which made me dizzy, until I struck something; and was then sensible of being suddenly thrown up some distance. As soon as I could collect my scattered wits, I looked over what seemed like a liquid mass of iron running at my feet. I appeared to stand on something more solid, and it had been heaved up from below. Through the open fissures here and there flames darted upward. Such strange, new sensations. I tried to look up, but the sky was down upon me, and I exclaimed, "There is no air to breathe," and a dense vapor encompassed me. While I looked the scene changed and the different geological periods passed in review up the reptilian age. It was like a panorama moving very rapidly. All at once I was encompassed about with tails, appearing and disappearing in the dense, damp foliage, not here and there one. The earth was literally alive with snakes. At this point I again fell, but this time through space, and landed in the mine from which the ore was taken. The reading of the ore was correct, so far as verified, and the question

is, if a part of the reading was correct, why not all?

A psychometric reading is usually made by holding the object to be read in the hand or against the forehead, but often without physical contact with anything belonging to the person or thing to be read.

There are what we may, for want of a more accurate name, call magnetic currents or vibrations emanating from all objects, animate or inanimate, and some people are peculiarly sensitive to such currents, feeling them like little electric shocks, yet few know that in the sensations produced by these currents a psychometer may find the key to every character, the nature and history of every object, and through the clairvoyant sight produced in some way by them see the person, place or thing. The nature of the person corresponds to the nature of the currents, and the character may be read from them with even greater precision than from the head, the face or the hands.

Every thought or emotion modifies these currents, as much as it does the heart-beats. Not one thought, not one feeling, not one aspiration is left unrecorded. For good or evil the record stands. Sometime the powers of the human soul will be so developed that this "book of life" will be opened to us, the mysteries of nature will be revealed in its pages and everyone may read therefrom.

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## SUB-CONSCIOUSNESS, OR WHAT?

BY SARA A. UNDERWOOD.

Prof. J. H. Hyslop of Columbia College recently in an article in the *Independent*, called attention to psychological experiences by Prof. William James of Harvard University, Prof. Henry Sidgwick of Cambridge, Eng., and others, and said, "Psychology is on the threshold of the profoundest mysteries it has discovered or dreamed of." This remark expresses the opinion of a number of careful thinkers and investigators whose attention has been given to the study of psychical phenomena,—a subject of increasing interest, especially in this country and in England and France. The hypnotic condition in its different stages, clairvoyance, and telepathy, or mind-reading, have been made the subject of systematic investigation, and the rigid scrutiny to which the phenomena have been subjected has done much to sift the wheat from the chaff, and to establish beyond doubt that there is a residuum of truth in claims which until recently could scarcely gain the attention of minds of recognized ability and reputation.

Among the phenomena which puzzle the doctors and philosophers is automatic writing,—writing without the conscious effort of the person whose hand forms the letters, and to a large extent independent of the person's own thought. To this phenomenon my attention was drawn nearly two years ago by my own personal experience, and from that time until the present it has been to me a subject of curiosity and wonder and of a careful study and experiment. I have never been a believer in modern Spiritualism, nor had more than the ordinary interest in its alleged phenomena or in its literature, have never consulted a medium, attended a "séance" or "circle," heard a "rap" or witnessed any of the so-called "manifestations." In my case, therefore, automatic writing has not had for its conditions any preconceptions or surroundings such as are popularly supposed to be necessary to the phenomenon. I have never been in a trance or hypnotic condition, nor ever witnessed anything in the way of mesmerism. Some years ago, however, I did experiment, in company with some non-Spiritualists (several of whom were members of orthodox churches), with planchette, when I obtained, to my surprise, writing of a somewhat remarkable character, but, on the whole, so unsatisfactory that in a few months I dropped the experiments.

This automatic writing occurs when I am as normal and in as full possession of my mental powers as I am while writing this article. My hand holding a pen or pencil is moved without the least effort on my part; the handwriting differs from my own, and the writing is done with a rapidity which I never could command. The thoughts expressed are not mine; they are frequently at variance with opinions I have long held, and I do not know what a sentence or a word will be until it is completed. In some cases, a series of statements of a personal character has been written which I disbelieved at the time, and of the truth of which I was convinced only weeks afterward on hear-



ing the facts from persons who knew nothing of my experiences. In some instances, the autographs signed to communications have corresponded so closely with the real autograph of the person purporting to write that the friends of the person deceased, on comparing the writing and knowing I had never seen the handwriting of the person when alive, have been surprised and confounded.

I cannot command the writing. Frequently, when I ask for it, I either get nothing in reply or a short sentence, such as "Want power," "Conditions are unfavorable," "Gone," and, when I do get communications, I cannot get them from those I desire to hear from. The presence of my husband, who has no power of automatic writing or other "mediumistic gifts," is necessary to connected writing. Over and over again, when alone, I have tried to get writing, but have never been able to get more than two or three words, disconnected and incoherent. Once or twice a name has been written in such fashion that I could read it only by holding it before a mirror: to write one word in that way is utterly beyond my own power. Again, with the pen in my left hand, occasional sentences have been written upside down. My own penmanship is most commonplace, and I am not able to vary it; yet often the writing is far superior to my own. We have not from the first invited more than a half-dozen of our personal friends, none of them Spiritualists, to witness this writing, and never more than two at one time. On such occasions the writing was labored, fragmentary, and unsatisfactory.

The communicating intelligences insist that they are "spirits." Neither my own opinions nor those of my husband seem to have any influence in determining what is written, and our most cherished theories are frequently criticized in strong but courteous language. Sometimes statements have been written which were found afterward to be incorrect or partially so. Rhymes are frequently dashed off rapidly in reply to our questions or suggestions.

From a large mass of manuscripts containing our questions and the answers given through automatic writing, I wish here to give some samples characteristic of the sort of communications received, yet hardly know how to select from such abundant material, and choose somewhat at random. I begin with a short sitting:

Question.—"Will our invisible friends write for us to-night?"

Answer.—"We are ready to answer such inquiries as your common sense suggests should be asked, when you remember the limitations of our different conditions."

Q.—"Will you give your name?"

A.—"It cannot be reasonably argued that a name emphasizes ideas. The one object of importance in our plane is the supremacy of ideas to mere superficial appearances."

Q.—"Will you give from us your standpoint of knowledge a definition of three words,—'body,' 'soul,' and 'spirit'?" First, 'body.'"

A.—"Body," as we understand the word, means a temporary condition of what you name, 'matter,' necessary to development of soul."

Q.—"What, then, is 'soul'?"

A.—"Soul" is the ego,—the individualization of an atom of the great unity, spirit."

Q.—"And how do you define 'spirit'?"

A.—"Spirit" is the all of being,—inexplicable to those in the body: you must come up higher to understand."

Q.—"What do you mean by the 'atoms of unity'? How can there be such, when each atom is in itself a whole,—a unity?"

A.—"E Pluribus Unum."

An extremely appropriate answer,—"One formed of many."

Q.—"When one enters into your sphere,—when we are called dead,—is there at first a period of unconsciousness, or is there an unbroken consciousness, a remembrance of what has transpired?"

A.—"When what you call death occurs,—which is really a new birth,—unconsciousness is the stage of transition; but, as soon as the new-born spirit is found strong enough to understand the very natural change which has taken place,—a change which, if he or she has been an observer of the thousands of metamorphoses occurring in earth life with lower forms, will seem the most natural possible in evolution,—then the knowledge of such change dawns upon the sense-perceptions, and all becomes clear."

Without giving them in the order in which they were written. I will transcribe some of the answers to questions which naturally suggest themselves when answers are claimed to be given from the Spirit-world:

Q.—"On your plane do you arrive at certainty in regard to immortality?"

A.—"We here are as ignorant as you are as to the ultimate of existence. Immortality is still an undetermined issue. One life at a time seems as pertinent with us as with you."

Q.—"Is not every spirit on your plane assured of continued existence?"

A.—"Continued existence does not necessarily mean immortality to all mankind. When the change you call death occurs, there is but a step taken toward the change which annihilates as well as strengthens."

Q.—"Does the form of man change with change of planes?"

A.—"Cannot you understand that your ideas of form are limited by your sense perceptions, and you could not understand the correct answer to your question?"

Q.—"Do you on your plane have immunity from the griefs and ills which we here are obliged to endure?"

A.—"Life here, while akin to and an evolutionary outcome of the life which you are now passing through, is on a wholly different subjectivity. There are evils and what may be termed troubles with us; but they are far from the unbearableness of the sorrows earth-souls are necessarily called upon to endure. Our deepest griefs come from our sympathy with your evanescent troubles."

Q.—"Are we to understand that you who now address us have reached the highest sphere attainable?"

A.—"Ah, no! Nor do we care to until we have trod the lower rounds of the ladder of being."

Q.—"Why are incorrect, false, or no answers at all given to some of our questions?"

A.—"Brother, wisdom is not unmixed with us any more than with you. Undeveloped souls will continue here to exhibit their shortcomings as they do when with you; nor are such anarchistic spirits to be repressed at once here any more easily than when in the flesh. We can only pity and teach."

Q.—"Who is it gives so good an answer?"

A.—"One whose life was devoted to teaching,—one who sympathizes, but whose name does not matter."

Q.—"Do class distinctions exist on your plane?"

A.—"Classes here are high or low according to the strength of moral worth, and also superior lovingness of all. Your companionship with mortals is based on their congeniality some way with your moral and intellectual nature. So also with your companionship with souls on our plane."

Q.—"What names known to us, of those who in the past were on earth, are accounted among your greatest thinkers?"

A.—"Individualities are here overwhelmed in the All of Good. We don't care to give names to bolster up universal thinkers' quotients."

Q.—"Are the standards of merit on your plane identical with or similar to ours here?"

A.—"Souls are classed here according to their withstanding of the strongest temptations to which they were subjected on your plane. There are those here guilty of great crimes according to earthly codes who yet take precedence of some who had no temptation to sin."

The rhymes we obtained were nearly all in the same metre, generally given unexpectedly in reply to some question asked by us, but sometimes given at my request as a good night word at the close of a sitting. They were always written rapidly, and but rarely was any word erased or hesitation over choosing a word shown. Once, when I had rather insisted upon getting a rhymed thought from this source, the following was written without pause:

"Poets are not forced to sing  
Charming songs to please:  
Still to you we choose to bring  
Rhymes like summer breeze.  
Shall not we, who poets are,  
Answer you, who fain would be  
Counted midst our skies a star,  
That stars spin in their courses free?"

At another time, when, after some serious writing had been given, I pleaded for a verse of some kind, some little hesitation was shown: then one was begun a little impatiently, shown by jerky, rapid writing,

"Should we whose thought is mortal's aid  
Submit to rhythmic furors played  
By—"

then stopped and wrote "Good-night." Whereupon I asked to be forgiven for my importunity. Immediately, without division into lines, this was written:

"We are not in rhyming mood:  
Please let that be understood.  
Rhymes are babe's diversions you  
Should never ask us to pursue."

Once, when I deplored the physical pangs consequent upon the separation of the spirit from the body, came the answer,

"Strange may seem soul-life to all  
Whose knowledge-bounds within the wall  
Of sense are held by laws, which pain,  
Born of love, shall burst again."

The good-night verses were often too full of kindly personal allusions to be here given; but I will give two specimens out of many.

"Restful shall your slumbers be:  
Dreams nor cares shall torture thee.  
Life's hard tasks stand still a while,  
And spirits sweet all care beguile."

There was always in these a deeper meaning than will appear to the reader,

"Shall not we, whose aim is one,  
Gladly meet when sorrow's done,  
Grasp with warmth of spirit-love  
Hands and hearts, which now we move?"

Once, when the name "W. C. Bryant" was written, I doubtfully asked for some evidence that this was the poet. The following was quickly written:

"Woods and mountains, fields and pale morn,  
Witnesses were of beauteous wonders, borne  
Into my questing soul when still enthralled  
Within the prisoned sphere which matter walled."

Very many unique and unexpected communications have been received of which I can here give but one or two short samples. Once, after several incoherent words had been essayed, "Woman wants to say a word" was written in a clear, bold hand. "I am always glad to hear from any woman," I answered. "Who is it will now write?"

A.—"Catherine." I named all the Catherinees which occurred to my mind, but no response was made. Finally, "Saint" was written.

Q.—"Is it Saint Catherine? If so, will you not give some expression of your ideas in regard to our sex?"

A.—"Woman's highest work means self-abnegation."

I protested against this as savoring too much of former masculine ideas, and asked, "Why should women more than men be self-sacrificing?"

A.—"Please remember that I, as a virgin worker, did not study man's requirements."

Q.—"But what do you consider the very highest thing for all humanity?"

A.—"Love." This written in large letters.

Q.—"What is your definition of love?"

A.—"Love is joy in universal uplifting and soul-progress."

At another time, following a communication of a wholly different tenor, came this:

Q.—"Who will now communicate with us?"

A.—"Southern woman,—Sally."

Q.—"Sally what?"

A.—"Sally—bondwoman and slave—wants to say that all are equal here."

Nothing previously said, read, or thought by us could have suggested this.

Q.—"In what Southern State did you live, when in our form?"

A.—"Louisiana."

Q.—"What draws you here now?"

A.—"Your love for the down-trodden."

Q.—"Have you any special message to give?"

A.—"Yes: women of our color are to be brought up to the natural level of all women. Those are born who will see this possible."

Q.—"If you were a slave, how comes it that you were interested in the woman question, as that is an advanced idea?"

A.—"Was allowed special privileges, as all pleasing girls were, when sensual men were masters."

Q.—"When did you die?"

A.—"Torn to pieces by bloodhounds seven years before Louisiana seceded."

The words "Torn to pieces" were written as if representative of the act, in large, ragged-looking letters. I shuddered as I read what was written, and expressed my horror, as well as my doubt, of the truthfulness of the story. Immediately came this,

A.—"Southerners would not allow that such horrors were; but slavery knew bloody stories."

Q.—"What is your reason for coming now to me with this dreadful relation?"

A.—"Ghosts are spiritual. You should know all sides of spirit life."

Very frequent have been the hints given as to the varying conditions necessary to get *en rapport* with the communicating intelligence; and from many pages of such hints I select a few as specimens of the reasonableness of the whole.

Q.—"Are you always in such direct communication with our plane that you are aware of all that occurs among us?"

A.—"All our knowledge of mortal doings is given us from communion with the minds of the mortal individuals with whom we can get into *rapport*."

Q.—"How do you know when to come to us?"

A.—"Placed as we are, we wait with spiritual vision your hours of leisure when we can come into *rapport* with you."



Q.—“What are the essential qualities necessary in those in our sphere to bring us into rapport with those on your plane, so that communication can be held between the two?”

A.—“That depends on, first, what moral, intellectual, or aspirational spiritual plane you are banded with.”

Q.—“Well,—you who are now answering us,—what is necessary in us to make such communication possible?”

A.—“Philosophical inquiry, research, and investigation.”

Q.—“Do you among yourselves pursue the philosophical study of such questions as awakened your interest while in our state, or have you no further need of such studies?”

A.—“Sympathetic longings draw toward each other such spirits as have common wish to know the reasons for much that seems mysterious to us,—both from your point of view and ours, more advanced. So we meet together and formulate methods to bring us as near as possible with the thinkers on your side, and also to stimulate the scientific study of being among ourselves.”

Q.—“What is your chief desire in regard to us and your communications?”

A.—“Show you that your ephemeral state of existence, with all the little troubles which seem so ferrible to you, are but transitory and yet necessary to spiritual development. Every hour of sorrow will in some future stage of being blossom into flowers of many happy experiences.”

Q.—“Would it be helpful to ask—who is said to be an honest medium, to be present at one of these sittings with us?”

A.—“Wait. It is always best to test even mediumistic persons, since their control and yours may be on very different planes and belong to altogether different spheres. You don't, on your plane, wish to take into your confidence every one who professes to think and believe as they think you do.”

When we asked the names of those writing certain messages, we were informed over and over again that names were of little account with them. Once we asked one to identify himself by writing the date of his birth and death, when this was written:

A.—“Could with some search recall; but, my friend, on our side of static being, we are not accustomed to the names and dates. We are bounded by motives and desires, so we are constantly misunderstood.”

Yet, in spite of these frequent protests against individual names, many of the communications purport to come from departed thinkers whose names are widely known,—such as Wordsworth, Emerson, the Brownings, etc. When taken to task for such assumptions, we were informed that many spirits who “embodied cleverness in creations of their fancy adopt names suited to their ideas,” and that kindred souls took the name of some representative thinker known to us to convey to us some idea of the spiritual plane on which they moved. One signing the name “Thomas Aquinas,” when asked what characteristic thought could be written, gave this:

A.—“Bourgeoned with happy thoughts, we have not words wherewith to utter them in your bounded language.”

When we expressed doubt as to the individuality of the writer, this was added: “Saintly souls are ever at one with the pure aspirations of the most modest spiritual thinker. Kindred souls shall ever be in true sympathy; and on your plane—oh, so limited!—much has to be taken on trust, for, with all your earthly wisdom, you are forced to concede that faith is an absolute necessity. By and by you will understand why.”

The singular thing in this communication is the use of the word “bourgeoned,”—a word which to my conscious knowledge I had never seen before, and which, when written, I doubted there being such a word. However, on consulting the dictionary, I found that “bourgeon” meant to “shoot into branches,” to blossom. I could then see the appropriateness of its use.

What is the source of these communications which I have reason to believe are being received by hundreds of persons in both this country and Europe who until lately disbelieved in the possibility of such occurrences? We naturally look for the cause in ourselves before going out of ourselves to explain any phenomena in which the activity of any part of the body is in a concomitant condition. Is there a sub-conscious or subliminal self that supplies the thought expressed in these messages and directs the hand to write them? Does this sub-conscious self have methods of acquiring knowledge unknown to the superficial consciousness? Is telepathy one of these? Are the phenomena of what are called multiple personality—phenomena which are real beyond any doubt—but so many different personal manifestations of the deeper self? Until these and other cognate questions are answered, large numbers of men and women will continue to see in

such phenomena the agency of invisible beings. I believe with Prof. Hyslop that “psychology is on the threshold of the profoundest mysteries it has ever discovered or ever dreamed of.” And in this connection automatic writing is, as Alfred Binet says, “a most important phenomenon, and is worth the trouble of being carefully studied.”—*The Christian Register*.

### THE OLD BRICK HEARTH.

By EMMA MINER.

It was a very old hearth. Innumerable footsteps and scrubbings had worn it, and finally loosened one of the bricks, and a new one had been placed there that day.

Old Grandsire Latham sat near it, watching it. He had manifested unusual nervousness while the work was being done, and once when Priscilla entered suddenly, she saw him stooping by the aperture and regarding it with an anxiety which she could not understand.

Priscilla was Abel Hatton's wife. The farm was owned by Mr. Latham, who was too old for active farm work, so Abel Hatton “run” the farm, and Mr. Latham lived with them. He had no family, his only relative being a brother whom he had not seen for years, and with whom he had quarreled. It was suspected by some of Grandsire Latham's watchful neighbors that he was sometimes “out of his head.”

Polly Hatton was the only child of the family. She was a dear little girl, six years old. How Grandsire Latham loved that child! And he “sot great store by Priscilla, too,” he said.

“If my own Niece Cerintha had lived and stayed by me here, she couldn't have done more for me, or been any kinder,” he would often say.

And after a little pause he would add:

“Well, you jest go on, Abel, an' keep the old place fixed up. You won't lose nothin' by it, I guess. I calculate to do well by ye at the last. Niece Cerintha is gone, an' I've nobody to call my own 'cept my Brother John; but he aint of much 'count now. I guess I shall call you and Priscilla my niece.”

And so the seedtimes and harvests passed. Abel Hatton planted and reaped, and looked forward in a quiet way to the time when the acres would be his own, not for a moment wishing the old man would hurry and die. No—Abel was in “no hurry for a dead man's shoes,” he said.

But there came a time when Grandsire Latham was lying white and still on his pillow. He never noticed the bunch of daisies little Polly brought and placed there. The old farm house echoed no more to his footsteps. Death had claimed him. Then there was a search for a will. Not for a moment did Abel doubt that it was in the old, brass trimmed desk which Priscilla's busy hands kept polished so brightly. But there was no will there, “nor anywhere,” said Abel, sitting disconsolately down after a long and fruitless search.

“Then of course we cannot claim anything,” said Priscilla, looking down at her husband with a face as pale as his own.

“No, that brother of his will get it if he is alive. Of course he will turn up now. Folks always do where there is property concerned. Shouldn't wonder if there proved to be a regular nest of uncles and aunts and cousins.

There was a little pause. “And only to think of what he allowed us to think right along!”

“Yes, Abel,” she answered, “and I feel in my bones that he did make a will in our favor; and it is in this house somewhere,” and she folded her hard worked hands together in a very decided manner.

“We can't give up the search just yet.” But the time came when they had to give it up. The Brother John appeared suddenly from somewhere, and Abel abdicated in his favor.

John did not want to live there. He had no family, and no use for a farm, but he wanted to place an old friend there. So one sorrowful day Abel Hatton saw the last loads of goods driven from the door, ten miles away to quite a busy settlement where he hoped to get work. But the change was great for him, and in a few months Abel heard the call to “come up higher,” and his mortal remains were carried to the old graveyard. In the midst of the struggles with poverty which followed, Polly grew tall and strong, while her mother grew bent and feeble.

“Cheer up, mother dear,” she exclaimed one day. “I am sure something good will come to us by and by. Perhaps we shall have the dear old farm yet!”

“Why, Polly! we might as well expect to get the moon! Still I can't help feeling we ought to have it.”

And then Polly's thoughts flew away over to the farm, where Mr. and Mrs. Jessop were living with a nephew who had recently come from a neighboring city. If Polly could have gone there bodily, she would have heard them talking in this way, at that very moment.

“Yes, wife, it's a fact, old Bruno is dead, poor old

critter! But he has served us well in his time. I really feel to grieve for him!”

“You'll have to get another dog, won't you? Pears like it won't be safe to be without one,” said Mrs. Jessop, as she bustled about between the pantry and supper table.

“Yes, I guess I can look one up next time I go over to the village.”

Going over to the village the next day, he was reminded of the canine vacancy by Harry, who accompanied him.

“I reckon I can 'light on one easy enough. Shouldn't wonder if Squire Beck had one he could spare. Generally does. Guess I'll go and see.”

Squire Beck had a dog to spare.

“Can you recommend him, Squire?” asked Farmer Jessop.

“Well, yes; he's a good watch dog, but I'll admit he is sort of queer in streaks. Don't hurt anything, though.”

So Prince was tied into the old farm wagon and driven to his new home. Sure enough he did appear to have queer streaks. He had a habit of barking at apparently nothing in a surprisingly earnest manner. He could hardly approach the hearth without strange demonstrations. One day Harry sat watching the dog and thinking, “I wonder what ails that dog? If he saw ghosts he couldn't act any worse.”

Prince was quietly sleeping on the hearth at the time. Suddenly he sprang to his feet and began to bark ominously, looking first up, as if towards a presence invisible to Harry, and then down at the hearth. He began to paw at one of the bricks. This act was repeated several times in the course of the week, and always in that particular spot.

“See here now, Uncle Jessop,” said Harry one evening as they were sitting near the hearth, “I believe that dog sees something that we can't, and that is what makes him act so.”

“Sees something?” echoed Mr. Jessop, “what do you mean?”

“Why, sees a spirit, or something!”

“Nonsense, Harry! I gave you credit for more sense than that! Spirits! Ha! Ha!” and the old kitchen rang with his laughter.

“Well, you can laugh, but there's something the matter,” persisted Harry. “I have watched the dog closely, and I have noticed it is something about that particular spot on the hearth, as if he were guarding it.”

Together they stooped down to examine it.

“I don't see anything, 'cept there's one new brick there in place of one that got broken most likely. It's been there ever since we came here.”

“But see! I can touch any other brick and the dog does not offer to molest me; but if I place a hand on this new brick I may look out for it!” Suiting the action to the word, he was glad to take his hand quickly away, while the dog gave evidence of fear as well as uneasiness. Mr. Jessop sat looking at them in perplexity.

“What do you mean by the dog seeing spirits? I don't believe there is any such thing!”

“Some people claim to see them,” answered Harry.

“People! well that is different, though I don't believe people can see 'em either!”

“I suppose you remember what happened to Balaam, don't you?” asked Harry.

Mr. Jessop looked astonished for a moment.

“Well—yes,” he admitted; but that was in Bible times, you know.”

“What is to hinder such a thing happening now?” asked Harry.

If one animal can see clairvoyantly, I don't know why some other can't. Now as I said before, I believe that dog sees something, and there is a meaning and a purpose in his acting so queer around that brick. I wish you would give me leave to take it up sometime when the dog is safe in the barn. I'd like to satisfy myself about it.”

“Think you could get it back in good shape?” questioned Mrs. Jessop with housewifely anxiety.

“If I can't, a mason shall, I promise you,” replied Harry.

“Now you've got me kinder curious myself,” said Mr. Jessop. “Tell ye what, I want the dog in here while you do it. I want to see how he will act. I'll chain him fast some way.”

“I've no objection, providing he can't reach me.”

A few days after a mason came over from the village. Prince was brought in, and tied away from the hearth. The new brick was removed, and under it was disclosed a little package of something wrapped in brown paper. Harry opened it. It was the will of Grandsire Latham. Harry read it to the astonished family, hardly being able to make himself heard on account of Prince's growlings. The will bequeathed the farm and all his money to Abel Hatton and his heirs, naming a sum to be given his Brother John, should he ever appear to claim it. The mason replaced the brick, and after listening to an account of the dog's



strange actions, hastened back to the village to tell the wonderful story.

"There, Uncle!" exclaimed Harry, "now you see that something or somebody made that dog uneasy about that brick. You can laugh at me all you like, but I believe the spirit of old Grandsire Latham was frequently coming about the place. He knew the will was hidden under that brick. Probably he put it there during one of his crazy spells, just at the time they were setting it. He was anxious it should be found, so the Hattons could get their rights. The dog is clairvoyant, and Grandsire Latham made him act in that strange manner to attract our attention. His clairvoyance is what causes him to appear to have such 'funny streaks' as you call them. He saw the spirit and we couldn't. We are the Balaams."

"It does beat all!" exclaimed Mr. and Mrs. Jessop in one breath.

"Well—the Hattons will get the farm now, and I'm sure I'm glad for 'em. I rather guess Friend John will put me in the way of something equally as good."

What a scene when Mrs. Hatton and Polly were brought over to the old home to hear the wonderful story! How Polly patted and caressed that wonderful dog! And how Harry was thanked again and again, and commended for his course, and his courage in expressing his convictions, even if he did expect his uncle would laugh at him! And what a lovely collar Polly bought for Prince with the very first pin money she had from Grandsire Latham's estate! Years afterward, when the pretty Polly had become Harry's wife, how they delighted to leave their city home for a few weeks, and visit the old farm house! And as long as Farmer Jessop lived, he was heard to tell the story frequently, and say:

"Tell ye what, dogs know more than we think they do, and see curious things sometimes! It's safe to trust 'em!"

#### IS THE SUN A MAGNET?

About seventy years ago Oersted of Copenhagen found that when a Galvanic current was passed along a wire parallel to a magnetic needle the latter tended to deflect so as to form right angles with the direction of the wire. This discovery formed the foundation of the art of electric telegraphy and also the ground for a tenable theory in regard to the earth's magnetism. It was argued that the solar rays falling upon the earth carry with them electric force which passes around the earth's surface in a direction parallel with the equator, as our planet turns on its axis daily, that this is the force which causes the magnetic needle to point approximately north and south. This idea has not been materially improved upon in the last half century, though in the course of that time several persons have laid claim to the discovery that the sun is a huge magnet and found fault with the world for not hailing them as benefactors of the race. Scientific observations of the sun have, however, furnished a great deal of material for sustaining the theory and explaining some of the phenomena of changes otherwise inexplicable. It has been found that unusual disturbances on the solar surface, whether in the shape of big black spots which are depressions, or eruptive prominences, are followed by deflections of the needle, making what are known as magnetic storms, and that there is at least some connection between them and displays of the aurora borealis.

About two years ago Prof. Bigelow of Washington undertook a series of investigations into the direction of the lines of force in the solar corona, that brilliant entourage of the sun which is witnessed only during a total solar eclipse. The results of his measurements and mathematical analysis tend to prove that the lines referred to are identical in direction with those in the field of a terrestrial magnet, the rotation of the earth corresponding to the movement in the electricity-inducing dynamo. The parallel is also found to account closely for the well-known daily oscillation of the needle in the absence of magnetic storms, the effect varying at any particular spot on the surface as it approaches the sun during the morning hours and then recedes from him in the afternoon. If the earth were stationary the radiant force would be felt immediately, but owing to its rotation there is a lag of about 23 degrees of arc or an hour and a half of time. On this point observation and the mathematics agree, and it is found that along the resulting curve in the lines of solar force the light and heat pass outward from the sun while the magnetic force is directed inward.

An important theoretical deduction from these comparisons is that if the sun acts magnetically upon the earth through the medium of interstellar ether the earth reacts upon the moon in a similar manner, and by this will possibly be explained certain movements of the lunar nodes which are not satisfactorily accounted for by the theory of gravitation, as well as part of the perihelion motion in the orbit of the planet Mercury. Still another curious point has been brought out, and this settled instead of being simply raised for future solution. It is the rate of rotation of the sun near his poles, which has long been known to be

slower than that near the equator. The coronal pole being found to be about  $4\frac{1}{2}$  degrees away from the poles of rotation it has been found that the former rotates once in 27 days, 9 hours, 52 minutes, and 52 seconds.

The results of this study are accepted as valuable by several leading astronomers in this country, and are announced for presentation at the meeting of the International Polar Conference at Munich this month. An effort will be made to extend the observations, and in particular to examine the relations between magnetism and the weather, for which purpose improved magnetic charts will be supplied to navigators and arrangements made for systematic observations at land observatories. If the theory be substantiated it may result in a wide extension of human knowledge of the relations of worlds to each other and in a better understanding of "the Newtonian Potential Function in the case of repulsion."

#### EXERCISE FOR ELDERLY PEOPLE.

While the elderly man has less capacity for some forms of exercise than the younger adult, he has no less need than the other of the general and local effects of exercise. It is in the earliest period of mature age that the most characteristic manifestations of defects of nutrition—obesity, gout and diabetes, in which lack of exercise plays an important part—are produced; and the treatment of them demands imperiously a stirring up of the vital combustion. Placed between a conviction that exercise is necessary, and a fear of the dangers of exercise, the mature man ought, therefore, to proceed with the strictest method in the application of this powerful modifier of nutrition. It is impossible, however, to trace methodically a single rule for all men of the same age, for all do not offer the same degree of preservation. We might, perhaps, find a general formula for the age at which the muscles and bones have retained all their power of resistance, and at which the heart and vessels begin to lose some of their capacity to perform their functions. The mature man can safely brave all exercises that bring on muscular fatigue, but he must approach with great care those which provoke shortness of breath.—*Fernand Lagrange, M. D., in The Popular Science Monthly for October.*

#### A STRANGE VISION.

The vision of Charles XI. of Sweden, was one of the most remarkable in history. The following singular narration occurs in the Rev. J. T. James's "Travels in Sweden, Prussia and Poland." The most marvelous part of the whole affair is that, as the reader will see, no less than six persons, the monarch included, concur in attesting to the reality of this wonderful vision. Charles XI. was sitting in his chamber, between the hours of 11 and 12 at night, when he was surprised at the appearance of a light in the window of the Diet hall. He asked Bjelke, the grand chancellor, who happened to be present, what it was he saw, and was answered that it was only the reflection of the moon. With this answer, however, he was dissatisfied, and the senator Bjelke, brother of the grand chancellor, soon entered the room, whereupon he addressed the same question to him, receiving the same answer. Soon afterward the king looked through the window and now declared that he saw persons in the Diet chamber, which was just across the street from the regal mansion. The king now rose and said: "Sirs, all is not as it should be. In the confidence that he who fears God need dread nothing, I will go and see what this may be." Ordering the two noblemen before mentioned, as also Oxenstiern and Brahe, he sent for Grunsten, the doorkeeper, and descended the staircase, making straight across the street for the Senate hall. Here the party seem to have been sensible of a certain degree of trepidation, and, no one else daring to open the door, the king took the key, unlocked it, and entered first into the ante-chamber. To their infinite surprise, it was fitted up with black cloth. Alarmed by this a second pause took place; at length the king set his foot within the hall, but fell back in astonishment at what he saw. The hall was lighted up and arrayed with the same mournful hangings as the ante-chamber; in the centre was a round table, where sat sixteen venerable men, each with large books lying open before them. Above was a king, a young man, with a crown on his head and a sceptre in his hand. At his right sat a person about forty years of age, whose face bore the strongest marks of integrity; on his left, an old man of some seventy or eighty years, who seemed very urgent with the young king that he would make a certain sign with his head, which, as often as he did, the venerable men struck their hands on their books with much violence. "Turning my eyes," says the king, "I beheld a scaffold and executioners, and men with their clothes tucked up cutting off heads so fast that the blood formed a deluge on the floor, those who suffered all seeming to be young men. Again I looked up and saw that the throne was almost over-

turned; near to it stood a man who seemed to be a protector of the kingdom. I trembled at these things and cried aloud: 'It is the voice of God! What ought I to understand? When shall all this come to pass?' A dead silence prevailed, but on my crying out a second time, the young king answered me, saying: 'This shall not happen in your time, but in the days of the sixth sovereign after you. He shall be of the same age which I appear now to be, and this personage sitting by me gives you the air of him who shall be protector of the realm. During the last years of the regency the country shall be sold by certain young men; and, acting in conjunction with the young king, shall establish the throne upon a sure footing, and this in such a way that never before was such a great king in ever known Sweden. All the Swedes shall be happy under him; yet before he is firmly seated on his throne an effusion of blood unparalleled in history shall take place. You have seen all; act accordingly.' This remarkable document, the above being a literal copy, is in the Imperial Museum at Stockholm. It is signed by Charles XI., King of Sweden; H. L. Bjelke, the grand chancellor; R. Bjelke, senator; A. Oxenstiern, senator; Brahe, senator, and Petre Grunsten, Huisier, referred to in the body of the document as the doorkeeper of the Diet hall. Taken all in all, it is the most wonderful vision on record, being the only one that is attested to by six persons so prominent in the world's history.—*American Notes and Queries.*

#### WHEN WILL EARTH BE OVERPEOPLED?

At a recent meeting of the British Association there was a joint assembly of the geographical and economic sections, to consider the subject of the lands of the globe still available for European settlement. The audience consisted of a proportion of quite seven-eighths of ladies. Sir Lambert Playfair dwelt upon the importance of the subject, especially after the official inquiry recently held in London upon the question of colonization, which showed that many old fields of emigration were being closed to European emigrants. Mr. E. G. Ravenstein produced an elaborate set of statistics to show that the world will, in the ordinary course of things, be fully inhabited in about 182 years, which estimate considerably extends the period at which some learned men believe humanity will be crowded out. Having previously swept away the arctic and antarctic regions as not being essential to his argument, he parceled the remainder out of the earth into: cultivable land, 28,469,000 square miles; steppe, scrub, poor grass, etc., 13,901,000 square miles; barren deserts, 3,180,000 square miles; a total of 46,350,000 square miles. The population living upon this he reckons at a little over 1,467,000,000, divided thus: Europe, 360,200,000; Asia, 850,000,000; Africa, 127,000,000 (a much lower estimate than most people compute); Australia, 4,730,000; North America, 89,250,000; South America, 36,500,000.

Mr. Ravenstein showed how, supposing the standard of life among the various peoples to remain the same, supposing the population increases at the rate of 8 per cent. in every decade, and supposing there are no extraordinary improvements in agriculture, the population of the world in the year 2072 will be 5,994 millions. In speaking of the populations that these areas would bear (mentioning 207 individuals to the square mile as a fair average) he suggested that the productiveness of the earth might be better utilized when people understood economy. In expressing a general opinion that tropical countries are not fit for Europeans he granted exceptions to the rule, as, for example, in certain well-known highlands of Africa. One of the theories propounded is that there is a gradual migration of people southwards, so that in time a race of European origin may arise who will be acclimatized in the tropics. On the whole Mr. Ravenstein does not despair that the world will be overpopulated, because as new developments occur new adaptations will be found to meet them. The Rev. John Mackenzie expressed the opinion that the Zambesi will all in course of time be suitable for European residents. Mr. J. W. Wells, who has traveled 3,000 miles in Argentine and Brazil, thought that there is every prospect of a speedy construction of a vast system of rail and fluvial communication all over the country. The sum total of the discussion so far was an assurance that there are plenty of places in the world fit for population, that there is a demand for population all over the world, and that we need not particularly worry ourselves as to whether the globe will be overpopulated in generations to come. Mr. John Coles, of the Geographical Society, and travel editor of the *Field*, later added that he had had yellow fever in Brazil and seen a fever in the high plateaux of British Columbia that was very much like it; he had known malarial fever produced by irrigation in new countries; and he warned his hearers that many of the lands in the Far West of North America which were represented as available for emigrants were made hopelessly unavailable by the extortionate demands of speculative land sharks.





## LIVING AND LOVING.

It isn't life's purple and gold, dear,  
That makes it best worth living,  
Not always the very costliest gifts  
Are dearest and best worth giving.  
The heart that beats in truest time  
With the music of creation,  
Is happier far than his whose will  
Can make or mar a nation.

The little sunny gleams that prove  
Our dark cloud's hopeful lining,  
Are brighter, dear, than if we had  
Walked always in the shining.  
I do not think God loves us less,  
Or frowns on us hereafter,  
Because we cover up a sigh  
With single-hearted laughter.

There is no heart so poor but gives,  
If it but will, a treasure  
Richer than any kings may own,  
Greater than time can measure.  
No life can e'er be poor and cold,  
Or craving some new blessing,  
That hath and holdeth fairy gold,  
Love's gracious self possessing.

Love soundeth depths that none can reach  
With any common plummet,  
It leadeth up to heights beyond  
This work-a-day life's summit.  
A little tender, human love,  
Just at the right time given,  
Goes far to make this sad old earth  
Seem like a piece of heaven.

—DETROIT FREE PRESS.

Mrs. Fawcett, wife and co-worker of England's greatest Postmaster-General, has replied to Frederic Harrison's essay on "Woman's True Function" in a right womanly way. She says: Any attempt to answer the question, "What is woman's True Function?" appears to me to savor of the social quack; even to ask it betrays the same thing. The infinite diversity and complexity of nature makes any answer impossible. We know that no leaf is exactly like any other leaf, and still less is any human being exactly like another human being. There is an endless diversity of powers, both in kind and degree, and an endless diversity again in the combination of these powers. The aim of society or the states should be to secure an environment as far as possible favorable (or, at any rate, not antagonistic) to the development of the best gifts of each individual. The parable of the talents helps us to see the practical bearing of the facts of the case more than any amount of maxims on "Woman's True Function." For the really desirable object, both from the individual and the national point of view, is that men and women alike should endeavor to find out the best kind of work they are capable of doing, and then to do it. She trained her daughter Philippa according to these principles and the results are most delightful.

None of Dickens' children came so close to the father, or entered so much into his life, as did Mamie, and as I talked with her a few weeks ago, writes a London correspondent, I realized how thoroughly she had possessed the confidences of her father. Often, when all the rest of the family were barred out of the study, Mamie was allowed to come in and sit reading or working while her father wrote. Fortunately for those who will read her forthcoming series of recollections, she was an observing girl with a retentive memory. She, always made copious notes. The daughter is now a woman just past middle life, but her vivacity of manner makes her look much younger. She lives in a pleasant place about twenty miles out of London, preferring a suburban residence to living in the town, where so many things recall other days to her. She has the Dickens eye, soft, yet penetrating, while her conversation bristles with anecdote and reminiscence which delight the heart of an admirer of Dickens. She is devoted to the memory of her father, and a misty eye accompanies every reference to him.

The Workingwomen's Society of New York, representing the great majority of self-supporting women in the city, have declared themselves unanimously in favor of Hamilton Wilcox's bill enabling all such women to vote, which will be introduced in the Legislature the coming winter.

This bill has also been endorsed by labor organizations in the city and state representing more than 100,000 men. The Workingwomen's Society at their last meeting adopted a set of resolutions concerning the condition of the poor workers of their sex, in which they assert disfranchisement to be one of the greatest of oppressions, and call upon the Legislature to relieve them from "the burden and wrong," and upon every senator and assemblyman from the city to use his influence to that end. This attitude of organized labor is very significant, and will have weight before many years.

An eminent statistician of Germany has recently given out the following as general facts, proved by vital statistics: The average length of life is 37 years; 25 per cent of mankind dies before attaining the age of 17. Of 1,000 persons only one reaches the age of 100 years and six that of 65 years; 35,214,000 die every year, 96,480 every day, 4,020 every hour, 67 every minute; the births amount to 36,792,000 every year, 108,800 every day, 4,200 every hour, 70 every minute. Married people live longer than the unmarried and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones. Women have a more favorable chance of life before reaching their 50th year than men, but a less favorable one after that period. The proportion of married persons to single ones is as 75 to 1,000. Persons born in spring have a more robust constitution than those born at any other seasons. Births and deaths occur more frequently at night than in the daytime.

It is said that a brighter day is dawning for women in Germany. The belief so long held by the Germans, that members of the weaker sex were not capable of great intellectual development, is gradually giving way to confidence in their powers. The trustees of the Museum of National Antiquities in Kiel have just elected Fraulein Johanna Mestorf director of that famous institution, to succeed Professor Handemann. Fraulein Mestorf had been a custodian of the museum since 1873. She is well known as an archaeologist in Germany, and ranks Professor Rudolph Virchow among her intimate friends and admirers. Friends of the woman's movement in the Fatherland hail Fraulein Mestorf's election with joy. They believe that the time is fast coming when women will be admitted to the great German universities on a level with the men. In several institutions they are already allowed to attend the lectures.

The following from the Chicago Herald, a Democrat paper, is encouraging for the women suffragists. The women of the Suffrage Association and the members of various other organizations for the advancement of women say that the newspapers were altogether too hasty and short-sighted when they preceded the announcement of the birth of ex-President Cleveland's daughter by the headline, "Can Never Be President." They say that if matters progress as rapidly during the next forty years as they have for the last forty not only will women vote at national elections, but will themselves be candidates for the highest offices. In that case Miss Cleveland, inheriting, as she undoubtedly will, the sound, practical, good sense of her father and the sweet graciousness of her mother, stands a much surer chance of becoming the choice of the nation than a son and heir would do.

The "best people" are those who in the face of poverty and sore distress keep their beings unsullied from all that is impure. Poor girls, working sixteen hours a day at starvation prices, insulted and abused almost beyond endurance, who maintain their integrity and faith in humanity, rank with the "best people." There are but few, if any, of those who arrogate to themselves the title of the "best people" that would pass through the fiery furnace unscathed if brought to want and all the horrors that extreme poverty inflicts. The "best people" are they who walk through the flames of earthly woes and come out pure and undefiled.—*World's Advance Thought.*

M. Jules Simon, in a speech recently delivered in Paris favoring the reduction of working hours for women, states that humanity at large requires the wife's presence at home at least an hour before her husband's return. He says: There are good reasons for us to seek to diminish the hours of women's labor. It is almost impossible for a man whose heart is in the

right place to think that these dear creatures should be subjected to the same amount of suffering as ourselves, who are much better able to bear it. But do we ask a diminution of women's labor in order to render their condition a little more fortunate? I am impelled by quite different motives. When we ask for a diminution of the day's work for women we are not thinking of women alone, but rather of humanity at large; of the father, of the child, of society, which we want to replace on its basis.

Mrs. Hall T. Dillon, M. D., (colored) daughter of Bishop B. T. Tanner, says the *Independent*, is not only the first colored woman physician, but the first woman of any race to pass the Alabama State Medical examination. It was a written examination, and while it was an unusually severe one, occupying ten days, the examiners treated her with marked kindness. Dr. Dillon, after passing with a high average, now occupies the position of resident physician at the Tuskegee (Alabama) Institute.

A New York girl has set a worthy example to all women. She was to be married and was ready to go to the altar when her intended husband came to her intoxicated. She loved the man but refused to risk her happiness with one who would go to his wedding in such a condition. She pointed to the door and commanded him never to again enter her home. It not only required courage but a great deal of common sense to do that, but it was the proper thing for the occasion.

Mrs. Mary Bryan, editor of the *Munro Library*, owns a small plantation down in Georgia, and baled the first cotton this year in her state. Mrs. Bryan, who is also known as the "automatic novel writer," gets out a fresh romance in serial form every six weeks.

Says Rev. J. W. Chadwick: There is of real worship in the hushed and reverent step with which we follow a Darwin or a Spencer on his majestic course than in all the formal liturgies and prayers.

Judge John W. Tindall, in a lecture in this city last Sunday on "Manual Training," said: Only by means of the manual training schools can we restore the ancient pride of the workman in his work. It will make the artisan a master and not a mere operative of machinery. It will develop that individuality of taste and touch which the modern method tends to check. It will work toward the brotherhood of man by bringing the rich and the poor boy into generous rivalry, and as a result foremen and superintendents of great corporations can be drawn from the ranks of workingmen. It will beget honesty in work, beauty in design, patience in execution, reverence for the craftsman, and a just appreciation of the relation of labor to capital.

Dr. J. R. Monroe, of Indianapolis, editor of the *Iron Clad Age*, who passed to the higher life from his home on the 9th inst., was in some respects a remarkable man. He was a skillful physician, and served as an army surgeon during the war, yet he preferred literary and editorial work to the practice of medicine. Some of his poems possess considerable merit. He was a humorous prose writer, warm hearted, generous, independent and outspoken; he was esteemed by those personally acquainted with him, even when they had no sympathy with his anti-Christian philosophy. Although born in Kentucky, he was a hater of slavery from his youth. The victims of misfortune ever found in him a friend and helper. He was always on the side of temperance and the elevation of woman. During the craze in regard to the repeal of postal laws against indecent literature his papers supported the *Journal* and the *Index* in the position they maintained. He was a true American, and he wrote many patriotic words in poetry and prose. During the last years of his life he experienced much physical suffering and death came to him as a relief. At his

funeral last Wednesday B. F. Underwood gave an address, paying a just tribute to his character.

## GHOSTS.

Says Dr. Elliott Coues: Aside from any question of mere subjective hallucinations, which constitute the vast majority of popular ghosts, I understand the genuine post-mortem apparition to be the spiritual body of a deceased person, sustaining and conveying his consciousness in the same manner that the physical body sustains and exhibits our mental qualities. For, just as with the physical eye we can only see one another's physical bodies, so is the spirit.

"A premonition of an apparition which is presently to be perceived is usually given by a sensation technically called the 'ghost chill.' This is a symptom of a change in the magnetic state of the body, during which change the threshold of consciousness is shifted to the extent of rendering possible a conscious perception of something ordinarily invisible. The change is almost always very brief, usually lasting a few seconds, during which the manifestation occurs. With the return of the individual to ordinary consciousness the apparition necessarily disappears, usually leaving the percipient in grave doubt as to whether or not he has been the subject of an hallucination. This doubt, however, may be done away with by subsequently ascertaining through ordinary channels of information that an occurrence—say, the death of the person whose spiritual body has thus appeared—took place at a corresponding time, and under circumstances of which the percipient was made aware during the transitory apparition. No other explanation of such an occurrence appears to me to be equally simple and reasonable, and I am therefore bound to accept it until a better one can be devised.

Since childhood I have found myself possessed of an organism in which the threshold of consciousness is capable of that shifting which I have described. On several occasions when the occurrence has taken place, I have been aware of the presence of the spiritual bodies of deceased persons, which gave to me information not otherwise obtainable, and conveyed to my mind a conviction of their identity. But I do not indulge the hope of being able to admit anyone else into my consciousness to such a degree that the evidence mentioned would satisfy their own minds. The evidential value of these experiences is wholly personal, and seldom if ever transferable, because, unlike experiments in physical science, psychical occurrences cannot be reproduced at will, and are therefore not subject to the ordinary processes of verification.

## THE DOG SAVED FIVE LIVES.

Covington, Ky., had a sensational fire the other morning of which the hero was a small shepherd dog. The fire broke out soon after 5 o'clock in a one-story house occupied by Mrs. William Smith. The mother and her four children were still asleep while the house was a mass of flames. The animal was permitted to sleep in the kitchen, and sometime after the fire had broken out he managed to reach the bedroom adjoining and jumping on the bed barked and scratched at the face of Mrs. Smith until he aroused her. Both the rooms were now in flames, and another moment's delay would have been fatal to the entire family. The mother managed to reach the front door, and her screams aroused the neighbors and then she fell to the floor, overcome by the dense smoke.

In the mean time the faithful dog had dragged the two young children from the bed in which they were lying half dead from the smoke and had pulled them to the door, where they lay when the neighbors arrived and found the dog, half-smothered with smoke, barking at the other two children. The dog was badly scorched, but would not leave the house until the family were all safely outside. The house and two others adjoining were destroyed. The alarm box directly in front of the burned building could not be opened and the next box visited refused to work, and not until the door of the first box was broken open with an ax could an alarm be sent in.

The thousands attracted to the scene appeared more anxious to see the dog than to view the ruins. The dog is a medium-sized black and white shepherd. Five lives, and probably 20 were saved by his intelligence.





## KNOWLEDGE BASED ON FACTS.

TO THE EDITOR:

Since love is all the joy of life,  
In earth below or heaven above,  
Somewhere, we cannot help but trust,  
God keeps for us the ones we love.

I know there are voices I do not hear,  
And colors I do not see,  
I know the world has numberless doors,  
Of which I have not the key.

The Rt. Rev. Dr. Reginald Courtenay, writes in the issue of *Blackwood's* for last July:

"In a future state, and in a higher world than this, one may well believe that there will be an inter-communion of spirits, to which the telepathic influences at work in this world bear a faint analogy. For Christians it is a matter of faith that the Father of spirits acts directly upon the minds of men, and of an innumerable multitude of other intelligent creatures. And they hold, further, that in a glorified state they will 'know even as they are known'—and this surely not through the medium of elaborate signs or words, as of the languages of earth. They may even not unreasonably hope to enter into close sympathetic union with many souls at once, such as with our present narrow capacities of thought and feeling, is impossible. Hardly can one perfectly sympathize with one, constituted as we now are. But hereafter it may be with souls as with musical tones, of which many sounding together can produce a harmonious effect far more expressive and beautiful than that of any simpler concord, each tone enriching all the rest. So may each soul, vibrating in loving and intimate yet diverse sympathies with many others, receive ever fresh delight from their rich harmony. There may be an exquisite spiritual telepathy, in circles ever widening, embracing other orders of being, touching even the Highest."

Thus gracefully writes the late Bishop of Jamaica to express, as a mere hope or conjecture, what has, for at least hundreds of years, been an absolute certainty to many persons in this transitory state of existence. My own knowledge of the continuity of life "beyond the grave" and of the intercommunion between this our state of life and the equally present and real world of spirits, is based on facts as our present life is certain; the reality of the actual existence and appearance to me of certain friends in the spiritual world having been as clear, evident and certain to me as the reality of the existence of any whom I know daily see and converse with in this natural world.

The most remarkable of the various phenomena that have occurred to me, being of the kind above alluded to cannot be fully authenticated, as such experiences occurred to me alone; but I may note as remarkable the statement made to me, by a noted medium, of the death of one of my children at the exact time of its occurrence and two weeks before I received any positive and confirming intelligence of the fact. I have also had a long and interesting experience with psychometry and telepathy; and once wrote, from Boston, a letter to some persons in Chicago, stating a business project of theirs in the fullest detail and advising them thereon, at the very time of its inception and before they could advise me of it. This occurred, too, without there being any reason why I should think of their plan, or why, thinking of it, I should associate it with them.

It has been of the most convincing importance to me that many phenomena that have occurred in my experience have been assurdly independent of any principle of association of ideas and not attributable to imagination, hallucination or the influence of any incarnate spirit.

I cannot regard Spiritualism, in the true and Christian sense of that word, as in any way a religion. Spiritualism, as a belief in the life of the spiritual and celestial worlds, deals with positive facts and scientific knowledge, and does not necessarily relate to our relations to God or to religion.

The so-called modern Spiritualism or spiritist movement of to-day greatly needs Christianizing, refining and purifying, but an investigation of spiritual phenomena and a knowledge of psychic laws tend to help their student both by their confirma-

tion and elucidation of revealed truth and the harmony of true religion and true science, and by enabling him to practically apply such knowledge in the conduct of this life.

EDWARD RANDALL KNOWLES.

## FORECAST FOR THE PSYCHIC.

TO THE EDITOR: Occult phenomena have not dawned upon the world in the evolution of natural law without a wise beneficent and imperatively needed purpose. In the near future its functional powers will be invoked under rigid discipline to ferret out the rascalities of man that now like a deluge threaten to engulf the human family. This God-like power that is not a divine gift but an inheritance resultant from dissimilar or congruous parental predilections has been recognized, fostered and is claimed as the legitimate outgrowth of Spiritualism. From these premises we'll imagine every psychic society will select its mediums, and arrange a cipher code with the tried and trusted spirit; then the machinery working smoothly in all its parts, said spirit as directed will look into the profoundly secret manipulations of the highly honored piously inclined bank president and report—and for such heavenly sought knowledge that may save a bank collapse and an honored man's character let the—solicitor pay a stipend.

Briefly outlined for THE JOURNAL this is submitted hoping abler pens will largely amplify it.

HELENA, ARK.

W. R. RIGHTON.

## DEFENDS THE MINISTERS.

A warm friend of THE JOURNAL living in a thriving city of Indiana in renewing her subscription writes:

Amidst so much that is good in your paper, I suppose we must expect some things that are bad, by way of contrast I have heard it said, and have had some occasion to know that there is no one more illiberal than a liberal and your fling at all orthodox clergymen, "who would not so belittle the ambassador of the Lord, as to voluntarily accept a small salary, when a larger was offered—only proves the adage. I have personally known more than one orthodox minister do just that thing, and without holding a consultation with "the brethren," or publishing his self-denial in the papers—not for a moment that I think Dr. Hereford acted from a desire to either publish or gain notoriety by his action.

But looking at the matter from a purely material standpoint, why should not a clergyman seek to provide for old age, or for the comfort of his family should he be called away. I assure you that not one minister in one thousand does so leave his family provided for out of his salary. I have been brought in close personal relations with a number of ministers, and know somewhat of the large and constant drain upon their purses, as well as time and sympathy in their intercourse with the poor, the sick and the suffering. However much one may differ from them in belief, it cannot be denied that as a body they are noble self-sacrificing men trying to live up to the standard of "doing as they would be done by." The avidity with which the exceptions are pointed out, but proves the rule. That all fail of reaching your or my ideal standard, is to say, they are human, with the limitations and misunderstandings of imperfect humanity. Be patient and generous, Brother Bundy, or you will stand beside the reverend gentlemen to whom I desire your paper sent. "All Spiritualists," and "all orthodox clergymen" have a good deal of good in them, though they may make faces at each other. A better mutual understanding would make them better friends.

We agree entirely with our dear sister both in the spirit of her strictures, and in her good words for the ministers; and there is nothing inconsistent between such agreement and the good humored bit of sarcasm leveled at preachers in the little skit of some weeks ago referring to the fact that Brooke Hereford was to give up a fine church and large salary in Boston and go to London to do harder work for less pay. We know of no more earnest and self-sacrificing body in the world than the rank and file of the great army of preachers. We admire their devotion and untiring energy; and only regret that their theology is so defective and that their profession narrows their knowledge of the world and

limits their conception of God. In their anxiety to do their duty to their Master they are prone to misconceive their duty to man; in protecting what they believe to be the interests of the Lord they sometimes seek to infringe upon the rights of the people. But after all their shortcomings and weaknesses are exhibited it must in justice be said they are a valuable element in the world. It was only that class of pulpiteers who are "in it" for place, power and pelf that we desired to score in the article criticized.

## THE SPIRIT'S DEPARTURE AT DEATH.

In a recent number we spoke of the growing interest in all psychical facts, so that the wideawake newspaper feels compelled to frequently publish original items and clippings relating to such facts. The secular papers have given wide circulation to the following which first appeared in *The Arena*:

"A CASE FOR PSYCHICAL RESEARCH.—I stood alone looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me, because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not, and would they not, give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow, radiant mist—I know of no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face, with smiling eyes, which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned, and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me yet wondrously familiar. Afterwards I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died." (signed) "J. P."

In the biography of Louisa Alcott we have a similar account. Above the dead body of "Beth" both Mrs. Alcott and Louisa beheld the mist-like appearance, assuming shape, which seemed to rise and float as a form. It was no doubt the glorified body forming about the interior or soul life. Such appearances are not as uncommon as people generally may suppose, but it is not often that a clear account of them is given. The old superstitions in regard to death have such a strong hold on the human mind that a feeling of awe and dread absorbs other feelings and disturbs the spiritual atmosphere about the dying, and prevents the clear vision which might often be had of the departing spirit. The agony of separation, the dread of the unknown, have made death simply terrible to a sensitive nature, so that "King of Terrors" has been no false appellation. As intelligence increases, and spiritual facts become recognized, a deathbed will be as an open gate to the celestial world, and the waiters at the gate on either side will behold the beautiful transformation, and rejoice at the liberation of another soul, and welcomes will blend with farewells.—*The Two Worlds*.

The description given above is a passage taken from an article contributed to the

*Arena* by Mrs. Sara A. Underwood. Why should anybody put the initials "J. P." to an extract from a contributor which was originally printed with the author's own name attached.—Ep.

## WAS ABRAHAM LINCOLN A SPIRITUALIST?

The publisher of the work by Mrs. Maynard. "Was Abraham Lincoln a Spiritualist?" in his preface says:

Mrs. E. D. E. N. Southworth, a well-known authoress, who now resides at Prospect Cottage, Georgetown, freely and cheerfully corroborates the account herein mentioned in this book of a circle held at her house, and, in a letter to the publisher, states: "I am glad that in the inextricable mazes of this world's wilderness, I have, through you, found a trace of Nettie Colburn (Maynard). . . . Please give my love to Mrs. Maynard, and tell her I have a perfect memory of that evening of which she gives so warm a picture."

Col. Simon P. Kase, of Philadelphia, states that he was present at a séance with Mr. Lincoln, and that he, "with several other gentlemen, the President included, sat upon the piano, while it was lifted bodily from the floor by spirit power, and that Mr. Lincoln was not only interested in this physical phenomenon, but was also intensely interested in the statements which the medium made to President Lincoln while in a trance condition."

Mrs. Elvira M. Depuy, of Washington, stated to the writer: "My husband was a visitor to séances where Mr. Lincoln was present, and he has told me of many interesting occurrences which happened thereat. . . . In the winter of 1862-3 I attended a séance at Mrs. Laurie's, at Georgetown, where Mrs. Lincoln was present. She was accompanied by Mr. Newton, Commissioner of Agriculture. At this séance remarkable statements were made by Miss Colburn (Maynard) which surprised Mrs. Lincoln to such a degree that she asked that a séance might be given to Mr. Lincoln. . . . I have always known from my husband and others that Mr. Lincoln attended circles and séances, and was greatly interested in Spiritualism."

Mrs. Parthenia Colburn, whose name finds place in this volume, now resides at White Plains; she was with Mrs. Maynard (Miss Colburn) during 1862-3-4-5, and frequently visited the White House with Miss Colburn (Maynard) when Hon. Daniel E. Simes and others were present, and she has filed with the publisher an affidavit made before the county clerk of the county of West Chester, N. Y., wherein she solemnly avers that the statements regarding her, found in this book, are true and fact in each and every particular. A similar affidavit is on file with the publisher made by Mrs. Nettie Colburn Maynard, the writer of this book, taken by the county clerk of the county of West Chester, at her bedside, and attested by him in regular legal form.

In addition to the persons above named, the publisher wishes to tender thanks for courtesies and aid extended him, while seeking information regarding this subject, to F. C. Simes, Esq., George A. Bacon, Esq., Alfred Horton, Esq., all of Washington, D. C.; Gen'l Daniel E. Sickles, Henry J. Newton, Esq., and Charles J. Quinby, Esq., of New York; Frank L. Burr, Esq., of the *Harford Times*, and B. B. Hill, Esq., of Philadelphia; each of whom has rendered him service and information regarding this volume of reminiscences. The publisher wishes it distinctly understood that the statements contained in this book are free from all bias or interest from any cause or purpose other than as an historical picture of the conditions and influences which were connected with, and had bearing upon, those turbulent times, which are known as "the War Years of the Rebellion." He trusts that nothing in these prefatory remarks will be construed in any way to indicate an opinion, either for or against Spiritualism, and a decision whether Abraham Lincoln was, or was not a Spiritualist, must be reached as a conclusion, through and by the judgment of the individual reader, who will find this work of special and continuous interest, and, therefore, as the title is suggestive, and the information which the book conveys is extraordinary, it is perhaps pertinent to ask the question, as given in the title.



## BOOK REVIEWS.

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

*Thoughts on Religion and Morality*, by James Eddy, Providence, R. I.

This volume is made up of selections from a large mass of manuscript writings, left by Mr. Eddy, on religious and philosophical subjects. The author was an independent liberal thinker of positive convictions. In his later years especially, he devoted a good deal of time to thinking and writing on moral and religious subjects. He had accumulated a large fortune and in his desire to advance what he regarded as true religion, built years ago a commodious chapel near his residence in Bell street, Providence, which before his death he endowed with a large fund for the support of religious service. Without sectarian or religious narrowness he required only that the society using the building should be "guided by the highest principles of truth and right which the mind of our day can conceive." The services have been and are conducted by Mrs. Anna Garlin Spencer. Mr. Eddy was a devout believer in God and in all the essentials of religion, with no admiration of ecclesiasticism and no faith in special divine revelations. He emphasized the paramount importance of morality, and with him the essential thing in religion was gratitude to God for the blessings of life. His writings show marked individuality, a reverent spirit, a generous nature and an optimistic disposition.

*The Woman's Manual of Parliamentary Law*: By Harriette R. Shattuck. Boston: Lee & Shepherd. 1891. pp. 248. Cloth, price 75 cents.

To the thousands of women who are organizing clubs, conducting Unions, Relief Corps, etc., this little work will be found invaluable for the clearness with which usually confusing parliamentary rules are explained and illustrated by specimen motions and debates. Mrs. Shattuck is especially well fitted to give practical information on these subjects, since she was for some time the assistant clerk of her father, Wm. S. Robinson, ("Warrington") when he was clerk of the Massachusetts House of Representatives. Mr. Robinson was in his lifetime himself an authority in parliamentary law, and published a work thereon entitled "Warrington's Manual." Mrs. Shattuck has also had experience as president of the Boston Political Class and other organizations, and so understands the points which are most apt to be misunderstood by beginners in parliamentary practice.

*Snow-Bound. A Winter Idyl*. By John G. Whittier, with designs by E. H. Garrett. Boston: Houghton, Mifflin & Co. pp. 43. Cloth, price \$1.50.

This exquisite, rhymed picture of the ideal aspects of New England winter farm life, by the loved New England poet has been sent out by his publishers in a beautiful and appropriate setting. Ten full page engravings illustrate the poem, each one almost a poem by itself. Only one side of the leaves is printed, the other side being left blank. Nothing could make a more appropriate holiday gift than this volume.

*Grandfather Grey*. (A companion to "Grandmother Grey.") By Kate Tannatt Woods. Illustrated. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, \$2.50. From (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

A beautiful book for children, full of charming verses and pictures that are a delight to the eye. It opens thus:

Grandfather dwelt in his son's grand home,  
With servants in livery fine;  
And Grandfather sat at his son's grand board  
And tasted his rare old wine.

The last verse relates to what follows the death of the Grandfather:

Still fair little children come and go  
And maidens, and lovers tall;  
For the world moves on as it ever moved,  
And the dear God loveth all.

*The Perfect Calendar for Every Year of The Christian Era*. Designed for Practical Every-Day Use. By Henry Fitch. Quarto. New York and London: Funk & Wagnalls. Pp. 27. Price, 50 cents.

Many attempts have been made to furnish a perpetual calendar, but one adapted to all ages is not an easy task. In the present calendar the difficulties have been

surmounted, so that the calendar, besides providing tables of reference for the historian and scholar, suits itself to the purposes of the ordinary commercial calendar. It contains the usual list of important events in their chronological order, with separate tables of inaugural ceremonies, coronations, etc. This calendar commends itself to the commercial world because of its accuracy, and it will be of special value to students of history for ascertaining past and future dates.

## MAGAZINES.

"The Physical Development of the Chest," by Godfrey W. Hambleton, President of the Polytechnic Physical Development Society is the opening paper in the November number of the *Herald of Health*. Dr. M. L. Holbrook, 45 E. 21st street, New York.—The November *Arena* opens with a paper by Edgar Fawcett entitled, "A Paradise of Gamblers," in which he shows very clearly that those who condemn the Louisiana Lottery which it is the fashion to revile and remain silent about Wall street gambling strain at gnats and swallow camels. The article is wholesome reading—a moral tonic. Hon. Henry Cabot Lodge defends the protective policy. Emilio Castelar has a brilliant article on "Bismarck in the German Parliament," taking the ground that the ex-chancellor belongs to a species that is fading out and becoming extinct, and that extinct species do not reappear. Lucinda B. Chandler writes on "The Woman Movement." The editorials on "Hotbeds of Social Pollution," "The Power and Responsibility of the Christian Ministry," and "What the Clergy Might Accomplish" are timely and suggestive.—*The Century* promises to outdo its own unrivaled record in its programme for 1892, and many of its new features begin with the November number, in which is commenced "The Naulahka," a novel by Rudyard Kipling, written in collaboration with an American author, Wolcott Balestier. It is the story of a young man and a young woman from a "booming" Colorado town who go to India, he in search of a wonderful jeweled necklace called "The Naulahka" (from which the story takes its name), and she as a physician to women. The novel describes their remarkable adventures at the court of an Indian maharajah. This number also contains a valuable and suggestive article on "The Food Supply of the Future."—*Current Literature* for November has, as usual, excellent sketches from American and English papers, giving a record and review of current affairs, New York, 30 West 23rd st.—"How Can Economic Questions help the Ministry," by Dr. E. Benjamin Andrews, "Spiritual Insight Impossible to Unspiritual Men," by Dr. Edmund B. Fairfield, and "Realistic Religion," by Dr. James McCosh, are among thoughtful and able articles which appear in this month's *Homiletic Review*.—*Our Little Ones* for November contains "Pauline and the Toad," by Laura Lee, "A Letter From Baby Bill," by Kerry Barr, "How Did Tom Know," by Fannie H. Gallagher, all illustrated, and several other charming stories for children. Russell Publishing Company, Boston.—The November "Wide Awake" has three notable features, "The Boyhood of Hawthorne," by his relative, Mrs. Richard Manning, of Salem, Mass., which is full of family anecdote and gives a photograph of the first portrait painted of Hawthorne; the closing chapters of Margaret Sydney's famous Peppers serial; and "Nolan," a ballad by Mrs. Laura E. Richards, giving the tragic story of the bearer of Raglan's dispatch to Lucan's "Light Brigade," when they made the famous "charge" at Balaklava. D. Lothrop Company, Boston.—*The Eclectic* for November opens with "The New Emperor and his New Chancellor," a very able paper by Charles Lowe. "The Spanish Story of the Armada," by J. A. Froude, "Science and Societies in the Fifties," by Mrs. Andrew Crosse, "Ernest Renan," by W. H. Gleadell, and "On the Ancient Beliefs in a Future State," by W. E. Gladstone, are among the notable articles reproduced in the November number of this admirable magazine. New York, E. R. Pelton, publisher.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$449 on 10 Light Brahma in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, 45 Randolph St., Chicago.



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Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

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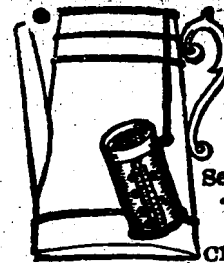
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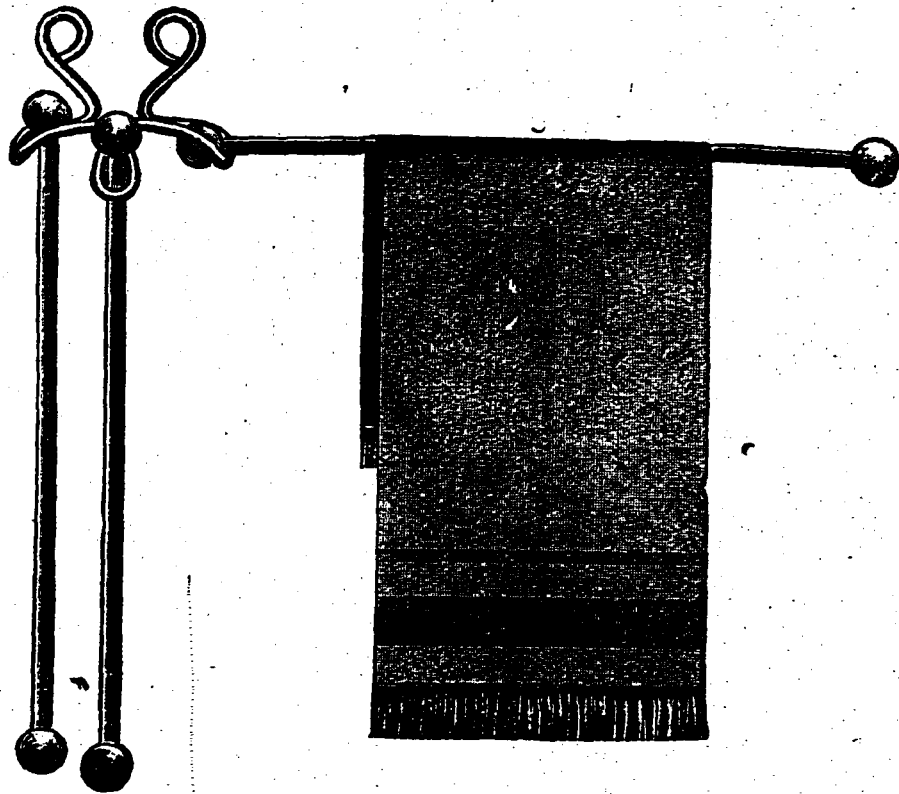
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## THE EDITOR TURNS INQUIRER.

The editor desires to ask his readers a question but is obliged to preface it with some remarks and correspondence. Among the multifarious and widely diversified functions of the editor of a paper devoted to the exposition of the phenomena and philosophy of Spiritualism and the advancement of psychical science, is that of complying with requests for advice and information. For various reasons the editor of THE JOURNAL has found this particular function, the one of all others most exacting, exhausting and persistent. There is never a time when there are not scores of letters asking advice and information lying on his desk awaiting their turn for attention. One half the time of his stenographer and type-writer is given to this work and yet is the pile never wholly cleared away. A majority of these seekers are not even subscribers to THE JOURNAL; and some of them—it is a pleasure to be able to say not many—do not succeed in concealing that they think they are conferring a favor by condescending to impose upon the editor a task that will consume valuable time, as well as expense. He does his very best to meet this draft, and thereby is obliged to forego many of the interests and pleasures of life. That he cannot spend time to write social letters or always to go into elaborate details, without which it is better not to answer some questions, seems quite incomprehensible now and then to a correspondent.

A rather mild case is here given to illustrate one phase of this free dispensary work. The name of the writer is considerably suppressed:

JOLIET, ILL., October 28th, 1891.

MY DEAR SIR: I presume you are accustomed to have inquiries showered upon you from all sides, so I hope you will pardon my intrusion for a like purpose. Can you oblige me with the name and address of a reliable materializing medium in Chicago? I should also like to find (for a friend) a good business medium. I remain in or near Chicago for three weeks, after which I am going on a long professional tour visiting—among other places—St. Louis, Cincinnati, Denver, Salt Lake City, San Francisco and Los Angeles. If you can give me the names of any media in these places known to you it will be a great kindness. I also desire to ask if you can tell me where a book called "Solar Biology" is published? I do not know whether it was published anonymously or not. In any case I do not know the author's name, but I thought as it claims to be of the "occult" class it might have come under your notice. I do not ask for the above information in order to become convinced of the truth of Spiritualism, for that good was accomplished long ago, but I greatly desire to witness a certain class of phenomena which I have never seen. You do not seem altogether a stranger to me and I have approached you more boldly on that account. My mother-in-law, Mrs. ———, is known to you I believe by letter, if not personally, and I feel quite sure that Mr. and Mrs. ———, have the pleasure of your acquaintance and I reckon them among my closest friends. Trusting, therefore, to your kindness to excuse me for troubling you, I remain Yours very truly,

The above came, as such letters are apt to, when the editor had more things on hand requiring his personal attention than three men could handle, but as it seemed to need prompt reply, and, something unusual, contained a stamped envelope, the editor hastily penned the following:

CHICAGO, October 29th, 1891.

MRS. ———, Joliet Ill.  
DEAR MADAM: I hardly think you realize that it would take an hour of valuable time to answer your letter as it should be done.

There is not a materializing show in America that is entitled to confidence. I enclose list of media in the city. I never recommend people to consult mediums on business. Yours truly,  
(Signed) JNO. C. BUNDY

To have supplied information covering a stretch of territory nearly 3,000 miles in

length, extending from the Ohio, across the Missouri, on to Salt Lake and the Pacific coast in a way to have made himself understood and of real service to his correspondent, would have taken at least an hour. To have noticed the reference to "Solar Biology" and all that seemed implied therein, would have demanded a statement of some length. Hence, these parts of the letter were not taken up, and only such portion attended to as seemed of immediate need to the writer; and his reason for an incomplete reply was stated in his first sentence. In return for his trouble the editor received the following roast:

JOLIET, October 31st, 1891.

DEAR SIR: The information contained in your note is quite what I desire, but I should feel more grateful for it had it been furnished in a more civil manner.

I have lived for some years in the household of a journalist, and in the course of that gentleman's most useful and busy career he has been invariably ready to reply to the respectful inquiries of strangers, especially touching the particular subject treated by him in his editorial duties. I have done you the honor to suppose you a person of the same kindly courtesy, but be assured I shall not fall into the error again. I beg to remain, Yours very truly.

Now, THE JOURNAL editor has been roasted and basted so continuously for so many years that he would feel unnatural and grow suspicious of himself if these operations were to cease; but in this instance he is in doubt as to the cook, and whether she had a call to do it. The editor asks his readers to tell him if there is any thing unkind, any discourtesy in his reply to his lady correspondent. If there really is, he desires to know it that he may apologize. All this may seem too inconsequential to fill valuable space in THE JOURNAL; but if the editor can be enlightened it will not be a waste of space.

## PASSED TO SPIRIT-LIFE.

Passed to spirit life very suddenly, from his home in Troy, N. Y., on Saturday, October 24th, Jesse Battershall, aged 84 years. He had been a decided and consistent Spiritualist many years, was a man of sterling character and left a host of friends who will greatly miss his pleasant face and genial ways. His funeral services were admirably conducted by the Rev. J. H. H. Unitarian of Troy.

## WAS ABRAHAM LINCOLN A SPIRITUALIST?

—OR—

Curious Revelations From the Life of a Trance Medium.

By MRS. NETTIE COLBURN MAYNARD.

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"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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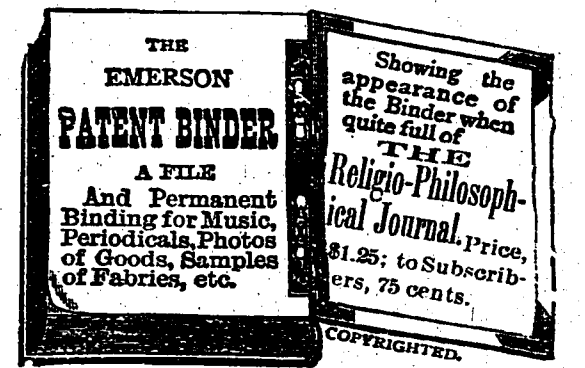
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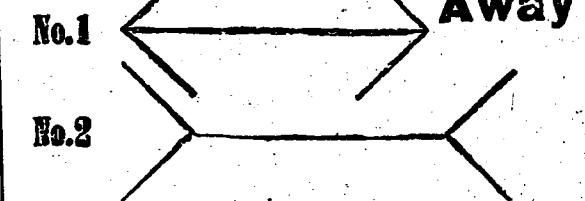
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# THE RELIGIOUS PHILOSOPHICAL JOURNAL

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ESTABLISHED 1865.

CHICAGO, NOV. 21, 1891.

NEW SERIES—VOL. 2, NO. 26.

For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

That Mr. Gladstone's present Irish home rule bill will be carried through Parliament and become a law is about as certain as that the Liberals will return to power. The House of Lords may acquiesce with a bad grace; but the members of that body are too fearful of being legislated out of existence to interpose any real barriers.

Hon. Benjamin Butterworth recently said at a club: The first thing when I got to Bremen, I began looking for pauper labor. I hunted for it in Hamburg, in Saxony. I scoured Berlin for it, but not one pauper laborer could I find. There are more loafers in an American city than there are in all Germany. I affirm this as an absolute fact. There are two things they don't have in the fatherland, weeds and loafers!

Mr. Lyman J. Gage, the well-known banker, said last week in reference to certain acts of the police of this city: "Enough appears to suggest the proposition that anarchy in the guise of law is not less objectionable than anarchy outside of law." Commenting upon this one of the Chicago dailies remarks: Mr. Gage's statement is characteristically moderate. Anarchy in the guise of law is far more objectionable than anarchy outside the law, for it is a sinning against light, a monstrous perversion of authority by those who are intrusted with authority to useful ends and are well advised of the limitation placed upon authority by the fundamental law, which, as condition precedent to their employment, they took an oath to support.

Referring to the death of Col. John F. Mines, ("Felix Oldboy") who gave the results of his treatment for drunkenness in the *North American Review*, and died lately of alcoholism in a New York hospital, the *Voice* says: But it would be unwise to infer from the relapse of "Felix Oldboy" that the bichloride of gold treatment is a failure. Quinine is still considered a useful remedy for fevers and malaria, yet people who have routed one attack of it are not thereby proof against future attacks. Whatever bichloride may or may not do for the time being, it cannot render the system proof against the devil that is in drink nor the moral nature proof against temptation. And the man who "knows" that he is past all danger is the man who is nearest to it.

Donn Piatt had a career of distinction before he became a professional writer. Having always a decided taste for literature, in his early life he made it a toy or recreation. Studying law, he was admitted to the bar in Cincinnati, and shortly after appointed to a vacancy on the bench, being very young for so great an honor. From that judicial attitude he passed to the place of secretary of legation, under John T. Mason, United States Minister to Paris. Mr. Mason was stricken down with apoplexy, and Piatt became charge d'affairs, and remained in that position for nearly a year. He then resigned and came home, and when the war broke out, full of patriotic impulse and enthusiasm, he thought to set a good example by

volunteering as a private. He was elected captain, and studied at night over the drill which he gave next day. As chief of staff under Gen. Schenck and Gen. William Birney, he freed the slaves of Maryland, an act which resulted almost in his being cashiered. In his book on the "Men Who Saved the Union," Piatt tells the story of this rash act. Speaking of the anger of the president, he said: "I do not blame him." This affair brought his military career to a sudden close, and he went back to the law.

A few years ago doubt as to the absolute accuracy of the Bible in every detail was denounced from the orthodox pulpit as sin against God. To indicate the change which has taken place the following extract is given from a sermon on "The Emigration to Egypt," by Rev. Mr. Sawin, of Troy, New York, which we find printed in the *Daily Press* of that city: The narrative here gives the names and number of the children of Israel who went down into Egypt. The record is doubtless imperfect, for it mentions only two women, and it gives the names of eight sons of Benjamin and two grandsons, a record that can hardly be correct since at this time Benjamin was only twenty-three years of age. The whole number is stated as seventy, but in the Acts of the Apostles the number is given as seventy-five. All that we can say about this and some other genealogical lists of the Bible is that they appear to be national rather than personal, the evident intent being to preserve general facts of ancestry and race distinction, rather than to state definitely the names in a family. If this explanation is correct it does not make any material difference when we find irreconcilable discrepancies. We do not try to harmonize them, but let each statement stand for what it is worth. Thus we say of this record, it was probably made up some time after Jacob had gone down into Egypt, and when the family had become settled. Another record was made afterwards, perhaps during the time of Moses, and it may have been a correction of this one or an independent one. With these different accounts before us we cannot tell just how many went down into Egypt with Jacob, but what does it matter?

The funeral of Dr. J. R. Monroe was held at his late residence Wednesday afternoon, says the *Indianapolis Sun* of November 12th. B. F. Underwood delivered an address over the remains before a large number of relatives and friends. When he had finished a strange and unusual scene occurred. The casket lid had been removed and after Mr. Underwood finished his eulogy he turned the body over to the G. A. R. for the holding of its services. Before the casket lid was replaced he called upon the relatives to take their last farewell look at the remains. Dr. Monroe's eldest daughter was sitting at the head of the casket with her head resting on its edge. When Mr. Underwood called upon them the rest all arose and walked around the casket except that one daughter, who remained in her sitting position and did not move. The last mourner had nearly passed when she arose from her chair and stood upright. Then casting her eyes upward she exclaimed in an almost inaudible tone: "There's father and there's mother. I see them. Let me go to them. Father!

mother, I want to go to you." Her very strange actions attracted the attention of some others who stepped up and attempted to quiet her but she continued to express the fancies of her mind. Finally some one offered her a drink of water but she refused and pushed it away, at the same time muttering: "No, I do not want it. I see father and mother and want to go to them. O, I want to go to them." At this she again sat down and remained until the casket had been removed and all was ready for the start for the cemetery. The peculiar scene and its occurrence at that particular place produced a weird impression upon those who witnessed it. Those nearest the lady say she made the remarks credited to her while there are some who think they may have misunderstood her. A few have attributed it to a sort of hysterical attack. In view of the fact that Dr. Monroe was a freethinker who neither believed in nor worshipped God, the scene was one of spiritualistic nature to some of those present. It was at least, unusual. Mr. Underwood's address was a beautiful tribute to Dr. Monroe.

Rev. John R. Shannon, of the Grace Methodist Episcopal Church, Denver, is strongly inclined to the belief that the spirits of the departed are a momentous factor in human life. In a recent sermon he said: Science says that in this natural world there are sounds that we do not hear and colors that we do not see, because our senses are not acute enough. This shows us how possible it is that a great Spirit-world may be near us, that the choral music of spirit beings may be chanted about us, that the forms of invisible beings may throng the air around us. That which science says is possible, death-bed visions and utterances say is probable. How many in dying have seen those who have gone before and have made utterance which showed that the glories of the Spirit-world had broken upon their vision and struck across their dying couch! Sons and daughters in dying have spoken the names of departed parents, and have reached up to greet them as though across their couch had beamed the brightness of their spirit forms. "The Bible teaches that the encompassing presence of the Spirit-world is a positive reality. As surf washes the ocean shore, so are we washed by influences that have their origin in the Spirit-world. Evil spirits from behind the veil may come to men to shoot evil thoughts into their minds. Good spirits from behind the veil can come to men and rain down heavenly inspirations upon them and help them heavenward. We believe that our departed dead come back and revisit the scenes that they threaded in early life, even as one in old age revisits the scenes of his boyhood. They may encamp very near us and canopy us with their sweet benedictions. Many have gone from us, but they have not forgotten us. Theirs are the smiles that brighten forever, ours are still the tears that oftentimes burn upon our cheeks. Theirs are the songs of victory, and upon them shine, brighter than the noonday sun, the glories of the radiant spirit homes. As one at the end of his journey is greeted by loved ones who await his coming; even so will they greet us when we pass hence, and introduce us to the sweeter and brighter scenes of the Spirit-world.



## SPIRITUALISM DEFENDED FROM AN ORTHODOX PULPIT.

In a recent sermon on the text "Try the Spirits," Rev. O. E. Baker of the Free Baptist Church, of Lincoln, Nebraska, said that too many people had had to do with Spiritualism to justify indifference to the subject, that he had given it no little investigation and had come to the conclusion that divine spirits and spirits not divine have access to men. If demons could communicate with men it seemed to him that departed spirits who had lived with us and still loved us, would also come on errands of good. It was not unscriptural to believe in such good visitations and it was very comforting. The scriptures, he said do not positively state such return, but he could conceive it as wise in God not to reveal and not to emphasize the fact. "It is less vital than other facts, and besides we have seen and felt enough of selfish, sensitive human nature to know that manifest revelations from within the veil would naturally tend to divert from present pressing life work, and to depreciation of the scriptures by appeal to the new revelation as we would incline to interpret it. Who that has read and observed has not been impressed with these facts in a large working of popular Spiritualism? Admitting the possible coming to us of departed ones it involves, it would seem, that possibly in some manner and some measure, they would sufficiently evidence the fact of their presence and agency to give effect to their messages of love." In support of his position, Mr. Baker referred to manifestations through a young lady which could best be accounted for on the theory of the presence and intervention of good spirits. "In manner and matter, from first to last, nothing was communicated nor done which would not comport with the presence of spirits of the best character. Considering that case by itself alone, I would consider the fact clear enough that they were real spirits manifested." But some of the demonstrations he had witnessed could not be attributed to the presence of good spirits or even bad spirits unless great deterioration had occurred since their departure from earth.

Mr. Baker said that he had no sympathy with the method that attempts to explain all the phenomena of Spiritualism by deceptive arts. It was unjust to intelligent and respectable Spiritualists. The theory which recognizing spirit phenomena as real, ascribes them to the agency of the devil, "savors," he said, "of unhealthy rashness," and "charging too much to the devil makes the devil respectable." The preacher spoke of a guileless little country girl only nine years old who went into what she called the interior state, "in which as at no other time she was a prodigy of intellect and of the saint, composing poetry and music and singing them instantly, and apparently without forethought and all unconsciously, having no recollection of them after coming out of this state. Some of her discriminations of scripture exegesis were simply wonderful." But in the same state this little girl saw the tree of life, Daniel's lions and the den and "the devil as a huge dragon of enormous teeth and claws and forked tail." The reverend gentleman remarked: "Now, here were some things at least not real, we know, but the manner of their conception and their revelation was unaccountable. The guileless little country girl practiced no art. We can conjecture that in the Sunday school and elsewhere she had gained faint, crude ideas which some clairvoyant or other abnormal state had perfected into proportion and beauty. But what is clairvoyance? What? and what?" The conclusion he has reached after "putting this and that together," is stated as follows:

"That at best some of the demonstrations within Spiritualism are unaccountable; that we may wisely watch and study them, that we should be cautious how we interpret them into the real presence and agency of departed spirits; that we should be cautious against denouncing all who entertain the hope that loved ones come back to us; that we should avoid wild conjecture and extravagance, and that we should be specially careful not to depreciate the revealed world of God as the standard of faith and of life. A considerable Spiritualism may be indulged without any depreciation of the word of God. Many

Spiritualists are firm believers in the Bible and are worthy Christians. Many have gone to unwarrantable and wicked extremes, have pitted theism against the Bible and its religion, against the church and the Christ. Against such extremes I put the very wonderful case of the young lady named."

Being a strong believer in the authority and truth of the Bible, Mr. Baker naturally is attracted to those spirits whose statements are in accord with his theological convictions. The spirits that had come as "advocates of the Bible and evangelical religion," etc. so far as he had investigated, "were never excelled for intelligence, harmony of statement, excellency of spirit and morality." Their testimony he thought sufficient to offset the utterances of those who declared that Spiritualism invalidates any doctrine of the Bible. Mr. Baker concluded as follows: "If now by acknowledging and advocating some things claimed by Spiritualists—that some things are real and unaccountable and honestly advocated—and that very possibly good spirits are sent back by the Heavenly Father on errands of aid and comfort; that if by rejecting the extravagance of many Spiritualists—if by showing the safety of only the scriptures as the standard of truth and duty—I shall have contributed to lessening the prejudices and narrowing the distance between honest, thoughtful believers and non-believers in Spiritualism, and impress both with the importance of more carefully and prayerfully studying the word of God, I shall feel that this hazardous discussion of a very delicate question has not been in vain."

From his evangelical standpoint, Mr. Baker's reasonings and conclusions are doubtless consistent. His authoritative standard is the Bible, his religion is orthodox Christianity. Probably the greatest objection that the class he represents has to modern Spiritualism is that it claims reason is the authority to which all statements, whether from the Spirit world or not, should be subjected. The Catholic church, whose theologians teach that good as well as evil spirits may communicate with men in the flesh, would to-day make Spiritualism the most prominent part of its creed, if the spirits would only acknowledge the authority of the Romish hierarchy and confirm its dogmas. The rational Spiritualist expects the same diversity of thought, the same prejudice and preconception generally among those from whom messages are received, that exists among those to whom they are given. Furthermore the experienced investigator knows that whatever comes from the Spirit-world is liable to be colored and modified, and even distorted by the material conditions of the medium and of the surroundings, and does not therefore expect direct communications such as men obtain from those on the same plane with themselves. However, the fact that an evangelical minister admits as much in regard to Spiritualism as Mr. Baker does, is significant. It indicates how wide-spread is the interest in the subject and the readiness of people in the churches to hear Spiritualism defended from the indiscriminating charges of fraud, and to listen to words from the pulpit in favor of its essential claim.

## DONN PIATT AND SPIRITUALISM.

The announcement last week of the death of the accomplished writer and brilliant journalist, Donn Piatt, brings to mind his experience in the investigation of spirit phenomena to which at one time he devoted an entire week giving several hours each day to careful examination of the subject. His statement of what he saw during those days, was published under date of September 25, 1872. The medium in whose presence the phenomena occurred was Mrs. Hollis. His mental attitude in relation to Spiritualism was rather hostile. "There has always," he wrote, "been something extremely ludicrous to me in the spiritual business. At best it seemed a sort of rat-hole revelation and an unseemly attack on furniture." Again, "I am, through temperament and intellectual training, a skeptic. Possessed of a keen sense of humor, I am given to jesting. I was startled out of both by what I saw and heard in this so-called Punch-and-Judy show, and after eight days' careful investigation I was driven to the conclusion that whether

the spirits of the dead had appeared, spoken and written to me or not, the medium, Mrs. Hollis, had nothing whatever to do with the business beyond being present at the manifestations. . . . I do know—for it would be a miracle were it otherwise—that the manifestations were not the result of any fraud, design, or even effort on the part of the medium."

Considering that the papers now in describing Donn Piatt's characteristics, mention his peculiar ability and fearlessness in exposing trickery and shams wherever he found them, the results of his investigation of spirit manifestation have in consequence an added importance attached to them. His statement was reprinted by Dr. Wolfe—at whose house the phenomena were witnessed—in his "Startling Facts of Modern Spiritualism," and may be found in the nineteenth chapter of that work. The chapter is headed: "Col. Piatt's Report—Surprised and Nonplussed—Truth Dawns Upon his Mind. Is not Afraid to Acknowledge It."

Space will not permit us to reproduce Donn Piatt's narrative of his experiences, but the following passage will serve to show into what state of mind he had been brought before concluding the investigation: "With the spirit of skepticism and with no belief in anything, not even myself, I entered upon this investigation. I do not propose to go into the details of it, for others are at work upon them; but I can say, in brief, that at the end of a week, in which I gave from five to eight hours daily to the investigation, I was forced to the conclusion that if I had not been holding intercourse with the dead, I had at least been in communication with a mysterious intelligence, outside the humanity subject to the laws of flesh."

When keen, skeptical, discriminating men like Donn Piatt find in the phenomena of Spiritualism unquestionable evidence of supermundane intelligence, the cheap, vulgar wit and ridicule of many who pronounce judgment against it without any knowledge of the subject, may be justly treated with the contempt of silence.

## PHILOSOPHY OF THE FAITHISTS IN COURT.

The *Central Law Journal* gives some account of a remarkable case, that of *Ellis versus Newbrough*, in which there was a decision recently by the Supreme Court of New Mexico. The case is interesting, not for the legal principles involved, but for the ludicrous character of the facts drawn out, and the evident fun and enjoyment of the court in their consideration. The case was an action for fraud and deceit, by means of which plaintiff was induced to join himself unto the defendant, as a member of a body of religious communists and lunatics, styling themselves "Faithists." The deceit was alleged to consist in fraudulent representations on the part of defendant that its property would be held in common, and that the community would be conducted upon principles of brotherly love and morality; that upon such representation plaintiff was induced to join and consecrate his life, labor and all his effects to the work of the community. Judge Freeman, who delivered the opinion of the court, naturally considered the opportunity a good one for a little fun. The most that he was able to gather from the declaration was "that the defendants have conceived some Utopian scheme for the amelioration of all ills, both temporal and spiritual, to which human flesh and soul are heir; had located their new Arcadia near the shores of the Rio Grande, in the county of Dona Ana, in the valley of the Mosilla; had christened the new-found vale of Tempe the 'Land of Shalam'; had sent forth their siren notes which, much sweeter and more seductive than the music that led the intrepid Odysseus to the Isle of Calypso, reached the ears of the plaintiff in his far-off home in Georgia, and induced him to consecrate his life and labors, and all his worldly effects to this new gospel of Oahaspe." The judge, after a study of the evidence, thought that "what the declaration leaves as uncertain the proof makes incomprehensible. If the court below had been invested with spiritual jurisdiction it might have been enabled, through an inspired interpreter, to submit to a mor-



tal jury the precise character of plaintiff's demand."

A part of the testimony in the case was the Bible of the "Faithists," a volume known as "Oahspe," which pretended to give a sacred history of earth and the choosing of God by ballot. It appears that there were a number of candidates, and the balloting continued for one year and five months, at the end of which time it was proposed to leave the matter of the selection to the angels, under which argument one of the candidates, known as Kriste, who under his former name of Looeamong, still retained command of the angels (for he had prudently declined to surrender one position until he had been elected to another) was selected. The court above, however, thinks that this part of the exhibit ought to have been excluded from the jury, "because it is an attack in a collateral way on the title of this man Looeamong, who is not a party to this proceeding, showing that he had not only packed the convention with his friends, but had surrounded the place of meeting with his host of angels, thus violating that principle of our laws which forbids the use of troops at the polls. The evidence also unfolds the beauties and the simplicity of the new faith, and shows that this society of Faithists, which was incorporated under the new name and style of the "First Church of Tae," communistic in theory, agrarian in habits and vegetarian in diet, was not altogether void of sentimentality nor indifferent to the Muses. One of the fair members of the society, inspired by the poetic surroundings of this fair land of Shalam, composed some alleged beautiful lines that are incorporated into the record. The court upon this point says, "that the authoress of these touching lines is Nellie Jones, a member of the society. She is not made a party to this action, however, and therefore no judgment can be rendered against her." The evidence also showed that the plaintiff joined in the singing of this poem to the "tune of Dixie." Upon this momentous question the court says: "When the plaintiff and Nellie Jones formed for their inner circle, and like the morning stars sang together, it matters not whether they kept step to the martial strains of Dixie, or declined their voices to the softer melody of Little Annie Rooney, the plaintiff became forever estopped from setting up a claim for work and labor done. Nor can he be heard to say that 'he suffered great anguish of mind in consequence of the dishonor and humiliation brought on himself and children by reason of the connection with said defendant's community.' His joining in the exercises aforesaid constitutes a clear case of estoppel in Tae.

The judge goes at length into a consideration of the objects and character of the society in which his mind must have been considerably fuddled in attempting to solve the mysteries and intricacies of doctrines, and his jaws considerably imperilled in attempting to spell or pronounce the outlandish names of persons and places described in its history. The conclusion is reached by the court, that a cause of action is not set out in the declaration, and the conclusion arrived at by readers of the opinion is that the Supreme Court of New Mexico has plenty of time for recreation.

In his decision that reading the Bible in public schools is sectarian instruction, and therefore forbidden by the state constitution, the attorney-general of the State of Washington follows closely the recent decision of the supreme court of Wisconsin upon this point. The Washington constitution says that "all schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence," and in the "compact with the United States," which seems to be a part of the fundamental law of the State, occurs a similar provision. With these provisions for a foundation, the attorney-general proceeds to argue that to the non-Christian minority in the State, the Bible is a sectarian book, and to read it in the schools is sectarian teaching, which leads to that sectarian influence and control which the constitution forbids. He also affirms that the language of the constitution, guaranteeing religious freedom, and forbidding the use of public moneys or property for "any religious

establishment," clearly forbids religious instruction of any kind in the public schools, or any part by the State, directly or indirectly, in such instruction; and finds this Bible reading to be the forbidden use of public funds or property for religious uses. The Wisconsin decision is declared fully to cover the Washington case, for the constitution of the latter State is more positive in its prohibition of State interference in matters of religion than that of the former; and collateral decisions from the courts of Kansas, Iowa, Illinois and Nevada are referred to as affording additional legal support to this opinion. The occasion of the opinion was the habit of some teachers of holding formal religious services in their schools, which had grown to such proportions that the State Superintendent found it beyond his control; hence his appeal to the attorney-general, whose opinion is almost certain to be reviewed by the courts.

The following case occurred in the family of a well-known and most respectable physician of Lucerne, with whom I am personally very well acquainted. I shall call him Dr. X. Some years ago two middle-aged sisters of Dr. X., one of whom is an undoubted medium, went to their brother's house outside the town; on reaching a glass door which communicated with the part of the house they wished to enter, they found the door locked, but saw through the glass their brother without his coat, walking up to the door. They immediately addressed him, asking him to open the door for them. He made no reply, but turned away, walked up the stairs and disappeared. Both sisters saw him as distinctly as they had ever seen him. Greatly astonished at his not answering, or opening the door, they got into the house by another door, and immediately searched every room in order to find their brother, but in vain, and the servants declared that he was not in the house, having gone to the country for a professional visit. Very uneasy at this appearance, they waited with great anxiety for his return, which took place late in the evening, when they ascertained from him that he had not been in the house at the time of the occurrence. . . . The doctor is alive and well.—J. A. Cranston in *Spiritualist*, October 31, 1877.

There is just one thing nowadays that never fails to bring success, and that is assurance, writes "Amber" in the *Chicago Herald*. If you are going to make yourself known, it is no longer the thing to quietly hand out your card and a modest credential; you must advance with a trumpet and blow a brazen blast to shake the stars. The time has gone by when self-advancement can be gained by modest and unassuming methods. To stand with lifted hat and solicit a hearing savors of an all too humble spirit. The easily abashed may starve in a garret, or go die on the highways. There is no chance for them in the jostle of life. The gilded circus chariot, with a full brass band and a plump goddess distributing posters, is what takes the popular heart by storm. Your silent entry into town, depending upon the merits of your wares to work up a trade, is chimerical and obsolete. We no longer sit in the shadow and play flutes; we parade in a sawdust ring and play on trombones, or take our place on a raised platform and perform on a bass drum, and in that way we draw a crowd and gather in the coppers, and that is what we live for, isn't it?

In a recent address delivered in the Workers' Church, Chicago, Chief of Police R. W. McLaughry said: "Statisticians tell us that when our population increases 25 per cent. crime increases 40 per cent. It is a fearful fact, and we must look it in the face and meet the obligation or it would not be long before crime became the dominating power and law became subjugated by it." Criminal parentage, the speaker thought, was often a cause of the downward tendency of a man. "The wretched infant, who takes in crime with its first breath, whose association and ancestors are criminal, can scarcely avoid becoming like its parents, where no influence for the better is exerted upon such

an unhappy being. Others through no fault of their own, but through evil association, fall into crime. It often happens that father and mother, who are obliged to devote their lives to toil to procure bread, with little leisure to care for their children, awake to find when too late that they have gone astray. Idleness is a great cause of crime. Two hundred years ago, when Frederick of Prussia was beleaguered by hostile forces, he began to ponder why his country was at the mercy of other nations. He decided that work and education were what his people needed. 'Every man in my kingdom shall work and every child shall go to school,' said he, and the bluff old king belaboring the shoulders of a crowd of loafers (which even our policemen can not do to-day), set them at work, draining the bogs and fens about Potsdam, and he made a compulsory law which placed every child in school. He struck the key-note which has made Germany the great nation which it is to-day." Dishonesty was characterized as the crime from which there was least reform. You can reform 100 men of violence where you reform one thief. Dishonesty robs everything which is noble in manhood.

The arm which did such deadly execution among Balmaceda's men was the Mannlicher rifle, loaded with cartridges the size of cigarettes. The ball, nearly two inches long, and three-tenths of an inch thick, can be fired from each gun at the rate of forty to sixty a minute. Being of steel, with a thin coat of copper, a single bullet could go through two or three men. It is no wonder that Balmaceda's army went down like corn before the reaper, and that a few minutes witnessed a slaughter scarcely paralleled in warfare. That, in face of such a terrible reception, the government troops rallied and charged again two or three times in succession, speaks well for the courage of the Chilians. On land and sea the Chilian struggle has afforded valuable object lessons in warfare.

Signor Crespi's article on the relations of Italy to the Papal question corrects many of the falsehoods that the hierarchy with headquarters at Rome have caused to be scattered broadcast. The desire of the cardinals is clearly to humiliate Italy, and the only motive for threatening the removal of the Papal Court is to spite Roman tradesmen by holding before them an anticipated loss in their business, and on the other hand to arouse the Catholic world by the spectacle of the Pope being compelled to leave Rome. Of this there need be no fear, there being no other capital in Europe ready to receive the Papal Court and no sovereign of Europe anxious to have it near his throne.

Elder Frederick W. Evans, in the *Springfield Republican*, enters "the Shaker protest against closing the World's Fair on Sunday." "As tax-payers," he says, "we Shakers protest against one dollar of the public money being granted to the World's Fair, except upon condition of the Fair being kept open on the seven Sabbath days. As Americans, we protest against all religious legislation."

Civilization shows no other such rapid stride in America as the reform at the polls; wrought, first, by creating small voting precincts and second, by the adoption of the Australian ballot system. Now give women the ballot on the same terms with men, and the millenium will be jumped forward thousands of years.

There is no little significance in one of the remarks made by Canon Farrar to Mr. Lowell, that "though his shafts struck home they were never poisoned." Criticism that can be strong without degenerating into a display of personal feeling is the only kind that has feeling.—*Lilian Whiting*.

Three years in the penitentiary for killing a man, and fourteen years for whipping a woman, his wife, is what one French got last week in Indiana. Who can say after this that the Hoosiers do not respect the rights of woman.



## SPIRITUALISM THEN AND NOW.

By C. H. STOCKELL.

Modern Spiritualism, the scientific sensation of the day, was a few years ago denounced by the scientific men, with a few notable exceptions, in unmeasured terms; they regarded its claims as absurdities, the students of its phenomena as unduly credulous, as liable to be easily duped, as unsafe investigators not sufficiently critical in their observations.

They denied most positively and absolutely the possibility of the facts related. Now these savans are the investigators. Then it was Spiritualism; now it is psychic science. It is now scientists who study its phenomena and its wonderful revelations in every department of life. That you know makes it quite a different thing. Among the members of the Society for Psychical Research, which is but one of the societies organized for similar purposes, we find the President, Prof. Henry Sidgwick, Trinity College, Cambridge; Vice-President, Rt. Hon. A. J. Balfour, M. F., F. R. S.; the Marquis of Bute, K. T.; Prof. W. James, Harvard, U. S. A.; Prof. S. P. Langley, Smithsonian Institution, Washington, D. C.; Rt. Rev. Bishop of Carlisle; Rt. Rev. Bishop of Ripon; Lord Raleigh, F. R. S.; Hon. Roden Noel; Hensleigh Wedgworth, Esq.; Richard H. Hutton, Esq.; Jno. R. Holland, Esq.; Prof. W. F. Barrett, F. R. S. E. In its council we find such names as Prof. J. C. Adams, F. R. S.; G. W. Balfour, M. P.; the Earl of Crawford and Balcarries, F. R. S., Wm. Crookes, F. R. S., Prof. Macallister, Prof. Oliver J. Lodge, F. R. S., Rev. A. T. Freyer, A. T. Myers, M. P.; C. Lockhart Robertson, M. P.; Prof. J. J. Thompson, F. R. S.; J. Venn, D. SC. F. R. S. Among its honorary members: The Rt. Hon. W. E. Gladstone, M. P., Rev. F. Lighton, P. R. A.; John Ruskin, LL. D. D. C. L.; Lord Tennyson, Alfred R. Wallace, F. R. G. S., G. F. Watts, R. A. And among its corresponding members: Alex. A. Aksakof, St. Petersburg, Prof. A. Alexander, Rio Janeiro, Prof. H. Beaunis, Paris, Prof. Bernheim Nancy, Prof. H. P. Bowditch, M. D., Howard Medical School, Boston, Prof. Nicholas Murray Butler, Columbia College, N. Y.; Dr. Max Dessoir, Berlin, Dr. Féré, Paris, Prof. Stanley Hall, Clark University, Worcester, Mass.; Prof. Hewick Hertz, University of Bonn, Prof. Pierce Jouett, France, Mahadeva Vishnu, Kane, B. A., Bombay, Prof. Kavalevski, the University of Russia; Prof. A. A. Leibault, Nancy; Prof. J. Leigelos, Nancy, Prof. C. Lombroso, Turin, Italy, Hans Natze, Berlin; Prof. E. C. Pickering, the Observatory, Cambridge, Mass.; Dr. F. Freiherr Goller Von Ravensburg, Berlin; Prof. Th. Ribot, Paris, Prof. Charles Richet, University, Paris, Dr. Freiherr Von Schrenk-Notzing, Munich, H. Taine, France, Prof. N. Wagner, Imperial University, St. Petersburg. In addition to the foregoing list of notable persons interested in this work any intelligent Spiritualist can easily add hundreds of others in every department of human effort who are engaged in prosecuting inquiries into the spiritual forces of nature. Notice the following from three of the foremost men in their departments. The illustrious French astronomer Camille Flammarion writes of the phenomena of modern Spiritualism. "Let us not deny nothing positively. Let us study. Let us examine. The explanation will come later." Another great Frenchman, Victor Hugo, reproving the narrow spirit of bigotry manifested by certain persons said; "The table tipping and talking have been much laughed at. To speak plainly this rillery is out of place. To replace inquiries by mockery is convenient but not scientific. For my part I think that the strict duty of science is to test all phenomena. Science is ignorant and has no right to laugh. A savant who laughs at the possible is very near being an idiot. The unexpected should always be expected by science. Her duty is to stop it in its course and search it, rejecting the chimerical and establishing the real. Science

should verify and distinguish. The circumstance that the false mingles with the true is no excuse for rejecting the whole. When was the tare an excuse for refusing the corn? Hoe out the error, but reap the fact and place it beside others. Science is the sheaf of facts. The mission of science is to study and sound everything. To evade a phenomenon, to refuse to pay it that attention to which it has a right; to bow it out, to turn our backs on it laughing, is to make truth a bankrupt and to leave the signature of science to be protested. The phenomenon of the table of to-day is entitled, like anything else, to investigation. Psychic science will gain by it, without doubt. Let us add that to abandon phenomena to credulity is to commit treason against human reason."

The celebrated Prof. Alfred R. Wallace F. R. S. who has spent thirty years in the critical examination of these phenomena, writes: "If we look upon these phenomena not as anything supernatural, but as the perfectly natural and orderly exercise of the faculties and powers of Spiritual beings for the purpose of communication with those still in the physical body, we shall find many objections answered, and every difficulty disappears. Nothing less fundamental and far reaching than the agency of disembodied intelligence acting in co-operation with our own powers of thought-transference and spiritual insight, can afford a rational and intelligent explanation of the whole range of the phenomena."

A critical and candid observer takes cognizance of every fact and follows truth and knowledge where they lead. Let us examine, study and look for the explanation. I should have found it impossible twenty-five years ago to accept the wonderful phenomena that I have since observed and that are now established experiences of my life, as practical, serviceable and valuable as all of my business and social experience. I have spent considerable of my time during these past twenty-five years in patiently, critically, expensively and painfully studying all of the varied phenomena of modern Spiritualism. Painfully I say because the inquiry has been conducted in the face of the ridicule of some members of my family; some of my closest friends and the abuse of those near about me who were not interested in these revelations of God's spiritual universe, or who supposed that they possessed the only revelation, or again those who could not or cared not to understand His wonderfully simple method of communicating with man. After all these years of painstaking research I continue to rejoice at the astonishing and beneficial results obtained. Yet I can see that but a drop has been taken from the limitless ocean of spiritual truth, the demonstration of the continuity of human existence; that when the physical body is laid aside the spiritual body remains intact, continuing to exist with all of its faculties good, and bad qualities, peculiarities, characteristics, etc., possessed by it in the body. While this is the most important of questions to those thoughtful minds who have not settled it from the standpoint of modern Spiritualism, and will remain so with many who have as long as it does not interest them to progress further, it ceases to be of so much value to others who find at every step multitudes of new experiences in the study of spiritual science. It becomes the most fascinating of studies, and like astronomy, chemistry and other sciences will allow of nothing being taken for granted. Everything is a demonstration. The wonders of its phenomena, the startling revelations every day of its seers and prophets are all seen to be in accordance with natural law. The objections commonly made to the triviality or the partiality of the communications from spirits, are found to be the result of the imperfections of the instruments through which the communications may come, or the limited receptivity of spirit influence on our part. The power of spirits to communicate, and our power to receive their communications, vary greatly in accordance with the law; and to the extent that the obstructions are removed are the manifestations perfect and true. The multiplicity of the manifestations, the accuracy of the communications, the disclosures of the new world under favorable conditions where the law meets no obstruction, are almost incomprehensible

even to an experienced observer. The regular student and the medium continually meet surprises in wonders entirely new or unexpected. In response to your request for well authenticated accounts of incidents in the medial career of Mrs. Nellie Ulrich of our city, whose accurate prophecies moved her friends to designate her as the prophetess of Nashville, I submit this sworn statement, which will be followed by others later on.

NASHVILLE, TENN.

*Testimony of Mrs. Rees Davis to Mrs. Ulrich's wonderful spiritual power.*

NASHVILLE, Tenn., October 28, 1891.

A little over a year ago I had a sitting with Mrs. Nellie Ulrich in the city. She began by telling me of my past, even describing the different residences I had occupied during my life. She accurately described the personal appearance of my family, not only those in earth-life, but those in spirit-life, and gave the initials of names of the different persons. I had a dear brother who was killed in '70. She not only told me how he was killed, but the origin of the difficulty. In fact she gave the history of my family as correctly as my most intimate friend could have done in the town and state where I was born. My dear sister (now in spirit life) was visiting me at the time. Crushed and broken-hearted over the loss of two lovely children, she went to Mrs. Ulrich. The tests she received from Mrs. U. were marvelous. Among many others are the following: At a sitting with Mrs. Ulrich, her little daughter who had passed away came and reminded her of a promise she had made her while on her death-bed. No one knew of that promise she had made except my sister and myself. At times she was tempted to break the promise made her dying child. Her spirit child reminded her of the fact that she was wavering, but insisted that it was best for the living and the dead that she keep the promise she had made her.

Mrs. Ulrich gave the names (full names) of my sister's dear ones who had passed away. My brother (the one that was killed) gave in a sitting with Mrs. Ulrich his name which was a very unusual one, Graf, also our father's name, Cleburne. These things were told me on her return from her sitting with Mrs. Ulrich. My sister staggered home from this sitting a convert to Spiritualism, and in less than two months passed away happy in the knowledge that we live, and never, never die.

I have seen Mrs. Ulrich take letters in a promiscuous circle from entire strangers and hold them between her hands and tell the contents and describe the person who wrote them. On several occasions she has told me I would receive money. One I remember particularly. She told me "you will get money shortly—in fact it is now on the way". That very day I received a check by mail for five hundred dollars.

The day before my sister left Nashville she purchased a ring with two small sets in it to present to Mrs. Ulrich as a small token of the love she bore her. I said to her before she carried the ring to Mrs. Ulrich, "Let me go and see if she can tell what she is about to receive."

So I went and called on Mrs. Ulrich and asked her if she could tell me what she would receive shortly. After a moment's hesitation she answered, a ring, and then proceeded to describe the ring.

I think Mrs. Ulrich is a conscientious, religious woman. I know of so many sorrowing hearts she has comforted through her intimate knowledge of the Spirit-world.

St. Paul says he would not have us ignorant of spiritual gifts, and surely Mrs. Ulrich is not; she possesses many.

(Mrs.) R. DAVIS.

702 MCGAVOCK ST., NASHVILLE, TENN.

[SEAL.] Sworn to and subscribed before me this 28th day of October, 1891.

H. L. CLATBORNE,  
Notary Public.

## PSYCHOMETRY.

By ELIZABETH L. STANSELL.

I was glad to see some illustrations of psychometry in a late number of THE JOURNAL and in the editorial columns.

As the interest of psychical science grows psychometry must attract more attention. Scientific investigation has been, and still is largely along the line of objective phenomena. This has undoubtedly been desirable especially with a certain class of minds, but there is nothing in it that gives the individual spiritual growth and unfoldment. All investigation that does not enlarge our perceptive faculties in both



the spiritual and material world, is of but little benefit.

There is also a tendency to an abnormal degree of the development of only one of the spiritual senses, as clairvoyance or clairaudience; especially of the latter we find many instances where the mind has become unbalanced to a degree that the subjects have committed crime at the bidding they claimed of a voice, as Guiteau who shot Garfield.

We have also mind reading or thought transference developed to a marked degree at the expense of the other faculties, causing great injury both mentally and physically. Bishop, the mind reader, would often fall into a cataleptic condition after his greatest efforts one of which finally cost him his life.

Psychometry seemed to be but a higher and more practical development of the intuitive faculties, and of course is common to humanity, but in a more or less latent condition with the great majority. Many in whom it is partially developed are quite unconscious of it. The first thing to learn is to be passive. Many people find this difficult without becoming sleepy, but it is only the physical senses that become negative while the mind must be in both a positive and negative condition; that is positive to the physical senses and material surroundings, but negative to the impression that comes from the unseen. Those who have the faculty but find it difficult to hold themselves in a receptive condition, may be greatly aided in their development by being hypnotized a few times by one who will not endeavor to control their minds, but only use the power to control the physical senses, and then try to assume the inner or spiritual senses, and it will be found that they will respond much more readily than in the normal condition. Soon that which must at first be induced by the hypnotic state will become natural, or may be induced by a mere act of the will. But care should be taken by the hypnotist that he does not exercise his own will power over the mind of the sensitive to any degree, except to assume the inner sense; otherwise the subject becomes a tool for his controlling mind, and in time, an irresponsible being.

Those in whom this faculty is developed learn not only the great possibilities of the human mind, but there are opened up to them avenues for acquiring knowledge, of which those who depend upon the material senses alone have no comprehension. It gives one the power of going behind mere appearances, as we view them with our natural eyes, into the real world, and we then perceive that in our material life we are living only in the shadow cast by the real or spiritual world. Also, instead of the development of only one of the spiritual faculties, all the inner senses are quickened, and the power of perception and comprehension is greatly strengthened. The judgment becomes clearer and more accurate in matters pertaining to both spiritual and material things.

In most people who have this faculty it has been developed by slow degrees, of which they are conscious. My own experience was different. I saw a lady trying to give psychometric readings on the platform after her lecture with indifferent success, when I felt I could do that, and when a few days after a letter was placed in my hand of which I knew nothing, I was able to give as good a description of the writer, with mental and physical characteristics, as perhaps I have ever done since. I seemed to do it much as the young bird builds its first nest, by an instinct I could not comprehend. Confidence in one's own ability to give the reading is quite necessary. I felt the same confidence in attempting to give the reading at that time, that I would in doing anything that I was accustomed to do. But that confidence was rudely shaken a few weeks after the first attempt.

I was in a small company when the subject of psychometry came up for discussion. One of the company was a Congregational minister, who said he believed that where there was seeming success it was mere coincidence or simply guess work. After quite an animated discussion, in which I became quite indignant, he proposed that I try to give a reading and he would take down all I said on paper and then com-

pare it with the facts. Of course it was a failure, as every experienced person would expect it would be under such circumstances. The effect upon me was such that it was a long time before I regained my confidence in any degree, but I learned that circumstance and condition had much to do with success or failure. This same minister said he would not believe anything that could not be proved to his physical sense, or that he could not fully grasp or comprehend; but he would preach from his pulpit every Sunday dogmas that are contrary to all known law, and must be received on faith alone. "Consistency, thou art a jewel."

I had intended giving some illustration of psychometric readings in my own experience. I remember one reading that was quite peculiar, given while holding a paper on which writing had come independently in a dark circle. I wish also to speak of my experience of the extent to which our unseen friends effect me in giving readings. I fear, however, that I have already trespassed upon the valuable space of THE JOURNAL, but may have something further to say on this subject at some future time.

IDAHO SPRINGS, COLO.

### WOMAN SUFFRAGE.

By EDGEWORTH.

The *Journal*, of October 31, reports the gist of Mr. Underwood's lecture on "Woman, Past and Present." In accord with him as to the removal of all barriers to social equality of rights and opportunities of culture for the sexes, at least as far as their physiological differences permit, I think that in asserting principles, hardly disputed except by barbarians, savages, or old foggy Christians of the Paulist stripe, Mr. Underwood loses sight of actual experiences at this crisis of our national existence, when the question is, to be or not to be subjects of church despotism. It is well to bear in mind the proprietary equality enjoyed by Pagan ladies with their lords, and the high regard of Alleman and Norse tribes for feminine wisdom, as previously attested in the worship of Minerva and her Olympic sisters. But let us also bear in mind that since then, and especially in Christendom, woman and the priest have been leagued against liberty and progress, and that to-day, this league is the life force of the papacy in Europe.

In the United States we witness a parallel league of women with the priest in puritanic obscurantism, still more hostile than Catholicism to personal liberty, both in conduct and the free expression of thought, and whose aim in theocratic consolidation of church and state, prepares the way for papacy. Is it at all doubtful that women by their preponderance of hypnotizable sentiment, and their actual attachments are still more than men, the tools of clerical ambition, or that its stalking horse, "God in the constitution," would sooner theocratize us by extension of suffrage to women? Few will dispute that Mrs. Stanton, Susan Anthony, Mrs. Livermore or Mrs. Underwood, might as far as personal talents are concerned, advantageously replace our average statesmen. But even were it necessary to elect them to high offices, is female suffrage necessary for that purpose?

Mr. Underwood finds Herbert Spencer "unpractical" for not finding female suffrage opportune. Mr. Spencer sees in it no practical guaranty of the desirable emancipations and social culture which he, as well as Mr. Underwood, desires; but he opines in its favor within municipalities. Not having access to his book, "Justice," I cannot reproduce his reasons, but I can divine them. Municipalities are autonomies, which when perfected in their kind, embrace organizations of most mutually needful industries, both physical and intellectual. Now in every association of which woman is a free co-partner, she votes, virtually, if not always formally, and so does the workman with practical intelligence of measures and of the candidates for administrative offices in each department severally.

Such municipalities, or organized townships, are the industrial nuclei, essential to the integrity of more complex political relations.

To begin with the State or the Federation, before thoroughly organizing the coöperative township, is an enterprise comparable to constructing a roof in the air and building down from it. Hence our "free institutions" are what they are. If our forefathers, under British rule, could have intelligently foreseen just how labor fares to-day in the United States, ambitious politicians, it is likely, would have had the fighting all to themselves, and so in '61, so aptly termed by our much-abused Confederate soldiers "the rich man's war and the poor man's fight." The ballot and marriage are like tools and dresses, useful to those whom they fit, and who know how to use them. The trouble arises from their arbitrary and promiscuous imposition. Mr. Underwood finds the actual legislation of civilized Europe and America so bad that female lawmakers could not do worse. Perhaps not, but the inference does not warrant an experiment; it simply condemns legislation as a means of social good, and more especially such as we get from the systems of election by promiscuous ballot.

Just as promiscuous are the powers acquired by it, the upshot of which is that personal liberty is restricted to casting a vote and that its usual aim is to deprive our neighbors of some personal right: The idea of right itself is just what the law or the legislators making it say that it is, frustrating all natural ideas of ethics and perverting the social conscience. Our laws, for the most part botched up to subserve some class privilege, with incidental profits to law-makers and lawyers, are so numerous and contradictory that few are ever known to us until we fall into their snares as victims. Still, such as are due to male influence, outside the church, are limited nearly to tenures of property; while those due to clerical or feminine influence are generally restrictive of personal liberty. Mr. Underwood, without intention, but incidentally, in showing the causes that make against the marriage institution, gives evidence the most damaging to majority rule. For to the fewer marriages among the cultured classes he justly adds their lesser proliferation. It is fatal under the physiologic law that the numerical increase of the species bears an inverse ratio to the facultative development of the individual so that rarity is throughout nature a synonym with high quality. Consequently governments constituted by majority vote must either represent the inferior qualities of character or what amounts to the same thing, the deception and constraint of the masses to vote for the men and measures of the privileged classes; in either case oppression.

Now the papacy, our arch enemy, already predominant by the proliferation of a low animal type as seen in the Canadian colonization of New England, is organizing emigration of a still lower type from South Europe to our Southern States, with a view to majority vote in the near future. America must choose between papal rule and the abolition of promiscuous ballot, decorated under the liberal pretense of "universal suffrage."

### SHOULD THE GATES OF THE WORLD'S FAIR BE OPENED ON SUNDAY?

By REV. A. N. ALCOTT.

If the question before the American people and before the World's Fair Commissioners involved in any sense the abolition or even the injury of Sunday as a civil and religious institution, there would in my opinion be no room for debate. We ought to save this institution at all hazards for civil and religious reasons of the greatest gravity. The physical rest which as a general rule it secures to the toiler and the special opportunity which it affords to the mass of men to give some attention to the things of the higher life are enduring and solid grounds for its perpetuity. From no lips ought words to be uttered which will diminish in our minds the value of this day to human life. It is one of the most helpful of all human institutions. The question before us then is rather that of the intelligent preservation and wise use of Sunday. All parties, I am sure, will agree on saving this day for all its true and noble purposes. The only disagreement will be as to what these true and noble purposes



are. Those opposed to opening the World's Fair gates on Sunday hold one opinion as to this and those who favor the opening hold another. Let us calmly examine the case.

1. How did we come by Sunday? This is an inquiry of much pertinence here. And with many the true answer to it will be decisive. The Jewish Sabbath was a national institution peculiar to the Hebrews and when Christianity abolished the national ritual the Old Testament Sabbath went with it. That is the meaning of the words written to the gentile Colossians by Paul: "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." The gentiles were expressly made free of the Hebrew Sabbatarian law. And as we are gentiles that means freedom for you and me and all the World's Fair people of all nations and faiths. And not even the Jews are bound. How then did we come by our Sunday, which is the day following that Biblical Sabbath which Christianity abolished among all gentiles? Why, the early Christians first began to hold religious services on that day of the week in loving commemoration of the resurrection of Jesus, which they believed took place on the morning of this day. This commemoration was very natural. It was a credit to their hearts. It was an honor to their faithfulness and affections. During the first three centuries of our era this custom grew into confirmed and established usage. By this time the Christians by their numbers had become a great power in the Roman Empire. And then the Emperor Constantine in deference to them gave this day, for the first time in its history, a public and legal significance. He issued an edict in the year 321 forbidding judicial proceedings in the courts on this Lord's day, as it had come to be called because of the resurrection, and afterward extended his legal prohibition to other occupations and many forms of pleasure regarded as innocent on ordinary days. This edict of the emperor made our Sunday a civil institution for the first time. Thus it was the early Christian commemorative services which first marked out this first day of the week as a special one. It was selected, not by divine command, but by human memory and love. And then it was not God, but Constantine, who commanded that on this day of joy among the Christians, now become numerous in his empire, there should be a cessation of certain forms of labor and pleasure. And, with certain variations among them, this day has been civilly and religiously recognized by Christian nations ever since. Sunday was never ordained of God; it was ordained of man for reasons of religious veneration alone. It was afterward, for political and civil reasons, recognized and made a legal holiday by the state. An orthodox writer in Smith's Bible Dictionary declares: "While the first day of the week is more than once referred to as one of religious observance it is never identified with the Sabbath, nor are any prohibitions issued in connection with the former." Lange says, in his Commentary: "Christians should not permit themselves to be bound to Jewish festivals in their worship of God, neither to the three great annual feasts, nor the new moons, nor the Sabbath." "The new religion is too free and exuberant to be trained down to times and seasons like its tame and rudimental predecessor. Its feast is daily, for every day is holy, its moon never wanes and its serene tranquility is an unbroken Sabbath." This is the true doctrine. And right here we ought to remember what Jesus said of even the Hebrew Sabbath, which was believed to have been ordained of God: "The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath day." Thus even the Biblical Sabbath was to be devoted wholly to the interests of humanity, and no ecclesiastical rules were to be invented to proscribe in any measure its most abundant blessings or to make man in any degree the victim of some narrow letter of it. One of the rules of the Pharisees respecting the Sabbath in Jesus' time was that one must not travel more than a mile and a half on that day; another was that one must not heal the sick on that day; another, that one must not rub out wheat or barley in the hand to eat; an-

other, that one must not carry his bed; another, that one must not climb into a tree lest a twig be snapped off and fall in the process; and another, which must have been distressingly inconvenient in that country, was that no one must catch a flea on the Sabbath—unless the flea was actually attacking and hurting its victim. Then the victim might lawfully initiate a reprisal. Otherwise it was not permissible. These are some of the illustrations which might be given of the abuse of the Sabbath by the reduction of it to a letter in the old time. But if even what was thought to be a God-appointed Sabbath was, notwithstanding such priestly rules, made for man, and not man for it, in such a ridiculous fashion, certainly a man-chosen Sunday, if ordinary labor be avoided as far as possible and mere amusement and pleasure in the frivolous sense, ought to be devoted to all the largest and highest interests of humanity and mankind not injured by some similarly narrow ecclesiastical and unauthoritative interpretation of it. The man who declares that God has ordained that we shall do so and so on our modern Sunday betrays either his ignorance of its origin or his ecclesiastical craft and dishonesty. Yet the majority of Christians have been wrongly instructed by their spiritual guides in this matter as one of the statements recently adopted by the Methodist Ecumenical Conference at Washington shows: "It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of the Sabbath." In the first place Christendom does not observe the Sabbath at all; and in the second place the command to abstain from labor and frivolous amusements and pleasures on our Sunday was originally given, not by God, but by the Emperor Constantine. All this dictation is no more than an unauthorized and unwarranted ecclesiastical interpretation of a man-made day. And there are some church politicians in this country who, like Dr. Patton and Col. Sheppard, seem to be in that category respecting it, which a descendant of the Puritans declared these fathers to be in, in respect to religious doctrine in general; "I believe," said he, "we are descended from the Puritans, who nobly fled from a land of despotism to a land of freedom, where they could not only enjoy their own religion but prevent everybody else from enjoying his."

2. Let the machinery of the Fair be still on Sunday, and let the gates be opened to the remainder of the exhibition. Then there need be but few if any more laborers present on that day than there would be otherwise. That Fair-ground will have to have an army of men about it all the time under any circumstances. But will not the opening of the gates on Sunday make the day there one of mere diversion, amusement and frivolous pleasure? Let us look at that. What will the visitors see? Parks, gardens, art galleries, scientific collections, a variety of fabrics, and many other attractions which will display the thought, the genius, the skill, the handiwork, the beauty, the greatness and the culture of the civilized world. In the presence of this brilliant display from all lands, demonstrating that God has no especial favorites among the nations, but that he has bestowed the gifts of intellect and wisdom with democratic equality and a perfectly impartial hand among all, religious, political, and industrial prejudices will be broken down. All the influences of so brilliant an environment will make for the sentiment of race-sympathy, race-fraternity and race-unity. It will be one of the most potent of all schools to bring about that universal human friendship and oneness of heart which Christianity contemplates as its own highest and last achievement to inaugurate its glorious reign in the earth. Industry and peace, rather than wars, will be seen by those throngs to be the blessing of blessings for all mankind; on every side will be powerful preachers of that spirit of brotherhood which makes all men one. Moreover, how these works of art, genius and beauty will educate, elevate and refine the individual beholder. No human being can behold the various achievements which will be on exhibition there without being made more of a man and going away nobler, purer and better than he came. I judge this from the influence of the Centen-

nial at Philadelphia. The various modern expositions of the world have broken down mountains of prejudices between the nations, brought them face to face in amity, and made them more charitable and fraternal in their religious and in all their other relations. These have been most effective instruments in bringing about the commercial unity of all mankind, and one common code of reasonable and righteous international law. To attend such exhibitions, therefore, is not a matter of frivolous recreation and pleasure, but a special culture of all the finer, higher and most valuable human qualities. It is study. It is hard work. It is investigation which unites with itself supreme gratification. And the Sabbatarians might as sensibly seek to close Lincoln, Garfield, Jackson and South Parks on Sunday on the ground that access to these places of joy and beauty is injurious and irreligious. The World's Fair will be one of the most helpful and uplifting of all schools, and one which will exert a most beneficial mental and moral influence. And to open its gates on our best day would be an intelligent, wise and broadly religious use of it.

3. Take another side of the case. If the crowds which will visit Chicago during the Exposition are not permitted to enter these halls of refinement on Sunday, they will throng the streets of the great and, in respect to its many temptations, dens and vices, wicked city. Already arrangements are being made, it is said, to make the most out of the presence of the great concourse in the interests of rum, gambling, beer and disreputable dives. The *Chicago Herald*, some time ago, spoke of this preparation under the caption, "The Sunday Sin Syndicate." It is an organization formed to boom the sale of all varieties of spirituous liquors as a beverage during the Fair. It is their hope that the crowds which will attend the Exposition will be turned into the streets on Sunday by the closing of the gates. And rich indeed will be their harvest if they are. The Sunday Closing Union will be regarded by these men as a most useful annex to their own business. And indeed no one can conceive of any measure that would more directly play into their hands. These crowds, in that case, are not going to jam the churches. There is not seating capacity enough at any rate to accommodate one-half of Chicago's present population in the churches. And in this case, too, thousands of people would give the churches a wide berth because of their indignation. The police management of Chicago and of the Fair, might, on the best of grounds, insist that the gates be open Sunday, viz., on the ground of public policy, as a police regulation for that day in the interests of order, sobriety and the public peace. Sunday has its civil and legal side as well as its religious side. The state has its duties in regard to it. Can our churches and our religious people then afford to play into the hands of the liquor dealers, gamblers, procurers, rascals and scamps, and endanger the order and peace of the city and the moral well-being of thousands by pressing the letter of a day when it kills and sacrifices the spirit? Is it not an unwise and even an irreligious proposition under such circumstances to close gates within which are the world's chiefest creations of utility and beauty which tend to win men away from the grossness of evil and to expand and purify the mind?

4. Again, there is another side. The major part of the so-called laboring men in this country work for wages by the day. If they are absent from their work a day they lose their wages. The proposition to close the gates of the World's Fair on Sunday is a proposition to make these wage-earners pay three, four, five or six times as much to see the Fair as other people pay, or not to see it at all. In such a case they will be utterly unable to see it in any adequate degree. Their families will be almost altogether debarred the privilege. These men earn from \$1.00 to \$1.50, \$2.00, \$3.00 and \$4.00 a day. The man who drops his shovel or pick, saw or hammer on a week-day to go to the Fair drops also his wages. In addition he must pay his 50 cents like other people to enter the gates. It costs him, therefore, \$1.50, \$2.00, \$3.00, \$4.00, etc. Whereas, the man working on a



salary, under circumstances which admit of an occasional week-day absence without loss, or the man having a business that goes on like nature every day in the week without his every-day presence can go into these halls of enchantment for 50 cents. Is this democratic equality? Is this equal rights for all? Is this fair, or the Fair, to all? And isn't equality to all a most important part of religion? I say, put the wage-earners on a perfect equality at least in this matter with those who happen to be more fortunate in their worldly conditions. And since on Sunday there will, if the machinery be silent, not be quite so much to see, profit by and enjoy as on other days, let there be a corresponding reduction of the admission fee in the interests of the laboring classes. It might easily be made the laboring man's day at the Fair. And since this nation reposes for its strength and prosperity so much on the enlightenment, education, breadth of mind and moral life of its laboring people, it would be the best thing that could happen to this country and to religion and humanity if every wage-earner in this land could be in the Columbian Exposition from 9 a. m. to 9 p. m. every Sunday during its entire period. It would be an academic education to him. It would be a good Sunday school for him. It would be far better for all such men than to turn them and their families into the streets, and better for the nation and humanity. And it would be better for our churches in the long run, because with increased information and intelligence these classes, if only religious ideas up to the knowledge and spirit of the present time could be presented to them in the churches instead of the obsolete religious notions of other ages, would naturally be more interested in Sunday services.

It is almost a wonder that out of consideration for the ecclesiastical sense of propriety the earth does not stop rotating and revolving on Sunday, the stars stop shining Sunday nights, the cows stop giving milk Sunday mornings to perplex and scandalize religious people, and the honey-bees stop flying away on those mornings to the flowers. Is not the Lord on his part neglecting religion somewhat, while Dr. Patton and Col. Sheppard are sleepless night and day in their anxiety and watchfulness over it? Ought not the Lord to bestir himself?

To open the World's Fair gates on Sunday would be in perfect keeping with the spirit of the Sabbatical idea of the Bible even in the rigid Old Testament time. The poorer classes of people were turned at large into the fields and vineyards during the entire Sabbatical year to help themselves—fields and vineyards which for religious reasons rested from plowing and tilling at the hands of owners because it was the seventh or Sabbatical year. "The seventh year thou shalt let it rest and lie still that the poor of thy people may eat, and what they leave the beasts of the field shall eat." They turned the poorer people at large into the Sabbatical fields and vineyards. If the poor were given the full and unrestricted enjoyment and profit of a Sabbath-year ordained as was believed by God himself, we need not fear that it will be a trespass to give them noble nutrition for mind and heart on a Sunday instituted by only human usage and recognized by only man's civil statute.

5. In conclusion, one other thing. Circumstances alter cases. The same rigid rule must not be applied under all conditions. Even the ancient Jews, fanatical and bigoted as they were, learned better than that. There is a use of the letter that kills. In the times of the Maccabees the Jews at first declined to fight their enemies on the Sabbath day. Their enemies took advantage of their superstition and attacked them on the Sabbath. The soldiers of Antiochus, who were endeavoring to destroy the Hebrew nation, came against a band of these Jewish patriots on a Sabbath day, and it is recorded of these religionists: "They answered them not, neither did they cast a stone at them nor stopped up the secret places, saying: 'Let us all die in our innocency and heaven and earth shall be witnesses for us that you put us to death wrongfully.' So they gave them battle on the Sabbath and they were slain with their wives and their

children and their cattle to the number of a thousand persons. And Mattathias and his friends heard of it and they mourned for them exceedingly. And they said, every man to his neighbor: 'If we shall all do as our brethren have done and not fight against these heathens for our lives and our justifications, they will quickly root us out of the earth.' And they determined in that day saying: 'Whosoever shall come up against us to fight on the Sabbath day we will fight against him, and we will not all die as our brethren that were slain in the secret places.'"

The spirit of the Sunday Closing Union in its attitude toward the gates of the World's Fair is exactly similar to the temper of those ancient Jews whose superstition and blindness Mattathias and his companions corrected. The Union has not even the advantage of its being the Sabbath day. But it is ready in the name of the letter to inflict a great injury on the general public and to deprive humanity of one of the greatest of blessings.

But notwithstanding the sad experience above narrated the Jews again, when Titus and his Roman legions were besieging Jerusalem in the year 70 A. D., refused to resist the helmeted cohorts on the Sabbath day. So the Roman general used these days for building and repairing his mounds of assault close to the walls of the city unmolested by the Jews, who stupidly stood on their walls and watched him. He was permitted to do this work undisturbed by stone or dart from these fanatical observers of the letter of a law which they believed had been given to them by God, and like the Sunday Closing Union they looked for a manifestation of God's wrath against these profaners of his sacred day. But no manifestation or interference came. Their very national existence was at stake. And there are writers who think that Titus never could have taken the city and destroyed the nation had it not been for this insane regard for the letter of the Sabbath day. But with this sort of defense Jerusalem at last fell in the Romans' hands, its walls were demolished, its ruins were furrowed by the plow and its people were scattered to the ends of the earth.

There is a lesson for to-day in all such history. It lamentably shows how bigotry inevitably destroys the very thing which it really intends to save. Such a temper is a blind guide. The letter kills the spirit. Paul declares of the New Testament that it is not of the letter which kills, but of the spirit which giveth life. These efforts to close the gates of the World's Fair on Sunday are no doubt for the most part well meant and honest. But they are not intelligent. They do not embody a large, broad, religious view of the day. If our Sunday is ever either destroyed or seriously injured it will be by just such bigotry and shortsightedness as this. An intelligent and wise use of Sunday will tend most efficiently to preserve it. It would be a mistake and a sin, in my opinion, to close these gates on Sunday under the circumstances. Here is a special occasion having all the advantages for human weal which I have enumerated, and many more, which cannot occur again in a hundred years, and perhaps not in four hundred years. What an opportunity to stimulate patriotism—fraught with immense blessing to this nation, if we only rightly improve it.

Look at this matter in another aspect of it. The church and religion are involved in this question in a manner which has not yet been noted. If the Sunday Closing Union prevails it will be the shortest and most efficient way to create an unconquerable and ineradicable prejudice against religion and the church in thousands and thousands of minds, to close the Sunday gates. It will convince multitudes of people that the orthodox church is an institution similar in its relation to true religious and moral life to the House of Lords in its relation to Great Britain's political life. It will be regarded as at length impracticable, unreasonable and obsolete. And Dr. Patton's reported exclamation, when some one suggested that the wage-earners could not attend the Fair on week-days without great loss to themselves and families—"So much the worse for the workingmen"—will not in its heartlessness help the church or religion much with the

masses. Dr. Patton is a very good figurehead to reveal the real spirit of this movement, not of religion, but of the church politicians. Having driven Prof. Swing out of the Presbyterian Church, and at present trying to drive out Dr. Briggs, he seems desirous also of serving the Lord a little farther in the name of religion and piety by either driving the laboring men out of the World's Fair or compelling them to pay several times more than others to enjoy its privileges. Let such men keep their own followers properly in line on Sundays. They will have enough to do. Let them attend to that first. Charity begins at home. Let it not be the indispensable condition of enjoying one's own religion that one can prevent someone else from enjoying his. Let these men tell the truth. The original prohibition of labor on Sunday was not God's, but Constantine's. Our Sunday is not and never was a scriptural institution. But notwithstanding this we are not to break it down or injure it, but sturdily and urgently to defend it and all other wholesome religious customs and usages. We shall have every form of wickedness and sin to fight during the Fair, and it would be a righteous flank movement on Satan, rumsellers, gamblers and harlots to open the Sunday gates. After the prodigious effort and expense to prepare this feast, do not shut men away from it.

In all the future we must learn more than we have yet done that parks, gardens, museums of art and collections of science and every form of work of the mighty genius of the world are to be a part and a most potent and grand part of our intelligent warfare against sin, temptation and vice, and among the most useful auxiliaries of religion. Every one of the attractions of the Columbian Exposition will be, as all beauty is, God's own advocate of purity and righteousness. Of Jesus it was said: "In whom are hid all the treasures of wisdom and knowledge." We need an enlargement of the current orthodox ideas of Sunday, and of the agencies which renew and invigorate moral life. We need this enlargement in the interests of religion and the church. There are other powerful coadjutors in our religious work which must be recognized, as well as hymns and sermons, stained glass and sometimes ill-ventilated churches.

ELGIN, ILL.

#### SOMETHING OF CHICAGO LIFE.

"What does the season promise in Chicago life? was asked of the distinguished writer and thinker, Mrs. Sara A. Underwood, "Will you tell me something of Chicago life?"

"With pleasure," she replied. "With the advent of October, Chicago clubs, classes and lecture courses open; its social centres give indications of renewed activity; its indoor life quickens, and out-of-door pleasures show signs of wane. To the transient visitor, interested only in seeing the 'sights' of this great city, its lake, its parks, its stockyards, its World's Fair grounds, the Auditorium, the many-miled streets, its architectural surprises, etc., Chicago must seem as it did to Rudyard Kipling in his hasty dash through it, with a cab-driver for 'guide, philosopher and friend'—like a big, overgrown, noisy, boasting, dirty, bully among cities, trying to make up by youthful brag, bluster, hyfalutin and 'hustle' for its lack of the basic qualities of true living, the sweet amenities, the broad philanthropies, the philosophic serenity and love of learning, which mark society in older cities."

"And then going beneath the surface into the very penetralia of life, as you and Mr. Underwood always do,—then what do you find?"

"To the initiated, I believe Chicago shows other characteristics, when they have penetrated beyond the outside commercial aspect. I doubt whether Boston itself contains more intellectual thinkers, more cultured coteries, more earnest students in all departments of knowledge, than does this intellectually underrated city; and though the defensive self-repression necessitated by the push and pull of a great commercial whirlpool, stamps an air of unsentimentality on the people generally, yet nowhere are the needs of humanity more carefully studied or philanthropic schemes more eagerly welcomed and put into practice. For years Chicago has had its Dante, Goethe, Browning, Aristotelian and Spencerian clubs and courses of lectures, and nearly every district has its local literary societies, where students and thinkers



meet to discuss philosophy and the literature of the day. I will mention a few of the papers to be discussed before the Chicago Women's Club during the season now opening, as samples of the trend of intellectual thought among Chicago women-thinkers."

"By all means, let the benighted Bostonian be refreshed, intellectually, by knowing the dazzling heights to which the Chicago genius ascends."

"Among these topics," replied Mrs. Underwood, smiling, "are 'Goethe's Faust,' 'Women and Courts of Equity,' 'Education of the Future Philanthropist,' 'Origin and History of Philosophy,' 'Municipal and County Affairs,' 'A Problem in Education,' and 'The Very Poor of Chicago—A Study from Life,' and these varied subjects will be discussed discriminatingly, judiciously and broadly by women who have made the themes to be presented by the essayist special and particular studies; happen to sit next to any one of the more than 400 of this unique and powerful association of women—it may be one of the least prominent members—enter into conversation with her, and you are sure to be surprised by some original idea, or by some out-of-the-way bit of information given you in regard to the paper of the day."

"And the Chicago mind assimilates all this erudition?"

"I can give you a typical instance," replied Mrs. Underwood. "I asked one of Chicago's returned teachers the other day, 'What did you take along with your summer reading during your country vacation?' and she replied:

"I took Schopenhauer. You know last year I took a course of reading in Hegel, and I found the contrast very refreshing to my mind." I know a Chicago matron whose time is fully occupied, who all last winter rose an hour earlier than usual in order to find time to assist her youngest son in his study of Greek. There is in the city a number of ladies who have formed themselves into a club, the purpose of which is to discuss such recent foreign literature as is really noteworthy; every member must be able to speak more than one language, and each in turn must bring with her some new foreign work which shall be the subject of the daily discussion."

"But where do these learned Hypatias find society? Is the masculine intellect calculated to meet them in social equality? Does it, too, hunger and thirst after the higher philosophy?"

"Yes; it is by no means among women only that the thirst for knowledge obtains. One of our friends, a successful board of trade man, very shy and diffident in society, has outworked in his own mind a philosophical theory, by which all social and ethical problems are to be solved by mathematics. He haunts the book stores in his leisure hours, buys the best philosophical works, and brings us the latest contributions to scientific thought, brought out by English publishers."

There is one anomaly in club life,—that the club feminine is always intellectual; the club masculine is purely social."

"Not in Chicago," returned Mrs. Underwood. "There is an Evolution Club in the city composed wholly of men; and courses of lectures on evolution given by distinguished specialists has been maintained at the Auditorium for the last two winters. In another direction no course of lectures have been more popular or more largely attended than that of the 'Economic Conferences,' which for three seasons has been held during about six successive Sunday evenings, where every alternate evening, first from one point of view, then from the opposite, the questions of capital and labor have been discussed. One evening some prominent capitalist of the city would present the claims of capital as a necessary factor in the world's progress, while on the Sunday following some pronounced socialist speaker from the ranks of the working-men would present the subject from the laborer's point of view. After each address a half-hour or more was devoted to answering the questions asked the speaker by persons in the audience, and a spicy half-hour it usually was. These lectures were always given to crowded houses, and the meetings were very thought-inspiring. I believe the cost of them was defrayed by some of Chicago's capitalists, with a view to reach some middle ground of conciliation between working-men and their employers."

"These, truly, are the Seven Wonders of the age. What else?"

"The other evening," she replied. "I attended, by invitation, a reception which 25 years ago would have been considered an impossibility. Prof. Marie J. Mergler of the Woman's Medical College gave a reception to Dr. Marie Poté and Dr. Louise Acres, just returned from Burmah, where the first had been in practice over two years, and the latter ten months. At this reception about fifty women physicians of this city were present, and a brighter, more interesting set of women it would be rare to find. The ladies in whose honor we met gave us a breezy recital of their unique medical experiences in the far East, their patients being Burmese and Mohammedan women and the native wives of European residents. The

letter form a class by themselves, they are native women who become the temporary wives of soldiers, officers and other Europeans of lax morality, and it not at all uncommon for these to have several such wives at a time. The natives themselves have generally but one wife. Mohammedans are allowed four, but are usually too poor to support more than one or two. It is only civilized men from a Christian country who can indulge in the luxury of seven wives, as was the case with at least one Englishman the speakers had known."

"But how are such people looked upon socially?"

"Such ties do not interfere with the social standing of either the men or women, as chastity among the natives is not one of the leading virtues. These women physicians were heartily welcomed by both wives and husbands in Burmah. They were well paid for their services, only when called in at the birth of children the father was apt to demur at paying the same fee at the birth of a girl willingly paid if the child was a boy. These ladies are not going to return to India, the climate being so unbearably hot that it soon saps the springs of life in those unaccustomed to it; indeed, few of the natives live to old age."

"Surely, this is an impressive view of the marvelous Chicago. The benighted Bostonian will rejoice." —*Boston Budget.*

#### CULTIVATE SENTIMENT.

Blessed be they who never grow too tired or too old or too busy to dream. Blessed be the man who never gets to be so thoroughly a business man that he can not find time to go to Italy on a magnolia bough in springtime, or to Egypt on a lotus flower. "I have heard it said that we have no mountains in this Western country," said a grizzled old member of the Board of Trade to me the other day, says a writer in the *Chicago Herald*. "Why, we have rosier peaks and whiter summits than any Alps, every clear night along the western horizon, and sometimes I can almost hear the winding of a hunter's horn adown their far defiles."

Wasn't that a beautiful fancy for an old wheat reckoner to keep in his heart, and do you think such a man will ever quite lose his passport papers to the fair country over the border? Why, my dear, half this world, what with its money getting and its greed of gain, won't know what to do with themselves in heaven if God's love ever gets them there. They will see nothing but 95 per cent specimens in the golden streets, and a good greenhouse speculation in the garden of Paradise.

Cultivate a little more sentiment, indulge now and then in a little romance, open the windows of your soul to the south and let the soft breezes blow through and perfume up your rusty old heart a bit. It will not harm you and it will make you an infinitely more pleasant companion than you now are.

#### ARTEMUS WARD.

I have met and heard many professional humorists, says a writer, but none, off or on the stage, could equal Artemus Ward. His appearance was quaint. He looked like a smaller Bartley Campbell or a blonde Daly. His manner was supernatural, grave and earnest. His fun was not in his misspelling, it was in the apparently unconscious association of the most incongruous ideas. His humor was not spontaneous, says Stephen Fiske in the *Metropolis*. He labored over every word until he had it just right, and then committed it to paper or to memory and never varied it. One of his rules was always to make a joke plain and clear to his audience. Another was to wait for the laugh. Sometimes the audience would not see the fun. He told me that the greatest compliment he had ever received was from a stranger stopping at the same hotel, who asked him whether he had been to hear that fellow, Artemus Ward, lecture.

"No," replied Artemus, "have you? What do you think of him?"

"Why, he is the blamest fool I ever say. I just sat there and roared to hear him making such a show of himself. I wouldn't have missed it for \$10."

At his first lecture the New York audience did not know what to make of him. He seemed so nervous; fidgeted about so; lost his place; never said a word about the advertised subject of his lecture.

"Call me pet names, love; call me a bird," he murmured, "and I called her a boiled owl." Then he waited for the laugh. It came very slow; first a solitary snicker; then two or three chuckles. "When I said that in Chicago," continued Artemus, gravely, "I had to go before a justice of the peace and take my solemn affidavit that a boiled owl was a bird before one of them could catch the point." Then everybody roared. New Yorkers are not going to be duller than Chicagoans.

In the smoking-room of the St. Nicholas Hotel late that night Artemus Ward played one of his favorite practical jokes. A number of strangers were reading the papers. Suddenly Ward called out: "George!

George!" Two or three of the men whose names were George looked up.

"Why did you leave Schenectady?" inquired Ward, without looking at any one in particular.

"If you mean me, sir," said a peppery person, "I never was at Schenectady in my life and I don't know you, sir!"

"You were doing well there, George," continued Ward, imperturbably: "why did you leave the place?"

"Confound you, sir," shouted the stranger, "I tell you I never saw Schenectady!" and he threw down his paper and stalked out of the room.

"His conscience troubles him," said Ward; "but I wish he had told me why he left Schenectady."

Then all the strangers shook their heads and muttered that they had always thought there was something strange about that Schenectady man, and Artemus was happy.

#### AGAINST CREMATION.

Madame Blavatsky, after having juggled with the world for a goodly number of years, posed until even the paragraphers were weary, and enjoyed her notoriety as much as a baby enjoys being dandled by every member of an admiring family in turn, is now being carted around the world in a tin box. One Colonel Olcott, tin box in hand, walks up and down in a gaping crowd, and alternately relates the more ridiculous juggleries of the late High Priestess of Shams, and calls attention to the fact that she who juggled—brain, bone, flesh, all that, compounded, made an intelligence known to the world as Blavatsky—is in the small tin box aforesaid.

What a ghastly thought. I am no lover of worms, but I don't see anything more dignified in being reduced to a tin boxful of dirt. There is something impressive about a skeleton at least. A beautiful woman and a strong man are as proud of their bones as of the slight padding of flesh. Why not keep them as long as possible? We would not resign one in life. Suppose a man has a fine head. Is it not a satisfaction to think that it may one day grin upon the shelf of a museum, even though his poor little name be forgotten? Go to the Tower of London and read in the deftly constructed armor how carefully man has ever taken care of his bones, and more particularly of his skull. And bones are of benefit to science. What would become of surgery and medicine if cremation obtained?

The ancients must have been ruled by a vanity which has worn to thread number 100 during the unraveling of the ages. They could not preserve their beauty of skin by embalming, but they could be sure that the body they had loved and tended would retain its perfection of shape after the spark had gone out; and there must have been great consolation in that. It smites us hard to relapse into nothingness, either loathsome or dusty, but if able while alive to draw pictures of ourselves lying, as shapely as a salted cod, on a divan, clothed in a gown that had figured in some of life's enjoyments, death would be robbed of half its sting; for would not death be incomplete? We have quite as much love for our bodies as for the restless machinist who dwells in the upper story—and for whom there is no such joy as sleep—would we not take more pride in preserving it, perhaps, than the brain whose judgment has so often misled it?—*Gertrude Atterton in San Francisco Examiner.*

#### CURIOUS ACCIDENTAL CURES.

A gentleman was suffering from an ulcerated sore throat, which finally became so swollen that his life was despaired of. When his household came to his bedside to bid him farewell each person grasped his hand for a moment, and then, turning, went out weeping. A pet ape, which had modestly waited till the last, then grasped the master's hand for a minute, also turned and went away with his hands to his eyes. This assumption of deep grief, which is hardly possible the animal could have really felt, was so ludicrous in its perfection that the sick man was seized with an uncontrollable fit of laughter, which broke the ulcer in his throat, whereby his life was saved.

The great Erasmus laughed so violently while reading the *Epistolæ Obscurorum Virorum* (letters of obscure men against the monks) that he broke an imposthume and saved his life.

A somewhat similar story is related of the celebrated grammarian, Urbain Domergue, who had an abscess on his throat which broke in a fit of passion with which he fell on his physician for committing a solecism in grammar.

The Rev. George Harvest, rector of Thomas Ditton (England), was very absent-minded, so that on one occasion when he went into a friend's house and, seeing no servant he rambled over it, finally entering the room of an old lady ill of quinsy. He stumbled over a clothes-horse and, in his awkwardness, made the patient burst into such a fit of laughter that the quinsy broke and she lived many years to thank him.—*American Notes and Queries.*



## PLAYING WITH MY BABY BOY.

It may be that fortune leaves me  
It may be that fame deceives me,  
And that pleasure's early vintage has leaked  
from my cup of joy;  
But my losses and my crosses  
Are to me no more than dross is  
When I rollic, when I frolic with my little  
baby boy.

It may be that I'm a sinner  
With my chances growing thinner,  
That the gold within my nature suffers much  
from base alloy;  
But I know that I am a mellow,  
Simple-hearted tender fellow  
When I romp and play and frolic with my  
bright-eyed baby boy.

It may be that I grow weary  
Sometimes of the world so dreary,  
And that moody meditation may too oft my  
mind employ;  
But his merry eyes beguiling  
Change my humor into smiling  
As I practice many an antic with my laughing  
baby boy.

When the little fellow's dreaming,  
And the golden cascade's streaming  
From his head upon my bosom, and he sleeps  
without annoy,  
Then I kiss the lips of laughter,  
Thinking that the great hereafter  
Will be cheerless if I cannot frolic with my  
baby boy.

—WILLIAM T. DUMAS, IN ATLANTA CONSTITUTION.

The fact is indisputable that in many particulars there is a necessity for improvement in the important matter of woman's dress and in no one feature of it so much as in the costume to be worn in wet weather. Every morning an army of women goes forth to daily business. There can be no staying at home on account of heat or cold, rain, snow or sleet. In hot weather the dress of women is more comfortable than that of men; in cold weather it may be made quite as much so, but on rainy, snowy or sleety days, of which in this climate we have so many, it is totally inadequate. There is no more distasteful sight than the long procession of women at such times. Dragged, drabbled, dripping, slouching, slovenly, there are not adjectives sufficient to describe it, and every woman of them is infinitely more disgusted with herself than her observers possibly can be. With the present style of dress there is absolutely no help for it and women who are compelled to go out every day are getting desperate. With one hand holding an umbrella against the storm, the other aching with the vain endeavor to keep the heavy skirts out of the mud, and the ever-present parcels dropping into the wet from time to time, they are not only thoroughly uncomfortable but have also the miserable consciousness that their appearance is most unattractive and ridiculous. Having reached their destination they must endure the wet garments about their feet the entire day. In the interest of health, convenience and economy something will have to be done in the way of providing a rainy-day costume for business women.

Princess Sarah Winnemucca, a remarkable Indian woman, recently died of consumption at Monida, Mont. She was the daughter of Winnemucca, formerly the chief of the Nevada Piutes. The tribe engaged in the Bannock war against the government and many were exiled to Washington territory at its conclusion. The Indian girl learned to read while working for white families in Virginia City, and with money earned by washing she bought books and finally became an interpreter for her people and a spokesman whose gift of language was something extraordinary. Sarah married Lieut. Bartlett at Camp McDermott, and after two years of unhappy existence with a white husband, she was divorced only to marry another white man an army commissary in San Francisco. She came East and lectured in various cities on the Indians, making an excellent impression. Mrs. Horace Mann and her sister, Mrs. Elizabeth Peabody, of Boston, helped to bring out her book on "Life Among the Piutes." Upon her return to the far West the Princess taught Piute children at Lovelocks, Nev. Her influence was very strong among her people, and it is said that when the

emissaries of the ghost-dancing Sioux tried to induce the Piutes to join in the contemplated hostilities, Sarah Winnemucca was successful in having the messengers sent back with an unfavorable answer.

Cornelia Sorabji, a tall, olive-skinned Hindoo girl, is a notable figure among the students at Oxford University. She is a remarkable scholar, and at the age of 18 became the professor of literature at Bombay; but she longed for an advanced education, and went to Somerville, seeking admission to the historical and literature classes. Her examination papers attracted considerable attention on account of their brilliancy. Her papers on Roman law, written after six months' study, were declared by the examiners to be the ablest ever written at the university by any student of either sex. The young lady wears a native dress, usually of pale blue crape, with gold embroidery, and an embroidered mantle over her shapely head.

Mrs. George Bowron, wife of the well-known musician, is the inventor of a car-coupler for which it is claimed that it is simple, inexpensive and practicable, and can be applied to any freight or passenger car now in use at a comparatively small cost. Forward of the front truck is a half-elliptic spring. This spring holds the slide in the hollow draw-head and the slide holds the pin. When the link is shoved into the draw-head the pressure sends back the slide and allows the pin to fall. To uncouple an ordinary bar is used with a crank handle fastened on the side and near the top of the car. This bar is connected with the pin by a chain, and the operation of it uncouples the car. Several rail railroad companies are now figuring on adopting and making use of the patent, and a trial will shortly be made with the new coupler attached to the old freight-cars. Mrs. Bowron yesterday said: "This is the result of ten years' labor. All the railroad men who have examined my model are delighted with the coupler, and say the use of it will add 14 years to the life of every freight-car on which it is used and do away with the jar which the present mode of coupling always occasions." Mrs. Bowron is a native of Santiago, her maiden name being Azalia Farasa Vallade. When she was 10 years old she was sent to this country to be educated, and for five years studied at the Northwestern University.

The place called Lincoln Station, on a branch of the Mackey line in the northern part of Spencer county, had twenty-five years ago 1,000 inhabitants and was called Lincoln City. At that time a number of Eastern capitalists purchased 500 acres of land, held auction sales of lots and realized handsomely for a time, but failed to supply remunerative employment for the settlers, and Lincoln City ceased to grow. An epidemic of typhoid fever set in and instead of a city there was a graveyard on the hill near by it. There was a period of eighteen months when no one lived on the old town site and when the land could not bring \$10 an acre. It was at this time that this land was in the hands of the tax collector and Sheriff of Spencer county. There is a reason why Lincoln Station will not cease to exist, for the name itself is suggestive of its significance. It was at this place that President Lincoln spent four years of his boyhood and where his mother died in 1818. To the southwest of the station is the grave of the mother of President Lincoln. Its exact identity was at one time lost, and no one lives to-day who can positively say which is the grave of Nancy Hanks Lincoln. One was selected, however, and in 1879 friends caused to be erected a neat white marble on which was inscribed:

NANCY HANKS LINCOLN,  
Mother of President Lincoln.  
Died Oct. 5, 1818, Aged Thirty-five Years.  
Erected by a Friend of Her Martyred Son.  
1879.

An iron fence protects the grave from what has befallen others on that hilltop—that of a wallowing place for hogs.

## DIDN'T WANT TO BE AN ANGEL.

Here's a rather entertaining dialogue, says the Lewiston Journal.

Time, 8 p. m.; mother trying to make sleep overcome curiosity in a very young philosopher.

"Now, Georgie, go to sleep, that's a good boy."

"I ain't sleepy; so there."

"Good little boys that go to sleep early will go to heaven."

"Wat's heaven?"

"It's the beautiful place in the skies where God lives."

"Ain't they nobody lives with 'im?"

"Oh, yes—good people, little boys and girls who mind their mothers, and angels."

"N'angels? Wat's them?"

"Oh, they're grand beings who wear crowns and have wings—"

"Jes' like our biddies?"

"Something like them, and then—"

"Do they fly or do they jes' flop, flop, when you shoo at 'em?"

"Oh, nobody ever shoos at them in heaven, my dear—they are just like people, only they are larger and have wings."

"Can they fly 'way up?"

"Oh, yes."

"Can they light on the teeny-tonty end of a limb and eat 'nangle worm, jes' like a robin?"

"I don't know, Georgie."

"Did you ever see an angel?"

"No."

The boy looks at her reproachfully.

"Muvver, be you fibbin'?" he asks sternly.

"Oh, no, indeed, Georgie—"

"Bad 'oomans w'at fibs gets 'panked."

"Georgie, the Bible tells about angels."

"Wat's the Bible?" He had been told every night for a year, and, therefore, the mother, knowing only too well the bewildering string of questions that invariably ensued, attempted a ruse by making another inspiring reference to those angel wings.

"How do nangles get their clothes on over their wings?"

"They wear robes."

"Hain't they got no buttons?"

"I guess not."

"Can little nangles dress themselves wivout their muvvers buttoning their waist?"

"I guess so."

"Don't little nangles never have pants w'en they get's big's me?" Georgie is wearing his first pair.

"I don't believe they do."

"Huh, I wouldn't be a little nangle!"

"Why, Georgie Smith?"

"Wouldn't." He turned away stubbornly. It was evidently definitely settled, heaven and pants—or earth forever.

## THE SPIRITUAL LIFE.

If we will keep steadily in view the fact that man is living under a two-fold system, the one physical and the other spiritual, we will make some progress with the matter in hand. At the head of the one system stands the material sun, to whose light and heat we owe all our physical comforts. At the head of the other stands the spiritual sun from which emanates in lieu of light and heat, wisdom and affection. The natural sun we see because our organs of sight are material, the other we do not and cannot see because these very material organs act as a veil and for our own good shut out the fierce rays of its cloudless splendor. But while we do not see we feel its influence; feel it in every thought that shoots up in the brain; feel it in every throb of affection that swells the pulses of the soul. Wisdom and affection have a universal language; they are natives everywhere! Does any one require proof of the existence of the material sun and that it shines for the good of man? Look abroad and behold the grasses growing upward toward the azure, witness the waving grain with its golden treasures, the swaying trees, the rippling waters, the soul-delighting flowers, whose only burden is their beauty. Measure if you can the earth teeming prodigality of this responsive that whirls in its ceaseless revolutions to kiss the rays that give it life. Thus we have before us the evidences of a material sun, operating on a material world. Let us now take a hurried survey of a spiritual sun operating on the spirit of man. Affection in the spiritual world corresponds to heat in the natural, and wisdom in the one to light in the other. The provocative to progress primarily is love. The helplessness of a child and the length of time it remained so was in the first instance the mainspring that imparted motion to all after events in civilization. The appeal that its eyes made to those of its mother awakened a variety of new sensations, and among them faithfulness, a repulsion to desertion, a spirit of helpfulness and guardianship; the germs of the doctrine of inter dependence; the real birth of the family, which is the unit of society. These are to be numbered among the fruits of the spirit; fruits too, by the way, that nourish and improve both body and mind. Any system looking to the highest development of the soul, that overlooks or ignores the fact that God's plan for the growth and ripening of the human spirit is through the growth and refining of the material covering, in which he has

enveloped it, is entitled to but little consideration. Matter has life in it as well as spirit. The steel rail that spans the continent is made up of myriads of atoms neither two of which touch each other, and yet their association displays a coherence that mocks at the stroke of the hammer. Closer than are these cohering atoms is the union of mind and matter. To measure the influence that the spiritual has had on the material world, we need but to look at the progress of knowledge along all lines—knowledge in the arts and in the sciences, in the fashioning and application of implements of labor, in methods of government, in means of communication, in the treatment of diseases, in the transmission of intelligence, superadded to which is a profound study of every agency which promises to advance the volume of sorrow's products of errors and indiscretions. While the improvement in the condition of man may have had a motive in the desire to enlarge the number of his physical comforts, yet this motive of itself is not sufficient to account for exertions put forth in other directions. The sovereign instinct of humanity is the restitution of man to the sovereignty of nature; that is to a mastery of all the laws of nature. The entire system of theology that has been current for centuries, rests on two props, man's fall and his restoration to the estate from which he fell. How this fall occurred is a matter of no present concern. What is the restoration to be? Clearly to a sovereignty over nature and her laws. To what extent do these laws go? Mr. Drummond says they operate alike in the natural and spiritual worlds, and his announcement has been welcomed by Christian people on both sides of the Atlantic. These laws, as they were enacted by the Almighty Father, comprehended constant communication between him and his children by means subject to his sovereign will.

That man has been restored to the mastery of some of the laws of nature, stands confessed. We see it in the annihilation of distances; we see it when he descends into the ocean or soars into the sky; in the increased fertility of the soil; in his wrestling from the stars the secrets of their composition; in the subjugation of pain, and in many other directions not necessary now to indicate. What has been done is an additional pledge for that which is to follow. And it is worthy of observation that this restoration is to take place within the sphere where the fall occurred, and the mastery is to be coextensive with the limits to which the laws extend and on which the mastery is to operate.

"Let thy kingdom come, and thy will be done on the earth as it is done in heaven," is the prayer uttered by Jesus and repeated by by his followers for centuries past. The kingdom was to be restored where it was overthrown by the lust and passions of men on earth and not elsewhere. It was never overthrown anywhere else that we know of, and hence is not to be restored anywhere else except within the limits of the sphere where the calamity operated. The spiritual world is not heaven nor is it hell, but that state or condition into which the soul enters upon the casting off its earthly vestments.

Over that state or condition, as Mr. Drummond says, the natural laws have force. To effect this restoration, agencies from without must operate on man, to set right his will, to enlighten his understanding, to purify his affections, to exalt his whole being. Not to destroy man's will, for that would take away his liberty, but to educate it up to a complete compliance with the higher and better will which is the foundation of all goodness, affection and wisdom. John tells us (chap. 1, v. 18) "No man hath seen God at any time," and in the same chapter he asserts that "John Baptist was sent from God, the same came as a witness of the light. He was not that light, but was sent to bear witness of that light." Here then we have an agency pointed out that was used by the Almighty to communicate to men and advise them how they might be restored. That agency was a man, born as other mortals are born. This one instance is sufficient to establish the fact that the Father does communicate with his children, and that he does choose men through which to do it. How John received his commission appears from the testimony of Luke, who tells us that there appeared unto Zacharias an angel of the Lord standing on the right side of the altar of incense, and informed him that his wife should bear a son, and what that son should be named and what he was expected to do. This as I remarked, was one method of communication, and we will see whether there are others.—James B. Belford in the Rocky Mountain News.





## HISTORICAL JESUS.

TO THE EDITOR: Mr. Coleman tells us that he relies upon certain epistles of Paul, as unanswerable! I call the thinking readers' attention to the following facts not dependent upon any such frightful thing as the critique of higher reasoning but upon common sense. The proof of the existence of such a person as Jesus of Nazareth, called the Christ, is all the more severely taxed because of the deific qualities ascribed to him. Mr. Coleman's position is simply that these Pauline epistles establish the facts that somewhere about 2,000 years ago a person existed, who was thought by some to be a divine personage, that he had twelve apostles, and was crucified. Now these Pauline epistles treat him as a divine personage, in short, the Christ. Shall we, then, consider that while they are correct as to his actual existence they are wrong as to his deific attributes; for I take it their contradictory nature is some proof of forgery. If Paul really wrote these epistles, and lied while he was writing, we may, I think, disregard the whole of his testimony. This is a rule of law well settled and recognized as such everywhere. When Paul was attacked by these other supposed apostles, on the ground that he did not see Jesus, and that they had, what does he reply? Essentially that he had had a talk with the original risen Jesus, and that from him he had received the truth in all its purity. Now if this was so then indeed did Jesus rise from the dead! If it was not so, then he did not see him. This might all possibly be true, but we would indeed be open to the charge of credulity if we believed it. It can well be said that whether he spoke truth or falsehood, still it proves that there had been such a person. But the more improbable the story the greater the doubt of a learned man having made the statement. The character of this Paul is very much like that of the monks of the Dark Ages and of the church fathers. He vindicates falsehood when he lies to assist the religion which he espouses. My object so far then is not to show that Paul being untruthful, which no one will dispute, is unworthy of belief, for he could not write of Christ unless such person had really existed. I only mean to contend so far that the absurdity of the story is inconsistent with rational belief, that we are permitted without even consulting the science of "higher criticism" to look further. During the Dark Ages, a very indefinite period, I admit, who had charge of these sacred writings? No one will deny that they were in charge of those whose whole energies were directed to the establishment of their especial canons. I think no one will deny that the ancient monks and priests were of all beings, the worst falsifiers and forgers of whom history gives us information.

Whoever denies this has not studied their early doings with much care. Think of the Josephus forgery which for a long time was urged by the church as genuine, Sibylline acrostic, the Verona handkerchief, the sacred coats, the sacred aprons and handkerchief of the olden time! The very roads were marked with bogus inscriptions concerning Christ. Now if these men had chosen to corrupt the text of Paul's epistles they could have done so surely. Add to all of this the fact that thousands of sceptics lived in that age who denied the existence of Christ and that the demand of proof to show his existence was extreme. Rev. Robert Taylor somewhere tells us that the crucifixion was denied even among the apostles. I am writing from my office and have not the work by me but know that I state the substance correctly. He says that in the gospel of Barnabas, Italian translation in 1470 I think, it is asserted that Christ was not crucified, but was taken up to heaven by angels. This fact is propped up by the chapter in Acts which shows that Barnabas and Paul quarrelled severely. If these epistles (Paul's) were not cut from the same warp and woof from which the forgery in Josephus was, why did not Constantine when recounting the evidences of Christianity in his oration, rest upon them, as Mr. Coleman does? Can it be possible that he surrounded by all those learned bishops and priests at that

early day was ignorant of what Paul had written?

With all these facts before us, with positive knowledge that these Pauline epistles passed through this age of fraud and corruption when there were no printing presses, no books printed at all, when priests were forging every conceivable kind of sacred document, at a time too when the very existence of Christ was denied, can we be so 'silly' as to think these Pauline epistles escaped the cunning of the forger's hand?

It does seem to me that it is time free-thinkers should shake off the somnolency of the last century and awaken to the clearer dawn of the scientific thought of the present age. B. R. ANDERSON.

CONCORDIA, KAN.

Mr. Anderson has clearly been misled in regard to Paul and his epistle by unreliable writers. If he were acquainted with the oldest New Testament manuscripts or with the facts respecting them, he would see that several of his assertions are very extravagant. The works of Rev. Robert Taylor, written some sixty years ago, abound in mistakes and misleading statements of almost every description. It is no authority, and among scholars, never has been. We are not aware that in Germany, England or America, there is any Biblical scholar who regards the reality of the existence of Jesus or of Paul as fairly open to doubt.—Ed.

## SOLID FACTS WITHOUT FROTH.

TO THE EDITOR: It seems to me that the thinking Spiritualists of the world will feel a healthful relief when they realize the fact that we are to have a chance to present the solid facts of spirit phenomena at the Columbian Exposition in 1893, relieved of the froth that we have all been dreading. I want to congratulate you, as our champion at the head of the committee, which I feel will leave no stone unturned to present the facts of our cause in their purity. That such a result may be attained and Spiritualism meet the respect it so richly deserves, of the people of the world, every thoughtful well-wisher of the cause of Spiritualism should do his best to place the committee in the possession of every requisite to the end that the most favorable results may be obtained.

W. W. CURRIER.

HAVERHILL, MASS.

## COMMENDATORY OF THE JOURNAL.

TO THE EDITOR: I have often felt impelled to write you concerning your methods in dealing with frauds, which claim allegiance to Spiritualism, but have as often withheld my opinion, fearing that you might class me with those who never speak from the heart, when they can make use of the drift-wood of small talk, so disgustingly common.

But having read your "Funny Man in Psychics," I must write to thank you for telling us about the Fletcher ruse to obscure the intellect of a leading researcher. There is no wonder that the society does very little, if poor, child-like Mr. Allen is a fair specimen of that astute body. Of course, all honest Spiritualists are in favor of any society that wisely investigate their claims and shows them wherein they are liable to be deceived. The more truth they can get the better.

I particularly like your style of treating mountebanks, for the reason that you do not employ a band to announce your intentions several weeks in advance, but when you have something to say you say it without wasting any words, and in a way to hold one's attention from beginning to end. Therefore we always look for THE JOURNAL with pleasurable anticipation, having learned by reading it each week for more than a dozen years, that every number will contain something of interest. Were it not for THE JOURNAL we might now believe, as many honest people do, in the mediumship of Wells, Roberts, Ross, the Fletchers, the Bangs sisters, Stansbury and others who are bringing disgrace upon the cause and blushes to the cheeks of those who, while believing in spirit return, hate to be catalogued with them in any sense. And do not think that we fail to value the many thought-inspiring pages of THE JOURNAL, for we appreciate the constructive part as highly as we do the iconoclastic.

I do not think that my opinions would have any weight with the public, still I am glad of an opportunity of letting you

know that I do not side with the gaping gullibles who do not realize that anything can need salt. My views, however, are in no respect private. I am anxious that all who take the least interest in me shall know my position.

Pardon me for writing such a long letter, and believe me, as ever, a friend of the truth. RETTA S. ANDERSON.

## FROM BROOKLYN, N. Y.

TO THE EDITOR: The Spiritualist's cause in Brooklyn promises beneficent results the present season. There is manifested, on the part of managers of various associations, a desire to keep step with the spirit of the times—deducing and advocating truths logically coming from spirit phenomena. The efforts in this direction are particularly promising at the Conservatory Hall meetings. We have with us the present month Mrs. F. O. Hyzer, whose stream of inspiration flows on its rhythm and rhyme and reason to the sea of universal truth and love. She occupies the platform Sunday morning and evening. Mrs. Hyzer's first appearance here, after an absence of three years was most heartily greeted with large and appreciative audiences.

W. WINES SARGENT, Chairman.  
BROOKLYN, N. Y.

## MRS. MAYNARD'S BOOK.

Frederick Fickey, Jr., of Baltimore, a reliable gentleman, in a letter to the editor of THE JOURNAL, thus refers to Mrs. Nettie Colburn Maynard and her statements in her recently published work, "Was Abraham Lincoln a Spiritualist?"

In relation to Mrs. Maynard's book, I want to say that I made her acquaintance, I think, two years ago. She then related her experience with Mr. Lincoln as set forth in her book. At that time I am sure she had no idea of publishing that experience in book form. I have maintained an intimate acquaintance with her, have great faith in her veracity, have never had an occasion to doubt her in the least degree, and I feel confident that all she says is true. Her situation is truly deplorable. She is and has been for years unable to move any portion of her body except her head, and yet her intellect is bright, and her countenance between the paroxysms radiates with joy, and my spirit friends tell me there is a probability that she may yet be gotten out of bed and enabled to sit in a chair. She was taken out of bed four to five years since when Mrs. Wolcott and I made her a visit, but soon had to be put back again. The preservation of her life is wonderful indeed.

## A LITTLE GIRL'S DIARY IN THE EAST.

NAPLES, March 23.

We went to Pompeii day before yesterday. It took us two hours to get there and three hours to look it all over. It was very interesting. Of course I do not remember everything. First, we went into the museum. There were (in the first room) some old locks and keys, a big iron box and some bread. In the second room were seven or six skeletons; a dog, a little boy, some women and some men. The dog was all twisted up as if in great agony. The color of them was a dirty whitish brown. On the sides of the room were some big water jugs. Then we went in through the gate to Pompeii. The houses had no roofs and no windows, the light coming in from the door. I suppose once they had roofs but now they have all fallen to pieces. First we went to the big room where the king sat and sentenced the people. Parts of the pillars were yet standing and between each one was a little basin out of stones. Up at the end of the room was the seat of the king. Near the seat were some stairs which led into a prison. We descended these stairs. It was a little room with two holes at the top through which the king told the poor creatures down there what he was going to do with them. This room (not the prison, but the room where the king sat) was very long and had about twenty pillars in it. They were all made of marble; not very clean and bright now but then when it was new it must have been beautiful. We saw some little wine shops and oil shops. The sign of the oil shops was cut in the stone outside. The sign was two men carrying a big jar of oil between them on a stick which they carried on the shoulder. The wine shops did not have any sign, I think. These wine and oil shops were just alike. At one end

of the room was a long marble table with five round holes at the top. I went to see what the holes were and saw a great big jug sunk in the earth reaching up to the holes. In the jugs they put the oil and wine which they sold. The streets were quite narrow; but I think the Bazzars were still narrower which we saw in Cairo. There were some beautiful mosaic fountains with little bits of steps leading up to them for the water to fall down on. After looking at some ruins we entered the Forum which had six streets leading into it. They could block the streets up so riders and carriages could not go through if they wanted to. We ate our lunch in the garden of Diomedes and in his cellar were found the bones of eighteen women and children with bread and other things to eat.—Lucy Morris Ellsworth, in St. Nicholas.

## OBJECTIONS TO THEOSOPHY.

1. That like all Eastern philosophies, it is essentially callous, and by preaching the subversion and stultification of the human nature in man, revives that very tendency which at least one of its votaries used to denounce so emphatically when associated with old-fashioned theology.

2. That it substitutes for what it is pleased to call "the dreary conclusions of materialism" a system of eschatology, which to many minds will seem even drearier, inasmuch as while it teaches the extinction of the personality at death, it affirms the continual returns to the pains and miseries of existence of the "Ego," or spiritual principle, the glorious goal of which lies not in the attainment of man's aspirations, but in a state of negation and dreamy subjectivity.

3. That it professes to teach as its own peculiar gospel a system of ethics which is common to all religions.

4. That while it derides Spiritualism (which at least teaches a healthy, happy human existence at the death of each individual) it sets up claims, which, unlike Spiritualism, it can bring no evidence to support.

5. That its anti-humanism and repulsive eschatology stamp it as the offspring of the Oriental mind (always prolific in distorted fantasies) and that in both aspects it is eminently unsuited for the healthy imagination of the West.—Echo, Sept. 26.

## WIT VS. ELOQUENCE.

There is a member of the Kansas City bar who is a most excellent lawyer and a genial man, says the Kansas City Star. One of his attributes is a voice which he can and does make a rival to thunder itself when heated in argument. Nevertheless he is very persuasive and convincing and a dangerous opponent. The other day he was making an address to a jury. The lawyer opposite had a sad, watery eye, and a face like a hatchet. He sat patiently and in silence through the thunder gusts of his friend, and after the reverberations of the closing crash had ceased he arose.

"As I listened to the rather thunderous appeals of my friend, Judge Stenter," he said, addressing the jury in a drawing tone, "I recalled a fable which I heard in my youth. You will remember, gentlemen, how once the lion and the ass entered into a compact to slay the beasts of the field and divide the spoil. They divided the work; the ass was to go into the thickets and bray and frighten the animals out; while the lion was to lie in wait and kill the fugitives as fast as they appeared. Well, the ass sought the darkest part of the jungle, and lifting up his awful voice brayed and brayed and brayed. There never was heard such an infernal din. The ass was quite intoxicated with his own uproar, and thought he'd return and see what the lion thought of it. With a light heart he went back and found the lion looking doubtfully about him; pale in the face and trembling in every limb.

"What do you think of that for braying?" said the exultant ass. "Don't you think I'll scare 'em?"

"Scare 'em?" repeated the lion in an agitated tone. "Why, you'd scare me if I didn't know you were a jackass!"

The jury began to laugh and the effect of the judge's sonorous eloquence was visibly weakened. He lost the case.

The decisive vote by which the New York Presbytery dismissed the charges against Professor Briggs may not have put an end to the prosecution, but it has vindicated the good sense of the New York Presbytery.



## BOOK REVIEWS.

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

*Mostly Marjorie Day.* By Virginia F. Townsend. Boston: Lee & Shephard, pp. 383. Cloth, price \$1.50.

The author of this work is so well known as a writer of entertaining, brightly told stories, that no new work of hers needs special setting forth on its merits, as all she writes is good. The heroine of the present volume is a pretty girl of good family who, left without fortune by her father's death, when his money affairs were found to be involved, determines to cut all her fashionable acquaintances and rely upon her own endeavors for a livelihood. Through the kindness of her family physician a place is found for her as nurse, amanuensis, and companion to a wealthy lady, a chronic invalid living in retirement. But even here love works his will, and she meets a lover who is ready to wed her against the wishes of his aristocratic friends who think the nurse their social inferior. After the lover has proved his disinterested love, an uncle of the heroine dies leaving her a fortune too large for us to tax the credulity of our readers by mentioning the amount.

*The Lady of Cawnpore.* A Romance. By Frank Vincent and Albert Edmund Lancaster. New York, London and Toronto: Funk & Wagnalls. pp. 420. Cloth, price \$1.50.

The hero of this most interesting story is a young clergyman who is forced by his convictions to give up his belief in Christianity, to which, however, he returns after having investigated Theosophy, Brahminism, etc. The scenes are laid in New York and Benares, in India. The Lady of Cawnpore is an American woman by birth who after a series of marvellous adventures becomes the wife and widow of a wealthy Rajah of India, and she comes to the aid of the hero in some most thrilling episodes, dangers to which he has exposed himself by incurring the hatred of the Indian Brahmins, by whom he was surrounded. She reveals herself at last as a relative and explains the mystery of his own private life which was one of the sources of his misery. Through her means he defeats his enemy and is restored to his lost love. The work apart from the story is a vivid picture of life in India, and shows thorough acquaintance with the history and mode of life of that country.

*Lorita.* An Alaskan Maiden. By Susie C. Clark, author of "A Look Upward," "The Round Trip," etc. Boston: Lee & Shepard, pp. 171, paper, 50 cents. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

This is the story of a little Russian girl left by her father at Sitka, Alaska; and it abounds in beautiful descriptions of the scenery of that region, evidently by one who has seen it and is able to appreciate it. There are also very graphic descriptions of Portland, of the Columbia and Willamette rivers, and of Yellow Stone Park. Some of the characters of the story are believers in Spiritualism, and interspersed are interesting discussions of Spiritualism.

*Betty Alden. A Story of the Pilgrims.* By Jane G. Austin. Boston: Houghton, Mifflin & Co. 1891. pp. 384. Cloth, price \$1.25.

This story gives us a spirited picture of life in New England in the old colonial times, introducing such real characters as Miles Standish, John Alden and Priscilla with their family, of which the heroine is a younger child, Gov. Bradford, Elder Brewster and other historical figures. Home life, merry-making, war-like scenes, Indian characteristics, the religious tone, and Puritan courtships are here depicted in a life-like manner true to history.

*The Freethinkers' Magazine* for November has for its opening article a very able paper by Hon. A. B. Bradford on the question "Are Christians Under any Obligations of Duty to Observe a Sabbath." He proves the negative conclusively. There are other well written contributions with able and timely editorials.

G. P. Putnam's Sons' fall list of publications is unusually large. Among many interesting titles we notice a "Life of Thomas Paine," by Moncure D. Conway; "Sir Philip Sidney and the Chivalry of England," by H. R. Fox-Bourne, being V. in the Heroes of the Nations series;

"Julius Caesar and the Organization of the Roman Empire," by W. Warde Fowler (No. VI. of the same series); "Story of the Byzantine Empire," by C. W. C. Oman (No. XXXIII. in the Story of the Nations series); "A Treatise on Wisdom," by Pierre Charron, paraphrased by Myrtilla H. N. Daly; "The Renaissance," by Dr. Philip Schaff; and a collection of "Celtic Fairy Tales," compiled by Joseph Jacobs.

The remarkable success of *The Atlantic Monthly* in certain departments during the last year or two will be continued during the year 1892, as shown by the following announcements: Articles on George Bancroft, Orestes A. Brownson, James B. Eads, John Estlin Cooke, Philip Pendleton Cooke, and others, will be continued in the same series which has been so much talked of on account of papers like Schurz's "Lincoln," Ropes's "Sherman," Stone's "General Thomas," and Professor Royce's "Frémont."

"Personal and Public Purity," by Rose Bryan, M. D., a twenty-four page pamphlet, with cover, is a very helpful presentation of the general subject of "Social Purity" from the point of view of a woman physician. It is especially valuable for parents and for mother's meetings. Price, by mail, ten cents. Per hundred, \$6.00. Address, *The Philanthropist*, P. O. Box 2554, New York.

Princess Ilse is a beautiful German legend of the Hartz Mountains, which has been translated by Miss Florence M. Cronise, and illustrated by J. E. Bundy. The book will be published by Albert, Scott & Co., of Chicago.

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Send out the sunlight in letter and word;  
Speak it and think it till hearts are all stirred—  
Hearts that are hungry for prayers still unheard.

Send out the sunlight each hour and each day,  
Crown all the years with its luminous ray.  
Nourish the seeds that are sown on the way.

Send out the sunlight! 'tis needed on earth,  
Send it afar in scintillant mirth,  
Better than gold in its wealth giving worth!

Send out the sunlight on rich and on poor,  
Silks sit in sorrow—and tatters endure,  
All need the sunlight to strengthen and cure.

Send out the sunlight that speaks in a smile,  
Often it shortens the long, weary mile!  
Often the burdens seem light for awhile.

Send out the sunlight—the spirit's real gold!  
Give of it freely—this gift that's unsold,  
Shower it down, on the young and the old!

Send out the sunlight, as free as the air!  
Blessings will follow, with none to compare.  
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Send out the sunlight! You have it in you!  
Clouds may obscure it just now from your view;  
Pray for its presence! Your prayer will come true.

—ELLEN DARE, IN THE CHICAGO INTER-OCEAN.

### AT LAST.

He had wooed, but never had asked consent  
Of this maid to be his wife,  
And she had begun to think he meant  
To court her all his life.

They went to a restaurant one night,  
And when opening soda there,  
Through his awkwardness the cork too knight,  
Nearly hitting the maiden fair.

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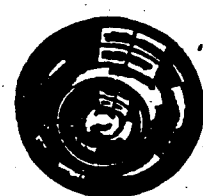
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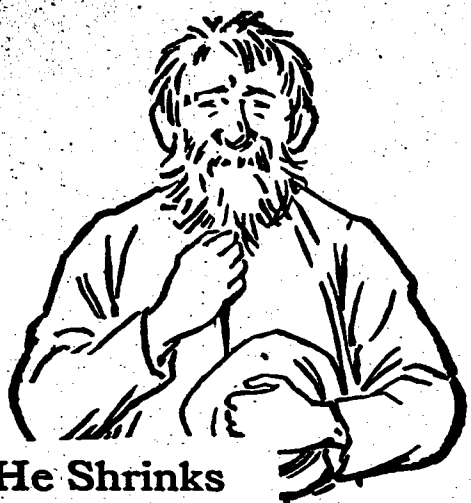
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The ships that in the distance die  
Have not gone down into the deep;  
They mount the waves, however high,  
And still their onward courses keep,  
Until they reach the destined strand—  
The harbor of the looked-for land.

O voyagers across the sea,  
O wanderers beyond the main,  
Wherever in God's realms you be,  
We live in hope to meet again;  
We can not think that never more  
You love the loved in days of yore.

O dwellers in the summer clime,  
O workers in a higher sphere,  
Do ye forget the scenes of time?  
Or longing souls that linger here?  
Not so, no wide and rolling main.  
Can make the loved unloved again.

—J. P. HUTCHINSON.

#### SAY IT.

When you've got a thing to say,  
Say it! Don't take half a day.  
When your tale's got little in it,  
Crowd the whole thing in a minute!  
Life is short—a fleeting vapor—  
Don't try to fill this pithy paper.  
With a tale, which, at a pinch,  
Could be cornered in an inch!  
Boil her down until she simmers;  
Polish her until she glimmers.  
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They're back from the mountains, they're back from the shore.

Where erst were the rout and the revel,  
And the pastor returns to his people once more  
From the world, the flesh and the devil.

They were walking home from church in the soft, sweet moonlight. A lovely landscape, diversified with wood and water, lay around them; the air was balmy and the voices of myriads of insects rose about them as they slowly passed along the meadow path to the maiden's home. It was an hour and scene for the manifestation of the tender passion which leads two souls to entertain but a single thought, that causes two hearts to beat as one. Suddenly he put his arm around her and kissed her.

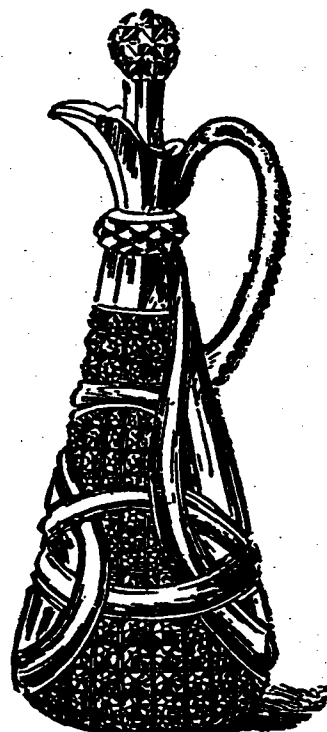
"Oh, George!" she said, reproachfully; "and the moon out, too!"

"Huh!" he said, "you don't know that I once studied astronomy. The moon ain't inhabited."

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"C."

C begins many of the most important words in the English language: Christ, Cross and Christianity are words dear to innumerable millions in the past and present, and under their banners heroic deeds have been performed, sublime devotion displayed, indescribable agonies endured with fortitude; and, alas, awful crimes committed.

Consistency, courage, chastity, charity, content, conscientiousness are among the words of deep significance to the true Spiritualist. To him they mean more than to the rest of the world. He has learned to be chaste, charitable and conscientious in his thoughts and deeds, not because of the hope of reward, but because his philosophy teaches him that it is right. He has the courage of his convictions and is content to consistently live up to his highest light whatever difficulties or embarrassments he may encounter.

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with any letter of the alphabet. Especially does he need the confidence and cooperation of his readers, and not in a mere perfunctory way either, but with all the heart and zeal and persistency of which human nature is possessed.

The publisher finds large numbers who think they want credit on their subscriptions; some are justified in asking it, but there are more who could keep paid in advance if only they made a reasonable effort;—a tithe of the effort the publisher makes to give them the very best paper he can with his resources and facilities. The publisher of THE JOURNAL never declines credit where it is deserved; neither does he ever refuse to send the paper to deserving applicants too poor to pay for it.

The best way to increase the value of your paper is to keep the publisher in your debt, and the editor under continual obligations to you for carefully prepared contributions, especially plainly written narratives of well authenticated cases of spirit or psychical phenomena, particularly of spontaneous phenomena, or those observed in the privacy of the home circle. In these ways not only the publisher and the editor are helped, but the whole of humanity is enriched, and the pathway of the race made easier and more certain.

The Chicago friend who sent me a type-written letter on Friday of last week will please accept my sincere thanks for his kindly and on the whole wise comments. He need not have refrained from signing his name. He ought to have known in advance that I should only esteem him the more highly for his frank expression. If he will call I will be glad to see if he cannot give me still further light.

I learn from some of my exchanges that one Titus Merritt, of New York City, is active in soliciting funds for the benefit of Margaret Fox. Some years ago Merritt was in the habit of selling THE JOURNAL, but somehow he never acquired the habit of paying for it, and the balance against him on my books is now \$48.66. I hereby authorize Miss Margaret Fox to collect this amount of her charitable solicitor, without expense to me, and apply the sum to her own use.

## LARREY G. BECK.

The older readers of THE JOURNAL will recall the name of Dr. Beck, of Delphi, Indiana, whose activity as a Spiritualist combined with his keen insight, firm stand for scientific methods and his catholic spirit, made him widely known during his earth-life. The family has often been cited by us as one of the best fruits of spiritual culture. The sons and daughters were all that heart could desire. Dr. and Mrs. Beck were especially blest in this respect.

Now is the earthly circle again broken by the departure of the son Larrey, who bade adieu to earth, and was welcomed to the next sphere by his waiting father on October 24th, in the fortieth year of his age. Liberally educated, an athlete physically and intellectually, he stood in the front rank of the legal profession, an honor to the bar and to the county, a constant joy to his family and friends. A few months ago he became aware that he was the victim of a swift and incurable disease. Nothing daunted by the near and inevitable change, when he knew the issue he said: "I'm ready to go at any time, but I'd like to have a few weeks in which to close up my business." With the calmness of courage and the ability of a well-trained mind he set his affairs in order, bade adieu to his loving wife, devoted mother and neighbors, and full of trust passed the mysterious vale. The members of Carroll county

bar adopted most eulogistic and sympathetic resolutions as a tribute to the departed brother, and the remains were laid to rest in Odd Fellows' cemetery. We extend deep-felt sympathy to the aged mother whom it has been our good fortune to personally know for many years; also to the wife and relatives whose loss is the greater in that the separation will naturally be longer. May the consolations of Spiritualism sustain and comfort them.

Of the book, "Was Abraham Lincoln a Spiritualist?" the *Rocky Mountain News* says: It has been remarked by one of the greatest American critics: "If it can be shown and proven that Abraham Lincoln was in any manner connected with Spiritualism and did hold séances for his and others' benefit in the White House, at a time when the nation's weal or woe hung in the balance, it will be the literary event of the nineteenth century and the profoundest revelation of modern times." More than 100 newspapers have mentioned this subject within the past three years, but not one has had access to a tithe of this information, which is from the pen of the medium who played the chief part and and who makes these statements under oath, affidavit and complete verification, all of which the publisher has taken great care to verify in each and every particular.

Dr. James De Buchananne, formerly a Baptist minister and now a Spiritualist lecturer, would like engagements. He is well spoken of in Missouri and Kansas, where he has been itinerating for the past two years. He may be addressed at Delphos, Kansas, care of Mr. M. Blanchard.

THE JOURNAL office was brightened one afternoon last week by the presence of Mr. C. C. Stowell, the energetic business manager of *The Better Way*, who was in town on a brief visit.

## PREMIUMS FOR SUBSCRIBERS.

To every new yearly subscriber to THE JOURNAL at the regular price, \$2.50, I will send free a copy of Dr. Crowell's "Spirit-World."

To every subscriber now on my list who will remit \$2.50 on account of his own subscription and at the same time send in one new yearly subscriber, and \$2.50 therefor, I will send a copy of "Spirit-World" free—as well as a copy to the new subscriber.

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"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

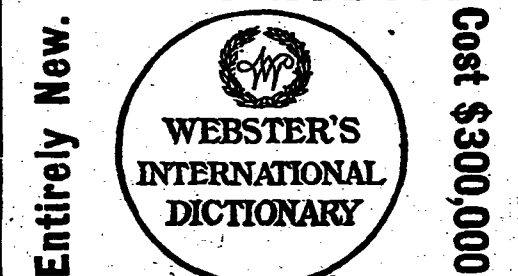
Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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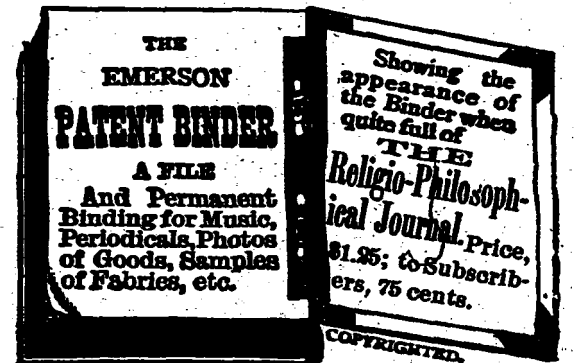
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ESTABLISHED 1865.

CHICAGO, NOV. 28, 1891.

NEW SERIES—VOL. 2, NO. 27.

For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

The highest inhabited place in the world is the Buddhist monastery, Haine, in Thibet, Asia, 16,000 feet above the sea.

There is one means of cure, Dr. Hammond says that has not yet been sufficiently tried, namely, hypnotism. By employing it he has cured two cases of the opium habit and there are, he says, cases on record where it has been effectual in the cure of drunkenness, though none such within his own experience.

Horses are great sufferers from toothache, according to a veterinary surgeon who says this complaint is the real cause of many a runaway that is attributed to viciousness. Horses' teeth are very subject to decay, and no attention is paid to dentistry for their benefit, as ought to be the case. Thus it sometimes happens that the metal bit striking upon the exposed nerve of a tooth will set the animal wild in a moment and start him off upon the run. In fact, for the time being the poor beast is actually crazy and not responsible for what he does.

In an after-dinner speech, one evening last week, Chauncey M. Depew said in substance: We fear the force of socialism, we dread the horrors of anarchy, but they do not grow from the spouting demagogues. Both come from real conditions and these are conditions which men of wealth have to meet or to make worse. Every employer who creates the impression in the minds of his employees that he is a master and they are slaves is a teacher of socialism. Any man who accumulates an enormous fortune and uses his wealth solely for his own enjoyment does more to propagate anarchy than all the Mosts and all the men hanged in Chicago.

A. F. Tyndall in the *Agnostic Journal* writes thus in summarizing conclusions to which his investigations have led him: I am thoroughly convinced that I have seen both the spirits of the living and the dead. I know that premonitions and the power of influencing the living are facts. I am also sure that, though many of the manifestations and appearances seem more like reflections from the dead than our departed *in propria persona*, yet there is another class of manifestations of guides and powerful spirits who appear to come in all the power of their complete being, and whose wisdom to guide, warn, and educate, and also whose power over people who little dream of the same, are something too real and extraordinary to be denied. That, however, which convinces me most of the truth of Spiritualism is that I experience a constant guidance in all the affairs of life which reveals to me the presence of a power greater than my own.

How lamentable it is, writes Rev. J. T. Sunderland in the *Unitarian*, that the noblest of all callings, which exists for the purpose of helping the world toward honesty and truth, should ever have associated with it any conditions whose influence could be to encourage pretence or to suppress that freedom of thought without which the attainment of truth is im-

possible! How much to be regretted is it that the ministry should not be a calling which young men would recognize at once as the place where of all places they would find it most natural and most expected of them to be their largest, truest selves; where honesty and truth-seeking would be most honored; where their best powers of reason would find full and unhindered scope; where no knowledge would be tabooed; where the largest possible endowments of intellect and conscience and spirit would find employ and welcome in the work of lifting the world up to a nobler life! Just this is what the Christian ministry everywhere ought to be. This is what it is some day going to be.

According to the *Temperance Teacher*, the drink habit is declining and the world is growing temperate. It says: Instead of drink being the rule now among native Americans, it is the exception. It is rarely seen on our dining tables. Church members seldom make a practice of drinking. It is never heard of at ordinations, and not often at funerals. Thousands of children have grown up without ever taking a glass as a beverage. Total abstinence has become respectable, and drunkenness a disgrace. And yet sensible people seriously tell us that our reformatory methods must be given up, because we have made no progress. They say there is more drinking per capita now than when we began this temperance work. Will they please tell us if this means more whisky or more beer? But suppose it means more alcohol, will they please tell us how much we would have been taking at the previous rapid rate of increased immigration of drinkers if it had not been for temperance work and teaching.

At a dinner party recently given at the Siamese legation at Paris, says the *Paris-American Register*, Prince Damtong, brother of the king of Siam, among other interesting things, said the following: Yes, I am a Buddhist, and so is also the king. He and I profess the modern Buddhism, for there are two schools, ancient and modern Buddhism. We modern Buddhists do not assert that there is no future life, but we do not affirm it either, because we neither affirm nor deny what we cannot see or clearly understand. If you like, I can give you an illustration of what our modern Buddhism is. When you go and travel in the desert you must always take a bottle of water with you. If you find water in the desert, all very well, but if you find none you have your bottle of water. So it is with our creed. We should do as much good as possible—we should do our best. If there is no future, we have in this case in this life the conviction of having done no harm, and if there is a future, the good we have done will follow us in the next life.

The *Catholic News* sees in the religious condition of Boston evidences of the decline of Protestantism. Boston, it says, once the home of unrelenting Calvinism, of strict views, of enforced attendance at meeting, has changed indeed. The Congregationalists took a census of eleven wards of that city on August 16th. Twenty-two Protestant churches were closed, silent, untenanted, without minister or congregation. Of the seventy-four where an enumeration could be

made, eleven were Catholic, sixty-one Protestant. In the eleven Catholic there were 49,311 attending, in the sixty-one Protestant less than half as many, only 21,576. The population of the wards in which these churches are was 172,441. Apparently only one Boston Protestant in eight attends his church, unless among these people piety rises as the thermometer falls. After all Boston is ahead of England, where a visitor to the Cathedral in Litchfield (which the Anglicans stole from us) found only five persons attending the services, and only seven in the Round Church at Maplestead. It is certainly awful mean of them to keep our churches from us, when they really have no use for them.

Dr. E. G. Hirsch preached a vigorous sermon to his congregation recently, in which he urged that the day of worship of the Jewish people as a whole be changed from Saturday to Sunday. Dr. Hirsch said that the Jewish religion had been suffering for fifty years from the mistake made then and since then in not being unanimous in changing the day of worship from Saturday to Sunday and establishing it there on a firm foundation. A dead body, he said, is a menace to physical life and health as long as it remains unburied or undestroyed, and certainly a dead institution is a menace to a nation, sect or party as long as the galvanized, embalmed remains are clung to by the conservative element of the nation, sect or party. The man who destroys a tottering building which is dangerous to life has done a good work, but the man who not only removes the danger but erects a substantial structure to take its place has done a much better. Although it is a good work it is not enough to break the image that has no further signification to us, but as the institution is dead let us clear it away and bury it and erect the new on a firm pedestal.

Rev. Dr. Rylance, of New York, is giving a series of discourses in his church on the higher criticism of the Bible. The following is from a report of one of these discourses: The popular idea of the Bible among the masses is that it has miraculously descended from heaven in its present shape. I am ready to admit that its power for guidance and comfort is still all that is claimed for it, but the notion of its miraculous appearing has been long banished by conscientious scholars and educated men. Many argue that the Bible is in every part infallible, and quote St. Paul to sustain them. But this citation from St. Paul, as read in our churches, is very misleading. Comparing the original, we find that it is not written "All scripture is God-inspired and profitable," but "All God-inspired scripture is profitable." Now, much of the Bible is founded on uncertain traditions. I believe that the Bible has infallible foundations, but I deny that there is any verbal inspiration about the book. It does not require much research to show that David wrote but few psalms; that Solomon's Song wasn't first sung by Solomon; that the book of Esther contains no religious sentiment; that the book of Daniel was not written in Babylonia but in Palestine, and is not a book of prophecy but of tradition, and that there was a greater and lesser Isaiah.



## SPIRITUALISTS CAN AFFORD TO BE PATIENT.

The Spiritualist who, by careful investigation and study has become convinced of the conscious existence of the mind after bodily dissolution and of its power under favorable conditions to communicate with those still in the flesh, can afford to be patient with those who are slow to receive or even who stubbornly resist the truth. Men must grow up to the truth, must assimilate it, before they can in their own lives enjoy its fruition. Mere assent to a proposition without understanding its import and implications is without moral merit or intellectual results. Far more desirable is that state of mind in which thoughtful doubt for the while prevents assent or dissent; for doubt implies thinking, the weighing of facts and arguments, of statements and counter-statements, whereas millions affirm and deny propositions on mere authority, without thinking; indeed in order to avoid thinking.

The intelligent and reasonable adherent of a system does not exhort men to believe it, but to give it careful examination. It is the unreasoning religious enthusiast who insists upon immediate and unquestioning belief, without reference to investigation of the grounds of such belief. "Believe or be damned," shouts the fanatic, often with moral callousness, and even with savage ferocity combined with religious zeal which, if he possessed the power, he would gratify by torturing those whom he could not convert.

The man of science does not plead for converts. He does not demand belief. He invites to investigation. He does not threaten men with damnation, if they believe not. He assures them that they will be rewarded with possession of the truth if they apply their minds to the study of his teachings. The religious dogmatist says in substance: Believe first, and if you wish to investigate do that afterward; for unless you believe you will be damned to all eternity, while your investigation will never save you. There is only one way to believe—the one I tell you, and if your investigation leads you to different views, your investigation is of the devil. So believe first and investigate, if you must, afterward, and be sure that you don't change your views from what I teach, which is from God. Such is the theological method. The scientific method requires, on the contrary, honest examination of any given subject, and expects conclusions in accordance with the evidence, or with the impression produced upon the mind of the investigators by the facts and proofs.

The intelligent and considerate Spiritualist says to men: I have witnessed phenomena which I am convinced were produced by the agency of departed spirits. Thousands of others have done the same, with like results. These phenomena may be witnessed by anyone who will take the pains to observe them where they occur, and if you will carefully examine them I believe you will also become convinced of the truth of Spiritualism, and may have the satisfaction of receiving communications from departed friends. The reasonable Spiritualist knows that men are not all constituted exactly alike, that they are not impressed with equal force by the same evidence, that they have different preconceptions and prejudices, may come to different conclusions from the same premises, or arrive at conclusions with varying degrees of certainty, or may be a long time in reaching settled convictions when the problems are complex and the liabilities of wrong inferences are correspondingly great. It is, therefore, unphilosophical as well as unjust for one to assume that evidence which sufficed to convince him would, if possessed, satisfy all other honest investigators, and thence infer that all who are acquainted with the facts on which his belief are based must, in spite of their expressions of doubt or denial, secretly concur with him in his views. One who is convinced beyond doubt of any proposition does not need in its support the testimony of another, the results of whose investigations may be awaited without apprehension as to the truth of the proposition investigated.

These reflections have been suggested by the attitude of some Spiritualists toward the Society for Psychical Research, because many of its members are

cautious in their admissions and reserved in their statements as to the cause of phenomena, the genuineness of which is acknowledged. Let those gentlemen investigate in their own way, so that it be honest and fair, and take their own time in sifting the chaff from the wheat, and in making up their minds as to the cause of phenomena which, long ignored by men of science, are now compelling attention throughout the civilized world. Spiritualists can afford to wait with patience for the Psychical Research Society, and for all earnest investigators to continue their work until they shall have collected all the data required as the basis of a scientific induction.

## ADJUDGED SANE BY THE COURT.

In a printed address to the governors of the New York Hospital, Mrs. Harriet E. Beach, who was for months imprisoned in the insane asylum at Bloomingdale, N. Y., and was released by order of the Supreme Court of the state, before whom the case was brought on a writ of habeas corpus, says:

"My stay in your asylum wrought no change in my mental state—except so far as burning indignation and righteous wrath, lasting the whole time I was in your agents' custody, made my condition worse. But for the hope of deliverance, held out by the Anti-Kidnapping Union, the thought of the foul wrong which I suffered every moment would have driven me insane, as like wrongs have driven many. Apart from this, there was no change. My views, feelings, etc., are the same to-day as they were when I was kidnapped. When adjudged sane by the court, I was in the same condition of mind. I was not insane one moment. . . . My observation while imprisoned under your nominal charge is, that little or no treatment is administered to the so-called patients in your asylum, and that the institution is mainly a prison. There is no reason why persons who receive no medical treatment and who are simply a trifle peculiar, or liable to harmless delusions, or suffering from the effects of diseases of other kinds, should be confined therein. The case of Miss Martha Dealing, whom I observed carefully while there, is very much to the point. Miss Dealing is claimed to be suffering from delusions, which, if they exist, are due to diseases easily removed by skilled women physicians, but these diseases are no just grounds for imprisonment. No steps, however, were taken up to the time of my leaving the asylum to ascertain the exact nature of Miss Dealing's disease, nor to cure it. She has simply been kept a prisoner. There is a great impropriety in having the large number of women patients, who are under your charge, attended by men physicians. Every consideration of delicacy and propriety, and also of good morals, requires that women be in charge of physicians of their own sex, male physicians being called only in emergencies and only by the women physicians. There are persons in your asylum who have been confined there twenty years or more, and who, unless you interfere, will be kept confined therein as long as they live, if those who imprisoned them continue to pay their board. These cases you should very closely examine. It is no credit to the so-called medical skill of your employees that in so long immurements they should fail to cure, especially as the State Lunacy Commission has officially reported that incurable cases of insanity are very rare. The probability is that most of these persons have never been insane, but, like myself, were kidnapped, and have not been as fortunate as myself in securing the aid of the Anti-Kidnapping Union. In other cases beside my own, I found that inmates were buried from the world. Repeatedly my fellow-prisoners informed me of letters they had written to friends, and even to judges, asking the law's aid to set them free, which letters your employees had suppressed, in violation of Order 40 of the State Lunacy Commission, and also in violation of the United States postal laws."

THE JOURNAL is not able to speak from actual knowledge of the case of Mrs. Beach, but a competent and reliable gentleman who is in a position to know the facts, states in a private letter that in his opinion the lady has not been insane, that he thinks she is liable

to be imposed upon through her credulity, that she was advocating schemes with which her family did not wish her connected, and that family pride had much to do with the course which was taken in regard to her. She has certainly told the governors of the New York Hospital some unpalatable truths since she regained her freedom through the efforts of the Anti-Kidnapping Union.

## LADY CAITHNESS' APPEAL TO THE POPE.

L'Abbe Rocca has, according to the October number of *L'Aurore*, of Paris, Lady Caithness' organ, been trying to obtain from the Archbishop of Paris and from the pope an authorization to establish a periodical devoted to and to be called "Esoteric Christianity."

We make a few extracts from his appeal: With a view of attracting men from the eternal varieties of which the depository has been by divine decree entrusted to the keeping of *One, Holy, Catholic and Apostolic Church*, the Abbe Rocca, honorary prebendary of the cathedral of Perpignan, thinks it is important to found either at Paris or at Rome a great Review which should have for its title: "Esoteric Christianity." The editors of this journal, priests and laity should profess in their integrity the principles of the orthodox faith, such as are formulated *exoterically* in our three catholic symbols, and such as are literally defined by the dogmatic canons of our eighteen general councils and in the infallible decrees of the sovereign pontiffs, speaking *ex cathedra*. They should enter into no controversy on questions of a temporal or political nature. Their investigations should bear only on questions of a social, universal or catholic nature, which altogether constitute the grand problem of humanity. This problem is essentially religious and consequently purely social, and it is in vain that our parliaments, in our councils of state, in our courts, and our various schools of sociology, the politicians seek the result outside of the principles of the Judæo-Christian tradition. The solution of the social question can come only through esoterism, that is to say from the occult or spiritual sense of our dogma. So long as it shall not be known, proclaimed, sanctioned, we shall wander at random and we shall suffer. It is a question to discover it methodically, scientifically, through experimental ways, and to apply the positive results of it to the organization of human societies, with a view to bring on earth that reign of justice and truth whose governmental economy was so often promised men, by prophet by the Christs and by the Apostles, under the name of the Kingdom of Heaven. We are persuaded that the church possesses virtually, in an implicit if not explicit way, the solution of the great problem, and that it alone can furnish it or at least consecrate it, when it shall have been set forth in the light of day. But for reasons of high sociology and for motives of prudence the popes have been compelled to shroud it up to the present time under symbolic veils of parables and sacred mysteries.

It has not been possible for them to manifest or permit to be manifested, openly, the transcendental depth of the Christian doctrine of which they are the guardians and the canonical interpreters. . . .

May the church now depart from this reserve, and say the final word, the last word of dreadful mystery? Evidently, the only judge in this matter is the church itself, or, in its name, the sovereign pontiff, in his quality of sole heir of keys promised to Peter. However, it should not be forbidden to esoterists to prepare the ways to this high revelation. Quite a number of priests, and of faithful, enlightened, and resolute Catholics think the time is approaching, if it has not already come, to unveil the sacred ark, and to show to the nations the scientific, the rational, economical and social side of our parables, of our dogmas, of our mysteries and sacramental rites. They believe it and they will not delay in setting themselves to the work religiously, in the sanctuary even, as they have already done freely outside of the sanctuary, in scientific laboratories where are working without intermission the new spiritualists, the kabbalists, the hermetists, the spiritists, the magnetists, the hypnotists, etc., each occupied in his own way in unfolding mys-



teries ("desocculter") in trying to explore the beyond, the invisible, the unknown, the mystery, as if to justify the words of our Lord Jesus Christ: "Nothing is hidden that shall not be revealed." "France will be saved by its priests," you said recently to Mgr. Ducellier, Archbishop of Besancon, Holy Father. This prophetic word shall be verified perhaps by the divulging of eternal truths which the Review of Esoteric Christianity would be appealed to, to unfold and spread everywhere, and which would transfigure into the light of new sciences the catholic teachings, at the same time that it would transform the church, and they would render methodical and social the ministry of popes, bishops and priests.

This "piece" was accompanied with a letter to the pope, in which the neglect to even acknowledge the receipt of the proposition by Cardinal Richard, Archbishop of Paris, is complained of with a request to accept the proposition and this was also left unnoticed by the Holy Father, hence comes explanations of articles like "The Pope and Democracy," "The Fatal Crisis," etc., referring to articles in *Lotus*, *Etoile Aurore*, in the *Anti-Clerical*, etc. The church must be as it is, but instead of being simply reformed, it must be transformed, and instead of being dogmatic and clerical, as it has been compelled to be, it is to become scientific and social, universal and more catholic than ever.

Lady Caithness shares the convictions and hopes of the abbe, but suggests that the church must give to woman the place which is to be hers in humanity according to the profound and esoteric signification of the dogma before it can become universal. That it sees in her not only the fallen Eve who must be saved by mediation, but the beatified Mary, the exalted feminine principle whose mission is to draw humanity toward its future destinies. It appears to us, she says, each day more evident that such is really the role which Providence has assigned to woman. We have a new proof of it in "The Revelations From on High for the New Dispensation," which we have just commenced publishing in *L'Aurore*, a review edited by a woman who has received the mission of proclaiming the second coming of Christ. And these revelations themselves have been brought to earth by the instrumentality of a woman-spirit, who calls herself the messenger of the Circle of the Star in the heavens, that is to say of "The Circle of Christ." Our readers may judge of the importance of those revelations by the specimen contained in the present number of the *Aurore*. They will be able to see that they have for their purpose to labor to operate in the human race a change so great it will be the realization of that language which for so many ages humanity has addressed the Father in its prayers: "Thy kingdom come; and thy will be done on earth as in heaven." . . . . .

Believe, she says, that the Revelations which come to us from the Circle of Christ in the heavens contain consolations which are infinite; and no one can hope to know the last word, at least that which we have received the mission to pronounce to-day in the *Aurore* will be one of those of the joyous canticle which he will celebrate on the new day.

To-day the secret of the sphinx contained in these words inscribed on the temples of antiquity: "know thyself" is going to be revealed to us, and it is from the plenitude of this comprehension that shall come the salvation of man. A supreme creator. One single basis of life-spirit. One sole law, love.

To spiritually discern love or God, we must constantly aspire to truth, and so, day after day, we shall have been ourselves conducted nearer and nearer the mount of transfiguration, where he who has come to manifest the truth, and initiate us into the true life was raised up in his glorified body. It is thought only which constructs the body and in proportion as we shall think the thoughts of God we shall purify ourselves and we shall spiritualize our bodies; and as he who is our example and the type of the new humanity, we shall pass from death (or from those material conditions which give to death an apparent power and necessity) to life. We have once more a proof of the resurrection (or transform-

ation of flesh) in the assumption of the divine mother. These two dogmas of Christianity are so little understood that they are considered as transcendental mysteries by the church, allegorical myths by the mystics, or as a gross imposture by materialists. Only the heavenly teachings of the New Dispensation will show them in the true light as the consequence of that consciousness to which humanity has at last arrived.

Lord Derby, although a Tory, seems to have strong sympathy with the working classes, of whom he recently said that if their lot is to be permanently improved it will be by means of coöperative production and distribution, rather than by state aid. Lord Derby, of course, did not refer to enforced coöperation, such as some reformers propose, but to that voluntary coöperation which, like that seen in the great boot and shoe factory just inaugurated at Leicester, England, the workman may take advantage of or not, as his judgment may dictate. This factory at Leicester, the largest of its kind in the world, covers no less than six acres of ground; it has a capital of \$1,000,000, and the buildings and machinery represent an expenditure of \$250,000. Over 50,000 pairs of shoes will be turned out weekly, the concern will be managed by working men, and the profits will be shared by the men who do the labor. It is such coöperation as this, and not state intervention, which gives promise of better things. But it may be doubted if simple coöperation will solve the whole problem.

The school board of St. Louis has recommended that detectives be employed by the city to watch the women teachers in the public schools. It seems that members of the board have been paying out of their own pockets heretofore for such ignoble spying, but they naturally prefer that the city foot the bills, and they also think that the espionage should be more extensive and systematic. The *Post-Dispatch* has started an agitation against the entire business and the educational journals of the country are joining in the exposure and denunciation. It is pointed out that the detective is bound to find a sufficient number of delinquents to justify the payment of his salary, no matter how much false swearing he may have to do. But I have not seen anywhere that the school board at any time expressed a desire to have the male teachers watched, so it is fair to presume that the latter are deemed incapable of participating in illicit sex associations, or it may be that it is not thought that the schools would be injured by such irregularities of men teachers.—*Liberty*.

Organization, writes Daniel Greenleaf Thompson, must always be subordinated to organic growth; and to promote this last there must be opportunity for every part to grow. The co-operation must always proceed from within, never from outside constraint. Individual independence of thought and of action is what should be cultivated and encouraged. The sentiment of loyalty to party alone, or as final, should be discountenanced as a moral absurdity. It is of the greatest consequence to inculcate the notion that each man may and ought to give effect in his own way to his own ideas, formed by his own independent thought. Impatience of dictation on the one side and unwillingness to constrain upon the other, is the healthy condition.

For years Manager McVicker has been mistaken, by those who are not intimately acquainted with him, for some of the most prominent public characters, not only of Chicago but of the American continent. Repeatedly he has been stopped in our streets and addressed as Bishop McLaren, ex-Gov. Richard J. Oglesby, the Rev. Robert Collyer and Col. Joe Forrest. Among the stories related of him we find the following: A short time since he was accosted in the street by Prof. Swing, who said to him: "Mac, I have always believed that I had the credit of being one of the homeliest-looking men in Chicago. What will you say when I tell you that a few days since a gen-

tleman bowed to me very politely on State Street and said: 'How do you do, McVicker?'. To this Mac replied: 'Professor, did it not make you feel good? It must have impressed you with the idea that, after all, you were not so bad-looking a man as the public and yourself have pronounced you to be.' While Henry Ward Beecher was living, Manager McVicker was frequently addressed in the streets of New York and even Brooklyn as that celebrated divine. He has also been repeatedly taken for a prominent Long Island railroad man whose name I do not now recall. In conversation a short time since with this gentleman the latter remarked: "'Mac,' I think I now understand why we are so often taken one for the other. We are typical Americans; we are round-faced, have generously—but not too highly—colored complexions, are clean-shaven, and, by-the-by, 'Mac,' there are not a great many of us left; just enough of us to be pronounced types of the best qualities of the American race." On this "Mac" stood silent for a moment, seeing which the railway magnate said: "'Mac,' what are you propounding to yourself?" "Mac's" reply was: "I was wondering whether it's your treat or mine."

The pain of dying must be distinguished from the pain of the previous disease; for when life ebbs sensibility declines. As death is the final extinction of corporeal feelings, so numbness increases as death comes on. The prostration of disease, like healthful fatigue, engenders a growing stupor—a sensation of subsiding softly into coveted repose. The so-called agony can never be more formidable than when the brain is the last to go, and when the mind preserves to the end a rational cognisance of the state of the body. Yet persons thus situated commonly attest that there are few things in life less painful than the close. "If I had strength to hold a pen," said William Hunter, "I would write how easy and delightful it is to die." "If this be dying," said the niece of Newton of Olney, "it is a pleasant thing to die." "The very expression," adds her uncle, "which another friend of mine made use of on her death-bed a few years ago." The same words have often been uttered under similar circumstances.—*Light*.

When Canadian annexation is talked about it should be remembered that the independence and privileges of the priesthood in Quebec are made perpetual by the treaty by which France ceded that province to England, and the priesthood will never give up those privileges until they are wrested from them. If Judge Hammond of the Tennessee circuit court is right there is nothing in our national constitution which prevents any state from having an established church if its people so desire. Quebec would come into the Union with an established church if she came at all, and that fact settles negatively the annexation question so far as she is concerned.

Can it be said, writes Ellis Thurtwell in the *Agnostic Journal*, that the most exacting researches into the origin and evolution of the idea of man's relation to the unseen energy, supposed to lie behind all matter and all force, have as yet destroyed the reasonableness of some such aspirations for harmony that energy unseen of which the hitherto immortal essence of all religions may, in the strictest sense, be said to be compact? I do not believe that the most thoroughgoing materialist or atheist among us would hazard a "yes" to such a question. I do think that, were he so to venture, he would be going altogether beyond his power of proof.

The story of the chrysanthemum wonderfully illustrates the capabilities of the florist's art. It began its career as a mere field daisy in distant Japan. It has been cultivated with such persistence and skill that there are now about 3,000 kinds of chrysanthemums in existence. Most of these are so rare and delicate as to be practically beyond the reach of ordinary cultivators.





### OUR CELL RELATIONS.

By W. A. CRAM.

Scientifically considered our bodies are constituted of countless cells, variously modified by the differing conditions and functions of the organism of which each cell forms a part. Science characterizes the cell as a microscopic, individual, living organism. It is born, it eats and drinks, grows, produces offspring, and dies by the same natural law as the individual man or woman.

From the standpoint of our human consciousness, we look upon our bodies as the organisms of our own personalities. From the standpoint of cell-consciousness, our bodies are only great cell communities organized for the development of the individual cell lives that constitute them. Thus the cell is an individual member of the animal body, just as a man or woman is an individual member of the state or nation. The cell lives with millions of other cells in a great organized community we call the animal body, as we men and women live in a state or nation.

The cell is born, and it eats, drinks, grows, works, and produces its kind, decays and dies in the human body, as the people in a state or nation. What does this imply? Simply that in considering any part of the natural history of the cell we must study it much as we would the life of an animal or man; in all the natural relations of its life, study it as a living, conscious being—only of lower degree.

We say, in our imperfect science and nomenclature, that man is body and soul, that there is a lower, grosser part of him seen and known by our senses, also a higher, finer part of him unseen, little known through our senses. In this way the cell is also body and soul. Man is conscious, he hopes, loves, strives, etc. Thus the cell, only in a lower degree, yet by the same natural law, lives to the same end.

Let us glance at this matter on another line. The simplest animals are one-celled—unicellular. The water, the air and earth-clod are teeming with such simple creatures. We eat, drink and breathe them in countless millions daily, yet each is a distinct creature, desiring and striving for more life. A score or a few thousand of such one-celled animals at their birth and in their growth cling together in a kind of loose community for mutual aid and protection; thus united they each get more and better life than if wandering singly in the wilderness. The jelly-fish represents one of the lower, simpler cell communities. In the evolution of life more and more unite in such organic cell communities. The cells are modified, differentiated through different conditions and functions in the body—some form arms, others lungs, heart, etc. Step by step through such progress we come to man, this wonderful community and organization of cells we call our body, wherein each cell, as a citizen, maintains its own individual life as an animal—member of the arm, lung, heart or brain,—through its special life and function ministering to the whole and receiving from the whole. With this introduction of the cell as an individual, let us consider the import of such facts and relations of life:

Without exception, so far as we can discover, creatures and things are born into our world and die out of it; nothing originates here; nothing abides here. From the unseen realm creatures are born and grow into our world and life. Reaching what we call maturity, they begin to decay and die out and up into some other unseen realm of being. Once entered and then dying out of this world, do they ever return? It appears so. Thus the soul and body of creatures may come and go, through the transformation we call death a score or a thousand times from unseen and seen. The matter and life of the stone decays and dies into the unseen; returns again through other transformations in the form and life of the growing grass and flower we behold: A few weeks or

months the grass and flower are visible to us, then in turn they decay and die into some body and life of the invisible realm, thence to die back into our world as insect or bird may be. This is the daily process of matter and life in us and about us; nothing is fixed, all things move in the measureless cycles of transformation now in the visible order of things, then in the unseen again to return.

Our bodies are only temporary aggregates of the bodies and souls of millions of lesser beings, doubtless conscious in some degree of life. Daily a great multitude of these flow out of our organisms through death, while a myriad host comes in through birth. Whence and how come these new-born cells? From the food we eat, the liquid we drink, the atmosphere and ether we breathe. All these are crowded, and vital with bodies and souls of the lower orders of life of our world. We thus draw into our human systems of life bodies and souls that have been living about us as grasses and flowers, fruits, grains, insects and animals. Flowing into and about our organisms they are educated into new forms and life, new desires, higher strivings are awakened, tending toward the human. Through this upward transformation they are fitted to be born into human cell-life, there to hope, to desire and strive up toward the consciousness of the man or woman. The infinite tide of being we see and know in our world to-day, as rock, trees, grasses, flowers and insects, flows irresistibly on and up toward animal and human life. A score of years hence the tiny crystal we tread beneath our foot to-day may appear to us in the way-side flower, while the soul of the flower whose beauty delights us now, by and by may smile upon us from some loved face. The insect we carelessly crush may in a little while be transformed to new life in our friend's hand kindly clasping our own.

In nature we can discover no loss. The soul reveals no final check or defeat. So far as we can discover, the power of being in all the universe ever has been, ever will be, yet ever moving toward new and higher life in all worlds, in all creatures and things.

### THE TRUE PRINCIPLE OF ART.

By M. C. C. CHURCH.

Art in its true sense—in that sense which frees it from all taint of personal worth or application, may be defined to be: The giving of outward form to any divine idea which may be impressed upon the mind by the Divine Artist himself. Art, when thus defined, is of universal meaning and may be made of universal application. It is no longer of conventional interpretation;—it is no longer confined to either the useful or fine arts, so-called. Everything inspired from within and embodied from without, in the spirit of love for the object, becomes art. In this sense every man is an artist when he performs a spontaneous or unforced action—an action which is born of taste and not of necessity—an action which is the result of a love of the beautiful and not of duty.

Let us illustrate this thought in simpler language. The shoemaker makes a shoe. He makes it from necessity, to bring to himself or family bread. In that case he is not an artist but an artizan—a mere laborer. But if, on the contrary, he invents the shoe, and better still, if he moulds it into a form of beauty as well as of use, he, by that spontaneous, unforced act, becomes an artist; his work is true art.

Again. If Bridget cooks by rule for the sole purpose of supplying her own or other people's physical necessities, or, if she makes her savory dishes by her mistress' special directions, she is not an artist, but a mere cook. But if she, like Prof. Blot, can create or invent at will a new dish, and especially if she can throw over her work the hidden charm of a nameless grace, she is an artist—and her work is art—though she may be expelled from the drawing room of her less fortunate sister—the mistress.

We might multiply examples; but these are sufficient to illustrate the principle which underlies all true art. No work performed under the spur of necessity

or duty is therefore art. That is the work of the mere laborer—the artizan. True art is born of love, and finds expression through the heart and hands of unselfish devotees—through those whose souls are freed from the trammels of conventionality, circumstance and sensuality—through those whose spirits are purified from self-conceit—through those in whose natures are born innocence, purity and truth. These are the true children of the highest. They are his hierophants—his high priests administering at the altar of sacrifice in every department of life. They translate the infinite divine ideal which subtends all things. They are the kings and queens who rule in the divine kingdom of thought, work and beauty. They are those who actualize the divine intuitions which flood the mental world with their eternal significance and reality. They are the true sons of God, inheriting the divine Beatitudes, and they will be his co-workers until all work shall be redeemed and transferred to the domain of art.

If the principle here enunciated is true, what a responsibility rests upon all who labor for human amelioration! How noble is the place of woman in all crusades against wrong, she in whose breast burns the divine lamp which is to illuminate the dark places of the earth, she in whose soul dwells the divine spirit of art, she who is waiting to breathe into man the creative harmonies of a new civilization, the characteristics of which will be: That all labor will be performed from the inspiration of love and all life will be hallowed by the infinite benediction.

Why is it that there is in every noble woman's heart an aristocratic instinct; in her whole bearing, crude or cultured—the inborn sense of individuality? Why is it that she invests everything with the halo of her own poetic and creative genius? It is because her soul revolts at the despotism of drudgery. When her heart is unsanctified by the spirit of true sacrifice she spurns the menial laborer; not because he is a laborer, but because he is forced to labor. Her soul worships genius, sometimes deformed by vice. No woman of this character who appreciates art, but at some time in her life has read Byron with zest. Why? Because in him she beholds the highest genius unfortunately wedded to the lowest vice. It is only when the infinite purity dispels the illusion that she regains her self-possession. Then she condemns the vice, but would, if she could, reclaim and ennoble the man. Where woman can have full fruition of nature she always weds the man who can translate and actualize her ideals. She never weds the man of mere routine from choice. Her feminine soul disdains commonplace and dullness. Even when she is disappointed she conceals her sorrow and endeavors to present her husband to the world as she in her heart would have him be.

We have had some of these characteristics of woman displayed upon a large scale in our own country. It has been said, more in condemnation than praise, that the late civil conflict assumed its vast proportions through the influence of Southern women. It was the aristocratic instinct asserting itself. It was the love of true art which was at the bottom of their hearts. These women saw the downfall of caste, the extinction of slavery upon which caste could perpetuate itself. They saw the whole of Southern society leveled to the dust; they saw art dethroned and mere labor and brute force taking its place. At that time they could not see that before art can be ennobled all have to share and feel the common equality of a common humanity. That before the Divine Artist can form the kingdom of taste we must first feel the glow of brotherly love which flames through man standing in the image of his God.

If the assumption is correct, that true art is the product of man's spontaneous action, then we can readily comprehend why it is that so few art treasures have descended from the past. We recently had the pleasure of glancing through a work published under the auspices of the first Napoleon. It is called the "Napoleon Gallery." In its ten large volumes are contained line and stipple duplicates of all the works of the old masters in sculpture and painting



In looking over these splendidly engraved pictures one is struck with the utter perversion of the art faculty in man. In nearly every picture one sees paganism, sensuality and worse—asceticism. Any woman can see by examining these pictures that they are the emanations of man's bestial brain. There is scarcely a picture where the divine or true womanly element prevails. They are utterly void of that feminine expression which serves to recreate thought and sentiment. With the exception of Poussin's grand creations, they are wholly lacking in the elements of true art. This is probably too sweeping a charge, as we do not see the vice shadings of color in these steel engravings. But the outlined thought is there; that which is back of all color, the mere accessory of true art, the image of the translated idea, is full and complete. There is enough to show what the past has bequeathed to us in painting and sculpture.

In architecture, fortunately we have better results. The splendid remains of Grecian and Gothic architecture testify to the nobleness of the human faculties when freed from the thralldom of mere labor and when dedicated to the production of noble uses in the worship of the beautiful, as in Greece; or in the worship of the author of the sublime and the beautiful, as in Gothic art. The Erechtheum and Pantheon at Athens attest the pure simplicity of the Grecian models, the splendid cathedrals scattered over Europe, notably in England and France, the product of those nameless men of the Middle Ages, display a workmanship which embodies more of the principle of true art than any productions which have descended to posterity for imitation. But we have had nothing new in architecture for over 300 years. It has become a "lost art" so far as invention is concerned. Ruskin has rescued from oblivion the beauties of mediæval art. In his analysis of the Gothic arch of the Doge's Palace at Venice, the massive proportions and thought-suggesting pinnacles and spires of Strausburg Cathedral, the beautifully carved vestibule of Notre Dame and the interior decorations of the cathedrals of England, he has done a service to the past heroes of humanity deserving all praise. But despite all that he and Eastlake have done, both Gothic and Greek architecture have been exhausted. The age labors to give us something new in this direction. Hence the innumerable parodies which we see in all our modern cities. This is the age of brass and bronze, with the true spirit of art eliminated. It will revive only with the enfranchisement of the faculties of woman.

The science of the age is preparing the many for the advent of art. Already the social architects are discussing the problems which will ere long be solved. Such men as Spencer, Huxley, Tyndall, and the late John Stuart Mill have done, are doing and will do more to bring about the millenium of art than all the crowd of croakers who try to forestall their work by defamation and ridicule. They are discussing profoundly how to ameliorate the condition of the poor, who have to toil from morn to eve for the mere pittance to keep soul and body together. They are trying to unfold the laws of social order. They are trying to make all feel humanity is a unit, that no member can suffer without all suffering. They are trying to discover laws by which man may labor from the love of labor rather than from necessity. To make him feel that he is a freeman and not a slave; that the divine capacities of his soul may find vent in congenial employment instead of being stifled with the fumes of vice and the degrading dependence which all now, more or less, feel. We can help these leaders of the world's thought in science by lifting labor from the condition of servitude to that of pure art. The first essential to this great work is to realize the fellowship we ought to have with one another. To feel that those whom God recognizes as children are our brothers and our sisters. When this is done, the law of an equal fellowship—will soon show us where our rightful inequalities fit into and conserve the life of humanity. The great law of Christ: "He that would be greatest among you must be your servant," will assert itself. Our social and other distinctions will group themselves naturally around this grand, central truth.

### MARITAL MORALS.\*

By SARA A. UNDERWOOD.

Mrs. C. F. Corbin of this city is the author of a story entitled "His Marriage Vow," which originally appeared some eighteen years ago and has run through several editions. The publishers have brought out a reprint for which Mrs. Corbin wrote a preface explaining that the work was written at the time of a great public scandal, in defense and aid of social purity, and that the successive editions called for by the reading public seem to show that her aim was successful.

The story is charmingly told, and incidentally many matters of interest are discussed showing breadth of thought and wide reading, and giving value to the work. Spiritualism is one of the topics thus introduced and treated in a very friendly spirit. I quote a passage on the subject where the heroine talking to a friend remarks: "I am discussing a simple matter of fact. I am no Spiritualist, and yet I have seen things which I defy any mortal to explain—things, if one were superstitious, to make the hair stand on end, but which these people [some Spiritualist friends] receive just as calmly as they do their daily dispensation of bread and butter, and to which they manage to pin a faith as simple and sincere as that of the primitive Christians."

The author claims in regard to this otherwise meritorious work that it teaches a high grade of marital purity; on the contrary its very excellence in some respects makes it a dangerous work to put into the hands of weak sentimentalists of either sex. Despite its artistic treatment of a very delicate matter of morals, the book is altogether too suggestive in regard to the lower instincts of humanity, and though the writer's intent was doubtless the purest, I doubt the wisdom of much of the minute description of feelings and motives, in regard to moral bearings, of married men and women between whom exist sentimental friendships. The hero of the story, who is a married man with an invalid wife of noble nature, and the heroine, who is the widow of his intimate friend, while barely abstaining from outright violation of marital law, are yet allowed to indulge themselves in a very dangerous freedom of speech and manner toward each other. Under the sacred name of friendship they indulge in a weak dalliance which would be reprehensible in good society anywhere; and while Mrs. Corbin evidently sets forth the two as models of strength in temptation, yet nothing in her delineation of their characters so strikes the thoughtful reader. Only a very weak or inconsiderate woman would conduct herself as Mrs. Corbin's "Lucia" is shown to have done. Even with the chaperonage of an aged mother-in-law, no self-respecting young widow would make prolonged trips to a distant city in the company of a married man, whose wife remained at home on a sick bed, or accompany him to a theatre and other places alone, accept valuable gifts for herself and her child from his hands, with the understanding that his wife was not to hear of these things, or put into words her own infatuation for him and pity for his lot in marriage. And the unthinking one who would do these things would be very liable to have such actions as these, in addition to a proposed secret correspondence through his lawyer and passionate midnight meetings, interpreted to the detriment of her character, however pure her intentions. And what can we think of a writer who paints this picture of her model heroine? She writes of a crisis in the wife's disease when hopes are entertained of her recovery (of course she does eventually die, and the strongly-tempted couple are rewarded for their heroism by marrying each other): "In spite of her reason, it often jarred upon Lucia's feelings to see how much he enjoyed traveling, gay life, and above all how radiant he was in the prospect of his wife's recovery." And yet, the author insists that her book is written in the interest of marital purity, and apparently expects our sympathy and praise for her characters because

\*"His Marriage Vow." By Mrs. Caroline Fairfield Corbin. Boston: Lee & Shepard, (Good Company Series). Pp. 323. Paper. Price, 50 cents.

they restrained themselves from committing a crime in law. But Mrs. Corbin should remember that the petition, "lead us not into temptation," takes precedence of the cry, "deliver us from evil," and the man or woman who deliberately walks into temptation deserves little sympathy for the selfish sufferings caused by passion, and no great amount of credit for abstinence from the extreme limit of their sin. The old rule still holds good, "He comes too near who comes to be denied," and that was the ultimatum of a man poet, remember.

Nor can we accept, as the writer evidently expects her readers to do, this man and woman as ideals of honorable action under temptation. While much stress is laid upon Lucia's love for her son, the namesake and protégé of her married admirer, common sense suggests that true mother love should have prevented her, for her child's sake if for no other reason, from doing any overt act which might possibly smirch his mother's good name; so also should true friendship in a man for any woman make him forego his own selfish pleasure in her society for the sake of her reputation and unblemished honor. They who essay to teach morality to-day need to assert and insist upon a more sterling quality of virtue and higher standards of conduct than are shown in Mrs. Corbin's book, where woman is delineated more as a supine creature created mainly for the special gratification of the animal instincts of man, rather than as the spiritual helpmeet and partner which he finds in the level-headed yet warm-hearted woman of the present era.

### OCCULT EXPERIENCES.

By MRS. TASCHER.

#### CHAPTER IV.

##### DID THEY ALL SEE IT?

What from this barren being do we reap?  
Our senses narrow, and our reason frail  
Life short, and truth a gem which loves the deep  
And all things weigh'd in custom's falsest scale;  
Opinion an omnipotence,—whose veil  
Mantles the earth with darkness, until right  
And wrong are accidents, and men grow pale  
Lest their own judgments should become too bright  
And their free thoughts be crimes, and earth have too  
much light.—BYRON.

"Did you hear or see anything more?" asked the novelist, breaking the silence that seemed to envelop us with the evening gloom.

"Well, yes," replied the doctor, slowly and with evident effort. "Once I was sitting by that same desk. I had been writing and paused to form a thought, raising my hands back of my head. No other person was in the room, or near it, but I suddenly felt a slip of paper put into mine, as if from some downward reaching hand. There was writing upon it, which seemed to have been executed by some electrical process, but was identical with that of the first left upon the desk, and pertained to the discovered will, giving some further instructions regarding it. Several other things have occurred since my attention has been aroused to this subject, and I have been compelled to believe in the return of the dead, or doubt my own reason, as well as that of others."

"Well, uncle," said Mrs. Eads, cheerfully, "I do not see why it should be so repugnant to you to believe that spirits return. You have always believed that we are immortal, and that spirits go, why stick so hard at the thought of their return? You know the great, oft-quoted Paul said, 'There is a natural body, and there is a spiritual body.' He must have known certainly that there is, as he states both conditions positively. He also said, 'Some for healing, some for speaking and some for the discerning of spirits.' I don't see how you can ever get around that! Discerning is seeing, and truly, if there are no spirits his talk is mere babbling; I think the Bible is full of evidences that spirits do return, and plenty of people did see them, and converse with them, just as I know they do now. For instance, there was Abraham and the three men that took supper with him, and he went a little ways with them when they started along on their journey, and suddenly they vanished, and lo! they were angels! Then there was Elisha, the prophet, when he prayed that the young man's



eyes might be opened, and they were, and he saw a great multitude, more for them,—you know, uncle,—than the king's hosts that were against them. Of course Elisha saw them all the time, but the young man, his servant, saw nothing until Elisha prayed that his eyes might be opened. And there was Peter led out of prison by an angel, and he thought it was a friend of his that lived near there, and walked along talking with him until they were safely off, when the man vanished, and lo! it was an angel! and then when Peter got to the door of the house where they were praying for him, supposing him to be yet in prison liable to be killed in some dreadful manner any moment. When the damsel saw him she shut the door in his face, and ran in and told them, 'Peter is without the door.' They said at once, 'It is his angel.' So you see clearly they believed that Peter had been martyred in the prison and here was his angel come to reassure his friends, which was very natural. O, the Bible is full of such things. I never can see how any one can deny that, nor why people should be so ready to believe any sort of an account related in the Bible, and yet deny the veracity of their best friends or even the evidence of their own senses."

"That puts me in mind!" interrupted Miss Vale, laughing reassuringly, for we had all listened with tense feelings to the inner thoughts revealed so suddenly, seeming in the weird light as if we were transported to some mystic land, and no more the dear, friendly circle sitting cosily together at Windmere. "Just before I came here I was visiting with my sister in N—. She has a little boy about ten years old who had just begun attending the Presbyterian Sunday-school of the place. He is a real bright little fellow, true and conscientious to the last degree. The Saturday before I left there he came to the room where sister and I were talking, and, seating himself in his little rocking chair by his mother's side, said he must get his Sunday-school lesson, and asked her to help him a little. So she told him to begin and read aloud as it was written on the leaflet. The lesson was on the baptism of Jesus. He read aloud slowly, carefully, pointing with his finger. Suddenly stopping with his finger on the place, he looked up, his big brown eyes full of deep thought, and said, 'Now, mamma, this dove that came down out of heaven and lit on Jesus' shoulder. Did they all see it?' 'Why, of course,' replied sister, easily, not looking up from her sewing. 'Yes, but see here!' exclaimed the boy, eagerly, 'It don't say so!' and he began reading laboriously, 'and so the heavens were opened unto him' and he saw the spirit of God descending like a dove and lighting upon him—'say, mamma,' he broke off, 'where do they get this story that is printed on this leaflet?' 'Why! out of the Bible,' she replied looking up, a little startled at the eagerness of the child. 'Well,' said he, dropping the leaflet on the floor with a contemptuous gesture. 'Let's have the Bible, then! I don't know as it's right here. I want to see what it does say,' and he brought the Bible to his mother looking anxiously over her shoulder while she found the place, and, quickly scanning the lines, he again put his finger on the line quoted, exclaiming, 'There! you see it don't say so! 'He saw.' Don't you notice?' 'Oh, well!' said his mother, rapidly turning over the leaves. 'This is only one account. We will see what the other evangelists say.'

I had drawn near them, myself, by this time, my interest fully aroused, and we searched every record in the Bible, and nowhere does it say that they saw the dove. 'He saw,' and John bare record saying, 'I saw the spirit descending from heaven like a dove, and it abode upon him.' Never shall I forget the look of disappointment, utter unbelief, and contempt that spread over that boy's fine, earnest face, shadowing his cheek, and eager glowing eyes. He dropped the lid of the Bible, sitting back in his chair in a hopeless way, and exclaimed, 'No, they didn't see it, and I just don't believe there was any dove there!' In vain his mother tried to tell him that John bare witness, etc.

"Oh, that old John out there in the water, of

course, he'd say anything,' replied the child, 'Just think, Auntie,' he added, appealing to me 'If a minister, or anybody else, should tell such a thing now-a-days, and we all there, and didn't see a thing, would you believe it?' and he left the room, and we sitting there, silently regarding each other, thinking unutterable thoughts.

"There certainly is a great point is that," I ventured to remark after a while. 'I never thought of it before,' replied my sister, 'but Harry is such a strange child, he fairly frightens me with his questions. See what an exhibition of want of faith in a child only ten years old. What shall I do?'"

I consoled her as well as I could, and then told her of some investigations I had made upon the subject of visions and appearances, and now, if you have no objections, I will call for lights, and look for some notes that I have in my room, and read aloud to you. Since we have started this subject I will gladly tell all my experiences."

(TO BE CONTINUED.)

### A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

It was ten minutes after the usual hour for the close of afternoon service at the church of St. Philemon, when the crowd passed the sexton as he stood guard at the principal entrance. An imaginative person might fancy that it was the duty of this functionary to deliver to each worshipper his private burden of cares, ambitions and perplexities, as the door-keeper of a picture-gallery surrenders canes and umbrellas on receipt of the metallic tickets which designate them. The dying December day was darkened with clouds which threatened snow; already the wind was active; the red and purple panes over the altar would soon be glazed with sleet. The stream of talk, pent beyond its usual limit, rushed with satisfaction to its week-day level. The janitor was sprinkled with some curious little sprays of it as he held his post.

"Wasn't our rector just lovely this afternoon?" asked a stylish school-girl of her friend from the suburbs.

"Yes, he was splendid," was the reply. "Wish I could come to St. Philemon's every Sunday. My minister's married, you know; so he doesn't seem to count. What a beautiful voice Mr. Greyson has, and how it trembled when he read the prayer for the sick! Do you know who was prayed for?"

"Mr. Ephriam Peckster, of course. Papa called at the house to inquire about him, on our way to church. They said he couldn't live through the night. Oh, there's Mrs. Hargrave just by that pillar; no, I mean the one in the pink bonnet. Wife of the great Peckster Professor, you know. Isn't she handsome! Hurry for your horse-car; see how they're crowding into it. Come to our pew any time; we'll always make room for you."

"Eloquent, but highly injudicious," said the judge, referring, as the sexton guessed, to the sermon. "Of course it is good policy to make the church inclusive; but it can't include mediævalism. Think what head-lines that stuff about Luther and the inkstand would make for the *Morning Trumpet*! Somebody must look after the reporter; I'll speak to one of the vestrymen about it."

The voice murmured further criticism, which was drowned by other voices more audible.

"Yes, he's dying alone in that great house on Brandon avenue: wife and daughter in Europe; son was killed in the railroad accident, you remember."

"Will he leave anything to the college?"

"No, he quarreled with it. They wouldn't dub Hargrave LL. D. last Commencement, and he resented it. I don't blame him, either. All the Peckster professors have had that degree, and Hargrave has done more for science than any of them."

"You ought to tell Colonel Caffrey, uncle," said a soft feminine voice, "that the college parchment would be a false representative symbol of my husband's present views of science. He believes it to be a part of a wider and more deeply grounded system of knowledge than our endowed institutions of learning are willing to recognize."

"He should have had the three letters for all that," said the speaker, in a tone which brooked no contra-

diction. "Did not the Lisbon Academy send him its first gold medal, when he published his 'Centres of Ossification'?" Only one other American has received it, and he's a John Hopkins man. Suppose Hargrave is doing extra work upon lines which the sages say end nowhere! The college people shouldn't mind these contagious whispers. They get nervous much too easily, as they will see when Peckster's will comes up for probate. By the way, where is the professor? I saw him in church."

"He followed Mr. Greyson into the vestry," replied Mrs. Hargrave. "I think he has some business with him."

The sexton was prevented from learning further particulars by the direct address of a lady who had lingered to speak with him.

"Where are those two seats that were advertised in the Saturday evening *Sunset*?"

"Left-hand aisle, two from the door. But you're late, ma'am; they've been taken."

"Any others likely to be offered?"

"Can't say; but don't think it's probable."

It was not until after the last loiterer had departed, and the sexton had swung the heavy doors into the arch between the sculptured pillars, that two figures issued from the small portal at the vestry end of the church. The rector leaned upon the strong arm of Ernest Hargrave as if he needed such an anchorage in the gusty weather. Those who saw him only in the pulpit never realized that his stature was below the average, and that he was thin beyond the thinness so common in the American scholar. The flash of the eye, the penetrative quality of the voice, the absolute sincerity of manner, were instruments of impression which seemed to require the good physical basis which imagination was ready to supply.

"I wish that your selection of a second witness had fallen elsewhere," said the Rev. Charles Greyson. "Surely my presence is not essential to the strange inquiry you have in hand."

"I must have two representative men to testify to the success of my experiment," said Professor Hargrave, earnestly; "it is to be regretted that circumstances will not permit more. I have secured Dr. Bense, who has the confidence of the psychical researchers. Now, you, my dear sir, are no less a social fact than he is. I must have you both."

"Am I to understand that you are at last prepared to furnish a scientific demonstration of man's spiritual existence?" inquired the rector.

"Yes, if my experiment succeeds; and I have good hope that it will succeed," urged his companion. "But even if all does not go as I hope, we shall surely come upon matter for interesting study. Secrets are revealed by failure no less than by success. You gave us a noble sermon this afternoon,—true, every word of it; and yet one-half of your auditors thought you were talking above reason and in excess of evidence."

"Alas, I know it," assented the rector; "and I know also that, of the less intellectual half who supposed they agreed with me, there were perhaps twenty who did not entertain a mental reserve, an *arrière pensee*, which held them from the absolute acceptance which can mould life in these unsettled times of ours. It is a consequence of the thralldom in which physical science at present holds the world. I know not where to look for deliverance."

"Cassius from bondage will deliver Cassius!" exclaimed Hargrave, with enthusiasm. "Science shall yet provide the demonstration to refute its own denials. I, who have been long schooled in its methods, will force upon it the knowledge from which it shrinks. That the proof I offer is not necessary for you and me—nay, that there seems something like degradation in resorting to it—I cheerfully admit. But surely there is apostolic authority for gaining souls by such approaches as the time demands."

"You are right," said the minister, after a pause of reluctance, "else had that ninth of Corinthians been unwritten. I shall not leave my study until you send for me."

"It may be at any moment. Remember to bring a note-book and pencil, for whatever occurs must be instantly recorded. Have you a stop-watch?"

Mr. Greyson replied in the negative.

"Then wear this of mine," said Hargrave. "I have two more at home; we shall want them all. Good-night, for an hour or two."

The wind had already a thickening of sleet in it as it struck the corner where their ways parted.

After a frugal dinner, Mr. Greyson sought the retirement of his library. His first act was to blow the dust from a scrap-book which was reposing upon the upper shelf of one of the bookcases. The volume was lettered "personal," and contained newspaper notices of various sermons which he had preached, as well as of important weddings and burials at which he had officiated.

"Just one year ago," murmured the rector, glancing over the last cutting he had pasted in the book. "One year ago; and what a renewal of mind has come



to me, what fountains of knowledge have been strangely unsealed in my heart!"

The printed column which provoked this exclamation gave a florid description of one of those notable ceremonies for which St. Philemon's was famous. The reporter had done his best to bring the world to a realizing sense of the fact that the distinguished scientist, Dr. Ernest Hargrave, Peckster Professor of Osteology, had met at the altar the well-known society leader, Mrs. Clara Souford; and, furthermore, that the Reverend Charles Greyson had there united them in the holy bonds of matrimony. The usual wedding hymn had been sung by the choir, and the usual variations upon Mendelssohn's March had been played by the organist. There had been the usual show of French bonnets, together with an unusual shower of congratulations from men of learned repute. The head of the Smithsonian Institution telegraphed the good wishes generated beneath the eight bones of its cranium, while presidents of foreign academies and royal societies flashed felicitations under stormy leagues of ocean.

In these days of slack allegiance to ecclesiastical authorities it has come to pass that a man marries into his wife's church quite as naturally as into her family; and, according to this usage, Hargrave occupied the vacant seat at the foot of the Souford pew.

"A royal couple!" whispered the worshippers, as the pair walked up the aisle on the second Sunday after the wedding. The adjective was not misapplied. The husband was strong and graceful in his movements,—a laborious man, with every sense pushed to its maximum of activity; the wife was grand as ever in her animal beauty, but with eyes now beaming that soft, satisfying light which certifies that one woman has escaped from the confusions of modern feminine existence, and come under the authority of a man competent to direct her ways. The pew-holder of St. Philemon's saw that the weekly presence of a Peckster professor, capable of being pointed out to inquiring strangers, would be good for their church. Would it be as good for the rector? Mr. Greyson caught himself musing over this question while the choir were at work upon the Venite. He was disposed to answer it in the affirmative, though he could have given no reason for doing so. It was clear that his former pastoral relations with the lady must undergo a change: his conventional guidance to celestial regions would be rejected. The new experience that was saturating her mind would result in a different conception of things transcendental. With the world running so strangely as at present, it was not beyond credibility that he might come to sit at Mrs. Hargrave's feet for counsel. Even that, the rector felt, would not be impossible. After all, she was an overpowering woman, full of rich and beneficent vitality. How her face gained in beauty as the fresher feelings of her new life shifted to and fro across it!

The sermon of that Sunday morning was one of the most eloquent the rector had ever preached. By an impulsion which was irresistible he threw aside his manuscript. He must leave reading for preaching; there were fresh, upspringing thoughts which must be used even in their newest gloss. The freshest of youthful confidence seemed once more swelling through his veins. He saw that the congregation was rousing itself from its decorous sermon-stupor; the people were marveling that their minister had so much blood in him. Mr. Greyson seemed to himself as one riding upon an incoming wave of fresh life and glorious possibilities. An unseen influence was directing and controlling his words. These scientific illustrations of familiar truths, where did they come from? He could not remember to have read of the physical facts to which he referred; nevertheless he knew them to be true. Does organic self-consciousness exhaust the individual, or is it but a limitation of a larger and truer consciousness, through which he may be a partaker of knowledge unattainable by his own effort? Questions of this nature presented themselves to the mind of the speaker, while well-formed periods of which he could give no account, were issuing from his lips.

That evening Mr. Greyson passed with the Hargraves; it was the first of many evenings when he found himself attracted to their home. Clerical bachelors of a certain fastidiousness crave an atmosphere of gentle commiseration for their difficulties which the frigid sympathies of their own sex can never supply. For this he had been accustomed to look in the home of the former Mrs. Souford; but as Mrs. Hargrave, Clara seemed to have developed a new quality of highmindedness which was vivifying to the moral energies of her visitor. In the glow of her presence he felt comfortably at his best: the coarseness of the vulgar mechanism of life was spiritualized out of it. Her conversation, which had been merely bright with the artificial sparkle of society, now became a source of elevation, almost of inspiration. There was never wanting that most bewitching subtlety of feminine flattery, which implies that more than an equivalent of masculine wisdom has been received in exchange for those golden moments of un-

reserve in which a well-equipped woman reveals her pure and delicate soul. No unimportant factor, this to the success of friendly intercourse between woman and man.

It is said that in these days nobody writes letters; but there are important exceptions to this hasty statement. Women of the little-to-do class frequently write them; they crave the pen-and-ink confessional. There are haunting and torturing fancies which, if a priest be not convenient, are wisely precipitated upon paper and gotten rid of. Clergymen of the much-to-do order likewise write letters; they have the instinct of making confessions no less than of hearing them. They long to stand face to face with such merit or demerit as may be in them; they want that sober judgment and direction which can come only from one who has fullness of knowledge.

In his youth Mr. Greyson had traveled through Palestine with an Oxford student, who, in after years, became chaplain to the embassy in a German city. A loving confidence grew up between them, and they believed that greater gain could be wrung from the life each might live if it were supplemented by an accurate knowledge of that lived by the other. Would it not be possible thus to escape an existence bounded by merely personal experience,—to enter a world that was something more than a reaction of one's own organism? And so their letters became channels for those emotions that are most easily poured out at a point not less than three thousand miles from their source. An extract from this correspondence will give us the rector's impressions of Professor Hargrave's household some six months after the wedding that had so impressed the reporter.—*Atlantic Monthly*.

[TO BE CONTINUED.]

#### THE NUMBER SEVEN.

On the seventh day God ended his work.  
On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.  
Abraham pleaded seven times for Sodom.  
Jacob mourned seven days for Joseph.  
Jacob served seven years for Rachel.  
And yet another seven years more.  
Jacob was pursued a seven days' journey by Laban.  
A plenty of seven years and a famine of seven years were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of full and seven ears of blasted corn.

On the seventh day of the seventh month the children of Israel feasted seven days and remained seven days in their tents.

Every seven days the land rested.  
Every seventh year the law was read to the people.  
In the destruction of Jericho seven persons bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and at the end of the seventh round the walls fell.  
Solomon was seven years building the temple, and fasted seven days at its dedication.  
In the tabernacle were seven lamps.  
The golden candlestick had seven branches.

#### RAIN SUPERSTITIONS.

In the Caucasian province of Georgia, where a drought has lasted long, marriageable girls are yoked in couples with an ox-yoke on their shoulders, a priest holds the reins, and thus harnessed they wade through rivers, puddles and marshes, praying, screaming, weeping and laughing.

In a district of Transylvania, when the ground is parched with drought, some girls strip themselves naked, and, led by an older woman, who is also naked, they steal a harrow and carry it across the field to a brook, where they set it afloat. Next they sit on the harrow and keep a tiny flame burning on each corner of it for an hour. Then they leave the harrow in the water and go home.

A similar rain charm is resorted to in India; naked women drag a plow across the field by night. It is not said that they plunge the plow into a stream or sprinkle it with water. But the charm would hardly be complete without it. Sometimes the charm works through an animal.

To procure rain the Peruvians used to set a black sheep in a field, pour chicha over it and give it nothing to eat till rain fell.

In a district of Sumatra all the women of the village, scantily clad, go to the river, wade into it and splash each other with the water. A black cat is thrown into the water and made to swim about for a while, then allowed to escape to the bank, pursued by the splashing of women. In these cases the color of the animal is part of the charm; being black it will darken the sky with rain clouds. So the Bechuanas burn the stomach of an ox at evening because, they say, "the black smoke will gather the clouds and cause the rain to come." The Timores sacrifice a

black pig for rain, a white or red one for sunshine. The Garos offer a black goat on the top of a very high mountain in time of drought.

Sometimes people try to coerce the rain-god into giving rain. In China a huge dragon made of paper or wood, representing the rain-god, is carried about in processions; but if no rain follows, it is cursed and torn in pieces. In the like circumstances the Feloupes of Senegambia throw down their fetiches and drag them about the fields, cursing them till rain falls. Some Indians of the Orinoco worshipped toads; and kept them in vessels in order to obtain from them rain or sunshine as might be required; when their prayers were not answered they beat the toads. Killing a frog is a European rain charm. When the spirits withhold rain or sunshine, the Comanches whip a slave; if the gods prove obstinate, the victim is almost flayed alive. Here the human being may represent the god, like the leaf-clad Dodola.—*Golden Bough*.

#### CHURCH AND STATE.

Tradition tells of a fiery Anglo-Indian Colonel who, getting into a hot dispute with a portly clergyman, remarked, pointedly: "It is a pity that black ants should not be useful in proportion to their size." Whereupon the parson at once retorted: "It is a greater pity that red ants, which are so insignificant, should yet be so offensive."

Another collision of this kind between church and state, in which the church again had the best of it, is said to have occurred at an English public dinner, where a would-be witty officer asked a well-known colonial Bishop, who sat next to him, whether he could tell the difference between a Bishop and a donkey, and then proceeded to explain that the one wears the cross on his head and the other wears it on his back.

"Very good, Major B.—" said the Bishop. "But now, can you tell me the difference between an army officer and a donkey?"

"No, my lord; I cannot," replied the Major.

"Nor can I," rejoined the Bishop, quietly.

Even this, however, was surpassed by another passage of repartee between the gown and the sword which is still preserved among the society legends of Calcutta. A certain famous English General, the hero of two Eastern wars, found his health beginning to give way beneath the strain of long and arduous service, and was ordered home by his doctors. On the day of his embarkation for England he was accompanied by a vast crowd of friends, to whom he began to distribute various small tokens of his regard.

"Well, General," asked the Bishop of Calcutta, who was one of the party, "have you no memento to leave to an old friend like me?"

"Oh, I have not forgotten you, my lord," cried the General. "On the contrary, I have bequeathed to you my entire stock of impudence."

"Ten thousand thanks, my dear General," replied the undaunted Bishop. "You have given me by far the largest and most valuable part of your property."

And then the Bishop's wife turned to her husband and said sweetly: "My dear, I am glad to see that you have come into your legacy so soon."—*Harper's Magazine*.

THE Bible contains 3,566,480 letters, 810,697 words; 31,175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 18th Psalm. The longest name is in the 8th chapter of Isaiah. The word and occurs 46,627 times; the word Lord 1,855 times. The 37th chapter of Isaiah and the 19th chapter of the 2d book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The finest reading is the 26th chapter of Acts. The name of God is not mentioned in the book of Esther. It contains Knowledge, Wisdom, Holiness and Love.

The following bit from James Freeman Clarke's note-book published in his recent life, has application to to-day, says *Unity*. Speaking of his visit to Dr. Channing, who was about to leave for Newport, he says: "Dr. Channing said the danger would be, a tendency to conform to the old, established ways, as the mass exerted a great power of attraction. He said again, emphatically, that we must be more afraid of formality than of eccentricity." Those words have the prophet's ring to them. The former has ever been the snare of the churches. The prophet is strangled by the rope of conformity; the dread of being considered irregular and out of order, has made monotonous, commonplace and unprofitable many a life that otherwise might have put in a stroke of noble work for God and man.



### NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it makes  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only smother,  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender prayer's,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience sought,  
Nobody—only mother.

Nobody knows of the anxious fears,  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above,  
To thank the Heavenly Father;  
For that sweetest gift—a mother's love;  
Nobody can—but mother.

—SELECTED.

Homœopathic doctors are in favor of bicycle riding for women and men, provided it is done in moderation. This fact was brought out in the new club-room of the Palmer House during the session of the Academy of Homœopathic Physicians and Surgeons. Dr. Robert N. Tooker has long been investigating the effect of bicycle riding upon girls and young women and last night he gave his colleagues the results of his labors in a paper on "Bicycling for Girls." The doctor first spoke of the effect of bicycling on men, and showed by numerous cases known to himself that the moderate use of the rubber-tired wheels was one of the very best means for developing a symmetrical muscular system. Repeated inquiries and investigations failed to show that the effect was at all injurious. The prejudice which seemed to exist against bicycling by girls the doctor thought not nearly so well founded as that of their riding on horseback. The latter, in his opinion, was far more injurious. During his investigations the doctor talked with more than a score of mothers whose daughters were devotees of the wheel, and none of them has become aware of any ill consequences. He never knew himself of a single instance where the use of the wheel, injured the health of a girl or woman. On the contrary, he knows of several cases where weak girls have grown strong and robust and have recovered from chronic and peculiar ills after using a bicycle in moderation. His individual opinion was that the use of the wheel is one of the most wholesome and exhilarating exercises that women can indulge in. In order to test the general sentiment of the profession on the subject the doctor interviewed a large number of leading physicians and sent letters of inquiry to many others. The unanimous testimony was in favor of the healthfulness of the bicycle and a general recommendation was volunteered that the use of the wheel for women should be encouraged by the profession at large. He firmly believes that the general use of bicycles—always in moderation, of course—by growing girls would tend to produce healthier wives and mothers and greatly enhance the future well-being of women. He knows of no better ready field for the philanthropist than that of bringing the bicycle within reach of working girls who are obliged to stand all day in a store and then compelled to walk home or else ride in the overcrowded street cars.

At the National W. C. T. U., convention held in Boston last week, Miss Frances Willard, was reelected President. It was voted that the convention representing a paid-up membership of 15,000 women through its general officers memorialize Congress to ratify the treaty submitted by the Brussels conference of nations proposing the exclusion of intoxicating liquors and the abolition of the slave trade from large portions of Africa, to pass the bill introduced at the request of the W. C. T. U. for a commission composed of both men and women to investigate the social vice, to pass the bill reported favorably last year, providing for a commission of inquiry on the alcoholic

liquor traffic; also that women be appointed upon such committee to provide for separate buildings for men and women prisoners in the Indian territory to settle all difficulties within our borders or with other nations by arbitration. It was also voted to memorialize the World's Fair Commissioners to close the gates on Sunday and to prohibit the sale of intoxicating liquors upon the grounds.

The fair students of Wesleyan University at Middleton are jubilant over their victory won against the faculty. A regulation had been made restricting evening calls by the young gentlemen upon the young ladies, and a system had been arranged of visiting permits by cards whose issue was limited. So severe were the criticisms of the press and so open the rebellion of the students that the faculty have decided to remove the restrictions and leave the matter to the good sense of the young ladies, who claim that they are old enough to behave properly and to manage their own affairs.

Miss Pauline Cohen, postmistress of Sitka, Alaska, and daughter of one of the earliest American settlers in the territory, took her first railroad ride the other day in Seattle. She is described as young, refined, and a charming conversationalist.

### SLATE-WRITING.

TO THE EDITOR: In THE JOURNAL of Oct. 31st, Mr. C. Staniland Wake states his theory of the producing causes of the slate-writing, in the case of Mrs. Francis of this city, as these: The writing is done by the "double" of her hand, and the intelligence is derived by her through thought transference. As against this, he points the statement that it is evident that I claim that the phenomena are caused by a disembodied spirit, and assuming this position for me, he proceeds to criticize it. Mr. Wake is mistaken. Nowhere in my article do I state any opinion as to the specific nature of the power and intelligence manifest in the phenomena. What I said was this: "The facts of psychography and clairvoyance, at least, were manifested. I know... that an unseen physical power and an unseen intelligent agent were exhibited,—a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of perceiving my thoughts, and of indicating a reply to unspoken questions;" only this, and nothing more. I took especial care not to state that the phenomena were the work of a "spirit" or "spirits;" and yet I am charged by Mr. Wake with doing the very thing I carefully refrained from doing. Because in the same article, in speaking of spiritual phenomena in general, not of this particular instance thereof, I assert that some of them are due to embodied man's psychic powers, and some to disembodied spirits, it is assumed that I attributed Mrs. Francis's slate-writing to the latter. The guarded language used by me in characterizing the nature of the power and intelligence manifest in the facts, should have prevented the attribution to me of ideas not definitely asserted. I usually say what I mean in my writings, plainly and without evasion or implication.

Had Mr. Wake been more familiar with my published writings on the phenomena of Spiritualism, it is probable that he would have hesitated before assuming so distinctly that I unhesitatingly attribute these phenomena to spirits. Being a resident of England in former years, and perhaps not a reader of American spiritual literature to any great extent, Mr. Wake has had no opportunity to become acquainted with my long-cherished opinions on the causes of psychical phenomena. So long ago as April 28, 1881, I published in the Boston *Index* an article on "Spiritualism and Science," in which these views were clearly stated. Attention is invited to the italicized words, in connection with Mr. Wake's theory of psychical phenomena. These views I have since published a number of times in THE JOURNAL and other spiritual papers, and I have enunciated them on several occasions, from the spiritual rostrum. In this article I said that psychical phenomena, excluding those due to fraud, range themselves into two classes: (1) "those due to the actions of peculiar powers and forces resident in the human organism indicative of its possession of a supramaterial nature, of faculties transcending those of the ordinary psychical man, senses superior to those of ordinary sight, hearing, etc., as manifest in the phenomena of mesmerism, somnambulism, clairvoyance, clairaudience, psychometry,

mind reading, automatic writing, double consciousness, answering sealed letters, the trance (in general), the "double," unconscious cerebration, and similar abnormal mental states, also, in my judgment, in many [not all] cases of physical manifestation, as in rapping, table tipping, planchette-writing, slate-writing, movements of ponderable bodies, and so-called materializations of parts or the whole of the human body, all more or less accompanied by intelligence, or intelligence seeming to be an emanation from the minds of the medium and of those present during the occurrence of the phenomena; and (2) those due to the direct action of unflushed intelligence, mostly similar in character to those of the spirit class, though differing in degree. The phenomena of the first class occur in the presence of, or through the agency of persons who may be called sensitives or psychics, those in the second class, through mediums, strictly so termed. A sensitive, or psychic, may be called an undeveloped or semi-developed medium, subject to the influences on the minds of those with whom he comes in contact, or of his own mind, thus preventing his successful control by a foreign spirit for the impartation of truth to mankind, or for other good purpose. A medium is one in whom the influences of his own mortality may be placed in more or less subjection to those of a foreign intelligence, those also of surrounding minds being kept in abeyance. These and these only are true mediums; and rarely is it that such true mediumship is exhibited. A medium worthy of the name—not merely a sensitive or psychic—is rarely to be found. Sensitives abound, through whom phenomena occur of a mixed character,—partly spiritual in origin, but mostly of the earth, earthly. Genuine, unimixed spiritual manifestations are rare in comparison with those wholly or partly psychic,—those due to the action of what Sergeant Cox and Mr. Crooke call psychic force. Psychic force satisfactorily accounts for many of the so-called spiritual phenomena, and for many years I have been convinced that it is really the producing cause thereof; but there is a residuum of facts indicative of a higher force and a higher power being at work, using psychic force as its instrument of communication and action." Moreover, I have on various occasions, in THE JOURNAL and elsewhere urged the importance of never attributing to the direct action of disembodied spirits that which can rationally be accounted for otherwise.

It is thus seen that for years I have been conversant with the theories of psychic action mentioned by Mr. Wake, and to a certain extent, have accepted them as probably true. But there seems to be a marked difference between Mr. Wake and myself on one important point; he appears to attribute all psychical phenomena to purely mundane causes, excluding the action of spirit entirely. From this I most emphatically dissent. Psychic force, thought-transference, the double, etc., may do much; but they cannot, in my opinion, do everything of a psychic character. Take materialization for instance. That some cases of so-called materialization are due to the "double" I have at various times stated. That some of the so-called "spirit-hands" are the "double" of the medium, seems to me to be well established, but that all are not so is also to me just as strongly established. The double is the counterpart of the medium, the "double" hand is the exact duplicate of the hand of the person from whom it emanates. The "double" in full form is just like the physical body of the one of which it is the double. Take the case of the Davenport brothers. It is narrated that on one or more occasions when lights have been struck during their dark séances a duplicate of one of the brothers has been seen,—apparently two William Davenports seen at once, the phantom or "double" one returning instantly to the material one from which it emanated. The two forms were precisely alike; and so in many cases of the hands of the "double" being seen, they are exactly like the material hands of which they are the counterpart. But there are cases where genuine materialized forms have been seen and felt that differed visibly from the psychic or medium in size, sex, color of hair and eyes, voice, mentality and all other characteristics. This I know from my own personal experience. I know from personal experience that two or more fully materialized forms of differing size, sex, mentality, etc., have manifested at the same time. Again, in my experience, I have seen, felt and heard a form, over seven feet in height, with a natural voice exceedingly louder than that

of an ordinary man, comparable to thunder almost in the nature of its tones, which was manifested many, many times through a medium scarcely five feet in height, with a not very strong voice. Is it rational, is it common sense to suppose that all this was due to the medium's double only? Can a person's double be so changed by its own unaided action as (1) to appear entirely dissimilar to the one from whom it emanates; (2) to assume a form largely in excess of its own in size, not only in height, but in all the limbs, trunk, etc.—the hands being nearly double the size of that of the psychic; and (3) to be split up into two or more variant persons, of both sexes, at the same time each with a marked mentality, and all different from that of the psychic? I have had experiences where, through a remarkable medium, a psychic (I believe a medium), two other forms, besides the gigantic one referred to above, have been manifest at the same moment, in full form and talking each in his or her special voice, exhibiting special mental traits of character. This not once, but many times, during a careful, critical investigation extending over months,—sometimes in public circles and sometimes when I was alone with the medium. I know absolutely these to be facts; and I cannot accept as rational or scientific the idea that the wonderful phenomena seen, heard and felt by me and many others, which I am positive were genuine, impossible to be fraudulent, were produced by the psychic's "double." How is it possible for the double of a small man to be moulded into three different material bodies complete, the combined size of which is four or five times that of his material body, and how did he endow them with their several minds, each quite different from the other, all of marked individuality, and at the same time preserve intact his material body and his mind; for it must be understood that while these forms were materialized and talking, the medium was not entranced, but was conscious all the time, and often talking simultaneously with the forms, or "spirits," as they called themselves, and which seems the most rational conclusion as to their nature. Although temporarily possessed of a material body, they certainly were not living in a material body on earth, and they were fully human in every respect—in form, speech and mind—nothing "elemental" or "elementary" about them.

As for thought-transference, while that hypothesis might account for cases in which information is given known to the person present, it fails to account for those facts entirely unknown to the medium or to the sitters have been presented. Incidents, names, etc., of which the sitters have never heard, and sometimes believed by them to be untrue, but afterwards found correct, are often given by mediums. Rev. Mr. Savage has testified to receiving facts of this character on various occasions, and there is a wealth of testimony to the same effect. Then, how can thought-transference account for prophecies of future events, including minute details, which have been literally fulfilled? In my own experience I know of such—most remarkable in character. I have been for years willing to relegate to the domains of thought-transference, the double, etc., all that may rationally pertain thereto; but as a reasonable, scientific explanation of the whole of psychical phenomena, they are miserably insufficient. I believe most strongly in the strictly scientific method in psychical research, as in all other departments of research and knowledge, and I have been trying to apply that method these many years to the investigation and solution of the moot problem in Spiritualism. I am well acquainted with all the variant scientific and pseudo-scientific modes of explaining psychical phenomena; and none of them, taken singly, or all taken together, cover the whole ground. There remains a number of phenomena for which the most reasonable conclusion is that they are produced by the spirits of those once resident on earth, using for their production certain psychic forces resident in persons called mediums or psychics. In some cases the "double" of the medium, either the full form, or a hand or other part, is doubtless utilized by the spiritual intelligence back of the phenomena. Take the Davenport brothers. There may have been fraud in the latter part of their career,—some of the evidence seems to point that way; but during the major portion of their public life, that they were remarkable mediums and psychics, I think well established. Their doubles, in whole or in part, appear to have been used in the production of some of the phenomena in their presence; but besides there is, I think, unimpeachable evidence that a per-



sonality distinct from the medium, who spoke in the independent voice and occasioned various phenomena, and who called himself "John King," was behind all the manifestations and was their guide and director. That is, the phenomena were produced in part by the manipulation of the mediums' doubles in the hands of an intelligence who, for convenience's sake, called himself "John King." It is irrational to suppose that the doubles of the brothers could, unaided, have done the remarkable things happening in their presence, including the materialization and speaking of "John King." When the emanations from a "materializing medium" take shape in forms distinct from the medium, in my opinion, the phenomenon is not one of the double, but is an example of the manifestation of the forces of the medium by an outside power. It is unconceivable to me how a "double" can transform itself into somebody else, or into several somebodies else. By what power does it do this? How does it acquire such a marvelous potency over its own constituents as to change itself into a woman from a man, black hair and eyes into light, and most wonderful of all, transform itself mentally into a being or beings widely variant from itself? How can the double of the medium's mind acquire mental traits of character not possessed by it, and project it into a materialized form to be used in that form in a natural, spontaneous manner? How can an unintelligent, dull medium's mind acquire a smart, bright, witty person, for example? Where mental traits, as well as bodily characteristics, are manifested in materialized forms, in the absence of fraud, that are widely different from those of the medium, the most rational hypothesis, to me, is that the forms and their indwelling minds are of a spiritual origin, acting in conjunction with the physical or material.

For thirty-two years I have been a careful student of Spiritualism and its phenomena, and during a large part of that time I have sought to apply the scientific method to my investigations, bearing in mind the theories of unconscious cerebration, thought-transference, the double, etc. I am noted for the skeptical analysis which I bring to bear on all phenomena; and some mediums have, on that account, been disinclined to sit with me. Bearing this in mind it is a little amusing to read in Mr. Wake's article of my "faith," my "unhesitating frame of mind," etc.; as if I were one of the numerous credulous Spiritualists whose "faith" and ready acceptance of everything claiming spiritual origin render them ready subjects for mediumistic manipulation. I accept nothing in Spiritualism that is not capable of scientific demonstration. In all my sittings with Mrs. Francis I carefully notice everything that is said and done, and I subject everything that is written to a rigid mental scrutiny. I take nothing on the surface merely. Every séance must be taken on its individual merits. I want to get at the bottom of the slate-writing phenomena in this case if I can. I know the phenomena occur independent of fraud; I do not know what produces them, and I have never yet expressed any decided opinion as to their cause. I want more light. Some things seem to indicate that they are the work of spirits, and other things seem hard to reconcile with that theory. As nearly as I can judge the most reasonable tentative hypothesis is, that they are the product of a combination of psychic and mediumistic forces,—that there are spiritual influences at work using as well as they can, under the limitations of mediumship, the forces which they gather from the medium. I do not know this to be the case; it is my opinion only. This is a subject upon which one cannot dogmatize in the present imperfect state of our knowledge of the laws regnant in psychic phenomena. I have had no cause since 1881 to modify the opinion then expressed, that a portion of the psychical phenomena are due to the action of disincarnate spirits. Instead of being weakened since then, this opinion has, if anything, been strengthened.

Mr. Wake thinks that the slate-writing was done by the double of the hand of Mrs. Francis. There are difficulties attending this theory. It was formerly the custom of Mrs. F. to hold the slate with the pencil on top of it pressed close up to the under edge of the table. The space between the surface of the slate and the table was so small that no hand could possibly be put therein to move a pencil. The double is an organic body, composed of matter, ethereal when compared with the gross matter of the physical body, yet still matter. It is very improbable that a living hand, of this character, could pass itself through a table or through a slate; and

while thus interpenetrating these substances move a pencil to write. In my judgment the theory of the psychic's double causing the pencil to write is out of the question. There need be no actual hand moving the pencil any more than when psychic raps or blows are heard on tables and other articles, it is necessary to suppose that they are made by strokes of the hand or fingers; or when tables, pianos, etc., are moved, that actual hands are being exerted by which they are lifted and carried about. In all these cases, what is called psychic force is utilized, not hands either of doubles or of spirits in my opinion. The question then is, is this force guided by the mind of the psychic, either consciously or unconsciously, or is it governed by the will of the spirits? Partially by both, I think. In all psychic phenomena, the mind of the psychic or the medium influences more or less, the nature of the intelligence manifest,—some very much, some to a trifling extent. That the phenomena, in Mrs. Francis's case, are to some extent influenced by her mind I have evidence, but that they are not entirely so is also evident. I have seen various instances where the writing was not in accordance with what she desired to be written. One skeptic has broached the opinion that the facts are obtained by Mrs. F. by mind reading, and then she wills the pencil to write them. In contradiction to this, I know of a number of instances, in my three sittings with her, where she has strongly willed certain thoughts to be written on the slate, and instead in each case, other things, not desired by her or those present, have been written, to her regret and at times vexation. It is beyond doubt that, to a large extent, the phenomena are independent of her will power, consciously exercised; but are they produced by her unconscious self,—her subpersonality, so to speak? If they are thus produced, we have the astounding fact of the conscious mortality of the psychic ardently desiring one thing and strongly willing that to be done, while her unconscious personality or second self does something directly opposite. Is this rational? I think not. We are thus led to the conclusion that, although the mortality of the psychic, conscious and unconscious, may exert some influence in the production of the slate writing, there are other agencies at work in addition; and that the phenomena are of a mixed character, a combination of psychic and mediumistic forces, of a remarkable character, worthy of scientific investigation and analysis, a noteworthy contribution to the psychic science research of the present day.

Mr. Wake is mistaken in supposing that the son of Mrs. Francis lost the slate-writing power by nervousness and fright. He has never lost the power, so Mrs. F. tells me; but voluntarily relinquished its exercise on account of becoming nervous over the thought of spirits being with him all the time.

Another mysterious fact in manifestations of this character, upon the theory of the action of the subconscious self. What causes the second self or subconscious personality to engage in wholesale deception year after year, claiming to be the spirits of the relatives and friends of numerous persons on earth? What is the rationale of this? Under this theory, the subconscious self is intellectually and spiritually much superior to the normal self, as it can read the thoughts of others, and can produce writing under circumstances where it is impossible for the normal self to do it; yet, despite this spiritual superiority, it is morally despicable, engaging in fraud and deception of the most flagrant character; for the personation of spirits of the dead by the subconscious personality is just as heinous a crime as their personation by the conscious self of the psychic. It is thus seen that grave difficulties surround all phases of the theory of the paramount action of the subconscious self in psychic phenomena. The more rational conclusion to me is that above and beyond all this there are outside agents, spiritual beings using as best they can the peculiar psychic forces they find indwelling in the mediums and psychics.

A few days ago I had another sitting with Mrs. Francis in company with a lady from Boston visiting the city. The phenomena were much more satisfactory than in case of the séance with Rev. Mr. Savage, and the personal tests received were excellent. At a future date I may write some account of this séance,\* and also of others recently held by friends of mine with this medium,—all of a remarkable character.

WM. EMMETTE COLEMAN.  
SAN FRANCISCO, CAL.



#### A COMFORTING RECOGNITION.

TO THE EDITOR: Again I find leisure to record another experience of mine, which occurred during my public sittings as a trance medium. I thank you for giving me the opportunity of feeding the hungry public through your much esteemed columns. Eighteen years ago I was a very hard worker as a medium through whom beloved angel friends were privileged to comfort many hundreds. One day I had been very busy and as I awoke from one of my trances, I asked the lady with whom Alice, my sister and spirit guide, had been holding sweet converse, if she would on passing through the reception room, kindly ask the next person to please step in; I had a strong impression to keep my seat and remain in the passive state, in which Alice had left me. In a moment two men walked into the room. I felt annoyed that two should come as it was against my rules unless prearranged, to have more than one sit at a time; indeed I had but two chairs in the room, one for the person having the interview and the other for myself. The two men were very tall, I had never seen taller men; one had but one leg and looked very white and anxious, the other seemingly in perfect health. Just as I began to pity the delicate looking one, to my great surprise, the other took the only vacant chair and allowed the lame man to be, as it seemed to me, rudely neglected. I became almost angry and said in a very earnest tone, "Sir, why in the world do you not give the chair to the poor one-legged man?" when all at once the man said, "My God, you are seeing my brother Cristy, who died three months since and my heart is breaking to hear from him." His delight was beyond description as soon as the brother saw that he had made himself known. I no longer saw him, but I shall never forget the happy face of the remaining one. This took place eighteen years ago. Mr. R. has had an opportunity to chat with the dear brother nearly every week since that "blessed day." Mr. R. can be referred to at any time as to the correctness of the description of the above. JENNIE POTTER.  
SAN FRANCISCO.

#### THAT "FUNNY MAN."

TO THE EDITOR: Permit me to congratulate you upon the excellent manner in which you apply the scalpel to Willie in THE JOURNAL of Oct. 31. That one disclosure of fraud and coalition designating the ways through shadows and briars that men will take to bring themselves into prominence, is worth five years' subscription to your paper. I admire your ingenuity in ferreting out their secret plotting. Let us hope you may long continue able to do such good work.

B. R. ANDERSON.

CONCORDIA, KAN.

#### LINCOLN A SPIRITUALIST.

TO THE EDITOR: In a late issue of the New York Tribune the question was started that Abraham Lincoln was a Spiritualist placing the fact beyond doubt. Of this fact I was only made aware by a casual meeting one day with my old and distinguished medium friend, Mr. John B. Conklin. Meeting him in the street he said: "I have just returned from seeing Abe Lincoln. On shaking hands and bidding me good by he said, 'Whenever you come to Washington be sure and make my house your home.'" What he got through the table tipping, trance speaking and writing I know not, but it seemed to be quite satisfactory; but I noticed the emancipation proclamation soon followed.

#### HOW THE NATIONS GO TO DINNER.

In his new book, "A Frenchman in America," Max O'Rell makes some very clever hits. He is a great admirer of the American women, and brings out very wittily the differences between French, English and American ways of going to dinner. He says:

In France, you will see the couples arrive together, walk abreast toward the table assigned to them, very often arm in arm, and smiling at each other—though married.

In England, you will see John Bull lead-

ing the way. He does not like to be seen eating in public, and thinks it very hard that he should not have the dining-room all to himself. So he enters, with his hands in his pockets, looking askance at everybody right and left. Then, meek and demure, with her eyes cast down, follows Mrs. John Bull.

In America, behold the dignified, nay, the majestic entry of Mrs. Jonathan, a perfect queen going toward her throne, bestowing a glance on her subjects right and left—and Jonathan behind!

They say in France that Paris is the paradise of woman. If so, there is a more blissful place than paradise; there is another world to invent to give an idea of the social position enjoyed by American ladies.

If I had to be born again, and might choose my sex and my birthplace, I would shout at the top of my voice:

"Oh, make me an American woman!"

#### SHE WAS NOT PUNISHED.

They tell an amusing little story of Senator Vedder when he began to teach school. He had one pupil, who was about his own age, a merry, irrepressible young girl. Her frequent outbursts of laughter were very annoying to the young teacher. It was near the close of the day, when the weary teacher's patience had been sorely tried, that he determined to give the girl a little squelcher in the way of corporal punishment. Such tortures were always inflicted on the hand with a strap or ferule in the presence of all the pupils. So, thus approaching her, ferule in hand, he addressed her thus:

"Miss —, give me your hand." She dropped her head and blushed. Again he said, sternly, "Miss —, I say, give me your hand."

Now slowly lifting her eyes, she remarked: "Mr. Vedder, this is embarrassing for me. You should not make such proposals in public. However, you must see my papa first."

It was said the roar of laughter from the pupils must have discouraged the future Senator, for it was never ascertained that he asked her papa.

#### AN ARTIST IN HIS LINE.

The Japanese have unique ways of doing things. Here, for example, is the advertisement of a Tokio bookseller.

The advantages of our establishment:

- First—Prices cheap as a lottery.
- Second—Books elegant as a singing girl.
- Third—Print clear as crystal.
- Fourth—Paper tough as elephant's hide.
- Fifth—Customers treated as politely as by the rival steamship companies.
- Sixth—Articles as plentiful as in a library.
- Seventh—Goods dispatched as expeditiously as a cannon ball.
- Eighth—Parcels done up with as much care as that bestowed on her husband by a loving wife.
- Ninth—All defects, such as dissipation and idleness, will be cured in young people paying us frequent visits, and they will become solid men.
- Tenth—The other advantages we offer are too many for language to express.

"The amount of the Queen's civil list (£385,000)," says Labouchere, editor of the London Truth, in the October Forum, "in no way represents the cost of royalty. The maintenance of palaces is a most costly item, for it includes not only the palaces inhabited by the sovereign, but a vast number of houses in which she lodges her relatives and friends. One of these houses has actually been given to the Duc de Nemours, a son of Louis Philippe, and one of the wealthiest of the Orleans family. Besides this, there is the building and keeping in repair of royal yachts, and various other such costly items. Incomes, too, are voted to the sons and daughters of the sovereign and to other of her relatives. In addition to the revenues of the Duchy of Cornwall, amounting to about £80,000 per annum, an income of £50,000 per annum has been voted to the Prince of Wales, and of £10,000 per annum to the Princess of Wales. The younger sons of the Queen have been voted incomes of £25,000 per annum, a portion of which devolves upon their wives if they survive them. The daughters of Her Majesty have each an income of £6,000 per annum, and in addition to this the Empress Frederick of Germany received a sum of £100,000 on her marriage. The Duke of Cambridge, as a cousin of the Queen, has £12,000 per annum, and his two sisters have severally an income of £5,000 and £3,000 per annum."



## BOOK REVIEWS.

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

**Divine Life and Healing.** By Eugene Hatch. Chicago: Christian Science Publishing Co. 1891. pp. 180. Cloth, \$1.00. The author of this work is a disciple of Christ, who believes that the "second coming" is through inner illumination. Jesus lived in perfect harmony with law, but upon a higher plane of life than that upon which lives the man who is limited to the world of the senses. What Jesus said and did is one with unchangeable truths, Mr. Hatch declares, and he has aimed to impart some information on the nature and quality of life as expressed in the teachings of Christ, and the way to practically grow into mental and moral as well as physical health. The power of faith and prayer, and of spiritual methods, is urged by appeals to philosophy and scripture.

**Friendship.** By Marcus Tullius Cicero, Francis Bacon, Ralph Waldo Emerson, with portraits. Chicago: Albert Scott & Co., Pp. 104, gilt top, white parchment cloth, \$2.00.

The tie which binds men in their mutual relations is invisible, yet how often one seeks some appropriate visible token of this relationship. What could be more fitting to express one's regard for a friend than a collection of the words of the greatest thinkers on the subject of Friendship. It was therefore a happy thought of the publishers to collect the writings of Cicero, Bacon and Emerson on this subject and bring them out in the elegant volume which they have presented to the public. How we are to select friends, how we are to keep them, how we are to use them, what we should expect of them, what they should expect of us, these and other thoughts are in these words of the Roman, English and American essayists. Nothing more delightful and appropriate as a gift to friend has it heretofore been possible to procure.

**Hermetic Philosophy.** Including Lessons, General Discourses and Explanations of "Fragments" from the Schools of Egypt, Chaldea, Greece, Italy, Scandinavia, etc. By Styx of the H. B. of L. Vol. II. Philadelphia: J. B. Lippincott & Co. 1891. Pp. 306. Cloth, \$1.50.

This is a second volume of a work the first volume of which has already been noticed in THE JOURNAL. It contains lesson second on the "Principles and Elements of Things," and a discourse from Porphyry on "Auxiliaries to the Perception of Intelligible Natures." It is designed especially for the students of the Hermetic, Pythagorean and Platonic system of thought and of what is known as occult science. It is of interest only to philosophical thinkers, and that is saying much in praise of a book.

## MAGAZINES.

**The English Illustrated Magazine** for November has three portraits of Milton; one represents him as a boy of ten years, grave, serious and beautiful; the second shows him as a youth of twenty-one. It is by an unknown painter but indubitably authentic. The face is noble, engaging, self confident. The third portrait, taken in crayon by the engraver William Faithorne for frontispiece for Milton's "History of Britain" in 1670, when the poet was sixty-two, shows a broad forehead and arched temples, great rings of eye sockets with the blind unblemished eyes in them, and severe composure in the features of the whole countenance. This number has a variety of portraits and illustrations, accompanying very readable articles.—*The Chaturanguan* for December has several illustrated articles and the portraits of a number of prominent men and women. Among the contributions are the following: "The Battles of Princeton and Trenton," by John Clark Ridpath; "Domestic and Social Life of the Colonists, III," by Edward Everett Hale; "The Parasitic Enemies of Cultivated Plants," by B. T. Galloway; "The Scottish Language," by Rev. Wm. Wye Smith; "Moral and Social Reforms in Congress," by George Harold Walker; "Lella Robinson Sawtelle," by Mary A. Greene, L.L.B.; "The Homes of Poverty," by Emily Huntington Miller; "The German Girl of the Middle Ages," The editorials treat of "Christmastide," "Foreign Visitors to the Columbian Exposition," "The Methodist Ecumenical Council in Washington," and "Literature as a Profession."—The December *Arena*

opens Volume V. of this progressive review with an array of attractions so strong that it emphasizes afresh the opinion that it steadily improves with each issue. It being the Christmas number, the editor gives an additional sixteen pages to the body of the magazine, making one hundred and forty-four pages. Full-page portraits of J. G. Whittier and Edgar Fawcett are the artistic features. Among the leading contributors on serious problems are Camille Flammarion, Hon. David A. Wells, Prof. T. Funck-Brentano, of the Paris Academy of Science, Edgar Fawcett, Rev. C. A. Bartol, and Helen Campbell. Mrs. Campbell also contributes a powerful novelette of twenty-four pages, dealing with hypnotism and insanity, entitled "In the Meshes of a Terrible Spell." Hamlin Garland appears in a delightful Western sketch.

In the December *Forum*, Sir Edwin Arnold will have a description of a "Day with Lord Tennyson," describing the home-life of the Laureate, with many incidental criticisms of his works. In the same number Frederic Harrison will have a paper to show why the whole system of modern education is built on a wrong basis.

The December *St. Nicholas* is, as usual, a Christmas number. It contains complete stories by J. T. Trowbridge, Thomas Nelson Page, Miss Elizabeth Bisland, Edgar W. Nye, and others, and the first installment of Charles E. Carry's nonsense story, "The Admiral's Caravan," with illustrations by Birch. A new serial story by Brander Matthews began in the November *St. Nicholas*.

## DON'T DELAY TO

Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral**. A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

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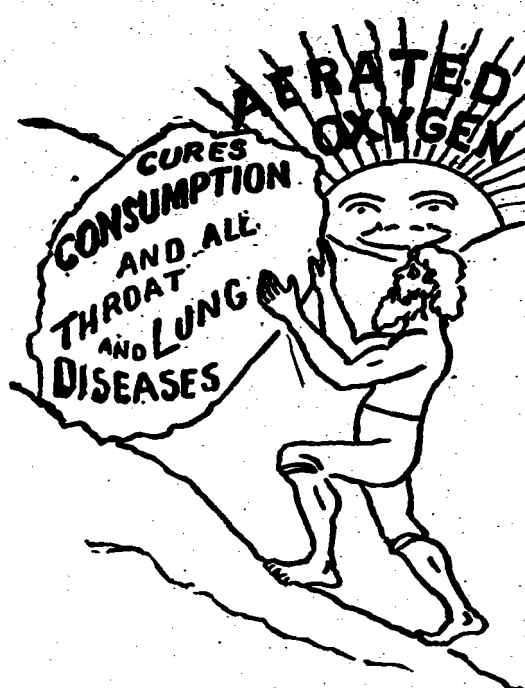
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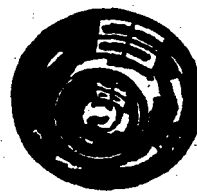
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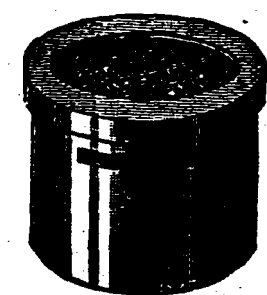
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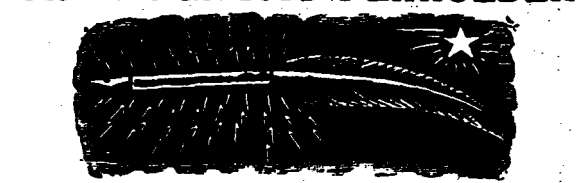


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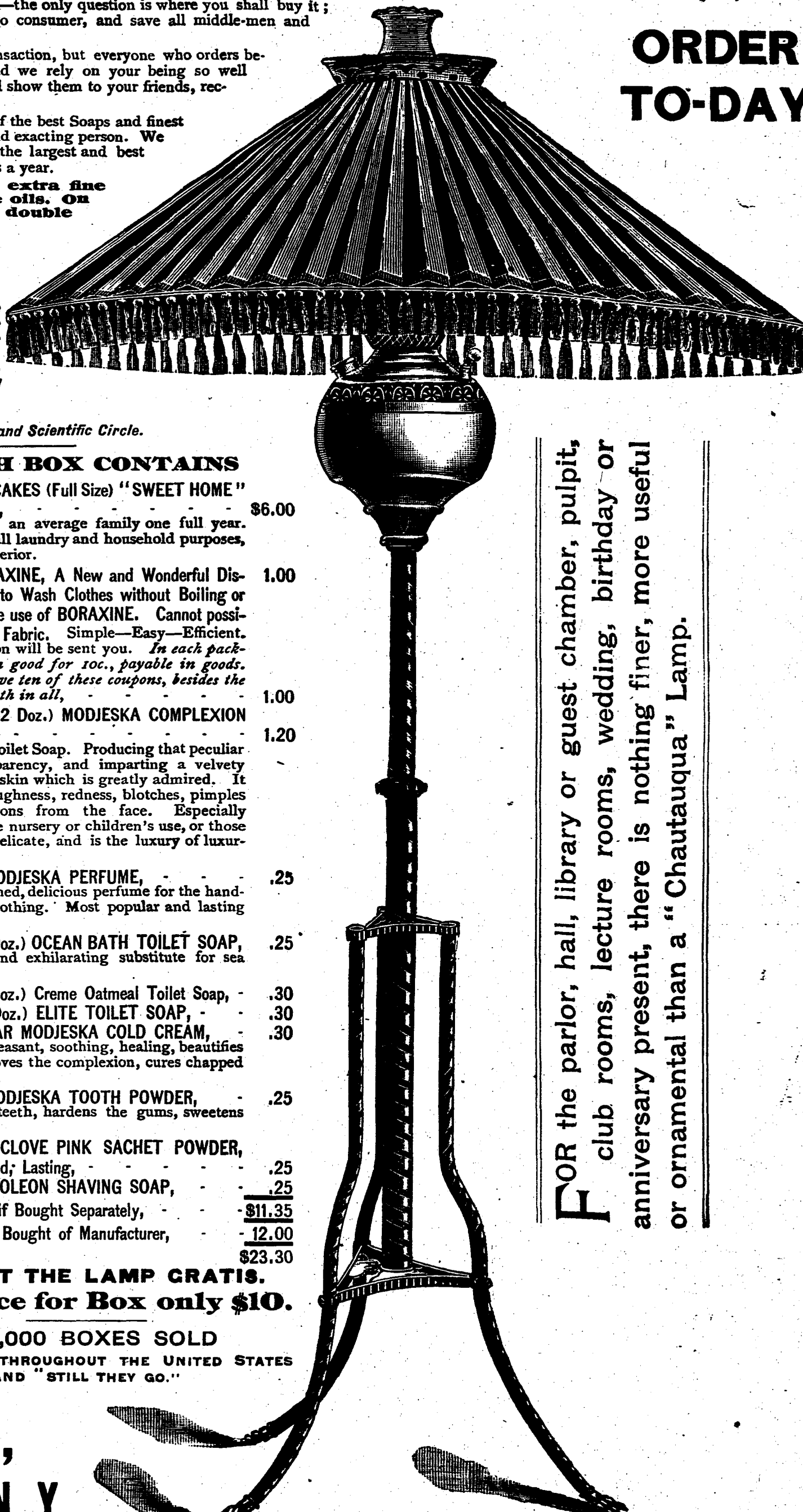
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MR. EDITOR: Mr. Wettstein's statement to the effect that Col. Bundy is a pretender and a fraud, reminds me of Arago's abuse of his co-worker in science, Leverrier, of whom he said he was "the greatest scoundrel within the orbit of Neptune." Of course, Arago didn't mean what he said of his fellow-scientist, and Wettstein don't mean what he said about Bundy, who commands the confidence and respect of men because of his sterling qualities, irrespective of religious connections. There is one class who hate him, viz., frauds and those whose pecuniary interests make them defenders of, or apologists for, fraud practiced in the name of Spiritualism.

That Col. Bundy is never imposed upon, or that his judgment is infallible, I am far from intimating, but nobody doubts his absolute honesty in trying to distinguish between the genuine and the spurious in so-called spiritualistic phenomena. Prof. F. W. Myers is the ablest man in the English Society for Psychical Research, and a most discriminating as well as honest investigator he is, too. This is what he says of Col. Bundy's paper in the *Journal of the Society for Psychical Research* for March, 1891:

"While avowing belief in spiritualistic phenomena, this journal has long been honorably distinguished for its prompt and fearless exposure of the frauds commonly practiced by professed mediums in the United States. . . . It is tabooed by the credulous and dishonest and finds its audience mainly among those whose interest in psychical phenomena is of a sober and not a fanatical kind."

I, who am not a Spiritualist, having read THE RELIGIO-PHILOSOPHICAL JOURNAL several years, fully concur with Prof. Myers in his estimate of that paper. Justice to whom it is due. AJAX.

[We fully agree with the opinion of Ajax and sincerely regret the inadvertence by which the reflection upon Col. Bundy appeared in our columns. We have always regarded Col. Bundy as the foe of spiritualistic humbugs and the friend of those who are searching for the truth. We have looked upon him as a co-worker in the cause of mental emancipation and have regarded his pen as one of the most fearless that is wielded in this land for man's advancement. We acknowledge our fault in the matter and wish to repair as far as possible whatever injury has been done to Col. Bundy by the language published in our paper.—Ed.]—*Boston Investigator*.

## THE SYNTHETIC PHILOSOPHY.

This is what the *Popular Science Monthly* has to say in regard to Mr. Underwood's essay on "Spencer's Philosophy":

To make a synopsis of the "Synthetic Philosophy" of Herbert Spencer intelligible within the limits of a lecture is a difficult task, which Mr. B. F. Underwood has accomplished extremely well. Not only this, but he has given an introductory analysis of the opposing philosophical systems which preceded the evolution hypothesis. The sensation philosophy of Locke and Hume, and the *a priori* speculations of Kant, representing hoary antagonisms of thought, were by Spencer's insight found to be different halves of the whole truth that knowledge is derived from experience, but the experience of the race furnishes innate ideas to the individual. Spencer's doctrine that we perceive only phenomena, and from these infer the noumenal existence which causes changes in consciousness is known as transfigured realism; and, though charged with idealistic leaning by rank realists, is no more transcendental than the views of Dr. Maudsley and Prof. Huxley. According to the latter, "all phenomena are, in their ultimate analysis, known to us only as facts of consciousness." But it is the "unknowable reality" which proves a stumbling-block to many Theologians dislike this, since it excludes a knowledge of God, and the scientific are afraid of it because Unknowable is printed with a capital, which suggests another sort of deity. Disciples of Haeckel vainly impute dualism to Mr. Spencer, while he declares, "I recognize no forces within

the organism or without the organism but the variously conditional modes of the universal immanent force." Whatever chiseling time may effect in the body of Spencer's doctrine, there is good reason to believe with Mr. Underwood that the leading principle will remain intact.

A well-known lawyer in Minneapolis, upon whom the editor called in August last, writes: Found your card on returning from the East in August. Regret not seeing you face to face, for to a hungry man like me you must have good things to serve. Your paper is good, often excellent and superb. Some of your writers are prolific and dull (inevitable). Some say the right thing in the right way. There have been two or three ladies who have written—one on the death of Mulford—I would like again to hear from. Some put a rhythm and brightness into words, and more than that, and they flow through the mind like a crystal river. But our tastes differ. I have not yet grown into the conviction I should have. Help us and uplift us.

Mr. W. E. Coleman's letter in THE JOURNAL this week is very long, but it will repay careful perusal. Mr. Wake must wake up when he criticizes the researches and methods of a Spiritualist of Mr. Coleman's caliber and experience.

William Drury, of New Boston, Ill., a veteran Spiritualist, writes: THE JOURNAL gets better and better all the time and is now a mighty power in the unfoldment of the human mind. You have my hearty endorsement for brave, good work.

Mrs. M. J. Ramsdell, of Cassadaga, who is traveling in the South, and spending some time in Florida, is very enthusiastic over the beauties of that region. She thinks it would be just the place for a winter camp meeting.

Mr. Bundy left Chicago last week for a short visit East, which will explain any delay that may occur in answering personal letters.

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