

# 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,

Since hypnotism has been successfully used to cure the opium and tobacco habit, it is suggested that it be tried upon the original packages in Iowa.

A great labor demonstration was made on June 7th, in Hyde Park, London, at which, dispatches state, 40,000 men were in the procession, that marched to the Park, where 200,000 more had assembled to take part in the meeting. Sir Wilfred Lawson, John Burns, the labor agitator, and Michael Davitt were among the speakers.

*The Philanthropist:* The passage by the Legislature of this State [New York] and the approval by the Governor, of a law providing for eight women inspectors, of factories and shops wherein women and girls are employed, is timely, and will be a valuable and much needed additional safeguard for dependent and often greatly exposed and abused women and girls.

It is certainly the right and duty of the parent to educate the child, but when the parent neglects this duty, it is the right and the duty of the state to intervene. Every American citizen should be able to speak and write English—the language of the country; this is indispensable to the performance of the duties of citizenship. The Bennett law is right. Will the people of Wisconsin, irrespective of political parties, stand by the American principle of the right of the state to see that their children are instructed in the language of the country?

*Knowledge for May* has an article by the editor on the great bright streaks that radiate from some of the craters of the moon. Reasons are given for the view that the surface of the moon is covered with snow or ice, and hence the unchanging color so commonly reported by observers. The polar caps like those seen in Mars may have extended toward the equator, and there met; and the great whiteness of the higher portions may thus be accounted for, while the darker color of lower levels may be due to the mixture of rock, debris and moving snow and ice. These views are given rather as suggestions, however, than as definitely formed convictions.

The English farmers seems ready to join the movement for church disestablishment. Mr. Gladstone has already declared that he is willing to see the Scotch Kirk go and probably as soon as he sees a public sentiment in England strong enough to warrant it, he will give his influence in favor of disestablishment of the English Church. Mr. Gladstone, who fifty years ago "was the rising hope of the stern and unbending Tories," and who, although now a free-trader, opposed the movement which, headed by Cobden, resulted in the overthrow of the English protective system, has shown great flexibility and wonderful adaptability to changed and changing conditions. One cannot help wishing that he would complete his remarkable political record by leading successfully a movement for church disestablishment and at the same time for the abolition of the House of Lords which has never done anything but oppose popular reform.

Bismarck has talked very freely since his retirement, referring often to his grievances, relating reminiscences, and discussing socialism, and German affairs generally. To a Frenchman he talked recently of the folly of an alliance with Russia against Germany; if Russia and France destroyed Germany, he said, Russia would next destroy France; the only bulwark between the Czar and western Europe is Germany. To the Russian he declared that he had always been opposed to war with Russia; Germany does not want to extend her frontiers to include the Baltic provinces, nor does Russia want east Prussia, and so on. The papers stated recently that Bismarck had compared the Emperor with an untrained hound, who must nose everything in order to learn what it is, and that the ex-chancellor was ordered by an imperial message to stop talking so much to the newspapers. Bismarck is getting to be so garrulous in his old age and his disposition to air his grievances, and to discuss European affairs, the policy of the German Empire especially, is so strong, that he may yet become a victim of his own repressive laws.

If it be true, as the *Hartford Courant* announces, that a method of converting heat directly into electricity has been discovered or invented, the inventor—H. B. Cox a young man from Maine who is said to be only twenty-eight years old—has accomplished what inventors in the field of electricity have been trying to do in vain for many years. The discovery, if it is as represented, is one of the most important of the age. According to the *Courant*, by an apparatus too simple to be called a machine, heat is changed to electricity as simply as water is converted into steam. No boiler, engine or dynamo is needed. A company with a large capital has been formed to manufacture and introduce the apparatus, by which it is claimed that electricity will be cheaper than steam-power which it must soon supersede. It is now suggested that "if Mr. Cox can reconvert the electricity into heat after conveying it forty miles or more by underground wires from the coal-mines, where fuel is cheap, he will give us an ideal heat for domestic purposes, solve the smoke, soot, and ash nuisances, and earn honors and gratitude from the civilized world." It is impossible to estimate the far-reaching results of such a discovery as the one announced and of others in the field of electricity, to which it must lead.

Christian Scientists in convention in New York a few days ago received a letter from the head teacher of Christian Science, Mrs. Mary Baker Eddy, of Boston who wrote in substance as follows: "When I gave a reception to you in Boston at our last meeting, it was to give to the students the privilege of speaking a few words to their teacher. Afterward in the convention there was an opportunity given for asking me questions, and I regretted that no questions were asked. I rejoiced at the prosperity of all the students. It was very kind to try your own wings and escape from the mother nest. But if you take my advice you will disorganize the National Christian Science Association, and each one of you return to his place of residence to work out for yourself and others the sublime ends of life. Give time for self-examination and correct the appetites, envious speaking and all other

abominable things that make a lie. Then you give the world a benefit and become teachers." Mrs. Eddy's letter caused considerable consternation in the convention. By recommendation of the officers the convention was disbanded, or it resolved into a voluntary assembly of Christians, and, in conformity with Mrs. Eddy's letter, resolutions were adopted which "knocked the printed afternoon programme endwise," and provided for a convention to be held three years hence.

When Chauncy M. Depew was in Chicago recently, seventy-five pretty girls, all dressed in white frocks and each carrying in her hand a bouquet of roses called upon him and asked him to be their godfather in a charity entertainment to be given the next evening. One of the little maidens stepped forward, and handing the orator a bouquet, said: "Mr. Depew, I suppose you are wondering what we are all here for, and I'll be frank and tell you. We've always heard you were the very nicest man in the world, and we wanted to see just what you looked like. We brought you a bouquet, and want you to tell the York folks that the flowers on the Western are prettier than their hot-house plants, and that cago girls haven't such big feet. The flowers are fit Cinderella, who is going to take the stage at the Auditorium the night after you get through with it. And we want you to be our godfather and railroad us through to success. We have a godmother, you know, and oh! Mr. Depew, if you will act as godfather we will all tell our fathers, when you are nominated for President of the United States, to vote for you." Mr. Depew was delighted and made a very happy speech, expressing regret that an engagement would prevent his accepting the invitation. He was almost covered with the bouquets that were thrown in showers about him.

Lillian Whiting in a letter to the *Inter-Ocean*, thus refers to Mrs. Piper, a Boston medium: Last autumn the London Psychical Society sent for her to come there for six weeks, offering to pay all the expenses of herself and an attendant, both in ocean passages and during her stay, and to pay her also \$6 a day for two daily sittings. She accepted the offer, and the results have far exceeded even the expectations of the most credulous. Her stay was much prolonged, but she has now returned, and the authentic narration of many of these "tests" would simply be in the line of the marvelous, unless the hearer accepted the explanation of the spiritualistic philosopher. There are many of these which no theory of mind-reading or telepathy will cover. I have myself experimentally studied Mrs. Piper's wonderful powers in several sittings with her. Predictions for the future, which seemed at the time most improbable, have been fulfilled; events depending wholly on circumstances and the action of persons wholly outside the sphere of my own will or intention I was told yesterday by a member of Mrs. Piper's family that as a child she exhibited this strange power and would announce that a certain person was soon to die, or something of that kind, which no one had reason to suppose, and the prediction would be filled. There is a vast amount of both truth and trickery in this debatable land, but in the case of Piper there appears probably the most remarkable medium of the age.

## HEREDITY AND EDUCATION.

Individual inherits the traits of his race, his family, and his nation. A nation inherits the traits of its national character. Anything worthy to be the psychology of nations does not yet exist. Heredity has not failed to notice the essential quality of the character of a nation through all the periods of its history. Cæsar, in describing the Gauls, used language which describes nearly as well the French of this century. One sentence from his *Commentaries* will suffice: "The Gauls," he says, "have a love of revolution. They allow themselves to be misled by false reports into acts they afterward regret, into decisions on the most important events. They are depressed by reverses. They are as ready to go to war without cause as they are weak and powerless in the hour of defeat."

Thus, heredity is seen to be a law of conservation. And yet it is only under this law that development and progress are possible. Changes in environment—climate, soil, and food, etc.—must produce changes, however slight, in the organism. Offspring cannot be wholly like both parents. The law of heredity, by which paternal and maternal characteristics are united, necessitates variations from both the father and mother. Variations occur which, because their antecedents are not known, are called "spontaneous." The newer modifications are necessarily fluctuating, because not fully correlated with the reproductive system. Only when they are sustained from without as well as within, can they acquire stability and take their place among the conservative inheritances. "Nature" is more subject to heredity than is "character," because more firmly established. But in time education becomes habit, predisposition, "nature."

There are in operation so many laws, known or unknown, and there are so many subtle relations, so many intervening causes, that an approximate resemblance only of offspring to parents is possible, while there are occasionally in some respects, striking disparities. If heredity is studied without considering fully the conditions and circumstances which modify and neutralize inheritance, the results of the investigation will be one-sided, the conclusions fallacious, and the results without practical value.

Notwithstanding heredity, the lower forms of life are subject to continual modifications due to causes but little understood. Many of these modifications, by transmission are slowly incorporated into the constitution of the species. But man is susceptible of immensely greater mental and moral modification. He is born in a social medium in which are registered the accumulated results of centuries of labor—language, knowledge, beliefs, institutions, literature, customs, conventionalities, etc.—which determine his action not less, perhaps more, than heredity. The more he advances, the more complex becomes this social medium, pressing upon him continually and in a thousand ways. "Education, after centuries of effort," as Ribot observes, "has made us what we are."

The Greeks, pre-eminently the intellectual aristocracy of the ancient world, retrograded; and the most enlightened nation of to-day, whose progenitors a few hundred years ago were savages, owe but little, if anything, to that nation by direct inheritance. But we can estimate the educational value of Greek literature, to the study of which was due largely the revival of learning, and which profoundly influences the thought of to-day?

The knowledge now possessed in regard to the law of heredity, were it diffused, would probably contribute something to prevent the transmission of physical, mental and moral deformities and weaknesses, but deep-rooted prejudices, time-honored customs and many superstitions are obstacles to the practical application, as well as to the diffusion of this knowledge, not to be overcome at once.

Huxley, in the *Descent of Man*, says, with much truth: "It might by selection do something not only for the body constitution and frame of his offspring, but for intellectual and moral qualities. Both sexes are to refrain from marriage, if in any marked degree inferior in body or mind; but such hopes are vain and will never be even partially realized

until the laws of inheritance are thoroughly known. All do good service who aid toward this end. When the principles of breeding and of inheritance are better understood, we shall not hear ignorant members of our legislature rejecting with scorn a plan for ascertaining by an easy method whether or not consanguineous marriages are injurious to man."

Yet the improvement of men certainly cannot be effected by methods, in all respects, like those employed to change animals in adaptation to man's necessities or tastes. The variety which man has carefully bred for his own purposes, if returned to a state of nature, would perish, or by reversional heredity go back to the original type. And only a race of slaves would submit to the control of another class of men for improvement by selection; and the more they were "improved," the more slavish they would become, and the greater their need of constant care. The views of those who claim that "the improvement of the race by heredity is as feasible as the improvement of our domestic animals" need considerable revision. The improvement of the animals, it should be remembered, consists in modifications adapting them to our uses. So men can be, have been, changed, but only by degrading them—making them slaves. When men and women shall have the knowledge and judgment to make voluntarily such selections as are the most conducive to health and to intellectual and moral improvement, great results will come therefrom.

## RELIGIOUS REVIVALS.

The *Methodist Record* remarks that "the season in which revivals are usually held is about over,"—a statement made evident by the heat of last week. How is it, if revivals are what orthodox Christians, the Methodists especially have claimed, namely: outpourings of the Holy Spirit, supernatural and direct, that they do not occur in the summer? Is there periodicity in the operations of divine power on the hearts of men? And are cold weather, closed doors, and the presence of a "revivalist" necessary conditions for the special manifestation of such divine "power" as is exhibited during the excitement of revivals? Is it not about time to stop referring to religious revivals in the old way, and to recognize the fact that they are just as natural as the excitement of a political campaign? The religious nature of men and women is aroused by methods as well understood by revivalists as the methods of a political campaign are understood by political leaders. The clergy used to claim that they were "called" by God to preach, or to change from one church to another. This claim, in the old sense, is about obsolete. It is time the old superstition about religious revivals gave way to rational views in regard to these emotional excitements. Emerson says that the Americans cant beyond all other nations. Certainly this cant in regard to God's special, periodical intervention to convert "sinners" ought to cease. Some of the ministers and church leaders have been led by the unsatisfactory results to discourage the employment of "evangelists" and the method of making accessions to the churches, by "getting up" revivals. They complain that conversions by such means do not improve, but lower the quality of the membership, intellectually, socially and morally. It could hardly be otherwise considering the class of people most liable, in these days to "get religion" during revivals. Many orthodox people see now what Theodore Parker was furiously denounced for declaring in Music Hall, Boston, during the great religious epidemic of 1857, that religious revivals are mere revivals of absurd theological beliefs of bigotry, fanaticism and intolerance than of honesty, justice and righteousness. For saying this he incurred the resentment of the orthodox clergy, and in Parke Street Church, men prayed that God would put a hook in his mouth, convert him and save his soul, or "remove him out of the way and let his influence die with him." When the great liberal preacher died in Florence in 1860, there were not a few orthodox ministers who believed and said that his death was in answer to these prayers. Now after using revivals as a means of adding new members to the churches, some ministers confirm by their utterances just what Parker said. Religion as an emotion is a

part of man's nature, but it often exists in an active condition unaccompanied by a moral disposition or by high moral conceptions, and the excessive stimulation of the religious feelings often results in injury, and sometimes in intellectual and moral ruin.

## RICHMOND'S REJOINER.

In reply to the crushing exposure in *THE JOURNAL* of May 24th, of the deception successfully practiced by May Bangs upon the Hon. A. B. Richmond, we have received from that gentleman the subjoined letter which he entitles: "A brief answer to the Graham Combination of Chicago." The extreme discourtesy—to use a mild term—of the heading and the still more unseemly phrase "your confederate," which he uses several times, meaning Mr. Graham, make Mr. Richmond's letter almost unfit for publication. But perhaps they are specimens of Mr. Richmond's wit, as well as indications of the mental perturbation from which he suffered upon seeing Graham's exposé—an exposé made in good faith and in response to the demand in the *Arena*:

DEAR COL. BUNDY: In the last number of your most excellent paper I observed with some surprise that you had devoted a whole page to describing an alleged incident in my investigation of so-called spirit phenomena. At first I was astonished that a cool, level-headed investigator like yourself could be imposed upon by such a person as you describe your confederate to be. For a moment I was provoked that you should lend your aid in publishing such a manifest misrepresentation. Then my natural amiability of temper gained the ascendancy and I thought I would write you a brief narration of what did occur. I believe it will be interesting to the candid, fair-minded readers of *THE JOURNAL*, who have no malice to gratify, no enemies to persecute, and only desire to know the truth in relation to so-called spirit phenomena.

On the afternoon of the day that I received the communication you caricature in *THE JOURNAL*, as I was passing the door of a room in the hotel at Lily Dale, a lady of my acquaintance called to me and remarked: "Mr. R. I have written two interrogatories to my husband—who died two years ago—I wish you to see them as I wish to have a test in slate-writing." She handed me the interrogatories to read. One was an inquiry as to the manner in which the spirit left the body; the other asked for a description of the spirit world. These interrogatories she placed in an envelope and laid them on the table in the room. She then took two slates from a stand and washed them thoroughly. As we passed out of the room I observed that she had forgotten the sealed envelope that contained the interrogatories. She locked the door and I walked with her to the cottage of the medium, Mrs. May Graham. I returned to the hotel and seated myself on the porch in such a position that no one could enter her room and take the sealed envelope from the table without my knowing it. I waited about an hour when I saw the lady emerge from the cottage of the medium. I met her about two hundred feet from the hotel. She had the slates clasped to her bosom and was weeping.

Well, said I, what was the result? "Oh, said she, it is wonderful. I put a piece of pencil between the slates, tied a napkin around them, suspended them to a hook in the center of the ceiling. I heard the pencil write, and see here they are written full, two perfect answers to my interrogatories, which I forgot and left on my table." We returned to her room, the envelope was where she had laid it. I opened it; the interrogatories were there. I read the communication on the slates, and there were two answers, one on each slate. The answers were beautiful in phraseology and description, and in composition far above the capacity of the medium to write. She then gave me two of her slates, of which she had a number. I selected them with peculiar grain marks on the frame that could not be counterfeited and absolutely prevented substitution without detection. With these we went to the medium and I suspended the slates as described in my article in the March number of the *Arena*, and the phenomena absolutely secured as I described it. I know the medium did not touch the slates; I know they were the ones I had taken from the room of the lady, and I do most positively know that your confederate never saw them, for he had left the camp-grounds more than a week before.

I took the slates to the hotel where many people saw them. I sat them on a bracket in the parlor where they remained several days, and I saw one newspaper reporter copy them. There might have been a number of copies made of them while they were thus publicly exhibited. On my return home they were borrowed by a number of my acquaintances and were out of my possession for a number of days, until at last they became soiled, and the drawings and writing obliterated. The slate you have copied in your paper is a very poor imitation of mine. In mine the angel had the hands raised toward heaven, with the word excelsior written just beneath. The figure at the bottom corner is entirely unlike mine. The last two lines of the writing are a correct copy, the remainder wholly unlike and meaningless. The spelling of some of the words is vulgarly incorrect—while there was not a misspelled word in mine. In fact the whole thing in your paper is a very poor copy of my slate, but such as could easily be made from a written description of them by some one who saw them at Lily Dale. Your confederate says that he prepared the slates weeks before, as a joke on me. This could not be true, unless he had the gift of prophecy, for I did not think of going there for a séance until after the lady had hers; and then what was written on my



see to a remark I made to the medium, a few moments before I suspended them to the ceiling.

Your confederate further states that "he can show me how the independent slate-writing is done," and you have repeatedly stated your desire to purge so-called spirit phenomena of all fraud. Why then do you not show the world how it is done?

You know that the belief in this peculiar phenomena is universal among Spiritualists, and that it has never been explained. That even scientists admit its existence and are unable to account for it, and yet the Graham combination of Chicago, could if they would, solve the mystery expose a fraud and enlighten the world; yet they will not do so.

I have no time to spend in newspaper controversy, but I do most positively know that the experiment occurred just as I have narrated it. I now regret that I did not have the slates photographed, and preserved, but the subject matter of the communication was of no consequence; it was only the manner in which it was obtained that was at all worthy of notice, and this I have stated truthfully in every particular.

Since writing the above an explanation has occurred to me which will account for Graham's knowledge of slate-writing referred to in your paper. At the time, Graham and his wife, the medium, were living together apparently on the most affectionate terms. Of course she would relate to him the séance and to the best of her ability describe the slates and what occurred. Afterwards when they appeared in court in a controversy about a divorce and an allowance which the court decreed to the wife, he made use of the information he obtained from her during the sunshine of matrimonial felicity; and when the storms of connubial discord arose to injure his wife, he fabricated the silly falsehood and caricature and palmed it off on Col. Bundy, which resulted in a most striking instance of the credulity of incredulity. Had you written me before you published your article, I would have cheerfully given you the benefit of my recollections of the occurrence.

Respectfully yours,

A. B. RICHMOND.

Individually, we should prefer to publish Mr. Richmond's letter without comment, trusting to its nature to supply evidence of the truthfulness of Mr. Graham's testimony and our own good faith. Any lawyer will say that Mr. Richmond's letter, unsupported, amounts to nothing; and if, perchance, he should rival Mr. Richmond's versatility in illustration, he might smilingly add:

Humpty Dumpty sat on a wall,  
Humpty Dumpty got a great fall.  
All the King's horses and all the King's men,  
Cannot make Humpty as he was again.

But in view of the fact that many people do not stop to analyze, compare and weigh statements, it may be better to give some space now and have an end of the matter so far as THE JOURNAL is concerned.

In the *Arena* Mr. R. told his story, if not in scientific form, yet in an attractive way, and wound up by earnestly requesting those capable of solving the mystery to do so. THE JOURNAL simply did what he requested. He demanded an explanation, and got it. Let him disprove Mr. Graham's statement if he can; we shall be only too glad to have him do it. He knows he is bound to disprove all human explanation before he resorts to superhuman explanations. Since he declares he does not care for the matter of his alleged occult, psychical, or spiritual (we give him his choice of adjectives) communication, he is restricted simply to the manner of its production. A person very fresh and green in this old world might not know that a good deal more care is demanded to exclude all reasonable suspicion of fraud than Mr. Richmond describes himself to have taken on this particular occasion; but we know Mr. Richmond is neither fresh nor green, for has he not been telling the public, and especially the Spiritualist public, these two years past, how cute he is and that nobody can possibly deceive him? Therefore, he is barred from pleading ignorance of what constitutes indisputable evidence.

Mr. Richmond boasts, so we understand, of having defended three dozen or more murderers and to have saved all but one from the gallows. The introduction to the subject-matter of his letter published above will remind readers of the tactics used by expert criminal lawyers when defending a desperate cause. When Mr. R. stands up before a jury in a case where an accessory has turned State's evidence and the proof is apparently conclusive, he does not at once proceed with his analysis of the evidence of the prosecution, nor enter upon his argument. The jury is cool and critical; he must first excite their emotions, secure their sympathy and put them in a receptive mood for the effort which is to follow. It matters not how slight the connection may be between prelude and argument, only so he befuddles the reasoning faculties of his jury

and secures that close rapport with those who are to decide the fate of his client, so necessary to success. With the skill of a trained artist in posing he introduces the mysterious, nameless widow and brings tears from her eyes wherewith to blind THE JOURNAL's readers before he opens out with his version of the slate and his denials of Mr. Graham's statements. He paints a very graphic and moving picture; but the audience, while admiring the art displayed, waits impatiently for the painted curtain to rise that they may witness the play. So we may pass his picture, only remarking incidentally that in a legal trial of the cause at issue, it would be pertinent to enquire: Who is this nameless widow? How do you know, Mr. R., that she was not in league with the "Bangs sisters" and acting as a decoy?

Is it reasonable to suppose that a woman who had been a widow for two years, and who was at the time thinking of nothing but as to how she might get an indubitable test in slate-writing and who had forethought enough to write her questions and seal them in an envelope before starting, is it reasonable to suppose, is it probable that such a woman would have gone off and forgotten the very thing, that was, to her mind, most important in the experiment? Again, only that Mr. R. says so, it would be unbelievable that a gentleman of Mr. Richmond's gallantry would have allowed his devotion to science to have mastered his devotion to the opposite sex, especially to a lone and sorrowing widow; and prevented him from spontaneously picking up the envelope and handing it to her. What pre-human prescience Mr. R. must have had to thus seemingly commit a breach of that knightly gallantry which so adorns the man! All these questions and doubts would come into the case before a legal tribunal. If the opposing counsel were so indiscreet as to introduce such a scene, how Mr. Richmond would delight in applying his caustic to the paint, and how quickly this study in black and white, with all its loveliness and tears, would dematerialize, leaving only the threadbare canvass, and how the poor bailiff would work his gavel in trying to suppress the laughter and cat-calls so inappropriate to a court room; and how the victorious Richmond would smilingly approve his own masterly performance!

Mr. Richmond says his slates were loaned around and at last became soiled, and the drawings and writing obliterated, and he now regrets he did not have them photographed. This is most unfortunate for Mr. Richmond, and the present emergency shows that the wonderful foresight exhibited by him in refraining from telling the widow she had forgotten her questions, and in watching her bedroom door during her attempt to find out what she already knew in the one case and what she could not in the nature of things verify in the other, this God-like prescience cannot be his normal condition; otherwise he would have forecast a contingency which even a common man might easily have been prepared for. Yet it would almost seem these slates were in good condition when the *Arena* article was written. It is still more unfortunate that the writing and drawings were carelessly allowed to be "obliterated" in view of the fact that Mr. R.'s memory and that of others who saw the original, differ radically. A correspondent who had seen the original and had not seen the reproduction wrote us that there were misspelled words in the original. Mr. Richmond says there were none. "The figure at the bottom corner," says Mr. Richmond, "is entirely unlike mine"; a most reputable gentleman who saw the original and who was at Lilly Dale last summer and is well known there, wrote us before he had seen Graham's copy as follows: "...In the lower corner sitting on a log, with a three-tined fork standing upright, (the fork) tines up, is a, presumably bad angel, I think he had a tail—possibly with a spike in the end." This was a good description, as far as it went, of Graham's drawing which Mr. R. says is "entirely unlike" his. We sent a copy of Graham's drawing, before publication, to a gentleman in a distant city with whom, if we are correctly informed, Mr. Richmond is well acquainted, and who saw the original slate last year. In acknowledging its reception he writes: "I am satisfied that Mr. Richmond has been

victimized... It seems to me however that he would be wiser, if possible, to expose the fraud the perpetrators at as little damage and as little to the deluded victim as possible... If I were in Mr. R.'s place I should, I think, withdraw at once from the item of evidence and denounce the perpetrator whatever cost and humiliation. I do not, however, believe he will do it... I am indeed sorry for what seems an irreparable blunder." We repeat again, is most unfortunate for Mr. Richmond that his latest test has been "obliterated"; for Mr. Graham did not claim his to be an exact copy, but only show that both were done by the same hand; and then, memory is treacherous, especially concerning matters, with most people when they get near sea "Your confederate," says Mr. Richmond, "says he prepared the slates weeks before." Mr. Graham to whom we suppose Mr. R. refers, does not say if Mr. R. can be so inaccurate or careless of expression with the proof before his eyes of what was alleged, what is his recollection worth as to matter transpiring many months before, and of the drawing and writing which have been so unfortunately "obliterated"?

In the *Arena*, Mr. Richmond begins his account of the experiment immediately preceding that of the one now under consideration, as follows: "I purchased four new slates at a store on the grounds. I took them from a box just received and opened, that probably contained a hundred or more," etc. Beginning the account of the séance with "May Bangs," Mr. Richmond says "The next day I procured two slates as before." This perplexes us. How could he have procured them "as before," unless he got them at the store "as before." The reading of the *Arena* admits of no other probable interpretation, and yet Mr. R. in his letter above printed says the widow supplied them, but this is of small consequence, only that it takes some more of the poetry out of the pretty prelude.

It is illy becomes an old man for more than sixty years a scoffer of religion, a materialist, a raller of Spiritualism, to insinuate that THE JOURNAL is conspiring to discredit spirit phenomena and that its editor is a conspirator against a cause to which he has given his life fortune, and unremitting energies for more than a score of years; especially is it unbecoming in Mr. Richmond to do this after the kindly and considerate way in which we treated him in making the exposure of the deception. It comes with bad grace from a novice of less than two years' experience on the affirmative side of spirit phenomena, as is Mr. Richmond, flippantly to talk about confederates and combinations. But probably he only means to be witty, as we have before intimated; possibly he desires his language to be taken in a Pickwickian sense,—we hope so for his own peace of mind. We desire however to give Mr. Richmond a kindly word of warning that his own position is not in this field so well established as he would like to have it; and that persistence in the unjudicial and unscientific course which has characterized his efforts since his advent at Cassadaga in 1888, will prove very prejudicial to his influence for good, not to say reputation. To illustrate: A gentleman in a leading city of New York, the peer of Mr. Richmond in learning, and noted in his wide circle of acquaintances as a just and fair-minded man, writes as follows:

Was Mr. Richmond deceived? Can it be that he is making books to sell? Did he go to Cassadaga to expose, and conclude it would be more profitable to fall into line? A book against spiritism would fall flat. Spiritists for the most part would avoid it. The general public would take no manner of interest in it. Mr. R.'s books sell to spiritists because of the proof they give of spiritism, and Mr. R. is keen enough to see this. I own that at times this dark suspicion shadows my mind.

For our own part we disclaim all suspicion that Mr. Richmond is actuated by mercenary motives. Whatever his motives may be, his wealth and large income from a profitable practice in the criminal courts would apparently discredit the theory of venality. But the public will certainly not conclude that he is inspired by a love of truth for its own sake, if he persists in following the brilliant hippodroming of the past three years.

"It is wonderful," writes a Spiritualist of consider-

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ominence, "how many Spiritualists all over have pinned their faith on Mr. Richmond's Will not a great many such persons think he goes down, Spiritualism falls with him?" In fall through the mistake of a man! Pre-Had Spiritualism stood on such unstable foot- had long since been relegated to the shades of ivion, instead of being as it is, a very much alive, a y aggressive and most potent factor in the pro- cess of evolution which are carrying the race onward upward toward happiness. After spending years re Mr. Richmond has spent days in the study of phenomena of Spiritualism, did not that ripe , Robert Dale Owen find himself deceived by ble tricksters? Yes! and he met the exigency ie grand and noble man he was. He hastened to is serial in the *Atlantic Monthly* and to proclaim mistake. But it neither shook his faith nor did irtualism fall." On the contrary his misfortune is geod fortune for Spiritualism. If after such a luge as then rained down upon the devoted heads of irtualists they cannot now stand this little Rich- ond shower, surely they are unworthy the name, and h. of them as grow frightened or disheartened ll do well to withdraw and leave the field to the orthy.

A contention like the present one can never be en- ely settled in the newspapers; and, like Mr. Rich- we "have no time to spend in newspaper con- ." We have constructive work to do and is murderous clients to save from the gallows. e we make the following

### PROPOSITION TO MR. RICHMOND.

Mr. Richmond may select any one of the several siding judges of the Cook County, Illinois, Circuit urt as referee. Mr. Richmond and ourself to go efore this referee and each present his case, with the usual privileges and customs of a court. The wit- esses to be sworn and examined and the evidence bmitted without argument on either side. If the feree decides in favor of Mr. Richmond, we to pay pense incurred; if on the contrary the decision is ur favor, Mr. Richmond is to pay all expenses. ad in any event the decision to be published without comment in THE RELIGIO-PHILOSOPHICAL JOURNAL.

In conclusion we desire to say a word as to Mr. Graham and to append his reply to Mr Richmond. ome readers of the account in THE JOURNAL of May 4th, seem to have formed the erroneous idea that Mr. Graham is a drunken loafer, a common liar and gen- erally worthless fellow. In this they are mistaken; and they must have overlooked what we said of him. We repeat from that paper what we said: "Graham's wife and child, to whom it is said he was devotedly at- tached, died; this calamity drove him partially insane, and he took to drink. . . . Graham is a man of some property; and so far as we are able to learn was an in- dustrious, honorable, business man and a devoted hus- band and father, temperate in his habits and respected by the circle in which he moved prior to his intimacy with 'May Bangs.'" We can further say that he is not now a drinking, nor a dissolute man. He is in- dustriously and successfully pursuing his vocation and rapidly winning back the confidence and esteem of his old business and social acquaintances. He is to-day a respectable and useful member of community.

### SWORN STATEMENT OF H. H. GRAHAM.

TO THE EDITOR: In answer to your request to give the data, evidence, etc., concerning the Richmond Slate Writ- ing matter, will say: I am sorry to see that Mr Richmond violates the prerogative nature gave him of being a gentle- man by making it a personal matter, and accusing me of falsehood and an improper motive in making the matter public.

I will, however, not reply in kind, but on the contrary, et him an example even though I might hint that his udgment in the matter was warped.

My object in making this public was not to hurt May ang. It was done at the request of Col. Bundy; mpatizing with him in his efforts to weed out the auds among mediums, I complied.

The causes which led up to my preparing this slate were follows: A Mrs. Voorhees was rooming at the Bangs' otage, at Lily Dale, and in her anxiety to get a com- munication on a slate by her own efforts, that is, through ner own mediumship, was frequently sitting with a slate held under the table. Believing her efforts would prove futile, I, out of pity, conceived the idea of disabusing her

mind. With this end in view I prepared a slate contain- ing a drawing of an angel floating through space, gazing upward at the star of Hope, and below it the following verse:

Life at best is an irksome task,  
That we call Death a pleasure,  
Gladly for you I remove the mask,  
And give you a priceless treasure.

It was about supper time, and knowing I should soon be discovered by Mrs. V., I seated myself at a table and waited results. As I had hoped Mrs. V. came along, and seeing me sitting, at once became interested, and seating herself took hold of the slates. I used my finger nail to produce the sound of the pencil and shortly opened them and, lo! there was the sketch and verse.

Mrs. V. became very much excited; I then awaited an opportunity to tell her how it was done. May Bangs saw it and warned me to be careful. I did not get a chance to tell Mrs. V. about it. The next day, to my surprise, May Bangs used that identical slate on a Mrs. Dr. Randall (I believe that was her name) a lady who was selling elec- tric belts, etc. Mrs. Randall showed the slate to Mrs. V. and instead of seeing the fraud in it, Mrs. V. turned to me and said: "Why, Harry, the same spirit who wrote for you last night has now come and duplicated it for May."

The sketch being much admired, May Bangs then im- portuned me to get up something startling for Mr. Rich- mond. I declined, but finally, under the circumstances described in your issue of May 24th, produced the Rich- mond slate as a joke.

This was on or about August 25th. I left for home on or about August 28th, stopping at Cleveland on my way, and arrived home about August 31st, finding a letter from May Bangs in which she told me how Mr. Richmond got the slate.

The joke was too good to keep and I then and there told several friends of it, made a sketch of it, and repeated the lines from memory, explaining their significance, as I did to Col. Bundy in January last. This was before May Bangs' treachery to me, and when I certainly could have had no wish to do her any injury. I can prove by a round dozen persons that I repeated the poem off-hand, a week prior to May Bangs' return to Chicago and within forty-eight hours of the time Mr. Richmond received it, making it impossible that I should know its exact contents unless I had, as I can prove, produced it.

I append the statements of some of my friends and can produce the affidavit of at least twelve persons, among them two who sat at a game of cards with May Bangs and me and heard me joke her on it, witnessed her knowing laugh and heard her acknowledge the trick.

HENRY H. GRAHAM.

STATE OF ILLINOIS }  
COUNTY OF COOK. } ss

Henry H. Graham, being first duly sworn, upon oath deposes and says that the above statement by him made is true, and that he signed the same as his free and volun- tary act, and further deponent sayeth not.

HENRY H. GRAHAM.

Subscribed and sworn to before me this seventh day of June, A. D., 1890.

PATRICK McGRATH,

Clerk Superior Court of Cook Co.

[Seal of the Court.]

We, the undersigned, do hereby state and are willing to make oath that we heard Mr. H. H. Graham repeat the contents of the Richmond slate as published in THE RELIGIO-PHILOSOPHICAL JOURNAL of May 24, 1890. That he did this immediately after his return from Lily Dale last summer and in an off hand manner without hesitation, considering it a good joke.

CHICAGO, June 4, 1890.

P. W. BARCLAY, 4057 Lake avenue  
NAT TALBOT, 144 South Water Street.  
JOHN C. REDDY, 46 S. Clark Street.

### SUPPLEMENTARY STATEMENT BY MR. GRAHAM.

Mr. Richmond knows, as a lawyer, if I did not prepare the slates of which he writes as I have stated, that May Bangs has good and just grounds for a libel suit against me; and I can tell him a judgment against me is good.

I can prove I wrote them in several ways and she knows it and I challenge a libel suit. A simple way to test her mediumship is this: I will put up \$1,000; let Mr. Rich- mond do the same. If May Bangs can obtain a line between two slates, held in my hands, 1-6th of an inch long, to say nothing of a word or sentence. Mr. Rich- mond is to have both his and my money. If she cannot, Mr. Richmond's \$1,000 is to go as a fund to the Cas- sadaga Free Association for the support of honest and worthy mediums. If Miss Bangs objects to me as her sit- ter, I will substitute a friend she never knew and will give her \$100 if she can tell his name or give him a single test.

Now as to Mr. Richmond's challenge to show how the trick is done: I have referred him to the *Cleveland Leader* of March 31 1890, about which he is dumb; and I will say that in his case the slates were changed on him. He does not know it but May Bangs has said so, and I believe her in this instance. Let him get an ordinary sit- ting with Miss Bangs, with his four questions, put them in a bottle or under an inverted glass. Then the con- ditions are changed; the spirits won't write. Why? Because the medium cannot make the exchange of the blank in her hand for his questions in order to read them behind the music box and get the names. Again, when all is ready for the sitting, ask the medium to exchange places with you and the conditions are again changed. Why? Because she can not write with her left hand nor read your questions behind the music box. Or again, let him refuse to have the music box or other article on or near the table and he will always tally a failure. Let Mr. R. bore two holes through each slate, running a small copper wire through them thus tying the two slates

together in the center, then continue the to the ring of his watch, keep awake only, and he gets a line between the slates I will give \$1,000 to any charita- ble institution he may name.

If he will get slate-writing in a one story house with no attic or room above, he will find no vibration of the slate, if he keeps his eye on it, as this trick is done by a confed- erate stealthily jarring the floor above, or sometimes, pos- sibly, while his back is turned, touching them with the hand.

I can prove as evidence of my honesty that after my ac- cidental discovery on Christmas eve, 1888, that May Bangs' materialization was false and who her confederate was (also known by four others) that I forbade her following up the trick longer and that she did stop it; telling many of her acquaintances that it was my wish; and this was almost a year prior to the time she married me. I was intoxicated.

HENRY H. GRAHAM.

On May 5th, the School Committee of Providence, R. I., revised its by-laws so as to prohibit prayers and the reading of the Bible as a part of the school exer- cises.

The papers state that a saloon man in Washington, D. C., whose application for a renewal of license had been rejected, appeared before the commissioners in his own behalf, and in reply to the question, "Do you shut up promptly at midnight?" answered, "When ten minutes to twelve comes, I kneel down, say my pray- ers and shut up." This pious rumseller seems to have a religion very much like that of the Italian bandits who keep a priest with them to give them absolution and prepare them for heaven before they die, while their business is to make this world as much of a hell as possible during their stay here.

*All Souls' Monthly*: A well-known English authoress observes—"There are signs that women are beginning to transfer to socialism the devotion and enthusiasm they have hitherto lavished on religion, and that they will be ready to make for the cause of human emanci- pation the sacrifices erstwhile only made for the creed." If "socialism" be here used in the large sense of the term, as a synonym for "the cause of human emancipation," then the transference of womanly enthusiasm from metaphysical creeds to social reform will prove good, both for women and society. There is a danger, however, by no means unindicated to the careful observer, that this newly awakened social enthusiasm in woman may turn only into the narrower conception of socialism, and engender a blind zeal for an economic 'ism,' in other words, fanaticism.

This incident from the records of the Indian law courts illustrates the old world beliefs of the Hindoos: A man was once being tried for murder when he put forward a plea such as could only have occurred to an Oriental and to a believer in the transmigration of souls. He did not deny having killed the man—on the contrary he described in detail the particulars of the murder—but he acted in justification that his vic- tim and he had been acquainted in a previous state of existence, when the now murdered man had murdered him, in proof of which he showed a great seam across his side which had been the sword-cut that had ended his previous existence. He further said that when he heard he was again to be sent into this world, he entreated his master to excuse him from coming, as he had a presentiment that he should meet his mur- derer and that harm would come of it.

*Says the Golden Gate*: "How often do we hear it said of mediumistic persons, on a low plane of spiritual unfoldment. 'They are good mediums, but they will resort to deception occasionally, when their medium- istic powers are weak or exhausted.' Such persons are not good mediums; they are the worst enemies of Spiritualism, and the practice of their gifts should be discouraged. . . . When we find mediums given to the practice of deception, we are not supposed to blame the spirits therefor. If the mediums were not on a level in spiritual development, with deceiving spirits, the latter could never approach them, or come into their atmosphere. We must ever bear in mind that we create our own spiritual aura, within which the spirit is absolute sovereign. This is the spirit's invul- nerable castle where none can enter without permis- sion from the occupant within." This is a much more



rational and wholesome view of the subject than that which excuses and condones the deceptions, frauds and immoralities practiced by some mediums, on the ground that evil spirits take possession of the mediums who, therefore, should not be held accountable for their misdeeds.

Once pretty maidens were sacrificed to the crocodiles in India. An English trooper, says Charles Kingsley, raised his rifle and shot one of these crocodiles, remarking that it was a "deuced shame to see those ugly beasts eating up all the lovely girls." This was the "beginning of the end" of reverence for the crocodile. The next protest of the Britishers was against the suttee—burning women when they became widows. Now comes the report from Bombay that the native barbers refuse to shave the heads of women on the death of their husbands, as has been common hitherto, in order to make the widows as unattractive, and their condition as hard as possible.

In the thirteenth century when England was persecuting the Jews in a variety of ways, even expelling them after bleeding their money lenders for the thirteenth of the entire royal revenue, in Germany town authorities often requested the King to allow Hebrews among them. The historian explains this contrast between the two countries by the fact that the central power was so much weaker in Germany "that the townspeople were able to reap the advantages from the presence of the Hebrews, which, in England, the monarch kept for himself." Now after six hundred years of ill-treatment and persecution, the German Hebrews are beginning to come into favorable prominence and to receive the political recognition which balance of power always secures. Such is the organization of parties in the Reichstag that not only does the Emperor treat the Hebrews with respect, but bills have been introduced to refund to them the money value of past confiscations. It is to be hoped that the old German slogan of "Hep! Hep!"—formed from the first letters of the full cry, "*Hierosolyma est perdena*" (Jerusalem must be destroyed) which has resounded a thousand times in the streets of Frankfort and other cities, will be heard no more.

### THE NAME HALLUCINATION.

BY PROF. WILLIAM JAMES.

I find that the use of the word "hallucination," in my appeal for help in the "Census of Hallucinations," is giving rise to misunderstanding, and is even interpreted by some Spiritualists to imply that the question whether any apparitions have an objective origin or significance is prejudged in advance by those in charge of the investigation. As such a misunderstanding may deprive me of much valuable testimony, I beg to offer a few words which may clear away the mistake.

One cannot put everything into the title that is to be in the book. It was necessary to have some short name for the census, and out of many names, all in some degree objectionable, the name hallucination was chosen as covering *more* of the elements intended to be covered by the investigation than any other single word. "Apparitions" or "Spectral Appearances" would have excluded perceptions of any other sense than sight, whereas voices, touches, etc., are quite as important and almost as frequent as visions. "Ghosts" would surely have limited the number of our "yes" answers a good deal more than "hallucinations" can limit them. The use of the name "Census of Hallucinations" began, your readers ought to know, with Mr. Edmund Gurney, who in his book, "Phantasms of the Living," has given copious grounds for his belief that many hallucinations are veridical, *i. e.*, connected with real events such as deaths or accidents happening at a distance to the people who are heard or who appear. He proposed the census in order to test whether or no waking hallucinations of various sorts are frequent enough in the community to warrant our regarding these veridical cases as chance coincidences. The commoner they are the more

chance there would be of explaining the "truth-telling" hallucinations as accidental coincidences with the fact. In other words the more "noes" and the fewer "yeses" there are in the census-sheets the greater will be the probability of genuine spirit appearance. The purpose of the statistical inquiry would, therefore, be frustrated altogether if collectors were to pick and choose amongst their friends either for positive or negative cases. They must take people just as they accidentally present themselves and write down every answer as it comes.

The census-sheets themselves are perfectly explicit; and it seems to me that the question which heads them ought to dispel all doubt as to the meaning of the title. It runs thus:

"Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing, or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external, physical cause?"

False perceptions due to external, physical causes are technically named "illusions." The word "hallucination" means a false perception due to a non-physical cause. The cause may possibly be intra-cerebral altogether, as when a man sees vermin in delirium tremens, or as when like Martin Luther and a living friend of mine, he suddenly sees the devil with perfect distinctness before him; or it may possibly be due to telepathic impact, as Mr. Gurney supposes, from a distant mind; or finally it may possibly be due to a spirit presence which reveals itself in no other way.

All such possibilities are covered by the word hallucination. The element of errors connoted by the word is that of perceiving a physical object to be there. I wish THE JOURNAL might find space for Professor Henry Sidgwick's remarks on the use of the word hallucination. They are to be found in the S. P. R. Proceedings, Part xv., Dec. 1889, pp. 8-9. CAMBRIDGE, MASS.

Professor Sidgwick's remarks to which Professor James refers, are as follows:

We require some one general term, and the best that we can find to include all the species is "Hallucination." I admit the word to be open to some objection; because some people naturally understand from it that the impression so described is entirely false and morbid. But I need not say to readers of "Phantasms" that this is not our view: many of these experiences—though doubtless they all involve some disturbance of the normal action of the nervous system—have no traceable connection with disease of any kind; and a certain number of them are, as we hold, reasonably regarded as "veridical" or truth-telling; they imply in the percipient a capacity above the normal of receiving knowledge, under certain rare conditions. Why, then, it may be asked, do we use a term that implies erroneous and illusory belief? I answer, first, because in every experience that we call a Hallucination there is an element of erroneous belief, though it may be only momentary, and though it may be the means of communicating a truth that could not otherwise have been known. If I seem to see the form of a friend pass through my room, I must have momentarily the false belief that his physical organism is occupying a portion of the space of my room, though a moment's reflection may convince me that this is not so, and though I may immediately draw the inference that he is passing through a crisis of life some miles off, and this inference may turn out to be true. In the case of a recurrent Hallucination known to be such, we cannot say that the false belief ever completely dominates the percipient's mind; but still, I conceive, it is partially there; here is an appearance that has to be resisted by memory and judgment.

It is, then, this element of error—perhaps only momentary and partial—which is implied in our term "Hallucination," and so much will be admitted by most intelligent believers in ghosts: for there are few of such believers who really hold that a ghost is actually seen as an ordinary material object is seen: *i. e.*, that it affects the percipient's eyes from the outside by reflecting rays of light on them. But we wish even those ghost-seers who hold this belief to have no difficulty in answering "Yes" to our general question: and therefore in framing it we avoided the word "Hallucination," though we have thought ourselves justified in using it in the "Instructions to Collectors" at the back of the paper.

And all would certainly admit that in many cases "Hallucination" is the only proper term. For instance, one of our informants saw a hand and arm apparently suspended from the ceiling—the owner of the real counterpart of this hand and arm being alive and heard at the time moving about in the next room.

The word "apparition" is, no doubt, a neutral word that might be used of all visual experiences of this kind; but it could only be used of visual cases. Usage would not allow us to apply it to apparent sounds or apparent touches.

I think, then, that we must use "hallucinations of the sense" as a general term for the experiences we are collect-

ing: meaning simply to denote by it a sensory effect which we cannot attribute to any external physical cause of the kind that would ordinarily produce this effect. In some cases we can refer it clearly to a physical cause within the organism—some temporary or permanent physical condition. In other cases—quite apart from telepathy—it is equally clear that the cause is primarily psychical. For instance, in the case of persons who have been hypnotized, it may result from a post-hypnotic order. Thus in an article by Mr. Gurney, in *Proceedings*, Part XII., pp. 12, 13, there is an interesting account of the result of a suggestion made by him to a subject named Zillah in the hypnotic trance, that she would have a hallucination of him at a certain fixed time on the following day; and there is a letter from Zillah's mistress describing the surprise caused to Zillah by seeing Mr. Gurney come into the kitchen and say "Good-afternoon," at the appointed time. Here we can trace the origin of the idea which thus externalized itself. In other cases, as with the arm above mentioned, the idea arises spontaneously by association or otherwise in the mind. In other cases, again, the idea which thus externalizes itself may, as we believe, come into the mind from the mind of a person at a distance—the idea of a dying friend reaching us from his mind and rising above the threshold of consciousness in the form of a hallucination, just as the idea of Mr. Gurney rose above the threshold of consciousness in Zillah's case in the form of a hallucination. A link between the two is afforded by those rare and interesting cases, of which several have been recorded in the publications of our Society, where one person is able from a distance and by a mental process alone to cause an apparition of himself to another. We have reason to think that the resulting sensory effect is in all these cases essentially the same, though the cause of it is very different in different cases; and, therefore, in the present state of our knowledge, it seems best to apply the term "hallucination" to all.

### PSYCHOMETRY IN SCIENCE.

BY ELIZABETH STANSELL.

In this utilitarian age, whatever comes before the world with special claims, must first prove its usefulness as well as its conformity with established laws. In this respect the present age has swung <sup>away</sup> to the opposite extreme from the blind faith of the age preceding it. These practical methods have done much to aid in the material progress of the world, but in bringing all things to the test of the physical senses, and demanding that they conform to laws relating only to matter, is the prolific cause of the wide-spread materialism of the present day. There are a few, however, of the highest scientific attainments, who have found in their investigations many things that are not explained by these laws, and they have honestly and patiently investigated, and quietly accepted the results. The majority reject psychometry as not in harmony with known laws and, therefore, as unreasonable. But there are many accepted facts which we might give the same reason for rejecting; for instance, there has never been given a satisfactory reason why the magnetic needle points to the north, but mankind have not hesitated to avail themselves of the fact, much to their advantage. By carefully studying the conditions required to make it reliable, it was the means whereby a new continent was discovered. The fact of psychometry is known, to those who have given it careful attention, to be beyond doubt, and a study of its laws and conditions would open up a new world in which there is as much that is grand and beautiful as has ever been revealed by the one of the mariner's compass.

The use and benefit of psychometry is only limited by the ability of the sensitive to demonstrate it. It is but an attribute common to humanity, but like all others, it is only fully demonstrated in the few, as are music, poetry, and art. While psychometry in its broadest sense is a well established fact, the conditions required for its development are of such a delicate and complicated nature, and the comparative ignorance on the subject is such, that there are but few really good psychometrists. The process of evolution has made many things possible in this age that would have been a literal impossibility five hundred years ago; and it has greatly extended the needs and aspirations of mankind. Material evolution, however, is only the result of involution. If the nerves are more sensitive, the ear more delicately attuned, the eye a finer discrimination, it is because the spirit within has grown more in harmony with the Infinite Source of all spirit. We must realize that the spiritual senses are the real ones, of which the physical are more or less imperfect manifestations. By closing the latter and relying wholly upon the former, we may come into relation with the soul or spirit-world. The

closing of the physical senses may be accomplished at the will of the subject, and though they use the physical organs as mediums of communication, they realize more than people ordinarily do, that they are the medium of the spirit. Being only the medium or servant, it can only exercise such limitation as we willingly accede to it, and the more harmonious and perfect the mind, the better instruments will it evolve and develop for its use. If in its experiences the mind were confined to the physical senses, man would be simply an animal, but even in the animal we see the dawning of a higher sense, which we call instinct.

As we see all about life manifesting itself in an infinite variety of ways, so we see in the manifestations of the power of the mind the same variety. In its higher gradation it is not dependant on the physical senses alone as a means of acquiring knowledge, but may go beyond the mere externals of things, and come to a knowledge of many things not perceived by the physical senses. As we know that by the action of light the photograph is produced, so by a far more delicate process, and by the means of psychic ether, there is a photograph of every object that has ever been, and of every act performed. These to the spiritual vision are as real and objective, as in the material world to the physical eye. In the present status of knowledge it is difficult to decide what are the best conditions for the development of psychometry, so that it may become both practical and useful. It would require one of scientific habits of thought and methods of experiments to arrive at just conclusions. We would say to those of high scientific attainments desirous of making a name that shall not die with them, they will find in psychic investigation a field worthy of their best endeavor. If they will glance back over the pages of history, they will find it was not those who followed the beaten path, where names never come down with honor to us, but those who followed their own conviction of truth, regardless of church and dogmas. Who would not to-day rather be a Bruno and suffer martyrdom, than a servile follower of the Roman church? You may not now sacrifice your life for any cause you may choose to espouse, but in the field of psychic science there is an opportunity to make for yourself a name that will be remembered when every other of the nineteenth century shall have been forgotten.

In the past and largely at the present day, those only were teachers in spiritual things whose only authority were the so-called miraculous revelations given in a certain book, and who looked upon the advancement made by science as an enemy of faith. The consequence has been that scientific men have thought of all matter relating to spirit as quite foreign to the domain of science. So we have had as leaders and teachers on this subject men who, at the best, were idealistic and full of a vague superstition—the result of an ancient belief in an angry God, who must be propitiated; out of which belief has grown the doctrine of the atonement, with all the attendant dogmas. With the growth of scientific thought and the higher education of the masses, and a better knowledge on the subject of universal laws, there is a gradual falling away among the more intelligent from the more obnoxious dogmas of orthodoxy, until we have grown to expect that the men of original thought, or brainy men, can scarcely now be found in the orthodox pulpit, unless it be for some selfish purpose, as money or influence. We do not mean merely educated men, for education without independent thought, is like a well constructed machine which will produce only that for which it was built.

Thinking people have refused to accept by faith that which their reason denied, and in trying to swing clear of certain dogmas, have gone over to materialism, denying the existence of spirit altogether. But there is something in the cold, hard conclusions at which they arrive, from which even its advocates shrink. So this seems a fitting time for the presentation of facts that are more in harmony with natural law, asking only such faith as results from knowledge and the exercise of the reasoning faculties. Psychometry in a well-developed subject requires only a patient and kindly investigation. It does not deal

necessarily in the domains of the unknowable, but may give tests that are easily verified, as in holding an object from a certain home, it may be described with the occupants of the home, after going into minute details. This of itself, is, I grant, of no great importance, but as an indication of a law not yet fully understood, it is of vast importance, and may well occupy the mind of the most profound student of science; for if scientifically demonstrated, it is a stronger blow to materialism than all the anathemas that may be hurled from papal throne or Protestant pulpit. In such investigation much depends upon the thorough honesty of the sensitive, not that which merely means well, but that careful watching of oneself that will not permit the vagaries of the imagination to take the place of that which may actually be perceived by the inner senses. There also should be nothing desired but the simple truth, no matter where it leads or what conclusion it forces upon one. There should be the same disinterested study of facts that would be given any other branch of science, but unfortunately few are free from either the claims of supernatural religion or the dogmatic teachings of materialism. The sensitive should also have a fine sense of discrimination, with good power of analysis and description, with careful attention to details. This combination of qualities may not be common, but the practice of psychometry is itself a means of education, by which every faculty is trained to its best expressions. The world of spirit, or coming world, which at first seems but dim and unreal, grows into the real, and this but the world of shadows cast by the manifestations of spirit upon the material plane.

Much depends also upon the natural aspiration of the sensitive, as human nature always manifests itself accordingly. If they are on the plane of the sensual and material, we may readily discover it; or if they aspire to the true and beautiful in art and nature, it is equally apparent; so in spiritual matters, if the aspirations are lofty and noble, we shall have corresponding manifestations of soul power, and they are not confined to the material, but rather tend to rise into the realm of the purely spiritual, but they must have a physical organism, where vibrations are attuned in harmony with the spirit, thus making it a good medium between the spiritual and material planes. The spirit may hold sweet communion with those once of earth, but who have risen above the limitations of material life, but not beyond the love that had its origin in the earth life, who often come to guide, comfort and restrain; for the tree of life may grow and develop in the physical, but only blossoms and bears the fruit of wisdom in spirit realm. All who have made a study of this subject know that a high moral character and spiritual unfoldment are not necessary to the manifestation of phenomena, but are often conspicuous for their absence in many who have physical manifestations, with a cabinet as an accessory, and money as the only object. The conditions most favorable for the development of the sensitive, morally and spiritually, are not found in close, dark rooms with a mixed company, each intent on receiving something as an equivalent for his money, and the medium knowing he must give it or lose patronage. Oh, what a use to make of that which should be held most sacred, instead of being trailed in the mire for a few paltry dollars. Such mediums grow by what they feed upon. We do not "gather grapes from thorns, or figs from thistles."

Psychometry we claim to be more elevating, for it is only the natural development of the spiritual faculties, while the other is usually the result of forced conditions, resulting in an abnormal development. In this natural growth, the spirit comes to a better understanding of its own powers, with its relation to and independence of the physical body, so that death, which we have considered our greatest enemy, is known to be the Angel of Deliverance.

This unfoldment also enables us to see the true object of this life, as preparatory only for the higher life. That we may have development of character and individuality, it is necessary that we have more or less of struggle with temptations, disappointments and afflictions, that the soul may be purified and fitted for spirit life. The unfoldment of the spiritual faculties will more than compensate for all this world can give

in wealth or worldly honor. If we seek spiritual illumination for its own sake, we know that many loving, helping hands will be extended to us from the unseen, and angel voices whisper to us words of love and cheer to encourage and strengthen. And when our mission has been fulfilled, we, too, may pass to the better life with the consciousness of having done what we could. We trust the day is not far distant when this knowledge shall become universal, and the world made the better and happier for it.

IDAHO SPRINGS, Colo.

### EQUITABLE VALUES.

BY T. V. BENEFICEO.

In his book on political economy, entitled "The Science of Wealth," Amasa Walker defines value as "power in exchange." Would he carry the theory to its logical ultimate? I so understand him; that is, he recognizes no scientific limit to the law of demand and supply, although he does a moral one.

I suppose that in extreme cases, as when a man sells flour, during a famine, at the rate of a dollar per pound to such as can pay it, and leaves the poor to perish, he would say that "morality or religion should come in as auxiliary" to political science.

According to M. Bastiat whom he quotes, the scientific statement of the value of the flour would not be a statement of its intrinsic value, *i. e.*, its unmonopolized use, as a sustaining substance. On the contrary in economic science, value depends wholly on the judgment formed by each party, although one of them is starving. Of course, such a theory of values is as good for cannibalism as for civilization; and this must be the reason why, in the language of M. Bastiat, "morals will always be the best auxiliary of political economy." "Economic science would be impossible," he says, "if we admitted as values only values correctly and judiciously appreciated." In other terms, it may be morally wrong, or a misjudgment which allows people to starve, yet the starvation occurs in obedience to the great law of demand and supply, and is in harmony with the science of value, or with Mr. Walker's "power in exchange." But if political science is only possible on the basis of these author's "incorrect or injudicious values," why not let it remain impossible? If a so-called economic science can be logically carried to such incorrect results as to need the aid of morals, is it an economic science in fact?

The author's theory of values is the theory of prices as well. "Prices current" are "values current." But if value or price, were intrinsically stated, in the true sense, as equity instead of "power in exchange," would not political economy limit itself, and prove to be the true economy, without borrowing crutches from the domain of ethics? Indeed, the formula: "Commodity for commodity," and "service for service," which he quotes from the ancients as accepted axioms in the science of wealth, would seem to justify such a definition. For does not the term: "Commodity for commodity," obviously imply if it does not express, the principle of "equity for equity"? that is, a normal and unforced exchange of equal quantities or qualities of goods? Then is it an exchange of commodity for commodity, value for value, when a thousand acres of cleared land are bargained for a lawyer's fee, or a peck of corn in the ear? Or is it an exchange of "service for service," when for the consideration of overseeing a gang of slaves, I ship the cotton they produce for a quarter of a million dollars annually?—It may be said that in so extreme a case there is no exchange at all, and so no illustration of the law of values. Yet a slave may be considered as exchanging his onerous toil on the plantation, for an exemption from a whipping, or the preservation of his life! On the same general principle a free laborer may purchase his exemption from a discharge, or the poorhouse at a rate of wages that will save him from these dreaded evils. Power in exchange in either case, is evidently a very different commodity from equity in exchange; and the exchanges are only effected by the introduction of unscientific or false values—not through the judgment of either party as to "intrinsic values." We might as well define value to be monopoly as power in exchange, unless we include



idea of a balance of power in even scales of justice. But in the latter sense, the value or price of service, as well as commodity, would be equivalent to the cost of it—in labor. The four original propositions, above referred to, would then logically read: Commodity at cost for commodity at cost, in labor; service at cost for service at cost, in labor; commodity at cost for service at cost, in labor; service at cost for commodity at cost, in labor.

Or, as concisely stated by Josiah Warren, "labor for labor:" under which law the shoemaker will set a value upon a pair of shoes, or the tailor his price for a coat, or the merchant for effecting a transfer, according to the cost or toil or privation, irrespective of any temporary advantage or disadvantage which may pertain to an abnormal system of exchanges. To this it may be answered that science deals with facts; or prices of shoemakers or tailors as determined by the present operating laws of nature and society having nothing to do with what ought to limit prices, or define values. But while general science covers all facts, and excludes none, economic science has something to do with the discovery and application of just those facts and principles on which alone the science, as such, can be based.

If equity is a condition of economy—which it is insanity to doubt—then equity is both a fact and a factor in the "Science of Wealth." Under our present system (or lack of system) there is not and cannot be, in the opinion of the writer, a scientific standard, of values, and of course no just or reliable "scales of prices," or anything but a fluctuating monetary currency. If cost is not the normal "limit of price," in every department of production, commercial or civil service, it obviously has no limit but the power or caprice of the ruling classes, in any age or country. The fortunes of humanity, under the operation of our present monetary rule, are sometimes likened to a lottery, or a game of chance. But such a rule is more intolerable, in the light of true economic science, than a game of chance, since the chances are unequal, and culminate, practically, in a waste and want, from which science, morality and justice are alike excluded.

#### T. L. HARRIS.

The last JOURNAL contained a notice of my old friend, T. L. Harris. While I have no authority for saying so, I am inclined to think the "papers" have exaggerated the facts and that it will be found that Mr. Harris has not grown pessimistic in his old age; but is still a brave bearer of the world's burden and in his own way works for its redemption. I have had no practical relations with the movement for nearly thirty years and I cannot therefore speak of the points you and others make. I do profess to know something of his writings and I say, without fear of successful contradiction, that nowhere in literature can such gems of thought be found. His poems especially abound in richness and rareness of expression and will yet stand as classics in the poetry of the English tongue. I fear that much that he has written is wholly misunderstood by the average Spiritualist. This is to be regretted as his vast experience in the field of psychics would make him an invaluable co-laborer with those who are laboring to found the "Church of the Spirit" and who are discriminating the true from the false in Spiritualism. Much that he has written, when properly understood, would go far to make sacred and stable the noble structure which THE JOURNAL and its friends are now rearing.

Your remarks are doubtless based upon what purported to be an interview between Mr. Harris and a correspondent of the *Washington Post*. If one who is at all conversant with Mr. Harris' manner could read this interview, he would see at once that this is not his way of reaching the public; and that the "interviewer" left him without attaining his object. I trust, however, that the whole matter is an exaggeration; and that the world will yet have an opportunity of hearing, after a silence of nearly thirty years, his matchless eloquence and matured thought on the want of to-day.

M. C. C. CHURCH.

PARKERSBURG, W. Va.

### A CITY AND A SOUL: A STORY OF CHICAGO.

BY SARA A. UNDERWOOD.

#### CHAPTER XII.

##### THE HAYMARKET TRAGEDY.

The days passed swiftly by. Already the trees in the city streets began to show promise of the spring, and tiny blades of grass sprang up here and there at the edges of wooden sidewalks. The flower-vendors offered bunches of arbutus and wood violets at fabulous prices. The last days of April had come.

Despite his absorption in his studies, Justin was touched with the prevailing uneasiness as to the outcome of the labor troubles. Hints of anarchistic plots were whispered here and there. Strikes were increasing. Of these, the most notable was that at McCormick's Reaper Works on Blue Island avenue, on the West Side, where over twelve hundred men had been employed. Seven hundred of them struck and the remaining five hundred who were disinclined to quit work, were continually threatened by their striking fellow workmen. A general strike of all workingmen was to take place on May 1st. The streets were already thronged with idle men and the city rife with rumors.

The case of Julius Meyer was exciting the deepest sympathy of Constance, Laura and Justin. Pauline in her distraction confided to these three her troubles. Her husband had so neglected all his own business that at the end of March the evening lessons in German were given up. Poor Mrs. Meyer was struggling desperately to keep her day school until the close of the term. In the meantime Meyer, moody and sullen at home (where, however, he was not now often found), was making himself conspicuous by haranguing the crowds of idlers whenever he could find a group to listen to him. He wrote over fictitious names inflammatory articles for August Spies' *Arbeiter Zeitung* and Parson's *Alarm*. He was sometimes alarmingly affectionate to his wife, and again violently unreasonable. Several times within a month she had spent the evening with her girl friends at their boarding place, frightened from home by a number of mysterious, undesirable looking visitors who were taken by her husband into the library where they remained with him until a late hour. Once Laura and Constance accompanied her home and remained with her until the visitors were let out the back way. The next morning she called before they had breakfasted, her eyes red with weeping, to tell them that Meyer had stormed at her all night for allowing them to come.

The man was undoubtedly insane. His eyes had a strange, brooding gloom, or stared wildly when he was addressed. He had grown careless in dress, was becoming thinner and paler day by day, and he scarce recognized most of his old friends when he met them. But to Justin he was still much attached, and once or twice when his young friend had found him at home he had talked pleasantly, but always on the one subject. Pauline saw that he was not of sound mind but she hoped that his condition was only one of temporary aberration. Little notes in regard to him were often dispatched from the girls to Justin; and he was angry with himself for the thrill of delight with which each note from Constance was received.

Nearer and nearer came the fatal 4th of May. On the 1st (Saturday) the great preconcerted strike for eight hours took place, and the streets were filled with idle and sullen men. What an orderly and determined strike would have accomplished, cannot now be known. The bloody events of the next few days disorganized and nullified whatever force there was in this attempt. All day Sunday, meetings were held at which incendiary speeches were made, and on Monday the 3rd, occurred the riot at the Reaper Works, near the western city limits, where six of the rioters were shot by the police while trying to disperse the mob. The city was in tumult. Demagogues or fanatics were at street corners, inflaming by unreasonable speech, the excited strikers. Anarchism, socialism and the labor problems were inextricably mixed. Sides were taken by laborers themselves, and among them were bitter contentions and numerous squabbles and rows. Friendships of years were broken in an hour.

On Tuesday morning, May 4th, the city was flooded with circulars scattered during the night, which read follows:

“REVENGE! REVENGE!

“WORKMEN, TO ARMS!

“Men of labor, this afternoon the bloodhounds of your oppressors murdered six of your brothers at McCormick's. Why did they murder them? Because they dared to be dissatisfied with the lot which your oppressors have assigned to them. They demanded bread and they gave them lead for an answer, mindful of the fact that thus people are most effectively silenced. You have for many, many years endured every humiliation without protest; have drudged from early in the morning till late at night; have suffered

all sorts of privations, have even sacrificed your children. You have done everything to fill the coffers of your masters—everything for them; and now, when you approach them and implore them to make your burden a little lighter, as a reward to your sacrifice they send their bloodhounds, the police—at you order to cure you, with bullets, of your dissatisfaction. Slaves, we ask and conjure you, by all that is sacred and dear to you, avenge the atrocious murder which has been committed on your brothers to-day, and which will likely be continued upon you to-morrow. Laboring men, Hercules, you have arrived at the crossway. Which way will you decide? For slavery and hunger or for freedom and bread? If you decide for the latter, then do not delay a moment; then people, to arms! This must be your motto. Think of the heroes whose blood has fertilized the road to progress, liberty and humanity, and strife and become worthy of them.

YOUR BROTHERS.”

Later in the day a smaller circular was distributed broadcast. It was the call for the memorable Hay market meeting.

#### ATTENTION, WORKINGMEN!

Great mass-meeting to-night at 7:30 at the Hay market, Randolph street, between Desplaines and Halsted. Good speakers will be present to denounce the latest atrocious acts of the police—the shooting of our fellowworkmen yesterday afternoon. Workingmen, arm yourselves and appear in full force!

THE EXECUTIVE COMMITTEE.

The 3d and 4th of May will never be erased from Justin Dorman's memory. When he came from the office Monday evening, Mrs. Vane handed him two letters, both in feminine hand-writing, one in an oblong, the other in a square envelope. Justin's blood ran hot and cold all in a moment at the sight of the two letters, lying so near each other. Mrs. Vane gave him the letters with a slightly inquisitive glance, but he took them both to his own room to read. He looked long at the square envelope which he knew contained a note from Constance, but he opened the oblong one first. It ran thus:

“Dear Justin: You know I have not written to you for over a month, I dread to now, but Ma says I must, and Will thinks I ought to tell you something that's been on my mind this ever so long. Will Adams I mean. I suppose you will wonder what he has got to do with it, but really he has got everything to do with it. You know you have been gone so long—and to tell the truth I don't think you will care so very much. Well, Will thinks everything of me, he truly does, and I find that I shall be very unhappy if you do not let me free from our engagement. I wish you to reply at once, as Will and I calculate to be married the first of June. I enclose you a piece of my wedding dress. Do you want me to return your photograph and the ring you sent me Christmas? I hope you will not feel bad over this, for I shall always remain, your true friend,  
MELISSA A. WOOD.”

Justin's face was radiant as he murmured: “God bless you little girl! You shall be answered at once, and I'll send you a nice wedding present if it takes the last cent I have.”

Then he opened the other letter with a joyous air. It contained only a few words hurriedly written:

“Do come over to-night. We are to hold a council of war. Meyer has not been home for twenty-four hours, and Pauline is nearly wild, yet dares not make public inquiry; you can guess why. She has made a discovery that frets her. We want your advice, for we dare not take any more people into our confidence. Be sure and come.  
CONSTANCE GARROW.”

The streets were full of wildly talking, gesticulating groups, but Justin met with no trouble on his way to La Salle avenue. He was ushered into the parlor, the use of which the girls had secured for the evening. They were both very much disturbed and looked pale, but Laura met Justin with a smile. “I feel like a conspirator,” she declared. “Do I look like one, Mr. Dorman? In fact I feel historical.”

“And I feel hysterical,” interrupted Constance. “Do show Mr. Dorman those dreadful things at once, Laura. Pauline said that if Meyer came along she would have to put them back before he missed them.”

Laura brought forward a covered basket, lined with soft cotton in which were two or three nondescript pieces of iron, with cords attached. Justin took one up very gingerly, looked it over and then deposited it carefully in the basket.

“I never saw any before,” he said gravely, “but I should certainly say these are dynamite bombs. How in the world came them in your possession. They should be removed from here; I will take charge of them.”

Before they could reply there was a hurried ring of the door-bell, and as soon as the servant could open the door, Mrs. Meyer came panting, pale, wild-eyed into the room.

“Oh girls,” she cried, “he has just come home—he won't speak to me. He has gone into the library where I found those dreadful things, and I am so af-

"What shall I do? Oh you are here, Mr. Dorman; I am glad. Help me, and help poor Julius some way, don't you?"

And the poor wife sobbed as if her heart would break.

Constance went to her, threw her arms around her and let her sob in silence on her breast. Laura walked up and down the room with clenched hands and lowering brow. Justin stopped to think a moment, then he went to Mrs. Meyer and said:

"Don't grieve so Mrs. Meyer. Go home at once; in a few minutes I will come, and you call to your husband in as quiet and cheerful a tone as you can, that I wish to see him, and perhaps we can get him calmed down. I am afraid there is going to be trouble, but we will all do our best to keep him out of it. You know that were he in his right mind he would not cause you so much worry. He is more to be pitied than any one else. You have been wonderfully brave so far; continue to be so, and some day your friends will be able to tell him what a heroic struggle you made to save him from himself."

Pauline dried her eyes and went home. Justin followed in a few moments. He rang the bell and was admitted at once by the stolid Swedish maid, Mrs. Meyer called her husband, stating that Justin had called; and he unlocked the door and came down at once. How haggard and worn he looked. He commenced immediately to talk of the events of the day, but Justin stopped him, gently saying that he had come over to consult him on some knotty points he had encountered in his law reading. He said this, knowing Meyer had a certain innocent self-conceit which made him feel that there was no subject with which he could not grapple. After an hour or two of talk Justin was glad to see that he was growing sleepy, and he bade his friend good night, with a grateful glance from Pauline.

Justin saw the next day several notices of the meeting to be held in Haymarket Square, but did not give them much thought. In the evening, on his way home from the office, he met Floyd who told him that trouble was feared, but that the authorities were prepared to suppress it. He did not think it would amount to much, if any more, than dozens of former meetings.

He had settled himself for a quiet evening among his books, when his cousin Ferdinand was announced. He had heard of the meeting and had half-a-mind to "go over and see the fuss," and called to see if Justin would accompany him.

Justin was about to dissuade him when the door bell rang violently, and a moment later Constance Garrow was ushered into the parlor. She seemed to be strangely excited, yet hesitated when her glance fell on young Fairfield.

"What is it?" asked Justin, coming to her aid.

"Meyer? What is he up to now?"

The girl sank pale and breathless on the chair.

"He has gone," she gasped, "to the Haymarket meeting, and Pauline and Laura—can I not speak to you alone?" she pleaded.

Mr. Vane and Ferdinand left the room. The former would have gone at once, but for the reference to Laura; if she was in trouble he might be able to help. In a few moments Justin came to him and trusting to his honor, explained the situation—that the madman, Meyer had bombs in his possession, and that he had slipped out, leaving a few mysterious farewell words to his wife, who discovered immediately that the bombs had disappeared with him.

The friends had called upon her to see what new developments had occurred, when she made the discovery. Nothing could deter her from following her Julius and saving him in spite of himself. Laura would not let her go alone and accompanied her. Mrs. Meyer gave the address of a friend of Meyer on Desplaines street near Lake, where she hoped to find her husband. Laura bade Constance go at once to Justin and ask him to join them there.

"I am going with you," announced Ferdinand when he heard this story; "if Laura is there I must be too."

Mrs. Vane and Justin vainly tried to persuade Constance to remain there till after the return of the men; this she declined to do. It was now 9:30 P. M., and the men felt that they must hasten.

At Justin's suggestion they crossed Halsted street to Lake, joining there the large crowd of excited people who, just as they entered, were cheering somebody lustily. By the strong light cast upon the scene they soon discerned Pauline and Laura standing on the outskirts of the great mass of people. The women had not yet been able to find Meyer for whom they were in search.

"I saw Mayor Harrison over there a moment ago," said Ferdinand. "Every thing seems all right. I guess there'll be no trouble."

The women began to think so too. Pauline's nervous fears were by this time somewhat allayed. Suddenly Justin caught sight of Meyer on the side-walk far from them; he whispered to Mrs. Meyer and after kept a watch upon him with a view to reaching him as soon as possible. Spies and Parsons had

concluded their speeches before Justin and Ferdinand reached the crowd. Samuel Fielden now had the platform, which was merely an empty express wagon.

Some were already leaving, and Justin was about to advise the ladies to return, leaving him to accompany Meyer home, when he noticed a quick movement in the crowd, and as he looked beyond it toward Randolph street, he saw a massed body of men moving with rhythmic tread down Desplaines street toward the Square. It was the armed police coming to disperse the meeting.

"For heaven's sake ladies," Justin whispered, "go over on Lake street and wait for us. Mr. Fairfield and I will bring Meyer to you all safe. The police are coming and there may be trouble."

Ferdinand urged this also, and the women realized that it would be best; so they left. And not a moment too soon, for as Capt. Bonfield's men drew near, Fielden exclaimed in excited tones: "Here come the bloodhounds! Do your duty and I will do mine!"

The battalion of police halted and Capt. Ward called out:

"In the name of the people of Illinois I command you to peaceably disperse."

Fielden stepped down from the wagon, with the remark in a significant tone: "We are peaceable."

A moment of terrible silence followed. Then a sound like the hiss of a serpent was heard; a fiery light went whizzing over the heads of the crowd into the midst of a platoon of policemen. Then a terrific explosion was heard, followed by the sounds of groans, prayers, cries and yells. The police charged on the crowd with pistols and the sharp reports seemed continuous. The wildest excitement prevailed.

"Come," said Justin to Ferdinand, as the bomb flew on its deadly mission through the air, "follow me." He plunged madly through the crowd until he came to the alley from near which the bomb had been thrown. Meyer was curled up behind a refuse box in the alley.

"What are you about?" Justin asked sharply. Meyer stared at his questioner like one in a dream.

"I have fulfilled my mission," he murmured in a dull voice.

"Come with me at once!" urged Justin, taking his arm. But he did not move.

Seeing that he was dazed, Justin and Ferdinand both took hold of him, each by an arm, and ran as fast as his inertness and the flying people would allow, through the alley to Jefferson street and on to Lake, where they found the three frightened women huddled in a doorway.

Julius! cried his wife, with a glad sob as she ran to him, "thank God you are safe!" and she flung her arms around him. He stared stupidly at her and pushed her away. Justin did not let go his hold of him.

"We must get out of the street somehow till the rush is over," he said, for the people alarmed by the explosion and firing, were pouring out of the houses in every direction.

"See here," said Ferdinand, in a faint tone, "I can not go much further. This is no time to stand on ceremony—follow me ladies," and he opened the door of the "Ladies entrance" of a large liquor saloon. The room was, fortunately, deserted, since its late occupants had rushed into the street to find out what the uproar was about. Justin pushed Meyer into a seat, where he sat pale and speechless without moving. Laura had been watching Ferdinand sharply since he last spoke, and she turned to him quickly once they were inside.

"Ferdinand, you are hurt.—You are deathly pale—why, my dear boy—for he staggered and but for her strong young arms, would have fallen to the floor in a faint. She held him up until Constance and Justin came to her aid, and Pauline swiftly drew forward a sofa on which he reclined.

"It is his leg, see, he has been shot!" exclaimed Justin, and he stepped into the bar-room to request some one to go for a physician. Ferdinand revived before Justin returned. Laura was at his side, bathing his face with a wet handkerchief, while Constance stood by holding a glass of water. Justin returned in a few moments saying that a physician would soon be there, adding, "I think we can't do much until he comes."

"I have bound some napkins I found on the table round his leg, for it was bleeding profusely. I did not venture to take off the boot," said Laura.

"And Justin is wounded, too," said Constance. "Why this sleeve is torn and covered with blood." She snatched several napkins from a pile on a table and came toward him with such a look in her eyes that Justin felt himself in heaven for a moment.

"It is nothing," he said, smiling down upon her terror-stricken face, "a mere flesh wound. I knew when I received it."

"But take off your coat and let me see," she insisted.

"Wait until the doctor comes. If it will not make you faint you may tie a napkin tight here," indicating where the blood should be stopped.

He sat down and she with trembling fingers tied the

napkin. Then her fair face turned white, her brown eyes filmy and she, also, went off in a swoon. In spite of his hurt arm, Justin caught her as she swayed and he held her close; and if he whispered some extravagant words, while Laura and Mrs. Meyer ran for water and a fan, Ferdinand reclining on the sofa with closed eyes and Meyer still and stupid in his chair, who was the wiser for it, since Constance herself lay in limp unconsciousness on his breast?

She revived in a minute or two and laughed at her own weakness. A physician and some hangers-on of the saloon by this time came in. The wounds of both Justin and Ferdinand were examined. Neither of them was serious, though the latter's might keep him confined to the house a few weeks.

It was growing late and the question of getting home suggested itself to the party. The streets would doubtless be more or less in an uproar, at least in the heart of the city, all night. Laura at length suggested that two hacks be sent for at the nearest stable, in one of which Ferdinand had better be taken home, the other to convey their party to the North Side, but probing for the bullet had made Ferdinand's wound very painful and he ought not to be sent alone. Justin said he would not trust Meyer to be sent home in his strange state with only his wife and Constance. The physician was asked to accompany Ferdinand to Michigan avenue, but he said that he had patients near by whose condition was so dangerous that he might be called at any moment, and he dared not leave the vicinity. Ferdinand declared that he was quite able to ride home unattended, but Laura would not consent to this.

"Great emergencies need prompt action. I am going with you, Ferdinand," Laura said after a few moments' thought, "and your father can come back in his own carriage with me."

"Oh! if you only will, Laura," cried Ferdinand.

"I don't know what else can be done," she said with a perplexed air. "Justin must go with Meyer and Constance, you had better stay all night with Pauline, for we are not through with this night's work," looking over where Meyer sat with that strange, distraught gaze. Over and over again Mrs. Meyer had spoken to him, as had the other members of the party, but he sat listless, apparently not hearing what was said. Now his pallid face grew hectic and he raised his long thin hands to his head as if dimly conscious of some pain there. The hacks were sent for and Laura's plan was carried out.

Justin directed the driver to stop at Mr. Vane's where he left word that he was safe, but might not return that night, and procured an overcoat. It was nearly one o'clock when they reached La Salle avenue. Julius, accompanied by Justin, went quietly to his room, undressed and retired without uttering a word, save whispering once or twice, "I have fulfilled my mission." Justin left him staring wildly at the ceiling and withdrew to the next room to await developments. The poor man's wife ventured to enter his room and spoke to him in endearing terms, but he made no answer. Then she joined Constance and Justin in the sitting room where she had kindled a fire in the grate. In half an hour Julius was heard talking loudly to himself. He was delirious.

(To be continued.)

I have not ventured very often nor very deeply into the field of metaphysics, but if I were disposed to make any claim in that direction, it would be the recognition of the squinting brain, the introduction of the term "cerebricity" corresponding to electricity, the idiotic area in the brain or thinking-marrow, and my studies of the second member in the partnership of I-My-Self & Co. I add the Co. with especial reference to a very interesting article in a late *Scribner*, by my friend Mr. William James. In this article the reader will find a full exposition of the doctrine of plural personality illustrated by striking cases. I have long ago noticed and referred to the fact of the stratification of the currents of thought in three layers, one over the other. I have recognized that where there are two individuals talking together there are really six personalities engaged in the conversation. But the distinct, separable, independent individualities, taking up conscious life one after the other, are brought out by Mr. James and the authorities to which he refers as I have not elsewhere seen them developed.

Whether we shall ever find the exact position of the idiotic centre or arena in the brain (if such a spot exists) is uncertain. We know exactly where the blind spot of the eye is situated, and can demonstrate it anatomically and physiologically. But we have only analogy to lead us to infer the possible or even probable existence of an insensible spot in the thinking-centre. If there is a focal point where consciousness is at its highest development, it would not be strange if near by there should prove to be an anæsthetic district or limited space where no report from the senses was intelligently interpreted. But all this is mere hypothesis.—OVER THE TEACUPS, June *Atlantic*.



WOMAN'S DEPARTMENT.

GROWING OLD TOGETHER.

Do you know I am thinking to-morrow  
We shall pass on our journey through life,  
One more of the milestones that bring us  
Still nearer the goal, my good wife?  
The glad anniversary morning  
Of our wedding day cometh once more;  
And its evening will find us still waiting,  
Who had thought to have gone long before.

We are old, wife, I know by the furrows  
Time has plowed on your brow, once so fair;  
I know by the crown of bright silver  
He has left for your once raven hair;  
I know by the frost on the flowers  
That brightened our life at its dawn;  
I know by the graves in the churchyard,  
Where we counted our dead yesternorn.

Your way has been humble and toil-worn,  
Your guest has been trouble, good wife—  
Part sunshine, more trials and sorrows,  
Have made up your record through life;  
But may the thought cheer, my dear one;  
Your patience and sweet clinging love  
Have made for me here such a heaven  
I have asked, "Is there brighter above?"

In life's winter, sweet wife, we are living,  
But its storms all unheeded will fall;  
What care we, who have love and each other,  
Who have proved, each to each, all in all?  
Hand-in-hand, we await the night's coming,  
Giving thanks down the valley we go:  
For to love and grow old together  
Is the highest bliss mortals can know.

Some children are still left to bless us,  
And lighten our hearts day by day;  
If hope is not always fruition,  
We will strive to keep in the right way.  
We have sowed and reaped, but the harvest  
That garners the world we await,  
And happily, at last we may enter  
Together the beautiful gate.

The movement in favor of opening the doors of the new School of Medicine to be established at Johns Hopkins University to women, is headed by such women as Mrs. Julia Ward Howe, Mrs. Louis Agassiz, Sara Orne Jewett, Mrs. Cleveland, Mrs. Harrison, Mrs. Blaine, Mrs. Windom, Mrs. Henry Villard, Mrs. Wayne MacVeagh, Mrs. Charles J. Bonaparte, and others of prominence in all large cities of the country. The University will organize a medical school as soon as it can raise the necessary funds. Many women of the country have decided to help raise a large amount to be tendered to the trustees, so that there shall be the least possible delay in the beginning of the work. They propose to raise \$100,000 at once. It is hardly possible that the trustees will hesitate to accept the money. The following extract from official statements show the nature of the proposed school: Students wishing to enter the school must have taken the "preliminary medical course" of the university (already established) or must be able to pass an equivalent examination. This preliminary course is Latin, mathematics, and English (sufficient for a B. A. degree), a reading knowledge of French and German, and three-years' course of lectures and laboratory work, five hours a week each, in chemistry, biology, and physics. This course in science is about equivalent to the work of the first two years in the German medical schools, and is considerably more than the work which is required in these subjects in Paris. The school is to be connected with the Johns Hopkins Hospital, which is already open. It is built especially for the scientific study of disease; its system of ventilation; heating, etc., has been carefully planned for the individual treatment of patients according to their needs. Beds in the same ward can be surrounded by different degrees of heated atmosphere; remarkable results have been obtained, especially in surgical cases, on account of the excellence of the hygienic conditions. The hospital is supported by its own endowment of \$3,300,000, and has no financial connection with the school. There are in the hospital a pathological and a hygienic laboratory, where researches are now actively carried on, and the leading physicians and surgeons have been made professors of the university. During the last winter they have given a course of lectures to physicians, among whom were three women, one of whom says that she found much better opportunity for study here than she had at the foreign schools which she had attended.

The prejudice against the practice of medicine by women is fast disappearing. It is useless, says the Chicago Tribune, for even the most prejudiced to contend any

longer against the idea of female doctors. They have not only come but they have come to stay. Twenty years ago there were but 500 of them in the United States. The census will show that there are over 3,000 of them now, and notwithstanding the disadvantages under which they labor, many of them have risen to prominence. They have two or three first-class schools, but the environments of the proposed school at Johns Hopkins are such as will greatly increase their advantages and give them a still higher medical education than they can now obtain. They have already a recognized footing in female asylums and in the female wards of reformatory institutions, as well as in general practice, but the latter field will be greatly enlarged for them as their educational facilities are increased and prejudice wears away. As practitioners among their own sex they have great opportunities for usefulness, and, all other things being equal, they deserve and should have the preference. It is too late, indeed, to refuse to recognize them, and the old fogies of the profession might as well succumb to the inevitable. So far as the Johns Hopkins school is concerned there can be no doubt that the trustees will open its doors to the women, as five of them have wives or sisters on the Baltimore committee, and the remaining trustees are not opposed. It is understood that the committee for Chicago will be shortly announced. It will then be in order for Chicago to do her part.

Alma Tadema, the famous painter, and Edmund Gosse, married two sisters, daughters of Epps, the cocoa manufacturer. The old gentleman devised the now-famous epithets, "Grateful and Comforting," as a trade-mark for his palatable wares, and before their marriage the two daughters were jocularly called Grateful Epps and Comforting Epps in the social circles in which they moved. Grateful is now Mrs. Tadema, and Comforting is Mrs. Gosse. These young ladies brought enormous dowries to their husbands.

Mr. A. J. Drexel is about to erect in Philadelphia an Industrial Institute at an expense of \$500,000, and will endow it with \$1,000,000. The building will be a splendid affair, and will furnish accommodations for 2,000 to 2,500 pupils. It will contain twenty-four class rooms, a large gymnasium, which is to be thoroughly equipped, a museum, library and reading-room, a small lecture hall and a great lecture hall, which will undoubtedly be the finest in the city.

Miss Harriet Hosmer will present to the Art Institute of Chicago her cast of the clasped hands of Mr. and Mrs. Browning, with their photographs. This rare work of art was cast in Miss Hosmer's studio at Rome years ago, and is a valuable memento because of its beauty and suggestiveness. It is also valued because of the allusion made to it in Hawthorne's "Marble Faun," and because there is not a duplicate in existence.

Mrs. Janet Ruutz-Rees, has opened a gallery for the exhibition of water colors, mezzotints and etchings at 13 East 16th street, New York City. She collected the exhibits of woman's artistic work recently displayed at the Academy. Mrs. Ruutz-Rees is very active in the Kindly Club and Church of The New Life.

Miss Winnie Davis will receive a novel bridal present from Atlanta. Maj. Sidney Root is having an old-fashioned country gourd rimmed and braced with silver, and will forward it to be used as a wall ornament or a drinking-cup. Maj. Root regards a gourd as a fitting emblem of the "Old South."

The foremost woman artist in England is probably Mrs. Jopling, who has a charming studio that is a favorite resort of the best-known artistic and literary people in London. Mrs. Jopling is still in the prime of life, although she has been married three times.

A decided majority of the stock of the Boston Transcript is in feminine ownership—Miss L. W. Dutton, Mrs. M. G. D. Eustis, and Miss M. M. Dutton holding 100 shares each, and Mrs. A. F. Mandell 99, out of a total of 600.

The German Empress Frederick loves little children. She never fails to notice every one she sees and will often stop in her walks and speak to them.

Mrs. Philip H. Welch, widow of the late humorist, whose death occurred about a year ago, has taken charge of a children's department in the Saturday issue of the Brooklyn Standard-Union.

BOOK REVIEWS.

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

AN EPIHOME OF THE SYNTHETIC PHILOSOPHY. By F. Howard Collins, with a preface by Herbert Spencer. New York: D. Appleton & Company, 1889. pp. 571. A. C. McClurg & Co., 117 to 121 Wabash Ave., Chicago. Price, \$2.50.

Herbert Spencer is a voluminous writer. He has presented his thought with so much elaboration, with such a multitude of detailed statements and with so many pages of illustrative matter, that the patience of most readers is severely taxed before they get far into his larger works. His power of abstract reasoning is hardly more wonderful than the encyclopedic character of his knowledge; and his long sustained arguments with the numerous citations, references and illustrations employed to bring out his exact meaning and to guard against possible misconception, are liable to discourage readers who take up some of his works for the first time.

Mr. Collins who, for several years, has made indexes of Mr. Spencer's works and who is familiar with his thought, has made this epitome of the "Synthetic Philosophy," in which he has condensed matter occupying ten volumes into one, reducing five thousand and more pages of the original so that it is represented by less than six hundred pages; and this task he has performed in a way to elicit praise from Mr. Spencer who says: "The condensed statements, are at once correct and clear. Indeed I have been somewhat surprised that it has proved possible to put so much into so small a space without sacrifice of intelligibility." Mr. Spencer is quite correct, however, in adding that these abstracts of his chapters and sections "do not suffice to give vivid and definite conceptions; but the undeveloped conceptions they give prepare the way for those developed ones to be obtained by perusal of the chapters and sections themselves."

Any one who has not read Spencer and wishes to become acquainted with his philosophy, will lose no time by reading this epitome before turning to the longer and the more complete chapters of the original works. This volume is especially recommended to those who are in the habit of criticizing Spencer, charging him with "materialism," "irreligion or something worse, without ever having had any of his larger and more important works. There are a great many readers who would like to have a correct conception of Spencer's main position, but have no time to read such works as "First Principles," "Principles of Biology," "Principles of Psychology," etc. Mr. Collins' "Epitome of the Synthetic Philosophy" is just the book that such persons need.

FRUITS AND HOW TO USE THEM. A Practical Manual for Housekeepers, containing nearly seven hundred recipes for wholesome preparations of foreign and domestic fruits. By Mrs. Hester M. Poole. New York: Fowler & Wells. Cloth. pp. 242. Price \$1.00.

Mrs. Poole's book will prove a revelation to many a housekeeper in regard to the capacities of fruits in varying the home menu. It is appetizing merely to glance through the pages of this well arranged volume. The possibilities of healthful preparation for the table of various fruits are considered in orderly sequence, each fruit—under its own proper heading, beginning with the apple, directions for preparing which in nearly a hundred different ways are given. The recipes for each are preceded by a short description of the fruit, where it grows, the order it belongs to, its cultivation, etc.; and in a well written introduction, Mrs. Poole considers the value of fruits in their relation to human diet. The work tells how to put fruits on the table, and how to prepare the various forms, baked, stewed, canned, jellies, preserving, etc., and how to prepare puddings, pies, sauces, cakes, ice-cream, etc., dealing not only with new ways of using well-known fruits, but bringing into notice many fruits somewhat unknown or that have been deemed of but little value. The hundreds of delicious desserts that are described make the old-fashioned crusty and heavy contrivances that are deemed so essential to the completeness of a meal appear unnatural and dyspepsia-breeding.

OSBORNE OF ARROCHAR. By Amanda M. Douglas. Boston: Lee & Shepard. pp. 449. Price, \$1.50.

The story of a beautiful proud-spirited girl born to a high social position who, when reverses came, chose to earn her own

living as corresponding clerk in a warehouse, in preference to becoming a dependent on wealthy relatives, is told in the easy grace of style characteristic of this well-known writer, whose fiction carries always with it wholesome moral lessons. This is a good woman's rights book, though from a rather conservative standpoint. The fact that woman's right to labor in new departments is considered in fiction, shows how wide spread has become the discussion of woman's sphere in all directions.

NEW BOOKS RECEIVED.

Blindfold. By Florence Marryat. New York: John W. Lovell Co. Price 50 cents.

The Bachelor Girl. By Wm. Hosea Ballou. New York: Frank F. Lovell & Co. Price 50 cents.

Messages From the Watch Tower. By Lupa. San Francisco: Carrier Dove Printing & Pub. Co.

The Influence of Sea Power Upon History, 1660-1783. By Captain A. T. Mahan. Boston: Little, Brown & Co.; Chicago: A. C. McClurg & Co. Price, \$4.

Recollections of General Grant. By Geo. W. Childs. Philadelphia: Collins Printing House.

MAGAZINES FOR JUNE NOT BEFORE MENTIONED.

The Arena. (Boston.) Good reading fills the pages of this popular monthly for June. Hon. W. C. P. Breckinridge writes upon the Race Question; Edgar Fawcett contributes a poem and the No Name Series is continued.

St. Nicholas. (New York.) The third paper upon the subject of Central Africa is given to the readers this month and the various stories, poems and notes do credit to the publishers.

The Eclectic. (New York.) An interesting description of the battle of Tel-el-Kebir, by a soldier in the ranks, opens the number. Olive Schreiner, who wrote that remarkable book *Life on an African Farm*, under the title *The Sunlight Lay Across my Bed*, contributes a dream of hell. A clever paper on Poets and Puritans is followed by a study of the Berlin Labor Conference by Emile Ollivier. Edward Clodd talks about Miracle Plays. Africa, which now absorbs so much public attention, is made the occasion of three striking articles.

The Forum. (New York.) In the Forum for June is begun a series of Autobiographic articles by some of the foremost men in England and America; the first of these is by W. E. H. Lecky. American Interests in Africa; Fetichism in Politics; New England and the New Tariff Bill are some of the strong articles for June.

The Jenness-Miller Magazine. (New York.) The paper on Physical Culture is devoted to a discussion of Walking, Sitting, and going Up-stairs. The Countess de Montaigu writes: most fascinating paper on Lawn Parties, and the article on Fine Lace is the best illustrated of all the valuable articles which have appeared in the series on this subject.

The Century. (New York.) London Polytechnics and Peoples' Palaces by Mr. Albert Shaw is timely, as similar institutions are springing up in different parts of the world. An Artist's Letters from Japan, this month describe the very beautiful temple of Iyémitsu, and make some general remarks on Japanese architecture. This being the first summer number of the Century, Walter Camp has an illustrated paper on Track Athletics in America. Perhaps the most striking feature of this number is the beginning of another anonymous novel called *The Anglomaniacs*. The second paper on *The Women of the French Salon* is given. Joseph Jefferson's Autobiography deals with the Keans in Australia.

Also:

- The Unitarian Review, Boston.
- The Esoteric, Boston.
- Our Little Ones and the Nursery, Boston.
- Freethinkers' Magazine, Buffalo, N. Y.
- The Unitarian, Ann Arbor, Mich.
- The Path, New York.
- Sidereal Messenger, Northfield, Minn.
- L'Aurora, Paris, France.
- The Theosophist, Madras, India.



## MR. TALLMADGE'S REJOINER.

TO THE EDITOR: In THE JOURNAL of May 10 I find a criticism upon my use of the theory of reciprocal action of the sun and planetary worlds revolving around it, in illustration of the universal principle of action and reaction being equal. My reply to said criticism will terminate any further discussion as to my portion of it.

I fancy the interested reader will be quite as well pleased with my reply if I do not copy my critic's polite (?) phrases such as, "absurd theories," "crude theories," etc., and address myself to some of the facts, as far as any of us know them, while dealing with that which is yet theoretical. He well says the laws of action and reaction are worthy of careful appreciation, in our efforts to understand the true philosophy of existence. It seems to the writer after such a corroboration of the basic position assumed in his paper, the criticism following is superfluous, and only applies to details, where most differences in the views of men are found. Still he finds an exception in the relations of the sun and planetary worlds revolving around it. If action and reaction are equal as a principle, why the exception?

I am confronted with an array of figures which, it is said, won't lie, but the fact is when wrongly placed, they are the biggest liars in the world, as illustrated in my too hasty calculation in computing the velocity of the revolution of the earth on its axis. I stand in that corrected, with thanks. When my critic shall have all the factors so that his problem will be complete, he may find this universal law illustrated in the sublime phenomena of our planetary worlds revolving around their central orb.

The theory of combustion in the sun as explaining the phenomena of heat and light is of long standing; the theory of reaction gaining acceptance is of later date, and I insist, in the light of a few facts I shall introduce, is the most philosophic view, instead of "absurd," and "crude." My critic deals with his theory with a positiveness of assumption which, at least, suggests that he thinks he knows, while our American astronomer, Prof. Young, with more modesty says: "What sustains the tremendous solar heat? I cannot answer." Of course in a newspaper article no length of explanation can be entered into, even if the writer considered himself capable—which he is not—of anything like an exhaustive presentation of a subject dealt with by the most brilliant intellects that have lived. I believe it is a system adopted by all astronomers to reason from terrestrial to celestial phenomena.

Prof. Proctor and Sir John Herschel both recommend this method. I shall quote extensively from Zacharia Allen, LL. D., who says: "Failing to discover any self-originating cause of motion in terrestrial matter, the writer was led on to take a broader view of the passive functions of our planet, as subordinate to universal laws, and as being a minute working-part of the mechanism of the solar system." This complete interaction is what was referred to, in my illustration of the planetary worlds giving and receiving. Again: "Preceding investigations show that the movement of bodies near and about each other puts in motion the electric ether."

... If the mere movement of one disc near another so develops light as to obtain for a simple instrument the name of Electro-phorus, or sunshine producer, and if the rotation of one cylinder opposite to another excites a dazzling light,—we may consider that the swift revolutions of more than one hundred and fifty great globes about the sun, seven hundred fold greater than them all, are similarly employed for the conversion of their mechanical force into the light and heat of sunshine.... Action and reaction are always equal and in opposite directions. The sun serves as a point of reaction, like the lump of lime placed in front of a pale jet of oxyhydrogen flame, which by its reaction develops the intensity of the vibrations of the flame, and produces the dazzling 'calcium light'.... By making a break in a conducting wire transmitting a powerful voltaic or magneto-electric current, the particles of intervening air and of the all-pervading electric ether receive the impulses, and become points of reaction in vibrations of brilliant light and intense heat. These analogies teach us to regard the central orb of the solar system as the point of reaction, representing the action imparted to the universal electric ether by the combined force of all the magnetic planets circling around it. As similar centres of reaction, all the stellar suns serve to reflect the vibrations imparted to them by the surges of the electric ether, put in motion by the orbital revolutions of

planets around each of them. The very fact of the shining of each star in the evening sky, is the strongest possible proof of the existence of worlds revolving around it, as the exciting cause.... The case is very different if we consider the sun to be passive matter, reacting, as before stated, like a piece of lime used for reflecting the brilliant calcium light; or like the readily conducting charcoal points, which are not even kindled while used for the radiating arcs of electric light, rivalling sunshine. They serve as electrodes, like the solar orb, passively to receive and transmit electric excitation....

"The swift axial rotation of the planets opposite to the excited globe of the sun, by inducing the continual circulation of electric currents about each one of them, converts them all into powerful electro-magnets. Thus we have a solar system with a vast central electro-magnet, and one hundred and fifty electro-magnets revolving around it, each rotating on its axis. These act and react on each other unceasingly, and with intense power, developing the phenomena of solar light and heat."

Now as to the sun being as inhabitable a world as our own—which displays no "twinge of scientific conscience." To test the effects produced by the electrostatic condition resulting from an equal action of the electric vibrations surrounding a body on all sides, Prof. Faraday made an experiment with an insulated metallic chamber, into which, while it was excited by an electric machine, he entered. He says: "While the interior was sufficiently excited to dart off sparks several inches in length from the outer sides, I could not detect the least evidence of the existence of any electric action within the chamber. Considering the globe of the sun to be in a highly excited electrical state, corresponding with the metallic chamber, or with the earth overarched by the *coruscations of the aurora borealis*, (italicized by the writer), we may rationally discard the theory of its being covered with billows of flaming gases or molten lava, seething like the crater of a volcano, or that it suffers the terrible pounding of falling meteors and asteroids. The great central orb may have an unvarying temperate climate, exempt from extremes of summer heat or winter cold, with no night of gloom. It may even be a bright and cheerful dwelling place, with sunny landscapes; a paradise of perennial verdure and ever-blooming flowers.... As long as these mighty planets continue to revolve, so long will the sun continue to shine. The question of the source of solar light and heat is therefore resolved simply into that of the source of natural motive-power; namely, the axial rotation and orbital revolution of the heavenly bodies." The sun is found to be composed of the same elementary substances or similar to those of the earth, and Professor Proctor says: "The existence of iron in the solar orb suggests the similar use of this metal in arts and manufactures as has been made in the progress of human civilization," also, "By all of them the means of sustaining the solar excitation would in time be exhausted." "Discoveries of similar elementary substances in our sun and in other stellar suns render it not improbable that all the solar systems are constituted like our own, with similar molecules and similar inhabitants, governed by similar material and mechanical laws, and confirm the existence of analogies between celestial and terrestrial phenomena."

One may be standing near a powerful dynamo exciting electrical action, without harm; while that mighty force is being noiselessly conveyed thousands of miles; as, is doubtless the way—the electric ether being the medium of communication—a similar excitation in the sun, comes to us in sunshine. So the inhabitants of the sun may suffer no inconvenience while the sun and all the planets revolving opposite to it, become the dynamo of the heavens, furnishing the needed light and heat. This earth and the sun are separated by less distance relative to the size of the bodies than the two cylinders of the dynamo.

My critic's array of figuring, presenting an insurmountable objection to Dr. Allen's theories, may be as good reasoning from his known premises as the man's whose mill-pond would be emptied, if the world revolved on its axis. No theory that possesses the suggestiveness of the reaction principle is treated with disrespect by those that know the most of the various theories. The following objection to the combustion theory presented by Dr. Allen, which is at least very suggestive, may have quite as much value as Mr. Jackson's extensive figuring; while neither may be correct—both dependent upon the premises. As the fabled fires of hell referred to are nearly extinguished, more consistent views of life

having no use for them, so the economic methods of nature as illustrated by terrestrial phenomena cited may extinguish the fires in the sun.

Now as both combustion and reaction are theories in explanation of the phenomena of the heat and light of the sun, I appeal to the interested reader of the two communications if the simple, natural sufficient theory of reaction, as illustrated by terrestrial facts, is not the most commendable and is far from being entitled "want of scientific conscience" or "crude theories" and that it may be the critic so entitles it from a limitation of knowledge instead of standing on an apex of all there is to be known in the matter. The more we know of nature's methods the more do we realize their beautiful simplicity.

A word further in regard to the necessity of changing the dictionary in reference to the "real;" not at all real in a relative sense but not in the enduring sense. The reality of the thought world is being recognized in modern thinking. It is included in the philosophy of Emerson—and it surely requires high courage to characterize the teachings of one whose philosophy has illumined not only this country but the whole earth as "crude," though one has the exalted privilege of dissenting from the views of any,—the great or of lesser note. The potentiality of thought is beautifully expressed in poetic measure,

"Didst thou know O, mortal man,  
That the sun itself in a thought began."

"All matter is God's tongue.  
And out from its motion God's thoughts are sung.  
The realms of space are the octave bars,  
And the music notes are the suns and stars."

ELKHART, Wis. J. R. TALLMADGE.

## PERSONAL IDENTITY.

Prof. Stokes lately before the Finsbury Polytechnic Institution gave a lecture in which, according to the report published in the London Times, the main thesis seems to have been that neither is the intellectual part of man the mere product of molecular changes in the brain, nor, on the other hand, is physical organization the mere cage or prison of the soul. Professor Stokes holds both the materialist hypothesis which makes the consciousness a blossom of the material organization, and the psychic hypothesis which makes the material organization a sort of bondage or confinement for the free spirit, to be inconsistent with the facts of life. He illustrated the error of the former view by remarking that after a great physical shock, such as a bricklayer is said to have received who was struck down and rendered unconscious for a time by a falling brickbat, the first thought on recovery of consciousness has been to complete the sentence which had been begun before the blow was received. Now, said Professor Stokes, the blow must have caused a great variety of important physical changes in the brain, yet the moment consciousness returned, the mind went on working in precisely the same groove of continuous purpose in which it was working before the blow fell. Could this be if the mind were nothing but the product of the molecular action of the brain? On the other hand, the notion that the body is rather a dead-weight than otherwise, which limits and confines the action of the soul, was regarded by Professor Stokes as subject to difficulties quite as great as the materialistic theory. The report does not state what these difficulties are, but the Spectator gives some of Professor Stokes' objections as follows: If it were so, there would, one would think, be a greater approach to freedom and activity of mind during the decay of bodily power which precedes the dissolution of the tie between soul and body, than there is in the full vigor of the mature body; yet this is found not to be the case. The health and strength of the body implies a more favorable condition for the vigorous action of the mind than its frailty and decay. It is not in extreme old age nor in illness that the mind usually acts with most freedom and power, but, on the contrary, in the maturity and highest vitality of the body. The *mens sana* is found more perfect in *corpore sano*, than in any decadent state of the body; nor have we any evidence worth mentioning that at the approach of death the mind can take a more lofty and stronger flight. All this suggests that the relation between mental power and physical power is not one either of mental effect to physical cause, or of a spiritual cause in a phase of conflict with an obstructing agency, but rather is the relation resulting from some deeper agency which contains in it, if we understand Professor Stokes's drift rightly, the principle of individuality, and determines both the form of character and the physical frame as well as the connection

between them. Professor Stokes said that there were indications in Scripture "of a sort of energy lying deeper down than ever the manifestation of life, on which the identity of man, and his existence, and the continuance of his existence, depended. Such a supposition as this was free from the difficulties of the two theories he had previously brought before them, the materialist theory and what he had called the psychic theory. It represented the action on the living body as the result of an energy, if he might say so, an energy which was individualized; and the process of life, thinking included, was the result of interaction between the fundamental individualized energy and the organism. The supposition that our individual being depended on something lying deeper down than even thought itself, enabled us to understand, at any rate to conceive how our individual selves might go on in another stage of existence, notwithstanding that our present bodies were utterly destroyed and went to corruption." It would be impossible, we think, to doubt that our individuality, that is, our character, depends on something "lying deeper down than the thought itself," for all that determines the direction and the drift of thought, the passions, the affections, the purposes, the will, must be conceived as preceding, or at all events as coexisting with, thought, and giving it, so to speak, its sailing orders. It is not thought which usually determines character, but in an immense majority of cases, character which determines thought; and it is impossible to conceive that which determines otherwise than as preceding that which is determined. And we quite agree with Professor Stokes that the individuality includes more or less the physical organization. The desires, the tastes, the ambitions, the affections, the spiritual yearnings, are more or less profoundly involved in the character of the senses and the physical organization. It is impossible to make the individuality depend solely, or even chiefly, upon the will itself, though that is the one element of character which is self-determining, and which can more or less modify and change the set of the whole stream of tendencies and aspirations. Let any man consider in what the individuality of himself or any of his most intimate friends chiefly consists, and he will very rarely find that it is solely, or even mainly, the set of his purposes, the attitude of his will. That enters very deeply, of course, into his individuality, but it is very seldom the most conspicuous feature, and never the only conspicuous feature in it. The individuality depends still more on the bias of nature, the proportion between a man's feelings and his intellect, the vividness of his sensations, the tenacity of his memory, the vehemence of his passions, the eagerness of his curiosity, the depth of his sympathies,—all matters which are more or less determined for him, and which his will, though it has the power to regulate and guide, has no power to revolutionize. Thus individuality is something far wider than thought, or even "will;" and though "will" enters into it, almost as the direction of the helm enters into the course of the ship, nobody can deny that individuality includes elements which involve deeply the physical organization no less than elements which are purely mental. Hence we agree with Professor Stokes that individuality lies deeper than either the purely mental or the purely physical elements of life, and we should be very willing to find reason to think, that the individuality moulds both the mental and the physical organization and the relation between them, rather than that it is the product of the mental and physical organization and of the relation between them. But as no one was ever conscious of the moulding of his own or any other mental and physical organization, and of the relation between them, it must be more or less matter of inference from more general considerations, whether the individuality was first conceived so as to precede and determine the mental and physical conditions under which life commences, with the relation between them, or whether these conditions, and their reciprocal influence on each other, constitute the individuality.

## THE MEDIUM COLCHESTER.

TO THE EDITOR:—W. C. H., of Sodus, N. Y., says he did not know what became of Colchester. He passed to spirit life many years ago. In January, 1865, while I was lecturing in Washington, D. C., I often saw Colchester who was astonishing many public men by his tests. I know that he visited President Lincoln and was often sent for for by him and gave him evidence of spirit intercourse, as did also Mrs.





### MODERN SPIRITUALISM AND THE ROMAN CATHOLIC CHURCH.

The writer of this article from the East Boston (Mass.) *Free Press* is Duncan Maclean a veteran Spiritualist who, after thirty years' connection with the Boston *Traveller*, lastly as its commercial editor, is now enjoying a well-earned retirement:

When the phenomena of modern Spiritualism first attracted public notice, those familiar with the history of the mystics of the Roman Catholic church said that there was nothing new in the modern manifestations. Long before the publications of Swedenborg's wonderful works spiritual intercourse was common with mystics in the church. Holy men and holy women had frequently recorded their experiences, which were as mysterious as any modern marvels and far more elevated. Swedenborg, the most gifted of modern seers, was born 1689 and died 1772. Mary of Agreda, a Spanish Abbess, was born 1602 and died 1665. She was elevated into heavenly communion, and had given to her "The Life of the Virgin Mary," which was endorsed by the church; a translation of it is now in general circulation, and is much admired by the faithful. She adheres strictly to the Evangelical record of Jesus, and sets forth in detail the works of "Mary, the Mother of God and Queen of Heaven." There is nothing more mysterious in this than in the elaborate and learned works of Swedenborg, which are now read and studied by the first scholars of all nations, many of whom say, "If they are not true they ought to be, for they are rational. He was as much a seer of truth as a seer of ghosts." If he is believed, why not Mary of Agreda? Her life was as exemplary as his and her mental faculties as sound.

But whether the revelations of these two eminent writers are true in themselves or otherwise, there can be no rational doubt of their open intercourse with the unseen world. That world is far more real than this, and yet is so like it that there are many in it who do not know that they have passed through the change we call death. Criminals who escape the law here are tried there and have justice meted out to them. Heredity is taken into consideration, and no one is condemned for the sins of his ancestors; but the grand idea of justice is not vindictive, but to show a criminal his true condition, that he may learn to progress out of it. The same churches exist there as here, and both are spiritually connected; hence the revelations of Mary of Agreda are as much on the Roman Catholic plane of thought as Swedenborg's are on the Protestant's. Man creates nothing; he simply appropriates that which flows into his mind from the world of spirits. The same thoughts are in the world still. The man of education reduces them into use, whereas the ignorant man knows not what to do with them, and is content simply to exist.

In the great spiritual world there are hospitals for the sick and other institutions too numerous to mention, and these facts show that there is a truth connected with "Christian Science," so-called, by its votaries. Christian Scientists contend that all disease is of the "mind" and not of the "flesh," and hence the utility of hospitals to heal diseased spirits. Every one has to work for a living there as well as here, with this difference, that all who are willing to work can obtain employment with a fair compensation, whereas here many an industrious man works harder looking for work, than doing work itself. Loafers and tramps fare worse there than they do here, for here they often deceive; and by pitiful lies excite sympathy, but there they are known, and told to go to work. If they don't they feel hunger, cold and nakedness, and are debarred the privilege of suicide. The universal law is "work or starve." There are more infidels and agnostics in the world of spirits than there are on the earth, for the same reason, because they don't see God; but no one is taken to task for his opinions; it is life that gives him standing among his fellow men. Freedom is a universal law and progress is the order of society. The good and the wise are continually at work raising those less fortunate than themselves up to their own elevation.

But to return to Mary of Agreda, there is nothing in her marvellous book, but what is entirely consistent with the faith of the Roman Catholic church, and confirms many of the manifestations of modern Spiritualism. The book is beautifully written and admirably translated, and is believed by Catholics in the world of spirits, from which it first emanated. Many here who retain the Christian name, repudiate the miracles, and try to explain them. They invent an hypothesis and bend the facts to fit it in

such a way that it requires more credulity, to accept the hypothesis, than to believe the simple unadorned facts recorded in Scripture. Erase the miraculous out of the sacred writings, and what will there be left?

It is not generally known by Protestants that Roman Catholics contend that Christianity was divinely communicated to their church and taught by it, at least thirty years before any of the books of the New Testament were written. St. Peter received the whole Gospel from Christ and communicated it to the church, of which he was the first Pontiff, and that, if there had never been a book written, Christianity as now taught, would have been the same. In confirmation of this, Roman Catholic writers show that Christianity had been preached and taught over the greater part of the Roman Empire long before the Gospel by St. Matthew (the first) had been written. It was first written in Hebrew in the year 37, and perhaps 30 years more elapsed before it was circulated among the churches and was then translated into Greek. Mary of Agreda gives the precise dates of all the leading events of the Virgin's life and those of her parents, and describes many gorgeous scenes, which she witnessed in heaven. And yet modern Roman Catholic priests generally denounce modern Spiritualism as the work of the devil. It is strange that Spiritualists have taken little notice of this book, which is entirely spiritual and clearly confirms all that they claim about intercourse with the unseen world. Any one who takes a philosophical interest in the phenomena, can readily account for the numerous contradictory messages received from spirits. Infidels send infidel messages, Roman Catholics, Roman Catholic messages, Methodists, Methodist messages, and so on through all sects and all religions.

By passing from time into eternity men do not change their opinions in a day or even a year, but as they are instructed out of their errors, they ascend higher and care little for the things of earth. Most of the communications received are from spirits, who have recently passed away and are still within the earth's attraction. The Lord has permitted the rapid spread of Spiritualism to convince those who wish to be convinced, that men do live intelligent lives in substantial spiritual bodies after they have been withdrawn from their natural bodies, and that the change we call death, does not change men's opinions or change their mode of living. A Buddhist is a Buddhist still; a Mahomedan is a Mahomedan still, and so on through every shade of thought.

It may be asked how I know all this? In answer, I say, that I do not know. The foregoing has been gleaned from many communications, received from the world of spirits and is given without endorsement, for what it is worth. It is often asked, if spirits can appear to strangers, why not to their relatives? Simply, because many relatives would be terrified into hysterics if they were to see a spirit. A nervous woman who would scream if she saw a mouse, could not endure the presence of a spirit. The spirits themselves say that the "public materializations are one and all, unmitigated deceptions for the purpose of making money," and their frequent detection confirms this. It is also asked: "Why are so many communications known lies? And the answer is: "Why do you send so many liars here?" A lying man does not become a truthful spirit in a day, but keeps on lying until he finds himself an outcast and a vagabond, debarred the society of decent spirits. Then, if he wish to reform, he will have an opportunity, not before.

It may be asked: "Why do I, an old man, take an interest in Spiritualism?" It is a part of a newspaper writer's business to make himself familiar with everything of public interest that he may be able to describe it intelligently. In this respect newspaper men show more common sense than many ministers. They do not ignorantly condemn anything; they investigate carefully everything they do not understand, and rarely err in their conclusions. The churches of all names are permeated with modern Spiritualism, and many ministers instead of trying to make the best of it, denounce it as an emanation from hell, the work of the devil. They do not take into consideration that if the Lord permits evil spirits to appear on earth, He will not debar good ones. All Christians believe in "guardian angels," and all believe that "God is good and that His mercy endureth forever."

"The Life of the Virgin Mary," by Mary of Agreda, can be obtained at the Catholic book stores. Read it as a matter of curiosity, if nothing more. It may do Protestants good, it cannot do them harm. It certainly has not harmed me, and I am a Protestant through and through, but not a bigot.

I profess to be as familiar with the tenets of the Roman Catholic church as if I had been brought up in the church, and have noticed that it has a reason for every ceremony, from the lighting of a taper to the consecration of a pope.

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Yields at last its life long lease;  
When its ceaseless cares and trials,  
Its anxieties are fled,  
When no more the soul is troubled,  
By an evil done or said;

When the words of blame fall heedless,  
Where they once caused deepest pain,  
While the welcome praise of dear ones,  
Happiness could bring again,—  
All these earthly feelings ended,  
Cold and lifeless lies the clay,  
Lately full of life and spirit,—  
Lay it lovingly away.

When the spirit leaves the body  
It has loved so long and well,  
What will be its radiant clothing?  
Who this mystery can tell?  
As it quits its mortal moorings,  
Will it look with longing eyes  
On familiar forms and faces,  
Ere it leaves for paradise?

Tis not like the clay—unconscious;  
Memory and love remain,  
And however it may wander  
Will these qualities retain.  
Strange and wonderful these changes!  
Yet, at best, they come to all.

\* Blest are they who listen calmly,  
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CHARLOTTE CUSHMAN -- PREVISION.

To THE EDITOR: I am glad to see THE RELIGIO-PHILOSOPHICAL JOURNAL in its fine new dress.

You speak of Charlotte Cushman, whom I well knew during many years. Not long before her decease I was living at a hotel in one of our large cities, and which at my usual very late breakfast, and quite alone—excepting the servants—I was surprised to see her, and her friend, "Miss Stebbins" enter the room. Miss Cushman told me she had an engagement at the theatre in Philadelphia, and therefore, asked me to allow her and Miss Stebbins to consider themselves under my care. I had for a long time been in the habit of conversing with Miss Cushman on the subject of Spiritualism, but with no avail until on this occasion in Philadelphia, where I told her I felt sure she was controlled by the spirit of the party,—a royal personage I am very sure—who was the chief character of the play. During this engagement, Miss Cushman became convinced that my theory was correct, and she soon became a very earnest Spiritualist. I think Miss Stebbins had been a Spiritualist a long time, though she thought it best not to say much about it, and was therefore quiet in regard to the matter, although she sometimes conversed quite freely with me on the subject.

I think you have published articles by me in THE JOURNAL relating my experiences in regard to prevision on my part, which enabled me to foretell wrecks at sea that actually occurred. The Ville du Havre—on board of which were several of my friends, who were drowned—I saw go down in the sea by a collision. On one occasion I was cautioned by spirits not to take a steamer, through Long Island Sound, from New York to Newport, at a date on which I had arranged four weeks previously to make the trip. On the day before I was to take the steamer, a voice that had warned me several times before, spoke in a low voice, about day-break thus: "Divine—messenger—steam—boat—disaster." I replied that I would go to Newport by land, if I had to walk every step of the way. Sure enough the steamer which I had determined to go in, and on the night of my intended trip, had a collision. There was no loss of life, but the greatest consternation prevailed for several hours, the water flowing into the steamer faster than the pumps could be made to clear it. My relative and friend, Lewis Hazard, who was captain of a steamer that ran between Liverpool and Calcutta at the time, was on board the steamer in Long Island Sound that night, and he said that it was the narrowest escape from death possible, that if the steamer had been two miles further east than she was—she was near Block Island—she must surely have gone to the bottom. Pray excuse this scrawl. I have more writing to do every day than I can do and which must be written if possible. I am in my eighty-ninth year.

Yours truly,  
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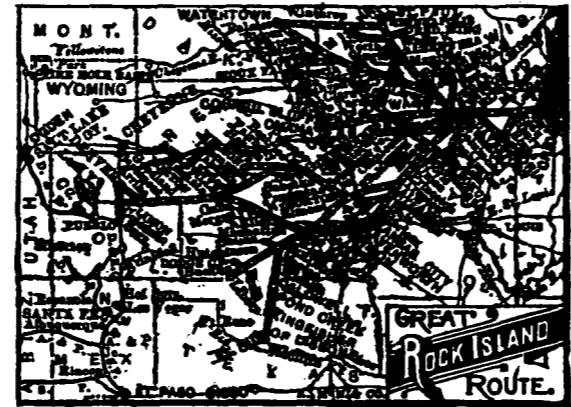
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\$75.00 TO \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

Advertisement for The Brilliant Lantern and Slides, featuring an image of a lantern and text: 'THE BRILLIANT LANTERN AND SLIDES FOR HOME AMUSEMENT EXTRA SLIDES IN GREAT VARIETY. THIS LANTERN WITH 1 DOZ COLORED SLIDES AND CHOICE OF ANY ONE SET IN THIS LIST FOR \$2.50. Bible Views, 25 pictures ..... 75c. Scenery, " " ..... 50c. Noted Places, " " ..... 50c. Comics, " " ..... 50c. Miscellaneous, " " ..... 50c. Blackville Fun, " " ..... 50c. Send one cent for complete list of slides. This outfit is well suited for a parlor entertainment. The pictures are of a class never before offered in anything but high priced outfits. Send us \$2.50 and we will forward the outfit as stated. PRAIRIE CITY NOVELTY CO., 48 RANDOLPH ST., CHICAGO, ILL.'

# RELIGIO-PHILOSOPHICAL JOURNAL

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BY JOHN C. BUNDY

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THE JOURNAL will be sent FOUR WEEKS FREE to all who so request. A careful reading is respectfully asked. Persons receiving copies, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility.

## THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of, and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for seventy-five cents, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

## THE PUBLISHER.

"LOOK UP AND NOT DOWN."

"Look up and not down." That is what THE JOURNAL in its completeness strives to do. Sometimes the editor is obliged to stir up things from the bottom, as he does this week, but this is to the end that those who come after him may have less occasion to look down. It seems to me that those who appreciate the help to upward-looking which THE JOURNAL affords cannot be content to give it merely passive support, or feel their duty done when their own subscription is paid in advance. It seems to me that if my subscribers could half realize the untiring and altruistic devotion of the editor to his work, it would fire them with a moral enthusiasm such as used to animate many of them during the dark and dreadful years of the Civil War; and that they would feel now the same need of individual exertion to relieve the world of superstition and ignorance and bring about that unity of purpose and community of interest which many of them felt in 1861-5 in maintaining the union of the several States, and in securing the abrogation of slavery and the oneness of this mighty nation. True, very many of my readers were too young to take any part in that strife, either at home or in the battle field, but they will know what I mean: for in every household are memories of those days; and every Decoration Day brings fresh to mind the brave deeds and sacrifices of the noble dead. Thank God! there is no longer a "bloody chasm," and the blue and the grey to-day unite in honoring the brave of either side; and the people of the South see the God to whom they prayed for victory was more kind in refusing than in complying with their petitions. In the moral world there is a conflict raging to-day exceeding in bitterness and deadly results the great war. Bigotry and superstition die hard; avarice and selfishness are slow to give way. THE JOURNAL needs fresh munitions of war, thousands of new recruits, and to be thoroughly equipped in its ordnance, commissary and quartermaster's departments, so to speak. Now please try hard to realize the situation. Take off your coats and roll up your sleeves, as it were, and give THE JOURNAL a strong, steady, trusty, re-enforcement! Do it now!

In the rush incident to getting THE JOURNAL to press last week, two aggravating blunders occurred on this page. In the first a part of a sentence was omitted, and in the last foreign matter was crowded in between paragraphs that belonged under one head; and if I had not been striving hard to keep the upward look I should have positively got angry. In speaking of the illness of the editor's wife I was made to say: "So when the terrible fever sent her pulse up to 103½°," etc., when I wanted you to read: "So when the terrible fever sent her pulse up at a rattling pace and carried her temperature to 103½°, etc." I suppose only a few would notice the blunder of confounding pulse-beat and temperature, but it was none the less annoying. In the second instance the overworked foreman who had been up all night shoved in extraneous matter under the head of "Let it Become Contagious—\$100 For the Literary Bureau," and separated the reference to Mr. Aldrich's gift of \$50 from the letter of M. C. Seecey, which mentioned the second \$50. However, I hope this did not perplex my readers seriously and that it will not chill the philanthropic spirit of a single one of them.

Now let me hear from every one of you at the earliest practicable moment; and send along as many new subscribers as a firm determination and an active canvass can obtain. Thus you will help me, yourselves, and the world to "Look up and not down."

## OPINIONS OF PRESS AND PEOPLE.

### THE NEW FACE.

A beautiful face if it lacketh the soul,  
That shines from the heart to the eyes,  
Is wanting in all that makes beauty grace;  
'Tis like sunshine withdrawn from the skies.

But thine oh Religio! fair as the dawn,  
Gives pleasure and banishes doubt,  
Like the shrine of true love, showing beauty within  
That eclipses the beauty without.

A. R.

Herman Snow, Hamonton, N. J., writes:

The new dress of THE JOURNAL is well-nigh perfect, and what is better the initial number is filled with the best of finished material,—a clear prophesy of good things to come.

REV. H. H. BROWN, Salem, Oregon, writes: You have made a ten strike; your 25th anniversary departure is magnificent. THE JOURNAL has proved itself worthy of its new dress and now may those for whom you print it, prove themselves worthy of it by sustaining it and putting it on a strange financial basis—a basis as sure in business as the paper is in principle.

Hon. M. F. Tuley is widely known as one of Chicago's ablest jurists, a man of advanced thought in every direction, and in sympathy with reforms in general. He has made an honorable record as a judge and is still on the bench. Mrs. Tuley is a prominent and efficient worker for the interests of her sex, as well as in many philanthropic activities. In a letter dated June 3d Mrs. Tuley writes:

"I have just received a copy of THE JOURNAL in its new dress which I like, and am glad to see. I would like to add a very hearty echo to the deserved words of commendation and good wishes sent by its friends. The editorial favoring the appointment of women on the School Board is just right, with the exception of the mention of my name. I have never consented to allow my name to be used, and could under no circumstances accept, even if the place should be offered me. I have worked very hard for these appointments and I don't like the appearance of working in my own interest. If you speak to the Mayor about these appointments privately please assure him that this is a mistake."

SMITHSONIAN INSTITUTION,  
WASHINGTON, D. C., June, 1890.

MY DEAR COLONEL: The new dress of our old friend, "THE RELIGIO-PHILOSOPHICAL JOURNAL" comes so near my idea of what it ought to be, that I can with per-

fect sincerity send you my most hearty congratulations upon the appearance of the initial number of the "New Series." I am down on advertisements, in serials, and newspapers, and journals,—but reform in such matters will only come with time, and then they will come to be restricted to the publications of advertising companies, who can give the public that kind of information in its proper form and place.

Take *Scribner's Magazine* for instance. This month the advertising pages have nearly smothered the proper matter of the paper, and in my copy I have bought more advertisements than anything else,—but this is not what I started to write you about. My inner self prompts me with all earnestness to express to you my desires for a thoroughly successful career of THE JOURNAL in its new departure. It will be so,—because where truth is, there will success be also. Moreover, Col. Bundy is not afraid to print what he thinks to be true, and stand manfully by it. It is this course that is now conducting the paper rapidly onward to a useful end, and to a well-earned reputation. You have my best wishes for a continuation of that career, and I beg to remain dear sir,

Faithfully yours,

R. W. SHUFELDT.

The eminently respectable and conservative *Chicago Evening Journal*, recognized as one of the best family papers in the country, published in its issue of May 30th the following unsolicited editorial:

THE RELIGIO-PHILOSOPHICAL JOURNAL of this city celebrates the twenty-fifth anniversary of its birth by putting on a new dress and changing its shape and style in a way that will make it more welcome than ever to its multitude of readers. In the peculiar field which it occupies this paper, under the able management of its editor, Colonel John C. Bundy, has come to the front rank as an exponent of enlightened Spiritualism, and is exercising a wholesome influence in the direction of weeding out the poisonous growths that have all along so sadly choked up the path of honest inquirers after the truth on a subject which deeply concerns mankind. Colonel Bundy has done great service to the cause he advocates by his persistent and fearless exposure of the shams and humbugs of the spiritualistic fraternity, a course of conduct which it was difficult for one in his position to follow. He reaps his reward in the applause and friendship of a higher class of thinkers, and his paper takes its place to-day among the most welcome and interesting periodicals of the country. The discussion of all matters pertaining to psychic research is increasing here and everywhere, and in aiming after the higher truths in this difficult but fascinating branch of inquiry, Colonel Bundy will surely meet with a just appreciation.

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