

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

John Boyle O'Reiley was without a peer as a poet among his countrymen of this generation, and he was a strong and attractive personality among the writers of prose and poetry in America. His death in the prime of manhood—for he was only forty-six years old—is felt as a positive literary loss to the country and to the world.

National pride is offended. A newspaper correspondent says: "It is a melancholy thing to record the fact that bugs imported from abroad almost invariably drive out the native American insects of like species by the operation of the law which determines the survival of the fittest." Mr. McKinley's attention should be called to this matter.

A lot of ten-year-olds were told by a teacher in a Presque Isle, (Me.,) school the other day to write the names of five persons of whom they had read. The question was a poser to most of them, but one rose to the occasion and handed in a list. He was told to read it and did so as follows: "The Lord, George Washington, Buffalo Bill, Dr. Boone, Miss Willard." In answer to a question, he further explained that Dr. Boone was a man who went out west among the wild Indians.

Some recent figures by Robert Giffen, the English statistician, confirm the received opinion that emigration affords no sufficient check upon the population of the United Kingdom. Great Britain has lost 9,000,000 by emigration since 1853; of this number 7,000,000 were of British or Irish origin, and this is an average of 243,000 a year, yet the population of Great Britain has grown to about 38,000,000, a gain of about 10,000,000 in the same time. In the last four years the excess of births over deaths was 1,763,000, while the excess of immigration over emigration is only 685,000. There has been a gain, therefore, of a little over 4,000,000 in the population of Great Britain since 1885.

The census of the illiterates in the various countries, according to the *St. Louis Republic*, places the three Slavonic states of Roumania, Russia, and Servia at the head of the list, with about 80 per cent of the population unable to read or write. Of the Latin-speaking races, Spain heads the list with 48 per cent; France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent, in Austria 30 per cent, and in Ireland 21. In England we find 13 per cent, Holland 10 per cent. United States (white population), 8 per cent, and Scotland 7 per cent, unable to read or write. When we come to the purely Teutonic states we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German empire it is but 1 per cent. In Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is not a single person over 10 years of age unable to read and write!

In America the Czar's proscription of the Jew is regarded not with amazement, says the *Chicago Times*,

for such an edict is entirely consonant with a bigoted autocracy, but with indignation. Thanks to that religious liberty which is the wisest of our fundamental provisions, the Jew flourishes apace. He ranks with the best and most public-spirited of American citizens. He thrives in his temporalities, and, sustaining his fair share of the public burden, is careful to see that by adequate sectarian eleemosynary provision none of his faith becomes a public charge. In his domestic life he is a model for the age. Such liberty as the American has the American Jew possesses. He is a citizen with citizens, an American with Americans, and he worships God—ineestimable and most precious boon—according to the dictates of his own conscience. To this land, where, save as to the Mormon, such an edict as the Czar's is an utter impossibility, it is probable that no small number of the Russian Jews to whom emigration is possible will turn.

Bismarck now confesses frankly that he was opposed to the emperor's edicts on the social question, and that he consequently suggested the international conference in the belief that "it would condemn the undue desires of the working classes, and pour water into their wine, so to speak." But here he was disappointed. Again, there was a lack of courage painful to him, no one venturing to "direct attention to the dangers of the situation." Therefore he did not countersign the conclusions arrived at. One observation undoubtedly has a force that cannot be ignored. "It is altogether an illusion," he said, "the idea of internationalizing the protection of the working classes." It may not be altogether an illusion, but the fact was pointed out freely enough, before the conference met, that no common basis is attainable for the treatment of the working classes under the very varying conditions, economic and fiscal, existing in Europe. The prince feels so strongly on the whole subject that he will return to the Reichstag as an opponent if the government shall continue its Socialistic adventures.

The Presbyterian church at Mattituck, Long Island, has a woman's sewing society which lately held a fair to raise money for church purposes. Raffles, grab bags, guessing contests, etc., failing to bring money from the pockets of the young men, some of the ladies proposed a kissing bee. In spite of protests from spinsters the proposal was accepted and a tent was erected, over the door of which was placed the following: "Admission five cents. To kiss the baby twenty-five cents." Some of the pretty young girls represented the baby. The tent was soon packed and overflowing with admirers of the babies, among whom were not only Presbyterian young men, but young, and some not very young, of other denominations and of no denomination. A line was formed outside and large premiums were offered for places near the entrance by those who were fearful that the osculatory exercise would end before they could get to the babies. But it is said that not one was so mercenary as to sell his place. The babies from sheer exhaustion were at length compelled to retire. The sewing society has more money now than it knows what to do with. But the girls who had charge of the ice cream stand, the pin cushions and book marks, as well as the spinsters, will not speak to the babies, and two

young men who were engaged to the babies have broken their engagements. The Methodists are making capital out of this remarkable device for raising money but the Presbyterians stand by their and in this have the sympathy and support of a large number of the sterner sex who kissed said babies and helped to put the treasury of the worshipping society in its present plethoric condition. Presbyterianism is not what it used to be.

Cardinal Newman, whose death at Birmingham, Eng., was announced last week, had been for many years a prominent figure in the Roman Catholic church. He was ordained a minister of the church of England in 1824. He gained distinction through the eloquence and power of his preaching and for a while shared with Dr. Pusey the leadership of the high church party. In 1842 he established an ascetic community of young men formed on a medieval plan and issued publications which indicated plainly a marked advance toward Rome. Tract No. 90 of series, "Tracts for the Times," brought upon him the censure of the guardians of the established church and he was ordered by the bishop of Oxford to discontinue his publications at once. He obeyed, soon seceded from the established church and in 1845 professed himself a Roman Catholic. He went to Rome where he was cordially received and where he was ordained by Cardinal Fronzoni and authorized to found the congregation of the oratory in England. At Birmingham he founded the first English oratory. He was made and proclaimed a cardinal deacon by the present pope soon after he became the head of the church. "*Apologia Pro Vita Sua*," which marked Newman's zenith, is his best known work. Most of his books are polemical. He published a volume of poems in 1868. His style is pure, perspicuous and graceful. He was not an original thinker, but a reactionist, and a worshipper of authority. "Dogma" he said "has been the fundamental principle of my religion. I know no other religion. I can not enter into any other sort of religion. What I held in 1816 I held in 1833, and I hold in 1864. Please God I shall hold it to the end." He was not a great leader. He said of himself: "I am not the person to take the lead of a party; I never was from first to last more than a leading author of a school, nor have I any wish to be anything more." He did not even lead the way into the Church of Rome, having been preceded in this step by most of his intimate friends, who saw that the attempt to Romanize the English church could not succeed. When he was a Protestant he opposed Catholic emancipation the benefits of which he recognized only after he had become a Catholic. He was severely censured for remaining in the English church after he had ceased to believe it was the true church. He was not an impulsive man, nor an enthusiast. He was no St. Xavier, Loyola or St. Benedict. By no means. Yet he was a man of abstemious habits and tranquil mind and for years at the oratory of St. Philip Neri, Birmingham, he lived the life of a recluse. While he was a representative of reaction, ecclesiasticism and authority, his brother, Francis W. Newman, a much abler and bolder thinker, who lives at the age of eighty-five, is quite as well known as a champion of freedom of thought and reason versus authority.

## THE MORAL BENEFITS OF SCIENCE.

is an age of science in which myths fade into insignificance before realities or the truth of things disclosed by investigation, when matched with rich the fictions of theology and mythology dwindle into insignificance. But the question is often asked, "What can science do for the moral education of mankind?" The clergy have been in the habit of teaching that science, while it adds to man's intellectual equipment for worldly pursuits and achievements, has no power to improve the masses morally. For elevation of character and the promotion of virtue, it is said, the main reliance must be on religion; and by religion is meant certain well-known theological beliefs.

If those who make such statements could divest their minds of prejudice long enough to do a little clear and careful thinking, they could see at least that scientific knowledge conduces in a general way, to moral progress by diffusing the "scientific spirit,"

inspiring love of truth, facilitating greater certainty of accuracy, and by reducing ignorance, diminishing difference of opinion and thereby lessening strife.

Furthermore they would see that it discloses to man his position in nature and enables him to act in harmony with the laws and conditions of his well being. The greatest effects of science are cosmopolitan in their character. Knowledge once diffused, becomes the possession of many minds and can not be destroyed or easily restrained. Inventions based upon scientific truths are gradually breaking down the barriers between the various nations and infusing common interests among all mankind. Nothing is uniting the sympathies of different peoples, promoting friendly feelings between them and diminishing the probabilities of war, more than the increasing facilities of communication brought about, in a great measure, by the development of science and art; more particularly ocean steam navigation, rapid postal communication and the telegraph.

The value of the telegraph for instance, in preventing war by the ready correspondence it makes possible, is incalculable. Charles Sumner at the time the Atlantic cable was first employed, stated that the use of that telegraph averted a probable rupture between the United States and Great Britain. Inventions based upon scientific discovery have aided moral progress in a thousand ways. Nearly everything that supplies a common want, as inventions do, conduces to general advancement. The inventions of writing and printing have helped men to avoid quarrels, to settle differences, to sympathize with suffering. As darkness is favorable to crime, so the use of gas and electric lights has conduced to morality. The numerous sources of intellectual and moral enjoyment, developed by inventions based upon scientific discovery, have attracted mankind from more sensual and less moral amusements.

One of the ways in which scientific knowledge has powerfully promoted moral progress has been that of diminishing ignorance. "There is," says Buckle, "no instance on record of an active, ignorant man who, having good intentions, and supreme power to enforce them, has not done far more evil than good." Intelligence is an indispensable condition of high morality. The avoidance of error is a great step toward the attainment of truth. There is no tyranny equal to that of false ideas; and these are being constantly exploded by science.

Great has been the influence of science upon the moral progress of mankind by inculcating an intelligent love of truth, which is a fundamental virtue, because it is the basis of many lesser virtues. The statements of verified science are usually capable of demonstration, while those of doctrine, being often contradictory, may or may not be true, and mere affirmation, when not based upon proof, is often dangerous to morality. In dogmatic subjects a man may tell untruths with impunity, because no one can disprove or correct him, but in demonstrable ones if a man utters falsehood, others will disprove his statements. A man who practices scientific research is largely compelled to adopt the most truthful views of nature.

Those who systematically investigate sources of verifiable truth are much more likely to arrive at the fountain of all truth than those who employ unsystematic methods or prefer unproved beliefs to verified knowledge. The continued discovery of new truth—psychical and physical—leads mankind nearer and nearer to the source of all truth and to the universal gospel in which men will eventually think alike in fundamental matters. Science is not opposed to true religion, but only to unfounded beliefs. The correctness or error of present beliefs will be tested in the future as others have been in the past, and the new experience requisite for the purpose will probably be obtained by means of original investigation like that of the Society for Psychical Research. Warrantable inferences deduced from scientific knowledge will, in the future, profoundly influence questions relating to the highest hopes and aspirations of man, such as the continuance of personality after bodily dissolution. Every truth is related to all other truths.

New scientific knowledge affords advantages to all classes of men, to the minister of religion, by supplying him with new illustrations of the workings of the Universal power, in the greatness, smallness, and vast variety of nature, to the physician, by explaining to him more perfectly the structure and functions of the human body, and by providing him with new remedies; to the statesman, by making known to him the great and increasing relations of science to national progress, by its influence upon wages, capital, the employment of workmen, the means of communication with foreign countries, etc.; to the philanthropist, as an endless source of employment for poor persons, by the development of new discoveries, inventions and improvements in arts and manufactures; to the merchant and man of trade, by the influence of new products and processes upon the prices of his commodities; to the manufacturer, as a means of improving his materials, apparatus and processes; to the masses, by making the conditions of living more healthful, lessening the hours of labor, securing better homes, and making intellectual culture, independence, and self-hood possible. Inestimable are the moral advantages of science and art without which moral progress would have been impossible.

## THE DIRECTION OF FUTURE RESEARCH.

A fundamental condition of progress, to individuals and nations alike, is a capacity to change. This implies a certain degree of flexibility. If the flexibility be too great, capriciousness, vacillation, turbulence, revolution and reaction result; if too little, rigidity and unprogressiveness are inevitable. In the ancient world custom, usage, the status, whatever was established, was the criterion and the standard. Beyond this men were not expected or allowed to think or to act. In Greece a multitude of causes, some of them too subtle to trace, broke up the old order; doubt and discussion replaced acquiescence and contentment with things as they were. The nation bounded forward upon an era of prosperity and progress the like of which the world had never before seen, and to which, today, men look back with admiration and delight.

The exercise of personal freedom, the assertion of democratic principles of government, the production of great works of art, poetry, history, and philosophy, with lofty moral ideas and high moral characters,—these were among the fruits of that flexibility, spontaneity and progressiveness which for several centuries distinguished Greece from all contemporaneous nations and made the Greeks forever the intellectual aristocracy of the ancient world.

In modern times the conditions of progress here referred to, have been the most manifest in the Anglo Saxon nations, which have an inborn intellectuality and a modifiableness enabling them to accept changes and to adjust themselves to higher conditions, unknown to the Latin nations. But the most advanced nations have for centuries struggled to move forward under the weight of great burdens that accumulated during the middle ages. Of these burdens the greatest has been ecclesiasticism—the corpse of religion, whose armies of adherents have in modern times represented medieval thought, and used their position to

arouse the popular religious sentiment against everything in conflict with it.

Reactions against the theological thought of the past have resulted in putting greater emphasis upon the affairs of this life and giving less thought to spiritual concerns. The advanced nations to-day excel the most enlightened of antiquity in the physical sciences and in mechanical inventions more than in any other field of intellectual activity. And what modern discovery and invention have given man, over the forces of nature, which now serve his purpose. Think of the speed with which he can travel and the rapidity with which he can flash his thoughts around the world. These great achievements show the capacity and power of the human mind when its energies are concentrated in a given direction.

But there are many who think they see indications that the greatest discoveries in the future are to be in another direction. Emancipated alike from the thrall of superstition and from the indifference to spiritual things produced by absurd dogmas and grotesque forms and observances maintained in the name of religion, multitudes are in a mood to explore the field of mental science as men have, with such grand results, explored the domain that belongs to physical science. Not only among Spiritualists, but among those who have never so classed themselves, nor been so considered, in the church and outside are thousands who are having experiences that bring to them questions of a future life, with a directness and force with which they have never before been presented to their minds. There is now a wide spread curiosity and a deep interest in psychical problems. It is not merely an emotional manifestation. It is found most among those whose mood is philosophic and whose tastes and methods are scientific. The demand for the investigations of psychical phenomena is increasing among those whose studies and pursuits indicate the trend of scholarly and scientific thought. The future promises results from the investigation of psychical science as great as any that, in other fields, have crowned the investigations of the Newtons and Humboldts, the Darwins and Spencers.

Says Horace Mann in his lecture entitled "Thoughts for a Young Man:" "In a universe like this, where the primary and fundamental relation—the basis of all other relations—is that which exists between the creature and the Creator, this fact must be eternally true. Whatever direction the genius and energy of the creature may take, whether it be right or wrong, in that direction new discoveries will be made, new forms of good or of evil will be unfolded to view. In a physical and in a spiritual sense, the universe around us is full; and, as we can not go beyond the circumference of present physical discoveries without discovering new theatres of being, so we can not go beyond the circumference of existing spiritual relations without finding new spiritual relation." These words are commended to those who think that the boundaries of the human mind are so fixed that except in the material domain all efforts to make new discoveries must prove futile.

## ADIN BALLOU.

The earthly life of Adin Ballou, of Hopedale, Mass., ended on August 5th. He was in his eighty-eighth year and he had been a preacher for seventy years, having received "impressive religious experiences," in early youth, from which time on he became an inspiring force in spiritual matters, and exerted a strong influence in favor of religious and social reform. His was the same ancestry from which descended Hosea Ballou, the father and expounder of Universalism. He revolted against the doctrine of eternal punishment at the age of twenty-one and wrote pamphlets and preached sermons in support of liberal Christianity, expounding a creed which at the time was not accepted as Universalism, with which however he afterwards became identified. He preached for the Universalists in Boston, New York and at other places, until the expression of his views resulted in a notable schism in Massachusetts Universalism, by which it lost a parish at Milford. He was immediately called at Mendon, where he preached from 1831 to 1842. During this

time he edited the *Independent Messenger*, and wrote vigorously against slavery, intemperance and other evils. In 1842 he established "the Hopedale community, an industrial and religious band of men and women, united on the basis of a joint and equal ownership of property and governed by a literal interpretation of portions of scripture. The enterprise was an attempt to exemplify practically Christian communism or Christian socialism a decade before Maurice and Kingsley began that movement in England. Mr. Ballou was its spiritual leader until 1856, when joint property ownership was abandoned, the effects sold and the proceeds divided.

His record of work has been carefully kept and is an imposing one. He had preached between 8,000 and 9,000 sermons, married 1,100 couples, conducted 2,000 funerals and had edited and written 500 pamphlets and books. To some families, it is said, he had been spiritual adviser and help for three generations. Ten years ago he abandoned the active work of a pastor and occupied himself in writing. His productions include an autobiography, "The History of Milford," and "The History of the Hopedale Community." His peculiar ministry reached beyond his church doors, and many hundred non churchgoers embraced practical advice from him that was unheeded from other sources. His intellectual force, contentment of mind, kindness and sense and his pure and unpedantic life were powerful to win from men in all denominations a reverence for religion, and his death will be genuinely mourned.

#### THE CASE OF OSCAR W. NEEBE.

There is a movement on foot to secure the release of Oscar W. Neebe, convicted of murder in connection with the Haymarket riots in Chicago of May 4, 1886, and now serving a sentence of fifteen years in the Joliet penitentiary. The circular of the Oscar W. Neebe committee says in substance that it was established as a fact and admitted by the prosecution, that Neebe was not present at the Haymarket meeting where the fatal bomb was thrown, that he had no knowledge of the intention of holding that meeting; yet such was the excitement and the prejudice at the time of the trial, that the jury considered it a duty to bring in a verdict of "guilty of murder" against Neebe, qualifying this verdict however by fixing the punishment at fifteen years imprisonment, that the evidence itself was trivial and out of all proportion to the terrible crime with the commission of which Neebe was charged.

The circular concludes thus: "It is now asked, that the governor investigate the evidence in his judicial capacity, not to temper justice with mercy, but to protect justice itself against perversion. Even though Neebe were not by the unanimous testimony of hundreds of the best citizens of Chicago a good citizen, noted for his kindness of heart, for his love of his family and for his other manly qualities, even though he were not a beloved son and brother and an affectionate father, needed by innocent children, made motherless by heartbreaking grief, caused by their father's misfortune, even though Neebe might deserve blame for much that could be laid at his door, his case, upon the mere facts, would not only justify, but peremptorily demand executive interference; because the state of Illinois can not afford to keep a man in the penitentiary upon a conviction for murder, however legally strong the verdict may appear, when the facts, considered without prejudice and excitement and in the light of a full knowledge of their real bearing, disprove the man's guilt, as is the case with Oscar W. Neebe."

This appeal is entitled to and will certainly receive thoughtful consideration from all unprejudiced justice loving citizens throughout the state of Illinois. The committee in charge of the matter consists of Matt. Benner, president; Theo. Gestefeld, Gen. M. M. Trumbull, Juluis Wegmann, E. S. Dreyer, treasurer; Chas. Bary, secretary; Louis W. H. Neebe. All communications in regard to this case should be sent to rooms 19 to 24, 95 Fifth ave., Chicago, Ill.

What has become of the old-fashioned camp meeting? asks the *Christian Register*. "It is advertised, perhaps, and there; but it is so much less noisy than it

used to be that it fails to attract the same attention. Then there has arisen a new form of literary camp meeting generated by the Chautauqua and other summer schools, which has divided the interest with the old camp meeting, and in some respects supplanted it. It is a healthier and more interesting movement, marking a higher grade of culture and securing a better educational result than the old-fashioned, boisterous Methodist meeting. The old camp meeting was marked mainly by emotion; the new one is marked more by the presence of ideas. The music is of a higher order. The old camp meeting was greatly lacking in refinement; the modern literary substitute pays more attention to aesthetics. It preaches not only a gospel of goodness, but also regards the true and the beautiful. Superficial as the work of the Chautauqua societies may be, the inspiration toward culture, the atmospheric influence of good music and good lectures such as marked the gathering at Lakeview, Mass., which we visited last week, are better than the grotesque pietism and vociferous devotions of the ancient camp meeting, which neglected the real halls of life in order to save people from fictitious ones."

*The Voice* quotes from an arraignment of the church as an institution for its lack of sympathy and co-operation with important reforms, in social and political fields, and adds: What answer can be made? The usual answer made to such charges is that it is not the province of the church to settle such questions. Its province is to deal with individuals rather than institutions, either social or political. In other words, the work of the church is to develop man's spiritual nature, not to teach him politics or sociology. The trouble with such an answer is that no man is educated in moral or religious principles who is not educated in the right application of those principles to all phases of life with which he has to deal. Physical education that does not deal with the application of physical forces is a farce. Intellectual education that does not treat of the application of intellectual powers is an absurdity. Moral and religious education that does not concern itself with the application of moral and religious principles is either a vapid emotionalism or a lifeless ceremonialism. If the application of these principles in the marts and counting rooms, in the home and in society, at the ballot box and in official position, does not come within the province of the church, then there is an awful gap in our civilization, for there is no other institution within whose province it can come.

Rev. Dr. Lyman Abbott, in the last number of the *Forum*, adopts a radical socialistic position. He declares that "the wealth of every millionaire comes from the resources of the land of which he has gotten control; or from natural forces, the chief grist of which falls into his meal bags; or from public franchises given by the state and created from the state; or from that general advantage which grows spontaneously out of the presence and power of a generally diffused civilization and an increasing population." And therefore this wealth is a common wealth and ought to be for the people; and as the wealth of the nation comes from and belongs to the people, it should be administered by the people. To say that the people are incompetent to manage industry, he regards as inconsistent with the teachings of democracy. "In America our churches, our politics, our school boards are based on the competence of the people; our industries on their incompetence. Both views can not be right; one must overturn the other. We can not permanently have a state based on democratic principles and an industrial system based on oligarchical principles. We shall become sooner or later consistently democratic or consistently oligarchic." Dr. Abbott fearlessly accepts all the extreme conclusions to which his premises lead. His radical departure must command very general attention.

Charles Lee, a Montreal merchant says: Before the people of the United States think seriously of Archbishop Ireland's plea for sectarian schools they should study the schools of Newfoundland, where such a sys-

tem prevails. This opinion came from Charles Lee, a Montreal merchant, whose business relations with merchants in Newfoundland compel him to visit that island frequently. "There are five recognized religions there," he said, "the Roman Catholic, Congregational, Presbyterian, Wesleyan and Anglican, and the moneys for public educational purposes are turned over to the heads of these religions. Thus the schools are divided into five sects, which condition not only increases the expenses but results in jealousies, different methods of education and the cultivation of a narrow-mindedness which the children of the United States are happily free from. The churches have exclusive charge of the schools, and the accusation is openly made that the funds given for school purposes are frequently used for the benefit of the churches. Among liberal-minded men there is much opposition to the system, but the church has a grip, and to shake it will require a long time and immense effort.

*The World's Advance Thought*: There is the religion born of the sensual-emotional nature, that only manifests itself in the individual when this part of his nature is aroused by sights and sounds of an external character that excite it to action. This is the religion of the sense-bound, and it may be termed the shadow of real religion. Real religion is centered in the soul and it is only active when the internal and external are at peace. Those who have this religion can not express it to others, for it can not be expressed by words; it must be lived to be known. It comes when the being is illuminated by universal light. Those who join the external church know not the all-satisfying religion that is the conscious life of those who enter into the peace of their own souls.

Of honorary degrees the *Nation* says: "Originally they meant something. A master of arts man who had pursued a certain course of passed certain examinations successfully. A doctor of divinity or a doctor of laws. At present these three degrees have no definite meaning at all." They are bestowed now, it says, for all sorts of reasons some of which are not creditable and imply neither learning nor merit. "The result is that the country is swarming with masters of arts who have never mastered any arts and doctors of law who do not know any law, and doctors of divinity with whom divinity has very little indeed to do." Every newspaper man knows that many of the most inaccurate, ungrammatical and worthless articles come from writers who add Ph. D., D. D., L. L. D., etc., to their names.

It is an understanding in literary circles, says the New York correspondent of the *Philadelphia Press*, that Mrs. Amelie Rives Chanler is distressed beyond measure that a story, which she wrote should have been taken by other writers as a license for writing about unrestrained and indecent passion. Mrs. Chanler's eyes have been widely opened since she wrote "The Quick and the Dead," and, while there was in her mind no suggestion of sensualism, she now perceives that others found in the story such suggestion, and men and women with facile pens have felt that they were justified in following where Amelie Rives led the way. It is reported that this young woman is sometimes almost overcome with mortification, and that it is this revulsion which has caused her to forgo all further literary effort. She will probably direct her talent so that hereafter its exercise will appear through the medium of the pencil and brush rather than the pen.

A case of hypnotism in London brings up some interesting points for mental scientists. The case is that of a man who charges the popular novelist, Walter Besant, with a literary crime even worse than plagiarism. The novelist, it seems, is possessed of hypnotic powers, and his accuser says that he put him into a hypnotic state, and while in that helpless condition stole a romantic story from his brain and published it to the world as one of his own novels. Of course, Mr. Besant merely laughs at this strange yarn, but he must admit that he has quite a rival in the realm of fiction in this imaginative person.

## HYPNOTISM: MODES OF OPERATING AND SUSCEPTIBILITY.

BY PROF. WILLIAM JAMES.

### I.

[From the Chapter on "Hypnotism" in Prof. James' forthcoming work, "Principles of Psychology," printed from the author's duplicate page proofs with the permission of the publishers, Henry Holt & Co., New York.]

The "hypnotic," "mesmeric," or "magnetic" trance can be induced in various ways, each operator having his pet method. The simplest one is to leave the subject seated by himself, telling him that if he close his eyes and relaxes his muscles and, as far as possible, think of vacancy, in a few minutes he will go "off." On returning in ten minutes you may find him effectually hypnotized. Braid used to make his subjects look at a bright button held near their forehead until their eyes spontaneously closed. The older mesmerists made "passes" in a downward direction over the face and body, but without contact. Stroking the skin of the head, face, arms and hands, especially that of the region round the brows and eyes, will have the same effect. Staring into the eyes of the subject until the latter droop; making him listen to a watch's ticking; or simply making him close his eyes for a minute whilst you describe to him the feeling of falling into sleep, talk sleep to him, are equally efficacious methods in the hands of some operators; whilst with trained subjects any method whatever from which they have been fed by previous suggestion to expect "we will be successful." The touching of an object by are told has been "magnetized," the of "magnetized" water, the reception of a rdering them to sleep, etc., are means which have been frequently employed. Recently M. Liégeois has hypnotized some of his subjects at a distance of 1½ kilometres by giving them an intimation to that effect through a telephone. With some subjects, if you tell them in advance that at a certain hour of a certain day they will become entranced, the prophecy is fulfilled. Certain hysterical patients are immediately thrown into hypnotic catalepsy by any violent sensation, such as a blow on a gong or the flashing of an intense light in their eyes. Pressure on certain parts of the body (called *zones hypnogenes* by M. Pitres) rapidly produces hypnotic sleep in some hysterics. These regions, which differ in different subjects, are oftenest found on the forehead and about the root of the thumbs. Finally persons in ordinary sleep may be transferred into the hypnotic condition by verbal intimation or contact, performed so gently as not to wake them up.

Some operators appear to be more successful than others in getting control of their subjects. I am informed that Mr. Gurney (who made valuable contributions to the theory of hypnotism) was never able himself to hypnotise, and had to use for his observations the subjects of others. On the other hand, Liébault claims that he hypnotises 92 per cent. of all comers, and Wetterstrand in Stockholm says that amongst 718 persons there proved to be only 18 whom he failed to influence. Some of this disparity is unquestionably due to differences in the personal authority of the operator, for the prime condition of success is that the subject should confidently expect to be

\* It should be said that the method of leaving the patient to himself or that of the simple verbal suggestion of sleep (the so-called Nancy method introduced by Dr. Liébault of that place) seem, wherever applicable, to be the best, as they entail none of the after-inconveniences which occasionally follow upon straining the eyes. A new patient should not be put through a great variety of different suggestions in immediate succession. He should be waked up from time to time, and then rehypnotized to avoid mental confusion and excitement. Before finally waking a subject you should undo whatever delusive suggestions you may have implanted in him, by telling him that they are all gone, etc., and that you are now going to restore him to his natural state. Headache, languor, etc., which sometimes follow the first trance or two, must be banished at the outset by the operator strongly assuring the subject that such things never come from hypnotism, that the subject must stop having them, etc.

entranced. Much also depends on the operator's tact in interpreting the physiognomy of his subjects, so as to give the right commands, and crowd it on to the subject, at just the propitious moments. These conditions account for the fact that operators grow more successful the more they operate. Bernheim says that whoever does not hypnotise 80 per cent. of the persons whom he tries has not yet learned to operate as he should. Whether certain operators have over and above this a peculiar magnetic power is a question which I leave at present undecided.\* Children under three or four, and insane persons, especially idiots, are unusually hard to hypnotise. This seems due to the impossibility of getting them to fix their attention continuously on the idea of the coming trance. All ages above infancy are probably equally hypnotisable, as are all races and both sexes. A certain amount of mental training, sufficient to aid concentration of the attention, seems a favorable condition, and so does a certain momentary indifference or passivity as to the result. Native strength or weakness of "will" have absolutely nothing to do with the matter. Frequent trances enormously increase the susceptibility of a subject, and many who resist at first succumb after several trials. Dr. Moll says he has more than once succeeded after forty fruitless attempts. Some experts are of the opinion that every one is hypnotisable essentially, the only difficulty being the more habitual presence in some individuals of hindering mental preoccupations, which, however, may suddenly at some moment be removed.

The trance may be dispelled instantaneously by saying in a rousing voice, "All right, wake up!" or words of similar purport. At the Salpêtrière they awaken subjects by blowing on their eyelids. Upward passes have an awakening effect; sprinkling cold water ditto. Anything will awaken a patient who expects to be awakened by that thing. Tell him that he will wake after counting five, and he will do so. Tell him to waken in five minutes, and he is very likely to do so punctually, even though he interrupt thereby some exciting histrionic performance which you may have suggested. As Dr. Moll says, any theory which pretends to explain the physiology of the hypnotic state must keep account of the fact that so simple a thing as hearing the word "wake!" will end it.

The intimate nature of the hypnotic condition, when once induced, can hardly be said to be understood. Without entering into details of controversy, one may say that three main opinions have been held concerning it, which we may call respectively the theories of

1. Animal magnetism;
2. of Neurosis; and finally of
3. Suggestion.

According to the first of these theories there is a direct passage of force from the operator to the subject, whereby the latter becomes the former's puppet. This theory is nowadays given up as regards all the ordinary hypnotic phenomena, and is only held to by some persons as an explanation of a few effects exceptionally met with.†

According to the neurosis theory, the hypnotic state is a peculiar pathological condition into which certain predisposed patients fall, and in which special physical agents have the power of provoking special symptoms, quite apart from the subjects mentally expecting the effect. Professor Charcot and his colleagues at the Salpêtrière hospital admits that this condition is rarely found in typical form. They call it then *le grand hypnotisme*, and say that it accompanies the disease hystero-epilepsy. If a patient subject to this sort of hypnotism hear a sudden loud noise, or look at a bright light unexpectedly, she falls into the cataleptic trance. Her limbs and body offer no resistance to movements communicated to them, but retain permanently the attitudes impressed. The eyes are staring, there is insensibility to pain, etc., etc. If the eyelids be forcibly closed, the cataleptic gives place to the lethargic condition, characterized by apparent

\* Certain facts would seem to point that way. Cf., e. g., the case of the man described by P. Despine, *Etude Scientifique sur le Somnambulisme*, p. 286 ff.

† Gurney, Liébault, etc.

abolition of consciousness, and absolute muscular relaxation except where the muscles are kneaded or the tendons struck by the operator's hand, or certain nerve-trunks are pressed upon. Then the muscles in question, or those supplied by the same nerve-trunk enter into a more or less steadfast tonic contraction. Charcot calls this symptom by the name of neuro-muscular hyperexcitability. The lethargic state may be primarily brought on by fixedly looking at anything, or by pressure on the closed eyeballs. Friction on the top of the head will make the patient pass from either of the two preceding conditions into the somnambulant state, in which she is alert, talkative, and susceptible to all the suggestions of the operator. The somnambulant state may also be induced primarily, by fixedly looking at a small object. In this state the accurately limited muscular contractions characteristic of lethargy do not follow upon the above-described manipulations, but instead of them there is a tendency to rigidity of entire regions of the body, which may upon occasion develop into general tetanus, and which is brought about by gently touching the skin or blowing upon it. M. Charcot calls this by the name of cutaneo-muscular hyperexcitability.

Many other symptoms; supposed by their observers to be independent of mental expectations, are described, of which I only will mention the more interesting. Opening the eyes of a patient in lethargy causes her to pass into catalepsy. If one eye only be opened, the corresponding half of the body becomes cataleptic, whilst the other half remains in lethargy. Similarly, rubbing one side of the head may result in a patient becoming hemilethargic or hemicataleptic and hemisomnambulant. The approach of a magnet (or certain metals) to the skin causes these half states (and many others) to be transferred to the opposite sides. Automatic repetition of every sound heard ("*echolalia*") is said to be produced by pressure on the lower cervical vertebrae or on the epigastrium. *Aphasia* is brought about by rubbing the head over the region of the speech centre. Pressure behind the occiput determines movements of imitation. Heidenhain describes a number of curious automatic tendencies to movement, which are brought about by stroking various portions of the vertebral column. Certain other symptoms have been frequently noticed, such as a flushed face and cold hands, brilliant and congested eyes, dilated pupils. Dilated retinal vessels and spasm of the accommodation are also reported.

(TO BE CONTINUED.)

## IF NOT A COMMUNICATION FROM A SPIRIT WHAT WAS IT?

BY LEON A. PRIEST.

The majority of the visitors at the New England camp meeting are familiar with the name of Mrs. Mary Hardy. The circumstances herein related occurred in Boston, the former home of that medium. I was at that time living in Walpole, Mass., fifteen miles from Boston. My mother and a cousin lived twenty-five miles from the same city. We had an appointment by letter to meet in Boston on a certain day for mutual pleasure and recreation. Arriving by earlier train than they, I met them at the depot prepared to entertain them as they should suggest, as a visit to the city was not the treat to me that it was to them. Upon inquiry as to their choice of entertainment, my mother suggested that we visit a Spiritualist medium, and twenty-five years ago there was more of a novelty in the experience than now. So we bought a *Banner of Light*, looked over the list of mediums and selected Mrs. Hardy, because we were then nearer to her residence on Concord Square than to that of any other medium advertised. Arriving there we were told that Mrs. H. was engaged, but that by waiting an hour she would probably see us. As "all things come to him who waits," so our first introduction to the Spirit-world came through the hour of waiting. Neither during the period of waiting nor after entering the séance room was anything said by which the medium, or her attendants, could gain any information as to our place of residence names, or relationship. The first thing after b

ing entranced the medium said, "Leon," calling me by my first name, "there's a spirit here who says she knows you, but does not know your mother or your cousin. She used to live in Walpole, and her name is Pierce,—Mrs. Mason Pierce." I immediately recognized a very intimate friend lately deceased for whom I had always, as then, held the highest regard. After the recognition came this statement and request: "When you go out to Walpole to-night I wish you would see Mason [her husband] and tell him not to have any more trouble with Lizzie [her daughter] about my picture. Tell him to come here and see me and I'll make it all right." I promised to attend to her wish, after which followed many interesting things, though irrelevant to this statement. Upon returning home later in the day I met Mr. Pierce to whom I said "Come to my office, I have a message for you," which he did, when I said "What is all this trouble you are having with Lizzie about your wife's picture?" "Who told you I was having any trouble with Lizzie about her mother's picture? I'm sure I never have mentioned it, and I don't think she has." "Are you not having some trouble about it?" He acknowledged that he was, saying "Lizzie wants it in her room and I want it in mine, and there has been engendered quite bitter feelings about it, but tell me now who told you?" I replied, "Your wife," whereupon I related the events of the day exactly as they had transpired. He was astounded,—having for years been an unbeliever, but his love for his wife pulling at the heart strings, as well as the mental conviction of the truth in the statement took him to see Mrs. Hardy the next day, his wife came to him, adjusted all difficulties, gave him still greater evidence of her identity, and from that on Mr. Pierce was a regular visitor to Mrs. Hardy till she died.

Now the question is, if that was not a communication from a spirit, what was it? Surely not telepathy for I was wholly ignorant of the facts referred to. Certainly not collusion, for no one knowing the circumstances referred to knew of my visit there. Certainly not a transferred message from some other medium, for this was my first visit to any medium. Will some one explain?

SEATTLE, WASH.

#### FAITH: A STUDY.

BY REV. J. O. M. HEWITT.

##### I.

Did you ever watch a star,  
How slow it became  
From ether, nebula, to world,  
And thus obtained a name?

Upon the pages of history we find ever the record of faith in what is called "the supernatural"—a record of struggles because of this faith, to rise above the spirit of the social life that is common, i. e., "natural" to the age of that faith's dominance. We may see but little in our retrospective glance to admire in the ethical teachings of the religion that is the embodiment of the faith; but if we take cognizance of the social habits—the spirit of the social world in which the Separatists of faith lived—we may see that with all its crudity of expression, the spirit of faith in the supernatural life is "super," i. e., above the natural life spirit of its primal expression in time. And it is because this has been so that the world has never been without reverence for the age religion, even though it may not have had much regard for its professors; nay, though the state may have put to death faith's real adherents as being disturbers of its peace. In our study, however, the faith must not be confounded with the religious ritual of observance; it is something apart if one may so express one's self, as much apart as our soul of selfhood is apart from our body in our thought of selfhood. It animates, influences, causes to act, but like as in the spirit of expression we say "the flesh has counter influence," so we may detect the counter influence of the age religion, in its ritualistic dress, its body, by which the faith is known and by which it has a name in history. Religions are not supernatural; they are natural to their times and places, just as our bodies are the natural births of circumstances, and they must be judged by natural law. We

err when we attempt to place them out of the pale of such law of judgment; but because we say this frankly we do not say that the faith, that is the spirit, the "animation" of a religion, is not of higher birth than the common, the natural life of its age; for the fact that the world has risen by faith in its grade of spiritual being, in its ethical culture, proves that faith itself has never been of the world born. As one has written, it is "not of this world," and is therefore above the judgment of common law.

But if this is so, where shall we look for the causes of faith and their religious expression? To this we answer, we must look, as in other things, firstly, at the structures of religion, just as the naturalist looks at the structure of bodies that he finds embedded in rocks, or lying in caves that he may determine the habits of animals; but having done this we must not think we have seen all. It requires a different glass to enable us to discern spirit. We may say of a skeleton—"this was a horse;" but the skeleton as we find it tells not by its species whether it was gentle or vicious; and faith, like spirit, hath not fleshly genesis but is born of mental cohabitations. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth;" but if of this very material factor of influence such word may be spoken, with what greater emphasis may we say it of the births of the mind? Yet mental are all births of faith and only as we note that faith ever looks to a higher life as its true home, shall we see that its claim of supernaturalism is justifiable. But this we do see, and therefore maintain, that in all cases it is born of mental conjunction with life that is "not of this world." But if this is a truth of logical conception, we are also compelled to admit that there have been, and are, mental experiences, that are the foundations of religious dogmas of "divine incarnations," as in the ethnic religions of India, Greece, Rome and elsewhere we find the affirmation of incarnations of "divine gods;" who after the flesh were born of woman; and yet with our admission we may protest against the assertion of fleshly cohabitations, "immaculate conceptions," reasserting that word of Jesus, "That which is born of the flesh is flesh," and that all these truly came of fleshly generation as other men came. We need not trouble ourselves therefore with miracles, such as religions relate, of gods becoming men nor count any "son of man" as being born miraculously; but we must in our study of faith look at what seem to be authenticated facts in every record or tradition of religion which point out the habits, the mental habits of men who have obtained preeminence as founders of religions that in their various forms are the human expression of a living faith. Ignoring the claims of supernaturalism is as fatal an error of judgment in our search for truth as shutting the eyes is fatal to our judgment of colors in light, and is unworthy the man who claims place as a scientist, or even of common intelligence; and yet we do not say that a false religion may not be conceived—that is, false to the spirit of progress that is the characteristic of the mental development of mankind, because we thus affirm that supernaturalism has claims. We see, do we not, in "children of the flesh," the marked characteristics of parentage, "ignoble" or "noble," on one side or the other of ancestry? The child of the noble and the peasant, who shall say that it will not be false to the noble line? And who shall say that a religion may not be false to God, that name of a Super Life?

But if we see the peasant in a child, shall we refuse to see in that child the noble? Not so; we search with greater diligence, as with a lighted candle, that heredity be not lost to sight, else we are ourselves false to science, though it may be we are numbered among its professors.

But where shall we begin in our investigations? In the clever novel, "Japhet in Search of his Father," the boy began his search by questioning his mother, and there we may begin looking for the divine parentage of faith. Not that the divine is human; any more than that Japhet's father was also his mother; but if we know the natural mother, and then from the religion eliminate the natural we may find in that which

is left the divine, or "supernatural" Father; and in such search it matters little with which of the mothers, or with which of the children we begin. If we choose we may commence with the highest that we know, or we may begin with the lowest, where human intelligence is at such low ebb that scarcely can we call it human, save that it does possess a faith, and, however scant, a dress of religion—that infallible mark of distinction between the human and the brute—but with some one of them commence, and thence continue the search until the "Super Father" is found.

Such a course as this would be in the same line as that pursued by our leading scientists in their study of evolution, as pertaining to physical forms; and is the one perhaps, most commonly accepted as bringing to the mind the best results; but, on the other hand, we may, even in the field of physical research, if we will, find in ourselves all the stages of human being and becoming, and by the same rule may find the evolution of faith, only that our observation of faith is more liable to be obscured by our previously inherited views of origin, as the mind is naturally more susceptible to prenatal influence than the body. So then as "Darwins" of the soul, in the study of faith we may search first amid the lowly, easier than among the highest; and yet if patient enough as introspectionists, we find the "missing links," from the fetich worshipper to the prophets of Horeb heights; aye, to the Christ of Bethlehem!

But if in "protoplasm" of material formations we must start for the embryo man, where and how must we look for the embryo Christ? Necessarily at a very low grade of intellectuality, and a correspondingly low grade of social development. We cannot find the prophet fully developed in the beginnings of faith any more than we can find the philosopher in the infant, for it is not possible that we should do so—we will find instead the same vagueness of ideas, the same lack of continuity of thought, and consequently the same contradictions of statement that mark the <sup>infant</sup> ~~infant~~ speech, the infantile attempts at reasoning, and as equally unsatisfactory conclusions, if conclusions they may be called, that form the unwritten, and later, the written creeds of earth's primitive church.

But what is the protoplasm of faith? We find its mystical presence in the dumb sense of awe, as it appears in the lowest types of mankind, as the man found himself alone with nature's vastness, whether it was a vastness of sea or land, or as night's sable curtain fell in thickening folds about him, and shut him in "the starry tent of God"!

We may not say it was his ignorance that awed him, gave fear a foothold; it was the awakening of a sense that could not speak, but only feel that he was not alone. He might magnify his thought of this unseen One until his fancy filled the vast expanse with its personification of a soul, as indeed he would be likely to do; but it was the impalpable "presence," not the spreading curtain of the tent, that awed and excited his fear—a fear proportionate to his faith. Again and again was this sense of a presence roused, and by and by, like the ancient Hindu, we find him telling of "the world-soul"†. All nature had become to him a living being; and all of nature's varying moods were seen by him as the expression of that great breathing soul of souls; the soul, remember, of that presence that he felt when no person of his kind was near.

This primal man of faith felt, because he could not help feeling, that one was near, though he saw him not, and this vague feeling, thin as the shadowy hand of an evening zephyr, and as light of touch, is "protoplasmic faith," if we may so speak,—protoplasm, with enough of vitality to grow and throw out "feelers," its hands, and finally take on "the form of the son of man," all glorified. It was a long way in time from the vague fear of a shadowy presence of a vast profundity of being, to a Christ of Israel's expectancy of fullness and satisfaction; but so, too, it was a long way in time from the earth of slimy seas to the earth of even a savage man; and as in the last so in the first, all the way was full of travelers, and though they wore as varied garbs as oriental bazar could offer to its purchasers, yet they were all "in the race," and were pressing forward in the same general direction.

We must not, however, expect to find in the sense of "the awful" of the uncultured mind a well-defined creed, a clear theology; it could not well define the most common phenomena of nature's wild, that he could see much less analyze and define the cause or causes of his fear, his worship, that characterized his faith; and hence we are not surprised, that scarcely more than the fact that he did believe that "a presence" haunted him at times, at times gave evidence of its power over his mind in some hour of nature's storm or grace in nature's calm, should be preserved to us in the rude altar speech, or the tradition transmitted until a later scribe could put upon some clay tablet the record of his faith. Are we surprised that so little is known, that so slight should be the trace of this embryonic stage of faith's existence? We need not be. Its chaotic vagueness, like the faint haze of a nebulous hand, is too ethereal, too vapory to handle with effect the graver's chisel, and it can not cut its mark upon the rock that was its first altar, nor even mould the plastic clay that thus may be told its tale; we must wait until the evolution of the soul has brought to view a more compact formation—a hardier. But thin or misty as was this first appearing, this protoplasm, it did leave an impression upon the mind of the race and thus enable us to write of it, though its touch was almost as slight as the touch of the presence that awed it, and thus brought it to birth.

#### LOOKING FORWARD.

BY WARREN CHASE.

It is pleasant to look hopefully forward to what could be and may be the condition of our country, with its abundant resources for four times its present population, without any poverty or suffering, and with the comforts of social life. This may be attained when national and state legislation is for the interests of the whole people; when it protects the laborer and as it now protects capitalists and speculators. In the past and at present nearly all the legislation is in the interest of corporations, monopolies, capitalists, speculators and stock gamblers—for stock boards are nothing more nor less than gambling establishments legally protected.

When the people take the legislation out of the hands of speculating lawyers and scheming politicians, and have it done for general welfare we shall have good times. Land speculation will cease and titles, confined to occupants, will be easily attained either by Henry George's theory of single tax or by my theory of restricting sales in titles to occupants in limited quantities, and prohibiting the forced sale of homesteads either by mortgage or otherwise.

There are billions of dollars in useless and unnecessary stocks and bonds on which the people are now paying interest largely to foreigners and speculators who spend it in Europe and in luxuries of no value to them. Of the entire express company stock—I believe some seventy or more millions—not a dollar is needed. There are over eighty millions in telegraph stock. The railroads should have free use of lines for their business and all other lines should be owned by the United States, and controlled by the post office department, for the people. Railroad stock should be reduced to cost of plants by squeezing the water out and controlling the dividends by legislation.

COBDEN, ILL.

#### INFORMATION GIVEN BY PLANCHETTE

##### WRITING.

BY HENSLEIGH WEDGWOOD.

My experience in planchette writing has been mainly acquired in sittings with two sisters, whom I will call Mrs. R. and Mrs. V., of whom the younger, Mrs. V., has far the stronger influence in producing the writing. With her the board in general begins to move much sooner and in a more vivacious way than with her elder sister. When the two sit together the board moves rapidly along, like a person writing as fast as he can drive, while with me and one of the sisters the action is often feeble and laboring. But neither of the sisters can obtain anything whatever when they sit by themselves. The board remains absolutely motionless under the hands of the solitary operator.

When trying for writing we sit opposite each other at a small table, I with my right hand, my partner with her left on the planchette, while the writing produced is upright to me, and upside down to my partner, from whom, however, the effective influence seems to proceed. The precise nature of that influence is not very easy to understand, and is, I think, very commonly misapprehended. Writing by planchette is often called "automatic," and the pencil is conceived as being worked by the muscular action of the sitters, under the guidance of a blind impulse, as little understood by them as the finished result is foreseen by a pair of birds instinctively engaged in the construction of their first nest. But this is directly opposed to the experience of myself and my partners. When I am sitting at planchette with one of them, I know that I am merely following the movement of the board with my hand, and not in any way guiding it, my only difficulty being to avoid interfering with it. It seems to me exactly as if my partner, in whom I have perfect confidence, was purposely moving the board and I allowing my hand to follow her action, interfering with it as little as possible. And she gives to me an exactly corresponding account of her own share in the operation. Thus we give to the outside world our united testimony of a fact which, as far as each of us is concerned, lies within our own direct knowledge, viz., that the writing traced out by the pencil is not produced by the muscular exertion of either of us.

We have, then, in planchette writing, if our account is to be believed, the manifestation of an agency invisible to us, yet capable of moving bodily the pencil either in mere scribbling or in such a way as to fix an intelligent message on the paper.

The December number of the *Journal* contains a narrative of a sitting at planchette where Mrs. R. and I received information of facts in the life of Colonel Gurwood, which we were quite certain had never been known either to us or to the only other person who was present at our sitting.

On the 4th December last I had a sitting with Mrs. R. and her sister, which afforded evidence not less decisive of the intervention of an intelligence cognizant of matters of which we had no intimation.

Not long after my arrival on a visit to Mrs. R., mention was made of a mysterious breakage of a thick washhand basin which had taken place on the previous Sunday, closely resembling other breakages which had occurred in the house from time to time in a like unaccountable manner. On one occasion a water bottle was seen to explode on the dressing table when no one was near it. On the Sunday in question Mr. R. and his sister-in-law, Mrs. V., were in the breakfast room directly under Mrs. R.'s bedroom, Mrs. R. with the children in the drawingroom, and the servants at supper in the kitchen, when Mr. R. and Mrs. V. were startled by a loud crash in the room above them. Mrs. V. immediately ran in to her sister in the drawing room and they went together upstairs to see what had happened. They found the thick washhand basin in fragments on the floor; the larger pieces in front of the washstand, but quantities of smaller fragments scattered over the floor to a distance (as I estimated) of five or six feet, in a way that could not possibly have been produced by a mere fall on the carpeted floor: the basin must have been dashed down with great violence.

While talking of these matters I sat down to planchette with my hostess and her sister, and Mr. R., coming into the room and hearing what we were talking about, said that some half an hour ago he had heard a noise in the breakfast room for which he could not account in any way. It sounded like the lid of the metal coal box slamming down, but the box had been already closed, and, besides, the noise seemed to come from the other side of the room. Soon afterwards he said that his presence always seemed to interfere with planchette writing, and he left the room. Mrs. R. and I had begun sitting, but planchette suggested a change, and Mrs. V. and I had our hands on the board.

Planchette: "If Mr. Wedgwood will ask I will try to answer."

I asked what was the crash Mr. R. had just heard. Planchette: "Noise from upstairs made by spirits with material object."

"Was it in the room above?"

Planchette: "Yes."

"What was it?"

Planchette: "Mrs. R. will find out."

Mrs. R. accordingly went upstairs to look, and while she was away something was said as to the probability of my witnessing some similar display.

Planchette: "Not yet—you see the better class of spirits war against the smashing fraternity."

Mrs. R. could find nothing out of order, and returned saying she had looked everywhere.

Planchette: "No, you did not."

Mrs. R.: "Whereabouts am I to look, for I can see nothing?"

Planchette: Wash—(an illegible scribble) "that side of the room."

We asked, "Were you trying to write washstand?"

Planchette: "Yes."

Mrs. R. went up again, and, meeting with no better success, came down for more specific instructions where to look.

Planchette: "Slop jar" (written very large).

Mrs. R., laughing, said she hoped that was not smashed, and went up for the third time. She found the slop jar in its usual place by the washstand, and when she came to look closely into it, found the water glass lying broken all to bits in the bottom. She had not removed it from its usual place on the top of the carafe since morning, from whence it had apparently been lifted off and dropped into the empty slop jar from a height sufficient to cause the crash heard in the room below.

Mrs. R. brought us down the jar to show how completely the glass was smashed.

We then asked, "Was this done by the same spirit who broke the basin?"

Planchette: "The same adverse influence; not the same spirit, but influence."—*Journal Psychological Research Society, London.*

#### GHOSTS OF THE LIVING.

The old style of ghost has gone out of fashion. Nowadays psychical investigators seem to be more keenly interested in finding out about the specters of living persons. Concerning this latter class of phantoms Dr. Elliott Coues, the eminent expert in such matters, was kind enough to give a *Star* reporter some points a day or two ago.

"To begin with," said he, "let us clearly define what we mean by a 'phantom of the living.' There are two classes, quite distinct, of apparitions, both of living and of dead persons. One of these is wholly hallucinatory. Many persons in certain states of health have apparitions before their eyes which are due to a condition of the vitreous fluid of the eye ball. Others have a variety of ringing or buzzing sounds in the ears, which are due to an affection of the acoustic nerve. Now, it is but a step from these purely physical derangements of the eye and ear to have before one, as it were, the image of an idea as a representation, external to the body, of a thought, a wish, a hope, a fear. This may take a number of shapes. In some cases it assumes the appearance of a face or of a hand, in others of an entire body. In other cases again it assumes the character of a word, a sentence, or even a continued conversation. It is not necessary to such hallucinations that the persons who have them should be deceived in their nature. On the contrary, many persons who are most subject to hallucinations of this sort are aware of the fact, and their reason enables them to perceive the wholly hallucinatory character of the apparitions. This is not delusion. It is an illusion of the senses. An illusion recognized as such, is not a delusion. A delusion is a misunderstood illusion. Ordinarily illusions are connected with some derangement of the nervous system. Not only persons and voices, but the figures of animals, inanimate objects, articles of furniture or anything that has a tangible existence, may thus be presented. The percentage of persons to whom such pure hallucinations occur is, I think, considerably larger than is supposed, for they naturally shrink from mentioning such things for fear of ridicule, perhaps also having some superstitious fear of them in their own minds. Others may recognize them as dependent upon a poor state of health; then they pass into the category of medical symptoms and are, of course, not discussed in public.

"A real phantom of the living, to be not a mere hallucination, should present an appearance nearly, if not exactly, like that of the natural physical individual. I have several times in my life beheld such a phantom, which only differs, so far as I can see, from the reality in that it does not consist of such material particles as those composing our physical bodies. Nevertheless, not only the attitudes but the movements, actions and gestures of these figures are the same as would be those of a natural body. Moreover such actions are not necessarily automatic or unintelligent, but they frequently represent or convey the will or the wishes of the ghost in an intelligible manner. I can mention a number of instances in which such an apparition of my own personality has presented itself to other persons in places where in fact my body was not at the time. There are various reasons why I should withhold names in those cases, yet a number of such instances have been published, duly attested with the necessary evidence, in papers of this country, of England and of Germany. I have unpublished cases of identical character, more numerous than those which have thus far been given to the public. In most of these cases my phantom has presented only the character of visibility. In a small percentage of the cases words such as I might have used had I been actually present have been spoken—say, rather, have been heard by the percipient.

"I will select a typical illustration. Being in Chicago at a gathering of about forty friends at an ordinary evening entertainment, a person in Washington, at the time unaware of my whereabouts, received the

impression of my personal presence, with a brief message stating where I was at the time, under what circumstances and giving the names of two or three of the persons then present, which names were unknown to the percipient. This was a case of phantom of the living of the 'veridical' (truth telling) category combining the characteristics of visibility and audibility. In the circle of my personal acquaintances I could enumerate perhaps a dozen whose experiences at intervals have paralleled my own. In thousands of circulars recently distributed by the London Society for Psychical Research, enough carefully-attested and fully authenticated instances of the kind have been gathered to make the material for two bulky octavo volumes." The doctor paused for a moment and, going to a bookcase, brought to the table two volumes entitled "Phantasms of the Living," each about the size of a volume of Bancroft's history of the United States. "Obviously then," he continued, "this is no personal peculiarity of mine, but a distinct, recognizable and I think important branch of scientific inquiry into some of the more obscure facts of human nature. The real character of such phantasms is as yet wholly in question. There may be said to be two schools of thought among psychical researchers, one of which is inclined to relegate the undisputed appearances in every instance to the class of hallucinations; the other is inclined to think that such figures have a substantial existence and let me add, a semi-material structure in no wise depending upon the mind or the senses of the one who perceives them.

"You are puzzled to know what I mean by semi-material? Ask a physicist what he means by the luminiferous ether. He might reply that it is a semi-material substance by the vibrations or oscillations of which light is propagated at a measurable velocity by waves of measurable length and frequency. This motion of luminiferous ether is the active force of what I would call a semi-material substance, which, striking upon our eyes, produces in us the sensation which we call light.

"That is the phenomenon by which we see, yet which has never yet been itself seen. There are many technical names for a substance or material which has not in fact the molecular constitution of ordinary matter. My own belief is in the existence of an exceedingly thin, fine, tenuous substance, perhaps quite like what is called luminiferous ether, which is all-pervading, filling space which otherwise appears to be occupied by ordinary matter, and consequently interpenetrating every material particle of our own bodies. Some of the phenomena of animal mesmerism point to the conclusion that at times the stream or current of this finer substance may proceed from our bodies, say from eyes or finger tips, and appreciably affect the thoughts or feelings of another person without any ordinary means of communication. That is what is now called 'telepathy.' Such cases are too common to require any argument—they simply are facts in nature. Now, if at a distance of six inches or six feet such a current is able to affect another organism, I see no reason why the same should not occur at a distance of twelve feet or twelve yards or twelve miles. It is a question of difference not in kind, but in degree or intensity or extent. And if this subtle current can affect one of the senses there is no a priori reason why it should not affect another. It must have some form, otherwise it would not exist, and there is no reason why it should not take more or less form and features of an individual, or other object. Such magnetic currents are in fact under the control of extremely few persons. Like other vital processes, this telepathic one goes on for the most part without our knowledge or consent and frequently very much against our wishes. The existence of the tenuous substance such as I have indicated and the recognized facts of animal magnetism and in my judgment the best clue to, if not the actual solution of, the problem of phantasms of the living. The difference between a man and his dead body is simply the separation of this substance of which I speak from the grosser particles which compose his physical organism. Once separated completely, the body is left dead and handed to ordinary chemical laws of decomposition. But the figure composed of this finer material does not necessarily share that fate; it may continue to be the vehicle and the means of expression of conscious will, memory and understanding. In plainer English it would be a ghost. The point I am trying to make is that we have in us a ghost, which ordinarily is confined to the contour of our physical body and which at rare intervals may be incompletely separated therefrom. When thus incompletely separated it constitutes a veritable 'phantasm of the living.' Completely separated it is the 'ghost' of ordinary language and the man's body is dead.

"There was a theosophist or spiritualist who lived about the time of Christ, whom you may have heard of, named St. Paul, who had something to say about 'natural' and 'spiritual' bodies. If any of our religious friends are shocked at my handling such a subject from the attitude of the scientist I beg leave to turn about and present myself to you as a deeply re-

ligious person who finds in the word of God some corroboration of what he has ascertained from scientific inquiry. 'There is a natural and a spiritual body,' says St. Paul. That spiritual body is what I am talking about. Common people call it a ghost. When it is partly out of the living body it makes a phantasm; when it has departed forever from the body it leaves that body dead and probably takes to itself the soul or spirit of the individual. I know of no a priori reason why the spiritual part of a dead person should not exercise the functions of will, memory, understanding and other essential attributes of consciousness. If so what is commonly called 'immortality' would be thus far demonstrated. I believe it to be true that after the separation of the ghost from the physical body the former continues in conscious existence—for how long a time it would be folly for any one to pretend to decide. The basis of such views as I have of another life is mainly what I positively know to be true regarding the nature, functions and attributes of the spiritual body within us. I am inclined to go one step further and say that all real life is spiritual, and that here and now we are leading a life absolutely dependent upon spirit for its origin and continuance. In other words, we are here and now already in the spiritual world, as well as in contact with the material world, the instrument of which contact is our physical body. A man's body may be defined as the apparatus of relation between his spiritual self and his material environment.

"I have myself seen on more than one occasion phantasms of the living which appeared and acted precisely as the individuals might have looked and acted had those individuals been materially present. How, then, did I know that they were apparitions and not real persons? Partly from the mode of their appearing and disappearing, under circumstances which—as for example, a locked door—rendered it impossible that a material body should present itself then and there. Such a phantasm appears something like a figure thrown upon a screen, which can be recognized for a few moments and then disappears. It has every appearance of solidity, to the extent of hiding objects behind it as a natural body would; likewise it is capable of being viewed in more than a single aspect, on change of position by the percipient. I have never heard a phantasm speak, but I have received an intelligible and valuable message from one, conveyed by attitudes and gestures.

"The conscious voluntary projection of a phantom is in my judgment an extremely rare occurrence. I have sometimes taken what I believe to be the proper steps to produce such an effect, and have subsequently been informed that my attempt was successful. In the vast majority of cases, however, apparitions are spontaneous and involuntary. Being thus not subject to the will they are often not known at the time to have been produced by the person so projecting. As a matter of fact they ordinarily result from states of great mental perturbation, with the cause of which perturbation the individual to whom the phantom appears is in some way connected, as, for example, intense solicitude for a friend or relative supposed to be in great danger. The most startling cases are those which occur at or about, a little before or a little after, the death of the physical body of him or her who thus projects the phantasm. A majority of the best authenticated cases have occurred in connection with and at about the time of the death of the individual.

"For example, let us say that A, shipwrecked in the Pacific ocean, is struggling for his life in the waves. B, his wife or mother, is in Washington. It is quite within the limits of natural possibility, and it has repeatedly occurred, that the visible apparition of the drowning person, drenched, sad, imploring, shall be thrown upon the mental screen of that relative thousands of miles away. The percipient need not, and in fact generally does not, know of the danger, and the fact that it was a truth-telling phantom is only subsequently ascertained when news comes by telegraph or mail. Such things have very frequently occurred and are among the facts of nature, explain them as you may.

"You ask what would happen, supposing that upon the appearance of such a phantom as you have described—a phantom which actually concealed objects behind it—you attempted to walk through it. Well, it would probably present no obstacle to your movement, and the motion on your part would dissolve the apparition. Nobody has ever got a phantasm in a box like a bug on a pin, or put it in a bottle for a pickled 'specimen.' Some of my Smithsonian friends would require that sort of evidence, but I am satisfied that it will never be forthcoming.

"Phantasms of the living have, nevertheless, been known to appear at every hour of the day and night. In my judgment darkness and quiet are favorable to their production, and therefore the majority of cases of the sort have probably occurred during the night time. Such phantasms do sometimes come into contact with the percipient to the extent occasionally of a touch as tangible as this." And the doctor bore down quite hard on the *Star* writer's shoulder with

one hand. "At other times the contact is still more forcible, to the extent of a blow leaving a bruise upon the body of the percipient, causing swooning, or even occasioning complete insensibility and perhaps materially affecting the health of the individual for many months afterward. Such phantasms are often untruthful. The apparition of a drowning person may present itself wholly through the fears or solicitude of an individual while the supposed drowning man is perfectly safe. Not infrequently phantasms of the lower animals, especially of domestic animals, as cats or dogs, have been seen. If you will define the soul as this astral body or what St. Paul called the 'spiritual body,' there is positively no known fact in physical or psychical nature which should enable you reasonably and logically to deny the same to animals other than man. Every Indian has his horse heaven, and I have seen dogs that I thought had more soul and cleaner ones than some men."—*Washington Star*, June 29

#### ABSTRACTION.

That we have a power or faculty of abstracting our thoughts—and practically ourselves—from the external order of things by which we are surrounded, is, of course, a statement which has but to appeal to our common experience to attest its unquestioned veracity. It is important for our present purpose that we briefly glance at the subject of reverie, inasmuch as we may find a striking analogy between this state as experienced in our wakeful moments, and through the allied state of "automatism," an explanation of the mechanism of dreams. The ordinary sensation, received by an organ of sense from without, is transferred to some part of the brain specially concerned with the registration of such an impression, and is there converted into an idea. This idea in turn may be reflected hither and thither through the body, and appears in our waking life as a defined and purposive action. Suppose, now, that ideas which have been registered in the brain are capable of being dispatched or evolved therefrom at will. The production of thoughts thus wise constitutes memory; and association duly links them together to form "a train of thought." But thought may be unattended by action. A whole train of ideas, or a complicated chain of reasoning, may be thought out in a kind of mental aside, and in that utter want of attention to our surroundings which constitutes the essential feature of the "absent-minded man"—a phrase applicable only in so far as the term "absent-minded" applies to the immediate circumstances of the individual. Here there is automatic action of the brain pure and simple. The familiar instance of the rapid walk through the crowded streets of a city, whilst the mind is engaged in the pursuit of some recondite subject, is but another instance of the phenomena of abstraction carried into practical effect, and exemplifies an intermediate state between sleep and waking allied to somnambulism itself. From our wakeful moments to the reverie in our armchair is but a step. From such a reverie to the abstraction of our city walk is only another advance; and if we suppose the abstraction to deepen whilst the mental activity becomes annihilated, we obtain the dreamless sleep, as, on the other hand, with an increase of the mental activity, we ally ourselves to the dreamer and to the sleep-walker himself.

It is a curious circumstance that in certain individuals the faculty or habit of abstraction may become so thoroughly developed that the subject is to all intents and purposes an automaton pure and simple, and may be said to dwell on the borders of the somnambulist state itself. The latter opinion alone can be expressed regarding the well-authenticated case of the clergyman who, engaged in an abstruse mathematical calculation, was reminded by his wife that it was time to dress for dinner. The gentleman in question proceeded up stairs to his bedroom still deeply involved in his thoughts, with the result of being found soon thereafter in the act of getting into bed—a proceeding simply suggested to the semi-unconscious mind and well-nigh absent volition by the act of entering his bedchamber and commencing to undress. Only on the supposition of habit having developed this awkward faculty of allying oneself to a species of sleep in the hours of wakefulness can the doings of a late well-known Scottish professor be accounted for. This gentleman passing out of college on one occasion ran against a cow. Pulling off his hat amid his abstraction, he exclaimed, "I beg your pardon, madam!" Although aroused to a sense of his mistake, shortly thereafter he stumbled against a lady under somewhat similar circumstances, greeting his astonished neighbor with the remark, "Is that you again, you brute?" It was this gentleman who bowed to his own wife in the streets, but remarked that he had not the pleasure of her acquaintance; whilst another vagary consisted in his making his appearance at college in the costume of his day, displaying on one leg a black stocking of his own, and on the other a white stocking of his better half. Another narrative credits the professor with addressing a stranger in the street and asked this person to direct him to his own house. "But ye're the professor!" replied the interrogated and astonished

person. "Never mind," was the reply, "I don't want to know who I am—I want to know where the professor lives!"

Such is a brief account of the condition we term Abstraction, serving to bridge over the gulf between the waking state and sleep.—ANDREW WILSON.

### THE MENNONITES.

Writers of fiction and clever paragraphists have vied with each other in describing the camp meeting. In the great majority of cases the pictures are overdrawn, but a visit to a camp meeting is an "experience" to any one. To the student of human nature it opens up new fields for study and investigation; to the religious person it brings fresh confirmations in faith and the revelations of divine love; to those who come to scoff it furnishes but very little food for levity or idle jest. A camp meeting—humorists and burlesque writers to the contrary notwithstanding—is a very serious affair. To see hundreds of human beings swayed by the influence of religious fervor is enough to make the thoughtless pause and ask if there is not something after all in this Christianity.

A few days ago I visited a Mennonite camp meeting a few miles from the town of Stayner, in the county of Simcoe. It was on a bright Sunday afternoon, and with some friends I drove out from Collingwood to the place. The distance by road was about ten miles. We drove out through a rich agricultural and fruit country. The scenery on all sides would furnish themes for a landscape artist. The Blue Mountains in the south and west, the northern end of that watershed which forms the mountain at Hamilton and the Falls of Niagara, terraced with farm and forest, intersected by innumerable valleys, here rise majestically 1,100 feet above the level of the sea, the highest point in Ontario. To the north the Georgian Bay cuts the horizon, with a broad extent of the deepest ultramarine blue. To the east stretches a dead level forest known as the Pine plains. Through this plain may still be traced the old Huron trail from Lake Simcoe. A drive of about an hour and half brought us to the scene of the camp meeting. As we neared the spot we passed a great many people, some in wagons, some in buggies, and others on foot, coming or going to the meeting. A side road led through about a half a mile of forest, and as we approached the wood a confused noise reached us. We listened, and as we gradually drew nearer we could distinguish that the tumult was caused by a multitude of human voices shouting aloud in prayer. The bush on both sides of the road was filled with vehicles and horses, tied in the shade while their owners attended the meeting. After some trouble we secured a place for our team and then passed along the road until we came to a pathway leading into the woods. A finer piece of bush could not be selected. Here the broad-leaved maple towered aloft in all its splendor, with the intervals filled with elm, birch, and the shady basswood.

Here and there grew an evergreen, as if to vary the tints of the foliage. We were in the midst of a sugar bush. All nature appeared to be alive, striving not to be outdone by man. A red squirrel with an enormous bushy tail scampered saucily across the path and, with indignant chirps, ran up the gigantic grey stem of a sugar maple on our right. On the tree there was nailed a placard which read:—"Smoking and profane language strictly prohibited. By order of the presiding elder." Overhead in the green shifting shade, through which the warm sun now and again penetrated, the birds were singing. The "peewee" kept up his monotonous call, the greybirds were singing their sweetest notes, sweeter than the mingled sounds of silver bells. Far away came the song of an oriel, said to foretell rain, a wren chirped and ran over a log, as if resenting our intrusion, and the hoarse notes of a catbird in a cedar reminded us of the mockery of civilization and the great city as compared with Nature in her grandeur and simplicity thus exemplified in the primeval forest. The path led a short distance through the trees, and then we reached the camping ground. In the centre of a small cleared spot a huge marquee without walls had been pitched. No danger that the wind would blow it down here. The strongest tempest would waste its strength on the great maples on every side long before it could start a stay rope of the tent. In the marquee seats were provided by driving stakes into the ground and nailing boards across. In this way seating accommodation had been provided for about 300 persons. In the form of a half circle about the marquee, other smaller tents were pitched, along with booths and board shanties. In several open places between the tents cooking stoves were set up for the use of the campers, and a live spring furnished ice cold water to drink. In these tents a great many lived with their families during the week. In some instances those members who did not live more than four or five miles from the camping ground brought their cows along with them, and let the animals roam through the woods, so as to furnish plenty of milk for visitors and for their own families. We entered the marquee, where a general prayer

meeting was in progress. At one end a rude pulpit had been raised on a small platform. Leaning on the pulpit, and looking down earnestly upon the crowd kneeling on the ground in front praying, was a kindly-faced old man. He was very much interested in the prayers of those below him, and now and again he would give vent to an earnest "Amen," "Yes Brother," "Praise the Lord." The praying continued some time. Then one of the preachers struck up a hymn, "I am so glad that Jesus loves me." The scene was very inspiring, and no wonder many are attracted by it. The hymn was rendered, not with that delicacy of intonation which we hear in the city churches, but with an earnestness which thrilled the heart of the hearer, and involuntarily we joined in the hymn. "I'm Redeemed" followed, and then several of the recent converts testified. One of the preachers spoke up to a young girl who was asked to testify, "Now Sister, tell us why you backslid?" She hesitated a moment and blushed as the tears streamed down her face. "Speak up, Sister." "Well—Charley said he didn't like it—and—and—I became indifferent—and—and—" a fresh burst of sobs and tears finished the recital. "The same old story," said the preacher. "Oh this indifference! Praised be God! You are saved now. Keep believing." A chorus of "Amen's" followed. A strange feature of the meeting was that a number of cases of catalepsy or religious trance occurred every day. While we were there one young lady through the influence of religious excitement had taken a cataleptic fit, and remained in a standing posture with her arms uplifted heavenward and her eyes closed, perfectly motionless. This occurred at 10:30 in the morning. Another woman who had taken a similar trance lay on the ground with one arm outstretched pointing upwards. About three o'clock in the afternoon the latter, apparently stirred by the singing, jumped wildly to her feet and began dancing to the music. Her eyes were tightly closed during this performance, and she ran up against those who happened to be in her way. Finally she fell against the woman first referred to who had been standing in the trance, and they both tumbled to the ground. Some ladies picked the latter up, and she remained standing for some time moaning and crying. About four o'clock they both returned to consciousness and related their experiences. All those who had fallen into such trances related wonderful stories about what they had seen while unconscious. Some had been transported to heaven and seen things unspeakable, others had held communion with the angels and were in ecstasies over what they had seen. The members took this all as a matter of course, and looked upon these strange trances as special manifestations of divine grace. They attribute it to the power of the Holy Ghost. The scientist might attribute it to catalepsy or self-hypnotism caused by the intense concentration of the mind upon one subject, while under the influence of great emotion. I do not desire to express any opinion, believing that there are many things not dreamt of in philosophy. The interior of the tent presented a picture not soon to be forgotten. In the front were gathered the Mennonite elders and members with their quaint, broad-rimmed hats, shaven upper lips, long beards and hair. The married women wore black silk bonnets of a peculiar shape, and here and there a fair-haired Marguerite, with her long flaxen locks plaited down her shoulders, sat an interested listener. In the rear portion of the marquee sat or stood the spectators, who had been attracted principally by idle curiosity. "You just keep comin' here, and the Lord will get you," was the remark made by one of the preachers to the crowd. In the crowd were the pretty girls from the surrounding country with their handsome figures and faces like rose leaves; the robust farm hand with his sunburnt cheeks and broad-rimmed straw hat; and the swell from town with his silk hat and white vest—all apparently very much interested in the proceedings and very orderly.

The Mennonite religion is a form of Arminianism something akin to Methodism. They believe that it is possible for them to know that they are saved. In baptism they will either dip or sprinkle and baptize adults only. They are the original Anabaptists, and their history is written in blood. They have love feasts at stated intervals, and wash each other's feet before partaking of communion. They will not enlist in the army and do not believe in war or bloodshed. For this reason in many countries they are persecuted and have to pay a war tax. They hold camp meetings in different parts of the country every summer, and are thrifty, quiet, law-abiding people. Although the sect originated in Germany in 1525 and the majority of the members are Germans, still they number many of English descent among their membership. The principal figure at this meeting was Rev. Mr. Schurman, of St. Louis, Mo., editor of their official paper, a short, dark-complexioned man, who wore a fez, and strongly resembled the pictures of Emin Pasha. Miss Hawman, a kindly-featured lady from New York State, looked after the interests of the women converts. Among other preachers and elders there were Mr. Stakley, of Markham; Mr. Kober, of Waterloo; Mr. Bowman, of Berlin; Mr. Hiltz and Mr. Gowdie, of

Markham, and others. The meeting lasted for a week, and there were three services every day.

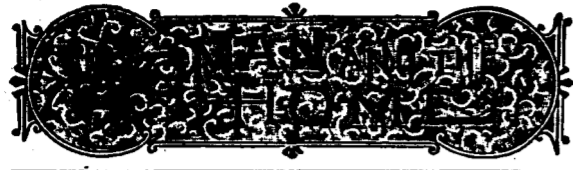
### TORNADOES.

A very important characteristic of tornado air currents is that the disturbance begins in the upper air. In the "North American Review" for September, 1882, Professor T. B. Maury, in an article entitled "Tornadoes and their Causes," attributes the peculiar movement of our tornadoes to an upper air current, which at times has been seen to be "moving from the southwest at the rate of one hundred miles an hour." In addition to this, Lieutenant Finley's descriptions of the thirteen tornadoes that occurred in Kansas, May 29 and 30, 1879, give abundant evidence that the southwest air current forces the contest. Innumerable descriptions show that the cloud in the northwest is heavy, black, and comparatively slow in its movement, until struck by a light, rather smoky, and more rapidly moving cloud from the southwest. Then the clouds rush to a common center, and there is a violent conflict of currents, driving clouds in every direction, up and down, round and round. Clouds like great sheets of white smoke dash about in a frightful manner, with such unnatural velocity that the observer is often panic stricken, and flees to the nearest cellar for safety. Finally a black, threatening mass descends slowly toward the earth, whirling violently, but still manifesting confusion in form. This soon gives place to the peculiar funnel-like shape, with definite outlines so well known. It appears intensely black, like coal smoke issuing from a locomotive, and its trunk-like form sometimes has a wrenching, spiral motion, like a snake hung up by the head and writhing in agony. As white clouds approach and are drawn into the vortex, the funnel shaped trunk sways like an elastic column. It sometimes rises, falls, and careens from side to side like a balloon. Branches and trunks of trees, rails, tree tops, roofs, pieces of houses, straw, furniture, stoves, iron work, lumber, and other debris are seen flying about in the central part of the cloud, but are gradually drawn upward and thrown out near the top, usually not until the storm has progressed a mile or two farther on from a given point. Dark masses of foam are seen to shoot downward on either side of the funnel, to enter it just above the ground, and to apparently rush upward through the center and out at the top in a terrific manner. Sometimes the funnel pauses and whirls with apparently increased velocity, reducing everything to splinters, and leaving scarcely a vestige of a house or clump of trees, all being ground comparatively fine and carried away as chaff.

In addition to a downward movement of air, there is also a violent reactionary upward movement through the center of the funnel. This center is almost a vacuum surrounded by a cylindrical mass of air of great density and revolving force. Professor William M. Davis, of Harvard College, whose work, entitled "Whirlwinds, Cyclones, and Tornadoes," is well known for its merit and originality, maintains that the destructive power of a tornado is due to the rush of air along the earth's surface toward the vacuum center of the funnel. Some buildings have a stricken, pinched appearance at the top, as if the air had rushed under the edge of a huge cylinder, and swept upward with tremendous power. While it is true that the downward movement predominates, yet the upward movement in the center is equally marked. The iron grip of the tornado funnel is relieved only by the escape of currents to the upper air through its center, and this again is doubtless due to the decrease of the contrast of temperature between the opposing currents, thus gradually lessening the air movement. In the Westwood tornado, when the funnel had gone about a mile northeast of the village, it became thinner, and the distance to the top of the revolving column did not seem more than one hundred feet. As its force still further weakened, it became only a shallow, whirling cloud of debris, six or seven feet above the ground, and about fifty feet in width. These facts present a problem of the relation of air pressures in which we may look for destructive action in proportion to the height of the column of revolving air.

Lieutenant Finley's interesting studies will soon be of great service to the people. The advancement of the science of meteorology, as well as of other sciences, has always been made through those whose energy in the examination of these subjects has been manifested as an intrinsic liking, regardless of personal gain, a characteristic pointed out long ago by Jean Paul Richter, and reaffirmed by Emerson as the true aim of the scholar. It has been thought that the time will come when greater numbers of men of leisure and means will become steady workers along paths of unprofitable public usefulness. The people look for science to come to their rescue regarding certain evils in politics or in commerce, in over legislation, in physical and mental life, and in the destruction of life and property by the elements. It does not follow that the service will be rewarded, yet the control or anticipation of any form of destructive action in nature is a benefit that will live in the annals of the race for many a century.—WILLIAM A. EDDY.





### LOVE IS ENOUGH—A TRAGEDY.

The groom was loving, the bride was fair;  
Her eyes met his with a witching air;  
She was tender and meek as a maid could be,  
And she had no more sense than a babe of three.

"Youngster, beware!" the old men said,  
"We've tried the pass"—but he shook his head;  
He shook his head oracularly;  
"In marriage, 'Love is enough,'" quoth he.

Breakfast at home. How strange and sweet!  
But something was wrong with the things to eat.  
Something was queer in coffee and tea—  
"Nay, give me a kiss instead," said he.

Dinner at home—but he could not eat.  
O rawish potatoes! O kiln-dried meat!  
"You've left out the taste from the soup," moaned he.  
"I'll make it all right with a kiss," smiled she.

Supper at home, and he could not eat.  
O bread like putty! O mush of wheat!  
O slimy pickles! O tea of tan!  
He rose from the table a starving man.

Alack, what aileth the bridegroom now?  
He stamps and roars as he knots his brow;  
"Go home to your mother and say from me  
That love is not nearly enough!" quoth he.

The rights of women to an official recognition in the church and its work is once more the ghost that will not down with the good Methodist brethren. Though beaten at the last general conference the Methodist women are determined to keep up the agitation and the struggle till victory is finally won. This autumn the battle will once again be transferred to the district conferences and there are already signs that the women are stirring up some strong championship in the matter. In the church, where woman forms so large a percentage of the membership, her exclusion from high official position is a most ungracious procedure. In the state, where the sexes are nearly equal in numbers, the injustice is less glaring, but even there it is coming more and more to be felt to be an anomaly and a wrong which civilization must right. The difficulties the state finds in the way of its realization do not pertain to the church. The moral force with which the church is armed is more conspicuous in women than in men. Finally, the talents of women would be of incalculable value in the counsels of the church as the complement and balance of those of men, supplying the missing hemisphere of wisdom and practical skill. Adam was complete only when offset by Eve; the tact and insight of the one was set over against the strength and courage of the other. Ever since that creation day each has been indispensable to the other—a lesson society is more and more learning. Without the wit and prudence of woman, no one can properly build or guide a house; and our educators are learning how needful woman is in planning and running schools. Women arrange some things in the church better than men. The planning of the great spiritual house, in which women have so large a stake and perform so important a part, should not be effected without the suggestion and aid of the fair sex.

Is it not a marvelous thing that in spite of the restraints put upon unmarried girls it is just in France that female influence has always been most remarkable? Cherchez la femme is a French maxim, remember. Go into any artist's studio, any litterateur's den, any musician's sanctum, and you will find in nine cases out of ten a woman behind the curtain. But she is neither his wife, nor his sister, nor his mother. Therein, if we must confess it, lies the secret. The women who have influenced Frenchmen, fired their poetry and inspired their music, are the women who have thrown off restraint. They have become their own mistresses and other people's as well. They form a distinct class in the society of Paris and the large provincial towns, the class that "violate all the laws of morality and give the most delightful little suppers." But, as the epigram hints, they have more than their immorality to recommend them. The Frenchwoman, as we have said, is the most womanly of women; and it is just that which steps in and saves her. She has two feminine qualities in the highest degree developed—delicacy of taste and the faculty of assimilation. The former saves her from degenerating into coarseness; the latter saves her from sinking into ignorance. That receptive power which enables a

woman to acquire almost by intuition what a man must give a lifetime to learn, which makes the barmaid of yesterday the model grande dame of to-day, that is the power which gave Mme. de Recamier her hold over Chateaubriand, as it gives hundreds of women their hold over the Frenchmen of to-day. The ascendancy of woman in France rests on her intense womanliness; but it is gained by the sacrifice of what we look upon as her crowning virtue.—*Chamber's Journal*.

It was a California woman who invented a baby carriage, which netted her \$50,000; while to Mrs. Catharine Greene, the wife and widow of Washington's ablest officer, is due the honor of inventing the cotton gin, which is one of those distinctly American inventions, the value and importance of which have been recognized by the whole industrial world. A horse-shoe machine, which turns out completed shoes, was the invention of a woman; also the reaper and mower, the idea of which came into the brain of Mrs. Ann Manning, of Plainfield, N. J., to whom is also accredited a clover cleaner. Mrs. Manning seems to have stimulated the inventive genius of her neighbors, for a few years after her reaper and mower was patented Mrs. Elizabeth Smith, of the same state, took out a patent for an improvement on the machine, being a device for changing the knives without stopping the wheels. One of the most complicated machines ever made is that for the manufacture of reinforced bottom paper bags. It is so curiously ingenious that how it was contrived passes the ordinary comprehension. It was the invention of Miss Maggie Knight, who, from it and other inventions in the same line, realized a large fortune. A street sweeper of great merit was devised and patented by a New York lady, who had a costly dress ruined by the mud splashed on it by a defective machine. Most remarkable of all is the invention of Mrs. Mary B. Walton for deadening the sound of car wheels. She lived near the elevated railroad in New York, and was greatly annoyed by the sound of the roaring trains passing her house. The most noted machinists and inventors of the country had given their attention to the subject without being able to furnish a solution, when lo! a woman's brain did the work, and her appliance, proving perfectly successful, was adopted by the elevated roads, and she is now reaping the rewards of a happy thought.—*Home Magazine*.

American girls who may be tempted to marry foreigners for the sake of a title will hardly comprehend the action of Archduchess Marie Valerie, who renounced her chance of succession to the Austrian crown that she might marry Archduke Francis just because he was her choice among men. True, she gets a title, but it is no more than she had before she married, while she throws away a chance, not so very remote, of possessing in her own right the highest title in her land. What she would have done if the man of her choice had not been titled we may not inquire. As most women find it as easy to fall in love with rich men as with poor men, so the Archduchess Marie probably made no effort to place the affections of her heart on a prospective husband below the grade of duke.

An article entitled "Some Geology of Chicago," by Mrs. Ellen B. Bastin, of this city, has attracted much attention, and has been copied, all or in part, in our leading daily papers. The article was first written for the Chicago Women's Club, and read before that organization last winter, where it was listened to with deep interest. Mrs. Bastin then sent it to Harper's, who in turn sent it to a prominent geological student for an expert opinion,—quickly pronounced in the essay's favor. Mrs. Bastin is known among her friends as a woman of unusual mental gifts, combining power of original thought with the student's diligence and carefulness of method. We congratulate her on this success.—*Unity*.

Disraeli dedicated one of his novels "to the most severe of critics—but a perfect wife." Once, at a harvest home of his tenants, he spoke of her as "the best wife in England." In a speech delivered at Edinburgh, he alluded to her as that "gracious lady to whom I owe so much of the happiness and success of my life." Edmund Burke, on the anniversary of his marriage, presented to Mrs. Burke a beautifully descriptive paper, "The Idea of a Wife," heading the manuscript thus, "The character"—leaving her to fill up the blank. He repeatedly declared that "every care vanished the moment he entered under the roof."

It is a sad little note which, coming from Sweden, draws attention to the dangers that the Swedish peasant girl runs in going to Denmark for work. In the beetroot fields, where frequently the girls are set to work "like slaves", it is averred, they are "driven on by foremen who are more merciful to their dogs and horses than to these poor inexperienced girls." As the Swedish journal, *Dagny*, rightfully urges: "It is high time something was done to stop this disgraceful treatment." That "something" is being done by the Frederika Bremer Society, which has arranged for the distribution of pamphlets among the peasant girls, warning them of this state of things.

Miss Sallie Holly, a Virginia girl, has inaugurated an educational movement in her state which deserves to become popular. She has undertaken the education of poor colored girls of Virginia. Miss Holly has sent letters to all the Women's Clubs of the Union asking for a year's service of a member as a teacher, or a cash contribution. She proposes to establish small schools throughout the state where colored girls may attend school a couple of years without cost.

### FIFTH LETTER FROM JUDGE DAILEY.

TO THE EDITOR: We crossed the North Sea from England to Antwerp without accident but not without an apprehension born of our experience on the City of Rome that we were about to strike upon some hidden rock. Since we landed in Antwerp we have visited several places of interest there, also in Brussels, Cologne and Berlin, and have commenced upon those of this place. The contrast between London and any of the continental European cities named, is very great. We landed on Sunday morning in Antwerp where there is little cessation of tolling of the bells in the churches or cathedrals either on Sunday or any other day. The great clocks are forced to note the lapse of time with great frequency by solemnly chiming each quarter of an hour that passes, as the days and years go by. Everywhere we found in the statuary, in the number of churches, and the frequent calls to the places of worship evidence of the religious character of the people of that city.

There is a wide contrast between the architecture in the great cathedral in Antwerp and that of St. Paul in London. The latter is grand, impressive and cold, while that, both inside and upon the external parts of the cathedral in Antwerp, is warm, intricate and delicate. There is probably not a spire in the world where such a vast amount of delicate stone work is to be found, and it so impressed Napoleon I. that he likened it to Mechlin lace. The interior is 384 feet long and 130 feet high, and the tower and spire extend to the height of 402 feet. They were completed in 1530. The chimes have ninety-nine bells. I have nowhere seen such exquisite wood carvings as those we examined in Antwerp. Thousand of miniature faces and forms carved in oak, adorn the walls and columns of the cathedral, while hundreds of statues of life size, beautifully carved in the same wood, are to be seen in passing through this great structure. The numerous chapels, dedicated to different saints, to be entered from the side aisles, are artistically adorned. In these churches of Antwerp are contained some of the masterpieces of the old painters. Here, as most of your readers will know, was the home of Peter Paul Rubens, the most celebrated painter and really the founder of the Antwerp school. Here he executed most of his great works and although 250 years have elapsed since he died, the house in which he lived, a fine structure, is still in excellent preservation. He is almost canonized by the Catholic church. His paintings occupy the most sacred places in the churches, and there is not a museum or gallery of art in Europe in which any of his works are to be found where they will not tell you that fabulous prices have been refused for them. A drapery covering them most of the time in the churches, is drawn aside when they are exhibited for a fee at certain hours during the day.

This artist was the instructor of Van Dyke, who has left some masterpieces of great value. Rubens painted from life as far as he was able to do so and only appealed to the genius of his imagination when those subjects failed him. He was twice married, and the faces and forms of his wives appear in very many of his great works as do those of his children, and of his father and friends. So familiar now have we become with those faces, that we rarely mistake a work from the hand of Rubens without referring to the name in

the catalogues. Raphael in painting his famous Madonna copied the face of a young lady who resisted his advances and Rubens has made the face of his second wife to represent Mary the mother of Jesus, and that of his first wife, Elizabeth, the mother of John the Baptist, and Mary Magdalene, as suited his desires. We had pointed out among the later carvings in the Antwerp cathedral as among the saints, the likeness of Disraeli, the late Lord Beaconsfield, and Gladstone. It is true that "a thing of beauty is a joy forever." People read romances, and are delighted with the fictions of a happy writer; and it is a decided pleasure to go through the great picture galleries with which the cities of Europe abound, and look upon those productions of skilled hands and vivid imaginations. But to me, the value of a painting is in some degree to be estimated by its approximation to truth.

There never has been, and probably never will be any events which have called forth so many productions from the artists' hand as the birth, life and crucifixion of Jesus. In all the productions we know, with reasonable certainty, that none truthfully represent the face of Jesus or of his mother. Some of the scenes of the crucifixion are ghastly and unpleasant in the extreme, but no two are alike nor could we expect them to be. They are the supposed likenesses of subjects living or dead, beautiful or distorted, according to the imagination and skill of the artists. We can look upon these pictures and admire or dislike them according to our own tastes and conceptions of the subjects they are supposed to represent. Fiction is certainly to be expected in poetry and various works of art, but when an historical scene is said to be represented on canvas, is such wide departure from what is evidently the truth warranted, as we constantly find in these pictures touching the birth, life, death and resurrection of Jesus? Had the halo of light which is represented as emanating from the heads of Jesus and Mary been actually visible to mortals in those days, such remarkable manifestations would have astonished all who came into their presence, and the evangelists would not have failed to record such important facts. With the exception of the scene of the transfiguration I do not recall any record of the appearance of the Savior to warrant the representations given of him by most of the old masters. Are such representations the result of mere accidental imagination? We know that some of the ancient tombs constructed before the birth of Jesus, contain around the head of Horus representations of emanating radiance, and may we not, with reasonable certainty, trace the origin of these pictures to the spiritual vision of ancient seers which would be confirmed by some clairvoyant descriptions by our seers of to-day?

The trip from Antwerp to Brussels is short, and we can confirm the opinion of other travelers in saying that it is one of the most beautiful in Europe. There are many points of interest here to be visited and we made the most of time that our strength would permit. The picture galleries contain many remarkable productions from the thirteenth century down to the present time. We were advised to visit the collection of the paintings by Weirtz, which many are said to avoid owing to the terrible nature of some of the representations. Weirtz died in Brussels quite recently and some of his best works never left his possession until his decease. They are all in the same large room in which the artist himself arranged and left them. He was always poor, and refused all temptations to part with these works which would have at once placed him beyond want. To one connoisseur who offered him a large sum for one of his works he replied, "Keep your gold, it is the murderer of art." He painted a few portraits which he sold and thus obtained the means for a scanty subsistence. He maintained that he was painting for posterity more than for to-day. His ambition was to rank among the great artists, and measure his works with those of Rubens, and other eminent painters of antiquity. That he has grandly succeeded in the great ambition of his life is the growing opinion of most lovers of art. He was a devoted student and lover of the poems of Homer and mythology. He slept with the Iliad under his pillow, as if the spirit of the great Homer would the more readily in his slumber reach his own soul, and in his dreams impress his brain with the grandeur of the conceptions of this ancient bard.

The colorings of his paintings are strangely yet artistically blended and, combined with the astonishing representations, produce a startling effect. Some of his pictures are very large. One is fully fifty

feet in height and thirty feet wide representing the revolt against heaven. Another nearly as large represents the one-eyed monster, Polyphemus, feasting upon the companions of Ulysses who prudently declines to give battle to a being whose finger is as large as the body of that ancient warrior. During the time of the cholera he produced a picture representing a victim encased while yet alive, bursting the coffin and struggling for liberty, which he placed upon exhibition during the prevalence of the scourge and it resulted in prohibiting the burial of bodies until a reasonable time had elapsed to be certain that death had actually ensued. Let no person having the opportunity fail to visit this fast becoming famous museum of Weirtz which no amount of money could purchase from the city of Brussels.

Cologne is quite the reverse of Brussels in attractiveness as a city, most of the streets are narrow and dingy and almost devoid of sidewalks. A few fine streets have recently been opened which greatly add to the attractiveness of the city. The city is greatly over supplied with churches there being over thirty catholic churches the city to meet the wants of about 130,000 people. The Gothic cathedral is said to be the largest of the kind in the world. It is 444 feet in length by 201 in breadth, and the height of the nave is 145 feet. There are fifty-six large columns inside, and its immense towers terminate in spires over 500 feet high. It was commenced in 1248 and was not fully completed until 1880, over \$3,000,000 being spent upon it during the last forty years of its construction. It is conspicuous far above every other structure in the city, and can be seen for a long distance. These Catholic people have great reverence for old bones, and we were taken in and shown a small sarcophagus made from gold and silver, and embellished with precious stones of great value, and were told by a priest who acted as our guide that it contained a piece of the skull of St. Sebastian; and he also pointed out a larger but equally rich casket in which he said were the bones of the magi, or three kings who worshipped the infant Jesus, which he also informed us were deposited in Cologne in the twelfth century. He also showed us a long staff which he said belonged to St. Peter. There was quite a number of English-speaking visitors present who when they heard these announcements turned their faces away to conceal expressions of incredulity. We did not visit the St. Ursula, nor the Gothic cloisters where the walls are made up of protruding bones and skulls of martyred virgins and distinguished personages. I hope not to tire you with these descriptions. They are useful as lessons to many Americans who value the free institutions of his country. That the great expense of erecting and maintaining these numerous churches and the priests and officers connected with them falls largely upon the poor who give believing it is for the salvation of their souls is well known. These churches, I am told, are very rich. Whenever we go, through them we are requested to "give for the poor," and we have been told by those who have the opportunity of knowing, that they rarely have their bodily wants supplied from these funds. They can earn but a few pennies a day; and a good meal most of them never had. They struggle on from day to day giving into the treasury of the church for Christ's and their souls' sake that which is essential to keep their souls and bodies related to each other. They hope to thus gain heaven. They surely deserve it even though misguided and oppressed. Their long suffering and patience should be rewarded.

Yours fraternally

DRESDEN. A. H. DAILEY.

#### A SHEAF FROM THE EXPERIENCES OF THE UNDERSIGNED.

To THE EDITOR: In the spring of 1861, the writer, in company with Mr. E. J. Youngs, then being residents of Port Huron, Mich., visited a Mrs. Hobbs a locally well known medium of that place, for the purpose of a friendly talk upon her experience as a physical medium of much repute and decided test powers, not expecting however, nor seeking demonstrations of her powers at that time.

Mr. Youngs and I found that intelligent lady alone in the early evening. After the usual salutations and appraisal of her as to the purpose of our call, we were seated about five or six feet from the position of the medium, who seated herself near a small round center table, upon which was a medium-sized lamp that fully lighted the entire apartment, and resumed the sewing, which had evidently occupied her time, ere our intrusion upon her attention, kindly

answering our questions, responding to our suggestions and giving us detailed statements of many of her phenomenal experiences; unsought and unlooked for mediumistic manifestations, etc.

After, perhaps, half an hour's conversation, no visible person except the three above named being present, suddenly and unexpectedly the table began to move! My position was such that I could see that the medium's garments or any part of her person was not in contact with the table, as I saw a clear space, of not less than one inch in width, between Mrs. Hobbs, her clothing, and the edge of the table next to which she sat. Well understanding the import of the phenomenon she reached and took the lamp from the table, placing it upon her lap and holding it, together with her sewing, and not moving from her chair or relative position to Mr. Youngs and myself during the entire demonstration I am about to relate.

As soon as relieved of the lamp the table glided over the carpeted floor, past me to a position immediately in front of Mr. Youngs, and tipped the edge thereof upon his limbs or lap, and in response to his questions tipped the upper surface of the table top against him, one tip symbolizing no; two, uncertain; and three, yes. Mr. Youngs, as the table rested against his person as above described, straightened his body in a stiff upright position and his arms and hands rigidly by his sides, maintaining the stiff position of body and limbs throughout the entire demonstration. A few questions and responses informed Mr. Youngs that the manifesting intelligence, thus interchanging thought—the product of mind—by means of the mechanical symbolizations aforesaid, claimed to be an old acquaintance of Youngs' who had passed to spirit life some twelve years preceding this demonstration, from a town in Massachusetts, where Youngs had resided previous to his residence at Port Huron, Mich., where the said friend was so strangely greeting him and giving test evidence of his identity, and powers to still interchange thought, mind with mind.

The invisible man, by five tips or movements of the table signified that he desired the calling of the alphabet. Mr. Youngs complied and whenever the controlling intelligence of the movements of the table desired to use a letter of the alphabet called, moved the table as aforesaid, and by this satisfactory though tedious method, gave statements of facts and incidents in the career of the communicating though invisible man, when in the physical body, that Mr. Youngs knew to be correct, not only, but also statements of facts of which Mr. Youngs knew nothing; directing Youngs to certain parties of the place where the communicating, invisible man had resided during his earthly life, and where Mr. Youngs had been acquainted with him, as to the truthfulness of said statements.

Mr. Youngs did write and received complete verification of said statements of the invisible man thus establishing complete identification of the communicating intelligence as being the acquaintance of Mr. Youngs' former years in Massachusetts several hundred miles from his then residence, and the place of this remarkable, and, I think, complete demonstration of the power of the so-called dead to interchange greetings and intelligent communication; for in this demonstration not only independent movement of the instrumentality of the intercommunication, the means and manner of the symbolization of the thought intercommunicated, but a portion of the thought, facts stated, by the invisible, communicating mind, were not within the knowledge of either the recipient of the communication, nor of any visible being, who witnessed the demonstration. Mrs. Hobbs, a native of Maine, from where she moved direct to Michigan, and myself a native of New York had then never visited the state of Massachusetts.

And by actual test examination I know that no wires, strings, machinery or appliances of any kind were attached to or in the said table; which, when the communication was consummated, "sat itself" back upon its feet and glided back to its former position near the waiting Mrs. Hobbs. To tell me that I was hallucinated—"only thought I saw" all this, but did not really see any movement of the table is to insult one's manhood, not only the integrity of one's word but also his discriminative consciousness.

J. K. BAILEY.

Count Tolstoi says his "Kreutzer Sonata" was an unfinished work and was not intended by him to be published in its present form. But his friends took it and against his better judgment it was given to the world. He is now preparing an "epilogue" to it that will shortly appear. He

is also writing a treatise on intemperance, setting forth his ideas regarding the use of tobacco, alcohol, opium, hashish, rich food and various other indulgences that come under the ban of his creed.



#### PROOF OF SPIRIT INTERCOURSE.

To THE EDITOR: A peculiarly distinctive characteristic of Spiritualism is that it does not come with an ipse dixit, "thus saith the Lord," demanding unquestioned obedience to, and a blind faith in its mandate; but rather appeals first to man's sensuous nature through its phenomena, thence to his intellectual faculties, where reason sits as a stern and impartial judge, always deciding in favor of truth so far as it can get at facts, and finally, after sifting the chaff from the wheat, the vitalizing truths underlying the phenomena are appropriated by his spiritual nature, and a rational and healthy growth superinduced. Hence Spiritualism, in its broadest sense, enables one to give a comprehensive reason for his faith.

In the spring of 1882 Mrs. Abby Burnham was lecturing in this city and giving séances during the week. I attended several. At that time I was engaged in business in New York. On one occasion she said to me, "You are going to change your business. I see you traveling through the West, making long journeys by rail." I said "that can not possibly be true; I am engaged in business in New York; all my interests lie here, and I have never been further from home than Albany, and such a thought has never crossed my mind." She reiterated the statement repeatedly at several séances with great positiveness. About eighteen months from that time, I gave up the business I was following and took a position as traveling salesman, and traveled, perhaps, sixty thousand miles during the time I held the position. I had never seen Mrs. B. until the first Sunday she lectured in Brooklyn.

On a later occasion I attended a séance given by Mrs. Kerns, at the house of Dr. Smith, of this city, since passed to the inner life. The usual form of each one present writing several names on slips of paper and of folding so as to be practically hermetically sealed to the medium was followed. The slips were placed in a pile on a table at the right of Mrs. K. In a few minutes raps were heard; three, affirmative; one negative. Upon lifting a slip and receiving an affirmative, the slip was passed, unopened, to a gentleman on her left, appointed for the purpose of verifying any message which might be given. She would then write a message and sign a name. In every case the name thus signed corresponded with the name on the slip, and, according to the testimony of those addressed, the messages were pertinent, and to some, were overwhelming in their significance.

The most interesting part of this séance to me, was the receipt of a message from a darling child who had passed to the inner life some years previous; a message couched in such sweet, sympathetic strains; condoling with me in my troubles, which hung like a funeral pall over me at that time; the overshadowing presence of an approaching ordeal which was to try my soul; speaking with such discretion, and advising me with such wisdom, and giving me such indubitable evidence of her personality, that I felt—well, my dear Colonel, just as you would feel, under similar circumstances. Why attempt to describe my feelings? There are millions in the ranks of Spiritualism who know it all.

As a climax I may add that not a soul in that room, besides myself, knew that I had a child in the Spirit world; nor knew of a single circumstance conveyed in the message; nor was I expecting anything among such a large number as were present. Indeed, the name was called and the message partly written before I was fully aware of the fact, being engaged in conversation in another part of the room, and my seeming indifference causing Mrs. K. considerable annoyance.

During the total eclipse of the moon in July, 1888, I witnessed one of the most remarkable phenomena, — to me the most beautiful and significant I have ever met with.

I have a spirit friend who passed to the inner life eight years ago to whom I gave the name of "Lily," and that there might be no mistake, she was to be known as a

Cala Lily. I watched the progress of the eclipse through a field glass, with the greatest interest and closest attention. When the point of total obscuration was reached, I gazed with silent awe and admiration upon the wonderful and sublime spectacle, the beauty and grandeur of which, I need not attempt to describe. As I watched, I observed on the eastern periphery of the moon a movement of something without definite form, but which gradually grew in size and projected itself from the body of the moon, something like a limb without branches on a tree. This projection, with one end attached to the body of the moon, oscillated for some time, and finally the other end became attached, and the object looked something like the handle of a pitcher. All this time the material of which the object was composed, was in motion, as if worked, as a potter might work a lump of clay. Finally this motion ceased, one end became detached and swung around presenting a Cala lily perfect in all its details; pure white in color, and the tongue distinctly visible with a beautiful orange tinge. I repeatedly look my eyes from the picture, to thoroughly convince myself that there was no hallucination. The lily remained about ten minutes and gradually faded away.

Of course the savans who understand the working of occult forces from alpha to omega, can explain this phenomenon—optical delusion—a reflex action of the astral light; the rollicking prank of an elementary. To me it was none of these, but a grand and sublime manifestation of a stupendous fact; a demonstration of the power of my friend Lily to make herself known to me by this sign. There were many concomitant circumstances connected with these incidents, which tend to strengthen the belief in a supermundane interposition, but which would become tedious to enumerate; and there are, perhaps, many who can account for the phenomena on a number of hypotheses aside from the supermundane, but to me, with my former experiences, they are veritable spirit manifestations. I do not ask any one to accept my theory; life is too short and its duties too pressing to permit much time for argument. Let those who ask, "Can any good thing come out of Nazareth?" "come and see." Let those who would honestly like to know, "Seek and find." Spiritualism is true democracy; there is no royal road, and the way is so plain that the wayfaring man need not err therein.

Most respectfully,

WILLIAM V. NOE.

#### SPIRITUALISM THE SCIENCE OF THE SOUL.

To THE EDITOR: Spiritualism is no more a religion than is astronomy. It is simply the science of the soul. Knowledge of the laws of the continuity of life, to which the researches of every scientist, every investigator have added some new proof, until to-day the accumulated evidence is convincing to millions of thoughtful, including many leading minds, that there is a law of endless change, and continuity of progressive life. To finite vision the beginning of all things must be from a visual point, where infinite intelligence makes expression of its thoughts in forms, in the cell, or germ, in the nebula of which worlds are formed. Since man's limited powers cannot reach behind a visible cause to the origin of things, he must see a cause in every effect and an effect in every cause thus viewing the law of change as the endless chain of progressive life.

God is in all life. Following minutely the law of differentiation in all forms of evolution with progress of the whole—not necessarily equally of every part since the very fact of evolution involves the unfolding of the lesser into the greater—must necessitate infinite gradation, the higher still unfolding the higher, and each in its own degree marking its data from its starting point, so that nature's ledger is, so to speak, the unfailing key to God's account of creation. This great record is open to every investigating mind from which to glean the truth as written by the infinite historian showing throughout the whole geological history of the earth an onward movement of the organic kingdom to higher and higher attainments, ever increasing the power of human intelligence for delving deeper and deeper into the hidden treasures of occult laws. Taking these premises, that we call Spiritualism, is the science of the soul—a knowledge of the law of the continuity of life by actual vision, and by converse with our friends who have laid aside the mortal coil; the intercommunication of worlds, or their inhabitants, is one of those laws, a knowledge of which is attainable by man.

Why should not Spiritualists organize themselves into a school of philosophy and prove to the world that they know what they are searching for, making use of every open door that leads to the attainment of knowledge that will satisfy the desire for the assurance of eternal life which I hold, in itself, is cogent proof thereof, since there has never been known a human want without somewhere the means of supplying it. Spiritualists claiming to know the truth should be untiring in bringing forward undoubted proof, and thus lessen the opportunities for ignorance, fraud and impudence to rush in where angels fear to tread, making merchandize of the most sacred memories, and holiest hopes in the parting with our dear ones. Then and not till then, will Spiritualism rise to its native glory, and shine brightest in the galaxy, because of its greatest importance among the stars of science.

Mrs. L. C. SMITH.  
ROCHESTER, N. Y.

#### VISION.

TO THE EDITOR: In all ages and countries, in whatever form of religious belief, visions as a means of divine revelation, has been largely the foundation of their faith. The most truthful and beautiful teachings of the Bible are the visions of its prophet seen while in the ecstatic spiritually illumined state. A great mistake of the Christian church is its denial of the possibility of the same power being granted to its followers at the present day.

I have myself been many times favored with visions that taught many beautiful lessons of spiritual truth. Many times these are of a personal nature. I have, however, one experience that is an exception, and as the subject is one of general interest I take the liberty of giving it to the readers of THE JOURNAL just as it came to me.

It was in the latter part of March last, I was reading a book in which I was much interested. My husband was also reading and we were alone. There was nothing in the book to prepare my mind for the experience that followed. Suddenly there seemed to press upon me from all directions a power like magnetic force, which caused me to feel very sleepy; then a numbness through all my physical body, and while still conscious I lost all thought of my present surroundings. Then I was aroused as from the spirit. I felt as if I was distinct from the body but used it as a means of communication. There seemed no limit to my spiritual vision as we understand distance. While in this state I was impelled to look up when I saw the whole dome of the heavens as one vast sea of faces, and only the faces, and though they appeared to be in untold numbers I could distinguish them clearly in all their variety of individuality. They all appeared to be looking upon some scene which caused a great variety of expressions but all so intense. Some expressed great pity, others horror, while still other countenances seemed blanched with fear. I felt moved by curiosity to learn what they were looking at and at once I seemed to go far above the earth where I could look upon it as they did. When I saw that above a portion of it there hung a great black cloud as of smoke, which at first I could not penetrate, but a moment later I saw the whole of Europe as a great map spread out below me, and then a scene as if covering a period of many months passed before me like a panorama. I saw in the beginning as if a little blaze was kindled in Russia which quickly communicated with Germany whence it spread rapidly over the whole of Europe including the British Isles and war in all its terrible forms prevailed, and with it came great poverty and pestilence. I find it difficult to express what I saw and felt of the suffering and horror of this period to which terrible calamities in nature, as if in sympathy with the general woe, added no small amount to the prevailing distress.

After a time the cloud seemed to roll slowly away, but how changed the face of the country, as if a great cyclone had swept it of all trace of its former condition, especially so politically. Where before had been the thrones of emperors and kings, and those great in power, all were gone but while these were brought low, there was a great leveling up, as it were, of the masses. I could then see that what had seemed a terrible affliction had resulted in good. I also saw, going away in the distance as if banished, all that represented the pomp and glory of the Roman Catholic church, the pope with his cardinals and bishops in all their robes of office. Although they seemed to go reluctantly, the power that banished them was stronger than they. In this I was impressed that I saw only

the great dignitaries of the church, as its power was broken, while its followers came out gradually from the influence of its teachings. There was much more of interest that I cannot occupy space to describe.

Our own country was greatly effected, but was not the scene of the conflict, which seemed to result in an entire revolution from the present condition to what seemed like perfect equality among all men so far as their individual rights are concerned. I am strongly impressed with the thought that the history of the world in the next ten years will be such as to greatly justify the truthfulness of what I saw, and that the dawning of the twentieth century will witness such changes as we now in our troubled transitions deem quite impossible.

ELIZABETH T. STANSELL.  
IDAHO SPRINGS, CALI.

#### THE COILED SPRING.

TO THE EDITOR: In your issue of July 26th you published under the general heading of "Topics of the Times" the watchspring problem which has appeared in other scientific papers. As I first saw the problem stated in the *Scientific American* I sent my solution of the same to that paper. I will however for the benefit of your philosophical readers give a brief resume of my argument. When a steel ribbon is coiled or bent, two forces are called into action. Or rather the force necessary to bend it is stored up in two different parts of the spring, one part receiving an energy of opposite character from that in the other part. And the quantity of energy stored in each is exactly equal to that in the other part. For, on bending the spring, the molecules which are situated on the external or convex side are put into a state of tension, while those on the concave side are correspondingly compressed. Both these forces exert their energy in the joint direction of straightening the spring. If, however, the coiled spring is immersed in acid and dissolved, the result among the molecules of the tension on one side of the spring exactly counterbalances the result among the molecules of the compression on the opposite side and the ultimate result is *nil*. Or in other words, a coiled spring dissolved in acid will not exhibit any extraordinary phenomena different from those exhibited by an uncoiled spring. The details of this argument are contained in my communication to the *Scientific American*.

HERMANN FASCHER.  
ST. GEORGE, UTAH.

### What is Catarrh

Catarrh is generally understood to mean inflammation of the mucous membrane of the head. It originates in a cold, or succession of colds, combined with impure blood. Flow from the nose, tickling in the throat, offensive breath, pain over and between the eyes, ringing and bursting noises in the ears, are the more common symptoms. Catarrh is cured by Hood's Sarsaparilla, which strikes directly at its cause by removing all impurities from the blood, building up the diseased tissues and giving healthy tone to the whole system.

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100 Doses One Dollar

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BY DANIEL LOIT

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# On The Pacific.

## Florence, a Developing Seaport on the Shores of Oregon.

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Between the mouth of the Columbia river, where the commerce of Portland reaches the Pacific ocean and San Francisco distance of over 700 miles, there is as yet no seaport city of prominence, and good natural harbors are scarce.

Located 156 miles south of the mouth of the Columbia river, the Stuslaw river enters Stuslaw bay, and thence into the ocean.

It has long been known that Stuslaw bay possessed a fine natural harbor. But it was not till in recent years that this locality was relinquished by the Indians to the government, and thrown open to settlement.

It is on Stuslaw bay, four miles from the ocean, that the new seaport of FLORENCE is located. A government appropriation of \$50,000 to perfect the harbor is among the items in the River and Harbor bill of the current year. A government light-house is under construction, being provided for by last year's Congress.

Stuslaw bay and river tap a country wonderfully rich in resources. The center of all its life and trade is at Florence.

The Florence salmon canneries last year canned 13,000 cases of salmon, and salted the equivalent of 4,000 cases more, the product having a market value of \$100,000, employing 150 men for four months of the year. The catch this year is now being made.

Near Florence are three saw-mills, with a combined capacity of 75,000 feet per day, and employing many men. A careful computation by a lumber expert from Michigan, of the lumber resources tributary to Stuslaw bay, and Florence, its business center, was to the effect that the aggregate was more than 14,800 millions feet of Fir alone, known in the markets of the world as the celebrated Oregon Pine, which for all timbers especially, and all uses requiring great strength, has no superior.

Florence has a ship-yard, where two vessels were built to ply in the Pacific coastwise trade, and is destined to an immense extension of her ship-building interests. A vessel under construction is now on the stocks.

Florence has direct steamers to San Francisco and other ports.

It can only be a question of a short time till the Stuslaw & Eastern railway will be constructed eastward along the Stuslaw river, through the mountains, and tap the rich agricultural resources of the Willamette Valley, and ultimately on east through Oregon and Idaho, to connect with trunk lines of railway having eastern termini at Duluth, Chicago, and New York, and now built west into the new States of Montana, Idaho, and Wyoming. This will give Florence an immense impetus in the direction of wholesale trade, and rapidly make her a seaport of national importance.

Florence has a good public school, has an intelligent people, and will soon have more than one church, and has no saloons. Florence is a money-order post-office.

### Florence's Needs.

Florence needs a first-class banker, who can start with at least \$25,000 capital, and able to double it when needed. This bank will make money from the start. The business of Florence already is over \$400,000 per annum, and its nearest banking town eighty miles away.

Florence needs an unlimited amount of capital to develop her lumber interests. There are many special reasons for locating on Stuslaw river and bay, which will be cheerfully furnished to those interested.

Florence has inexhaustible supplies of marble, and abundance of coal of a bituminous character, and needs capital to develop it. There is big money in it.

Florence offers an attractive location to men engaged in merchandising and traffic in nearly all lines.

The country tributary to Florence is attractive to immigrants, especially to those who love a wooded country. Good government homesteads can yet be had, and farms can be purchased at low figures. The soil is exceedingly fertile. It is a wonderful fruit country, as bearing orchards attest.

The climate of Florence is nearly perfect, being warmer than Virginia in winter, and cooler than New York State in summer. The mercury never goes down to zero, and rarely gets above 75 degrees. Florence is perfectly sheltered from the direct ocean breeze.

The ocean beach near Florence is as fine a drive as the world affords. Florence must some day become an important ocean pleasure resort.

Both residence and business property in Florence afford a fine investment, with a certain chance of large advances.

The undersigned is a large owner of both residence and business property, and partly to acquire funds to develop large projects for the general advancement, and also to encourage diversity of ownership and interest, will sell business lots in the business center for \$100 to \$300 for inside lots, and \$125 to \$400 for corners, and choice residence lots for \$75 to \$100, and residence blocks of 10 lots, 52x120 feet, for \$500 per block, or \$350 for half blocks. Terms,  $\frac{1}{2}$  down,  $\frac{1}{4}$  in six months,  $\frac{1}{4}$  in twelve months, deferred payments bearing 8 per cent. interest, or five per cent. discount for all cash down.

Plats and maps, with full descriptions of Florence and the tributary country, will be mailed on application, and all questions cheerfully answered.

Non-resident purchasers may select property from the plats, and deposit their cash payment with the home banker, and I will forward deed and abstract of title to him. The present prices can be guaranteed for a short time only. They will soon advance sharply.

Home seekers and investors who come to visit Florence, should buy railway through tickets to Eugene, Oregon, from whence, pending the construction of the Stuslaw and Eastern railway, it is a pleasant stage ride to Florence. Notify me, and my Eugene representative will meet you there. Inquire for Miller's office in Eugene.

COME TO FLORENCE NOW, AND DEVELOP WITH ITS MAGNIFICENT GROWTH. YOU WILL ALWAYS BE GLAD YOU DID IT. Address

GEO. M. MILLER,  
Florence, Oregon.

## BOOK REVIEWS.

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

**One Life; One Law.** By Mrs. Myron Reed. New York: John W. Lovell Company, pp. 223. This is a thoroughly spiritual work conceived and written in a devout as well as philosophic spirit. Prof. L. Conte is quoted on page 34: "We can not understand the relation of spirit to matter, but we are sure of the intimacy of the connection, and that every material phenomenon has a corresponding psychical phenomenon as its cause." Although changed the thought is found to produce changed material conditions; "in just what way thought creates physical structure, or to what extent the individual is here a co-worker with God," says the author, "has not yet been revealed." Taught by the man discovers, it is claimed, that material forms are the phenomena of spirit reflected in consciousness. In all our conceptions of the external world we are hindered by the limitations involved in ideas of time and space which exist only in imperfect consciousness. All time is the eternal now. The highest consciousness knows only the good; every appearance of pain or evil but manifests the creature's imperfect apprehension of good. As man comes to know the oneness and perfection of life his own true thought may be reflected on lower degrees of consciousness, which are represented by other forms of life, the divine, plan being that spiritual man shall in this way come to the help of those below him. Such briefly are the author's views. Evolution is accepted by her and references to variation, heredity, selection, the struggle for life, Lamarck, Darwin, Wallace, and other evolutionists mingle with quotations from scripture, in a way that, to say the least is unusual.

There are some rather extravagant statements in the book, as for instance: "The ideas of evolution were long ago given to the world. Perhaps the first formal statement was made by John the Baptist when he said, 'God is able from these stones to raise up children unto Abraham, i. e., of the faith.'" The remark ascribed to John the Baptist is a statement of miraculous creation, of the intrusion of supernatural agency in the natural order, rather than evolution, the primary fact of which is continuity. The ancient Greek philosophers and the Roman poet, Lucretius, taught evolution, but John the Baptist did not, although he probably taught what was more needed by his people in his time. In spite of its defects Mrs. Reed's book is thoughtful and suggestive and it is characterized by an elevated tone and fine spirit.

**A Few Thoughts for a Young Man.** A lecture delivered before the Boston Mercantile Library association on its twenty-ninth anniversary. By Horace Mann. New York: John B. Alden, publisher, 1889. pp. 77. Cloth, 25 cents. This large type edition of one of the most instructive, eloquent and inspiring lectures ever delivered from an American platform ought to be in the hands of thousands and tens of thousands of the young men and women of the country. It is in its way a classic. Many of the foremost men of this country have acknowledged with gratitude its quickening and elevating influence upon their lives. This edition of the lecture is remarkably cheap, but is a beautiful one worthy of the literary merit of the work and the reputation of the great American educator who introduced it.

There is reading of varied interest in the August number of the *Century Magazine*. The tenth installment of the "Autobiography of Joseph Jefferson" is a portion to which many readers will turn first. The crisis of affairs in "The Anglomaniacs" indicates that this clever description of New York life is nearing its close. The second paper by Dr. T. H. Manu, in which he relates his experiences as "A Yankee in Andersonville," appears, as well as an article bearing briefly on the history of the war in "The Case of Miss Carroll," an open letter by Mrs. S. E. Blackwell. Mrs. Amelia E. Barr continues her story entitled "Friend Olivia," and the short story of the number is "The Emancipation of Joseph Peloubet," by the late John Elliott Curran, who was at one time on the literary staff of *The Press*. John Muir contributes an important article on "The Treasurers of the Yosemite," and there is a most interesting paper from Mrs. Amelia Gere Mason on "The Women of the French Salons." All of the articles are finely illustrated, and the frontispiece, a reproduction of a detail from "Madonna, Child and St. John," by Botticelli, which is in the *Louvre*, is of real artistic value.

The *Freethinkers Magazine* for September is an unusually good number. The frontispiece consists of a fine portrait of G. J. Holyoake who also has an article in the number. Among the other contributors are Rev. J. C. F. Grumbine, T. Bush, and a writer of charming poetry, Miss Nelly Booth Simmons. The editor writes on "The Orthodox Hell," a hot subject for reflection during such weather as has prevailed lately. H. L. Green, editor and publisher, Buffalo, N. Y.

**Babyhood** for August cautions parents against allowing children to hear too much about "mad" dogs, since hydrophobia is so rare a disease that most physicians never in fact see a case of it, while lyssophobia (i. e., dread of hydrophobia) a purely nervous affection, may and sometimes does prove fatal. It also contains a few hints as to water sports for children, and an illustrated description of the most approved methods of resuscitation from drowning.

Dr. Andrew D. White will take up "The Fall of Man" in the next of his *Warfare of Science* papers, in the September *Popular Science Monthly*. The belief that man was a perfect being when he first appeared upon the earth, and that there was no sorrow, toil, nor death in the world till brought in by his misconduct, is found in both classical and Hebrew mythology. Dr. White shows how scientific evidence has gradually rolled up till its weight forces the irresistible conclusion that man has had no fall from a high estate, but that, from low beginnings in the distant past, he has been continuously rising. This is one of the strongest papers in the series.

Chauncey M. Depew has received an autograph letter from the Prince of Wales, acknowledging the receipt of his "Orations and after dinner Speeches," recently published by the Cassell Publishing Company, New York. The Prince expresses his thanks warmly and indicates his belief that a perusal of the book will assist him greatly in his work of preparing the numerous addresses he is called upon to deliver on ceremonial occasions.

James Sully, the English scholar, has made a review of the province and power of modern fiction, which he contributes to the August number of the *Forum*. He shows that the novel has become a most important force in modern life, and that unfortunately, to a great degree, it is a misused force. He shows that its proper function is not to describe freaks, physical, mental, or moral, nor to lay emphasis on distortions and disease; but that the highest function of fiction is to "brighten the picture of human life, and so to cheer instead of sadden our hearts."

## PASSED TO SPIRIT-LIFE.

Mr. C. R. Sylvester, of Jasper, Oregon, passed to spirit life, June 11, 1890, aged 71. He was an earnest Spiritualist and had been a reader of THE RELIGIO-PHILOSOPHICAL JOURNAL many years.

## IN MEMORIAM.

Gardner Knapp passed to spirit life from Grand Rapids, Michigan, on July 28th, in the eighty-sixth year of his age. He was born in Homer, Cortland Co., N. Y. At an early age he chose law as a profession, and for a number of years practiced at the bar in his native state; afterward he moved to New Albany, Ind. He became a Spiritualist at an early day, shortly after the "Rochester knockings," and remained an ardent advocate of the spiritual philosophy. He was familiar with many of the most prominent early workers in the cause—Judge Edmonds, Warren Chase, William Denton, Charles Hammond and others. It was at the house of Mr. Knapp that the first independent slate writing, was obtained through Henry Slade, with which fact many of the older readers of THE JOURNAL are no doubt familiar. Most of his immediate family had preceded him to the spirit side of life, two wives, and three amiable and accomplished daughters. He had long been a subscriber for THE JOURNAL, and an occasional contributor. His sentiments were strictly in accord with its policy. Mr. Knapp, unlike too many old Spiritualists, had long since ceased to be a mere phenomena seeker, as he was on the progressive, scientific and philosophic plane. Great is the consolation given his appreciative friends from the fact that having now gained release from the worn-out physical body he can now untrammelled by it pursue those studies and investigations which occupied his mind in the vigorous days of manhood, that as in his youthful days he enjoyed "life on the ocean wave" and found, "a home on the rolling deep," so on the shoreless ocean of eternity his barque will sail on a continuous voyage of exploration into regions of wisdom and light.

PINE LAKE, MICH. LENA BIBLE.

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Beecham's Pills cure Bilious and Nervous Ills.

Some people are constantly troubled with boils—no sooner does one heal than another makes its appearance. A thorough course of Ayer's Sarsaparilla, the best of blood purifiers, effectually puts an end to this annoyance. We recommend a trial.

Bald heads are too many when they may be covered with a luxuriant growth of hair by using the best of all restorers, Hall's Hair Renewer.

Messrs. Imus Bros., Kalama, Washington, are said to be reliable men, who stand high, (one of them is mayor of Kalama) and who have prospered largely by going West and locating at Kalama, Washington, on the great Columbia river between Portland and the sea. The Northern Pacific railway crosses the river here en route from Portland to Tacoma. The Union Pacific is about to pass through Kalama, en route to Tacoma, and the time is just right now for a great growth for Kalama. Imus Bros. rightly extend the invitation to others to join them in sharing the great opportunities only a new country can offer.

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Leaves Chicago 10:10 p. m. except Friday; arrives Niagara Falls 4:13 p. m., and Norwood the next morning. Runs by daylight through the Green and White Mountains, and arrives at Portland 8:00 p. m., connecting with sleeping car for Bar Harbor.

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to Boston is the Michigan Central. "The Niagara Falls Route," which carried the bulk of the Blue Coats to Portland a few years ago. Its superior facilities and splendid through car service, with its unsurpassed equipment of richly furnished cars, making fast time and sure connections, all combine to make it the favorite route between Chicago and the East. Rate, one fare for the round trip, as low as by any other first-class line. For circulars and other information, address,

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The capital of South Dakota, which in 1888 raised 30,000,000 bushels of wheat and 20,000,000 bushels of corn. A State, too, that in 1870 had 6,000 population, and to-day has OVER ONE THOUSAND Sunday schools. Pierre is to be South Dakota what Omaha is to Nebraska, Denver to Colorado, Detroit to Michigan, etc.; that is, the commercial and wholesale center.

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With an Appendix by a Clergyman of the Church of England.

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## The Three Sevens.

This is a book by Dr. W. F. and Mrs. Phelon treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers.

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## THE SCIENTIFIC BASIS

OF

## SPIRITUALISM.

BY EPES SARGENT.

Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," Etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

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By Mrs. A. M. MUNCER.

Submissive bow O soul, unto the clay,  
And yield thy treasured gift unto its claim.  
Thou hast been ruler here for many a year  
Now, 'tis thy servant's will to master thee.  
And is it thus that length of days must come—  
To lie with memories "garnered sheaves," forgot,  
And mind curbed in a senseless nothingness?  
What! not to give the soul's best, saddest thought  
In letters to a friend? Resign the books—  
These loved companions—and let reason sleep,  
Gliding the while upon life's rippling tide,  
In peaceful dreams of self forgetfulness?  
Is this the dreary penalty enjoined  
For gaining health—to rest, to sleep, to wait?  
Nay, this is death; as well the physical  
Be laid away to mingle with the dust,  
For then this chafing spirit would be free,  
And mind, untrammelled, soar beyond the stars.  
Or rather, 'tis but waiting day by day,  
For time to lengthen out a useless life,  
Death's work already done save one last act—  
The soul's last sad adieu unto the clay.  
Well, forge the chains and make the strong as  
steel,

Bind fast the spirit in its tenement.  
Let mind be stupefied, and sleep induced  
And every care be a forbidden guest.  
Yet, will the soul burst through its prison bars,  
And in its dreams proclaim a sovereign's right.  
Then bow, O clay, submission to the will  
Of this, thy Soul, until thou, grown too small,  
The spirit soars upon its heavenward flight.

**IN SLEEP.**

An old resident in Vermont tells the following story, belonging to his past experience as a country postmaster:

It happened one spring when the mud was almost up to the horses' knees that we had no mail for three days. The consequence was that the three days' batch, consisting of nine bags, came in late one night as I was about going to bed. I determined to delay distribution until morning, and fell asleep rather harassed at the thought of so large a task.

Next day I rose early and went into the office to open my mail bags. They were gone! The corner where I always left them was quite empty, and my heart began to beat loud and fast. The mail had been delivered to me, I was responsible for it, and it was not to be found.

Presently, as I stared about the big drops of sweat gathering on my forehead, I noticed small packages of letters lying in the places where I was accustomed to leave them before sending them out into the several districts by the farmers who came to town. I looked further; the mail was all distributed. Then I turned to the spot where I always threw the empty bags after finishing my work. There they lay, collapsed and empty.

Now you know exactly as much about this story as I know myself. It seems very evident to me that I rose in my sleep, impressed by the unusual task before me, and finished it mechanically. I had never been a sleep walker before and I never did such a thing again.—*Youth's Companion.*

**A CHANCE TO MAKE MONEY.**

Having read Mr. Moorehead's experience plating with gold, silver and nickel, I sent for a plater and have more work than I can do. It is surprising the spoons, castors and jewelry that people want plated. The first week I cleared \$7.10, and in three weeks \$119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A plater only costs \$3.00. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere.

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**APPENDIX.**

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The days are near upon us,  
Sad to say!  
When the bore with but one notion,  
In a voice of deep emotion,  
Can exclaim with true devotion  
To his lay:  
"How are you? Is it hot enough to-day?"  
At all corners he will grab you,  
Awful lot!  
He'll shake hands in desperation,  
Just to quicken circulation,  
And bring out the perspiration  
Beads like shot,  
As he whispers, "Don't you think it's beastly hot?"  
But somewhere the wise men tell us,  
Is a spot,  
Where, though we shall never meet him,  
Lots of other friends will greet him,  
And the fiery flames will eat him,  
Every jot;  
There'll be no need to ask the question,  
"Is it hot?"

—Philadelphia Press.

A SERIOUS DRAWBACK.

Away to the mountains, away to the sea?  
Away to the summer home,  
Where the rocky giants rise to the skies  
And the waves whirl dashed with foam,  
Both are glorious sights, or would be if  
The cold facts were not so,  
The charges for boarding are that blamed high  
The mountains and waves seem low.  
—Philadelphia Times.

When Thomas Paine came from France to New York he stopped at the old City Hotel, on Broadway, just north of Trinity Church. Grant Thorburn heard one day that the great infidel was standing at the door of the hotel, and he ran out with some friends to see him. Paine had gone to his room, but the Scotchman was not to be felled, and he asked a servant who was sweeping the hall if Mr. Paine was at home. Hearing that he was, Thorburn pushed on, and was shown into a large room where the table was set for breakfast. One gentleman was writing; another was reading the newspaper, and at the farther end of the room stood a third one warming himself before the fire. The intruder asked for Mr. Paine. The figure by the fire replied that his name was Paine. Thorburn put out his hand, which Paine took, and the little Scotchman said that he had called from mere curiosity. Mr. Paine replied that he was very glad to satisfy it. Upon which Thorburn made a bow "like a goose ducking his head under water" walked out, and shut the door, while all the gentlemen in the room burst into a laugh, which he heard all the way to the door. He did not care; he had seen the great man. But he had to pay for his pleasure. The great city was a small town then, and the story of the interview grew as it was repeated. Thorburn was clerk of the Scotch Presbyterian church, in Cedar Street, and if he had hobnobbed with Voltaire—as Voltaire was then generally esteemed—or had sworn eternal friendship with David Hume, he could not have struck his brethren with greater horror. The Kirk Session took alarm! A special meeting was called, and Grant Thorburn was suspended from psalm singing for three months because he had shaken hands with Thomas Paine.

The idea which some fathers have, or seem to have, that the child is their slave, without rights and without protection under the law, says the *Western Rural*, is an egotistical stupidity. Society has full control of every child, and the parent has no more right to abuse or neglect or in any way injure his own child than the child of his neighbor. It is only because society is ignorant of many of the wrongs inflicted by many of the parents upon children that it does not interfere more than it does. The child has a right to an education, and society has the right to determine what sort of an education—in the main—the child shall have. It has no right to say what the religious instruction of the child shall be, and it has no right to say that they shall not attend denominational schools, instead of public schools, provided that the instruction in such schools is of such character as will tend to make useful citizens.

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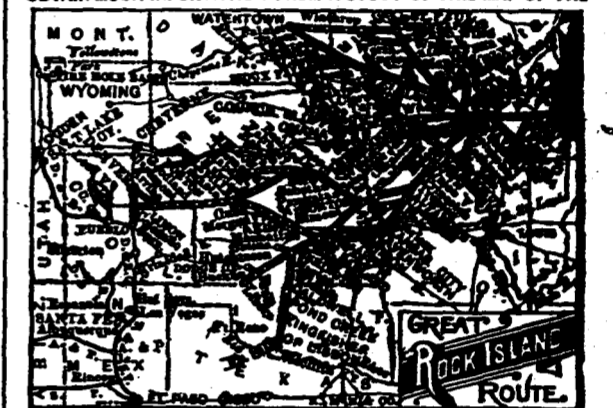


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## KANSAS SPIRITUALIST CAMP MEETING.

TO THE EDITOR: Thinking you would have no correspondent here, I take the liberty of sending you a brief account of the opening of this camp. The grounds are situated about one mile from Delphos, a flourishing farming town in Ottawa Co., Kansas. The Kansas Society of Spiritualists has been very fortunate in securing one of the most beautiful groves in the state for its meetings, which began Saturday afternoon and are to continue until the 27th. Spiritualism has evidently obtained a strong foothold in this state, judging from the numbers that throng to the grounds every year. It must be remembered that there are no large towns or cities in the vicinity to furnish people for the camp. Still the attendance, mostly country people from an area of 200 miles, often reaches more than 3,000 people. One thing a stranger can not but notice is the harmony with which the different church people unite with the Spiritualists here. All the church people seem to be as interested in the success of the meetings as our own. They even are willing to help in the preparations. This is so entirely different from the way that our orthodox friends usually act, that it is worthy of note. Sunday eve., the 10th, about 1200 people gathered at the first lecture given. It was the first meeting and the weather, being uncertain, the people from the surrounding country had not arrived. The lecturer of the evening was Mrs. Flora Brown, pastor of the first Spiritualist Society of Portland, Oregon. Mrs. Brown is an attractive speaker, platform test medium and an independent slate writer. The lecture on the subject of "Materialization," was a lucid and interesting explanation of that much-doubted phenomenon. The lecturer held the audience with unabated interest for nearly an hour. After the lecture she answered such questions as were handed up during the lecture and afterwards gave several tests to several strangers in the audience. The announcement that examples of independent slate writing would be given Monday night, drew a very large crowd from the immediate neighborhood on the succeeding night in spite of the torrents of rain that fell Sunday night and Monday morning, putting the grounds in an uncomfortable condition. After a brief lecture upon the "Uses and Benefits of Spiritualism" the speaker announced that she would try for independent slate writing. A committee of skeptics was chosen from the audience to watch the medium, which they did faithfully. After two successful sittings, the committee confessed that the writing was undoubtedly done by some power other than the medium; while, of course it was unwilling to admit spirit power, confessed that it was unable to account for the intelligence on any other grounds. This was a triumph for the cause and we were all delighted. Mrs. Brown speaks and gives tests every day this week. Mrs. Brown is one of the few ladies whom we think is fitted for the platform and the officers of the camp are to be congratulated on securing her services for this week of the camp. She is a fluent and pleasing speaker, and quickly makes friends of all on the grounds. Next week Rev. James DeBuchanan, Ph. D., an inspirational and trance speaker, will occupy the platform during the week.

Everything is being done by the management for the comfort of the guests and campers; and everybody seems pleased with the accommodation and the platform talent engaged. Many local mediums are here, their names will appear in next week's report. There are circles every day and conference meetings; so that all the wants of the campers are supplied. One notable feature of this camp is the absence of all spiritual (?) fakirs advertising their wares on the grounds, which conduces much to the comfort and self respect. Refreshments of all kinds except tobacco and intoxicants are on sale, cheap and abundant. Altogether, the meetings promise to be a grand success. Dr. Ballou is president, Mr. I. N. Richardson is the secretary, both of Delphos. CRITERION.

DELPHOS, KAN., Aug. 12, 1890.

From a Paris letter to the New York Independent: I saw one very amusing scene d' instruction. A worthy shopkeeper stopped before Bonnat's portrait of the President of the Republic, and, having saluted it with pompous gravity, turned to ask his little boy if he knew who the gentleman on canvas was; but the boy was displeased at the interruption to his enjoyment of kicking the shins of a still smaller boy, and declared that he did not know and did not care. On this, said *paterfamilias* with dignity and conscious of many

listeners: "Well, then, tell me who is le President de la Republique Francaise."

"I do not know."

"Milles tonnerres, you young rascal, you must know; tell me at once."

"General Boulanger!"

This was followed by a loud laugh on the part of the auditors, and by a sounding slap on the part of the offended and publicly shamed parent. Happening to glance round a little later, I was amused to see the boy who had been punished run back from the adjoining room and stand opposite the portrait of M. Carnot, and to overhear him anathematizing him as a scoundrel, a dog, a pig, and I know not what all. Unfortunately for him his cheap revenge brought about a second punishment, for one of the military guards, who are always *en evidence* at the Salon, overheard his abuse and boxed him soundly; first on the right side of the head and then on the left. The complication was not yet over; for the father caught a glimpse of his son's unexpected chastisement, and he and his wife came running to the rescue; whereupon followed such a scene of animated expostulation, explanation, laughter, and badinage, that no one who witnessed it could have grudged paying the forenoon franc, if for this alone.

Mrs. Olivia T. Kenney, Austin Texas: I trust I am not too late to give expression to gratification with the beautiful new attire of THE JOURNAL, and please allow me to add that I think it a perfect success in all its bearings. Let me congratulate you on the great victory you have achieved in your untiring, persistent efforts. In justice to you, all your honest readers who must realize untold benefit, solace, and gratification, should aid you all they can by every possible means, and contribute largely, that THE JOURNAL may mount above all other publications in the revelation of its beautiful philosophy and knowledge of genuine phenomena to the whole world.

Mr. James E. Blake has remitted money to this office, but has failed to give his post office address. We will credit when we know.

Rev. James DeBuchanan, Ph. D., inspirational and trance speaker will make engagements for the fall and winter. Address at Bonne Terre, Mo.

## PRESS OPINIONS.

The Hampshire (Ill.) Register, June 5: THE RELIGIO-PHILOSOPHICAL JOURNAL now comes to us in a new and attractive dress and a sixteen-page form. It is a great improvement on the old style, and Bro. Bundy will doubtless reap abundant reward from the change. THE JOURNAL is the best paper of the kind we have ever seen. It is not exclusively devoted to Spiritualism, a goodly amount of its space being given to the discussion of all the important topics of the day.

Greenville (Ill.) Advocate, June 5: The Advocate has received a copy of THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, in new form and new type. It is now one of the handsomest papers published anywhere, and is the organ of its school of doctrine in all the Northwest.

The veteran lecturer, author and Spiritualist, Hon. Warren Chase, of Cobden, Ill., has kindly sent us his picture, which we place with our collection.

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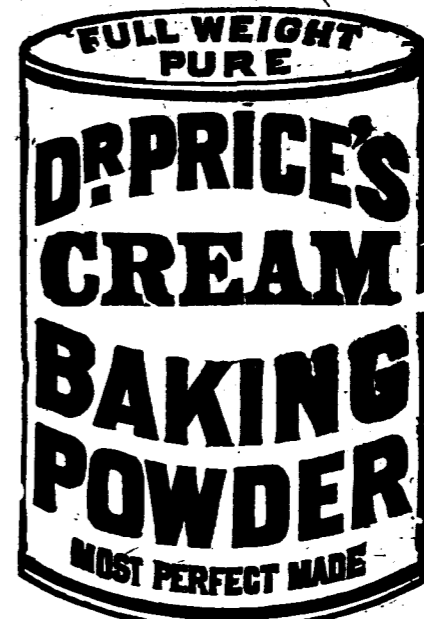
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