

# RELIGIO THE 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.

Among the Indians of the Cherokee strip, a new prophet has appeared who announces that the trials and tribulations of the local Indians will be settled within five years, as the whites will leave the strip by that time. This is a safe prediction if the history of Oklahoma is to be repeated.

The Irish and Welch coal miners of Pennsylvania have been driven out of employment by labor imported from Europe by coal barons, and says a New York paper, "The coal mines are not the only places in which the scum of south-eastern Europe displaces the sturdy immigrant from the north and west of that continent. The septic influence of certain immigration is felt in New York as well as Pennsylvania."

H. L. Knight, of San Francisco, who lately passed to the higher life, was a devout believer in God, but he had no respect for the superstitions of Romanism. On his dying, a Catholic asked him if a priest might be summoned. The old man replied: "You may bring a priest, a bishop, an archbishop, the college of cardinals, and the pope himself. I never closed my door against any man on account of his religion. But, I should tell them all, singly and severally, that my chief regret in dying is that I can no longer use tongue or pen to expose them as either dupes or impostors."

Prof. Felix Adler in a recent lecture on "The Badge of Human Servitude" said: The first thing for a man to do is to become the owner of his own soul. There are men who in the presence of others are always under restraint without many times realizing it. The best teacher is not he who pins the thought of the pupil, but he who causes him to think for himself and puts him in the way of being master of himself. The very opposite is the effect of the undue influence. It makes you smaller. When you find yourself in such company get away from it, for it is an unhealthy malignant influence.

A special dispatch from Hamilton Ill. gives an account of the spirit of a young woman, Miss Sadie Carr, who had owing to disappointment in love thrown herself from a bridge and was drowned. Two strangers recently attended a seance in Keokuk and what purported to be the spirit of Miss Carr appeared to them, reciting the girl's wrongs. It then said that she, before making the fatal plunge, had secreted a silver dollar in a decayed piece of timber on the bridge. The next day the two men went to the spot indicated and found a silver dollar having a date previous to Miss Carr's suicide. People claim to have seen the dead girl's spirit walking on the bridge at night.

P. T. Barnum is old and sick in his Bridgeport, Conn., home, but a sketch of him printed in the *Christian Leader* represents him to be cheerful as ever. He receives many religious tracts and is often asked by Christian friends to engage in prayer. To these applications he invariably replies, "What for? Shall

we come like a set of poor, miserable mendicants, begging God to do what we want whether He wants it or not? For my part, I believe in a God who is my infinitely loving father, and I cannot, I dare not ask Him to do my will, save as it corresponds with His. All I can pray, all I dare pray, be it the last hour of the day or of my life, is thy will be done." But the venerable showman is not so sick that he cannot plan for the next season of "the greatest show on earth." He promises a big surprise for the public when his plans are revealed. A tract by Mr. Barnum, entitled "Why am I a Universalist," is having an immense circulation. The Universalist publishing house at Boston has distributed over 40,000 copies; it has been translated into several European languages, and now an edition of 5,000 in Japanese has been struck off.

An instance of the law's delay and baffled justice is afforded by the following case: The candidates for the office of treasurer of Adams County, Illinois, in 1886 were Bechensmeyer, Republican, and Kreitz, Democrat. The certificate of election was given to the latter, but the former claimed that he was elected and began a contest in the Circuit Court, where the decision was against him. From there he took an appeal to the Supreme Court, which four years and some months after the election has reversed the lower court and declared Bechensmeyer entitled to the office. But the term for which he was elected has expired and the man who was not elected has pocketed all the emoluments of the office. And as he was killed in a railroad accident a few weeks ago he cannot well be made to give them up.

Dr. Lyman Abbott is credited with saying: "We run up the Puritan flag, and emblazon on it the motto of a modern and modified Puritanism! A state Christian but not ecclesiastical; with faith but no creed; reverence but no ritual; a recognized religion but no established church." A writer in the *Advent Review and Herald* says of this: "The less such flags run up the better. For the state to be Christian, or profess to be, to have faith, reverence, and a recognized religion, is nothing short of its being ecclesiastical, having a creed, a ritual, and an established church; for ecclesiastical means simply, 'pertaining to the church;' the definition of the faith is the creed; the manner in which reverence is to be manifested is the ritual; and the religion recognized by the state is the established church."

The "regular profession," in illustrating the progress that has taken place in the science of medicine, acknowledge their abandonment of methods and remedies that they used a few years ago, but the fact that a few years ago they held up to public scorn all who ventured to differ with them as to the merits of diagnoses and doses then esteemed the perfection of scientific attainment, they are accustomed to overlook. It was to lose cast with men of the old school to stand by the bed of sickness in companionship with one who denied the efficacy of calomel in huge doses, just as it had been ostracism to deny the benefit of blood-letting when the patient burned with fever or shivered with chills. Seeking to guard the public against quacks, the law has provided means for the establish-

ment of schools of medicine, from whose portals are annual exits of physicians armed with a paper warrant to cure and a steel knife that oftener kills. These institutions crowd each other in large cities, but their adherents fight only with each other when not attacked by believers in newer dogmas than those held as orthodox for the present decade, only to be discarded in the next. When the medical profession shall have made as rapid advances in ethics as it claims in applied science, it will be safer for the public to look to it for direction in matters which must till then be left solely to individual judgment.

Professor Max Müller in the course of a Gifford lecture said: "I have known theologians occupying now the highest position in the church, who frankly admitted among their own intimate friends that physical miracles were for all impossible. But they did not consider it right to say so from the pulpit, though to many of their hearers such a profession would probably have been far more helpful than many an apologetic sermon." It is in a large degree the same with the clergy to-day as with the priests of old—they have esoteric and exoteric doctrines. How much or how little they believe in regard to "physical miracles" cannot be inferred with any certainty from their preaching, and can be learned, if at all, only from private conversations with them.

Those horrible disasters in Pennsylvania mines have become appalling to people not within the immediate circle of suffering, by reason of their startling frequency. They fairly surpass the modern railroad accidents in the refinement of torture, while in loss of human life they are quite unequalled this side of actual war. The lives thus sacrificed may be those of ignorant, low-born creatures, but they are certainly too precious to be immolated on the altar of capitalistic greed such as characterizes the corporations that own and control Pennsylvania's mines. The miners of that region are among the worst paid workmen on earth; to subject them also to the greatest of dangers on a few cents a day is indeed cruel. Pennsylvania has a responsibility that cannot be evaded. The state should surround them and their families with all possible safeguards.

Mr. Henry Slade gave a public exhibition of his mediumship at a Spiritualist meeting, in Adelphi Hall, New York, on Sunday last. Dr. B. F. Crane and J. M. Donnelly were selected from the audience as a committee. They satisfied themselves there was no concealed mechanism in the table. According to the press dispatch, they then seated themselves, Dr. Crane on one side, Dr. Slade on the other and Mr. Donnelly between them, and holding a hand of each. Two common slates were produced and a bit of pencil placed between them. The slates had been previously examined and washed by Mr. Donnelly. Then the slates were held faces together, edgewise on the table by Dr. Slade and Dr. Crane. After a few minutes there were raps, increasing steadily in frequency and loudness in different parts of the room. Presently a scratching was heard on the slates. It was exhibited and found to be covered with writing in three distinct hands and three languages.

## WOULD-BE LEADERS.

It is when a theory or reform is passing through its period of execration that it is most in need of influential support, the support of those whose position in life invests with importance whatever they say or do. But it is during this period that an unpopular idea or movement has the least of such support. Then it is, that from persons of position it usually encounters the strongest opposition. At length when it has gained adherents, disarmed ridicule, commanded respectful treatment, and when its triumph is seen to be certain in the near future, exponents of public opinion show a friendliness to the once despised reform, and as it grows in popular favor, a desire is evinced to be considered favorable to it. Further, when the interest deepens and widens there are not wanting individuals who are ready to take charge of the reform, and bring to it such support as they can give in return for acceptance of their leadership. It is not uncommon for them to imagine that their own personal influence is greater than it really is, and to ignore the services of those to whose unselfish, unremitting and unrewarded labors the movement owes its growth and strength. They go so far, not unfrequently, as to claim the main credit of having originated whatever is of most value in the reform, or to have introduced the methods by which only the accomplishment of the object in view is possible.

The anti-slavery movement in this country was at first opposed generally by the churches, while they claimed to represent the highest moral sentiment of the land. Moses Stuart, of Andover, defended slavery and Alexander Campbell was a slaveholder. In some cases the minister's salary was paid from the labor of slaves, owned by the churches. Yet it is common now for the orthodox clergy to represent that it was the influence of the churches that made the American people understand and that prepared them for the removal of the great curse. They would, were it possible, utterly ignore the work of Garrison, Pillsbury, Henry C. Wright and men of that class. The woman's movement is now largely controlled by those who see in it, as they think, a product of church influences, yet nearly all the churches were solid against it when the pioneers, Frances Wright and Ernestine L. Rose, fifty years ago, were defending it against the arguments of St. Paul, as they were everywhere used by the clergy. To-day the Unitarian pulpit and papers represent rational liberal thought which was presented fifty years ago or more by men whom the Unitarianism of that day denounced as infidels, and men whom the Unitarianism of to-day completely ignores, while it bestows praise upon its representatives of that day who opposed what the so-called infidels advocated and what Unitarians now accept.

It is not improbable that Spiritualism will be, in its essential characteristics, accepted by the religious organizations, and that they will claim it as a legitimate part of their teachings. Then the hostility which it has encountered from the pulpit and religious press will be conveniently ignored, while in the writings and utterances of representatives of the churches will be found abundant evidence that the clergy were the truest exponents and advocates of the great spiritualistic movement of the present century! Meanwhile truth advances and it is really a matter of small importance who receives or is denied credit for the work he does, so that the work is done and done well. The true reformer does not need the ambrosia of praise to sustain him, for he knows how unsubstantial and ephemeral that is. Yet in the long run all will doubtless, although in ways least suspected, reap the fruit of the seed they sow, for "Ever the truth comes uppermost and ever is justice done."

Personal ambitions and selfish interests are sure to exhibit themselves more or less prominently in connection with every great reform. They often unwillingly advance the cause which they would subordinate to unworthy schemes or individual ends. But more often, perhaps, they cause alienations, follies, reactions and delays, which defer the realization of the primary purpose of the movement. It is important, therefore, that earnest workers in every movement be on their guard against the pretensions and

ulterior designs of would-be leaders, or men who are more intent upon attracting attention to themselves than they are upon advancing the cause of truth and promoting the well-being of their fellow men.

## JEFFERSON'S AUTOBIOGRAPHY

A more charming work has not appeared for a long time than the volume in which Joseph Jefferson, the actor, has recorded the events and experiences of his life. The narrative appeared originally in the Century magazine, in a series of articles. The author had a large fund of material to draw from, and his selections are as judicious as the manner in which they are woven into a connected narrative is skillful or as the way the experiences are related is interesting. The work is attractive both for what it says and for the manner in which it is said. It introduces the reader to a large number of characters, including many of distinction—the Booths, Forrest, the Wallacks, William Warren, Owens, Burton, Edwin Adams, Laura Keane, John Brougham, George D. Prentice, Charlotte Cushman, Mr. and Mrs. Barney Williams, McCullough, John T. Raymond, E. A. Southern, Artemus Ward and many others whose names are familiar to the public. The numerous illustrations consisting of admirable likenesses of leading actors and representations of Jefferson and others in different characters, add greatly to the attractiveness of the volume. The book abounds in incident and anecdote, now humorous, now pathetic, in felicitous descriptions of places, scenes and persons, and in pictures of life in a variety of aspects and under widely contrasted conditions and circumstances. The genial and generous nature of the author is revealed on every page. The wit and bonhomie shown in the recital of personal reminiscences are very fascinating, and those who have shed tears over the sorrows of Jefferson's Rip Van Winkle or have laughed over his Bob Acres will feel deeper regard for the impersonator of these characters after reading this book. Jefferson's style is easy, natural and often picturesque and even dramatic. It is rare that one reads the autobiography of a man whose life has been so happy and to whom life has presented so little of the dark side, so little of the dreadful in experience.

Mr. Jefferson tells, among his experiences in Australia, the story of a night spent out on the plains with a shepherd, who was a graduate of Eton and had once been a successful lawyer. After the death of his wife and child, he had become dispondent and taken to drink. As a last refuge from temptation he had adopted a lonely desert life where his sheep and a remarkably intelligent collie dog named 'Jack' were for most of the year his sole companions. As the two men sat smoking together outside the hut in the bright moonlight, the latter suddenly turned to Jefferson with the question, "Are you superstitious?" "Well, I think I am a little" he replied "Most people are if they would own it." "I didn't use to be," the shepherd said with a sigh, "but since I've lived here I seem to have become so, and its all Jack's fault. The dog not looking up, beat his tail on the ground gently as if to say, 'yes, blame it all on me: its all my fault.' 'I have never seen anything ghostly or mysterious, but I think Jack does sometimes. When we're alone, and God knows that's often enough, he'll start up and look around slowly as if his eyes were following something in the hut; at these times he will give a low strange kind of moan, and putting his tail between his legs, seem to be frightened, peering up into my face with an inquiring stare as if he said, 'Don't you see it too?' " The dog during this recital kept slowly beating time with his tail as if endorsing every word his master said: "After noticing this with the dog," said the shepherd "I called to mind the strange look I used to see in the beautiful face of my baby when she was only six months old. The little thing would sometimes stare at vacancy, and then smile sweetly, and turn its head around as if it were following something—just as that dog does. What is your opinion of this sort of thing? Do you think the spirits of those we

\* The Autobiography of Joseph Jefferson. The Century Co. New York pp. 601. Price, \$4.

loved in life can return and stand beside us?" I told him, writes Jefferson, that his question was a difficult one to answer; that different people held different opinions on these mysterious matters, and the chances were that nobody had hit it quite right yet. "Well," said he, if they can come, I know who it is that the dog sees when we're alone." The shepherd insisted upon Jefferson's occupying his cot while he stretched himself out on the dry grass out-side where the actor had him in full view in the bright moonlight, while he lay apparently asleep in the shadows of that unlighted hut. But the scene so worked upon him that he could not sleep, and about midnight he saw the shepherd pacing restlessly outside—then presently saw him crawl stealthily to where was hanging Jefferson's coat in the pocket of which was a flask of liquor from which, previous to his telling his story, he had been invited to drink, but had declined. As he drew forth the flask "he seemed bewildered" says Jefferson "as if some strange emotion had seized upon him, and then fell upon the grass as if in prayer. Suddenly he seemed to rouse himself, and instead of drinking the liquor, placed the flask untouched back in the pocket of the coat, then stretching himself on the floor with an apparent air of comfort and satisfaction, went off to sleep." On the following morning he seemed refreshed "and had lost the nervous wearied look that was noticeable the evening before. After our meal he spoke freely of the night's proceedings to me. I told him I had seen all that had taken place. 'I thought perhaps it might be so,' said he. 'The old craving came upon me again, so strong too, but if I ever prayed for strength it was then. Well, at that moment there was a hand laid on my head; a calmness came over me that I had not felt for years; and when I returned the flask to your pocket I knew then, as I know now that another drop of liquor will never pass my lips; and as God is my judge I believe it was the angel hand of my dead wife that rested on my feverish head. Its all over now, thank heaven and I can leave this lonely place and return to the world a with safety.'" Jefferson started to ride for the tion; the shepherd walked some distance by the side of his horse, and at last they shook hands and parted. "I looked back after a time" says the actor "and in the distance saw his tall figure against the sky, waving his old straw hat to me, while the faithful dog by his side was looking up into his face, and wagging that expressive tail."

The volume relates other incidents which indicate that the author is not indifferent to those influences that come into earthly life some times from a supra-mundane source.

## CHURCH DISESTABLISHMENT IN WALES.

It is twenty-two years since Gladstone put through the bill disestablishing the English church in Ireland. Last May he voted for a motion which was defeated to disendow the church of Scotland—Presbyterian—and a few days ago he made a strong speech in favor of disestablishing the Anglican church in Wales. Postmaster General Raikes, in replying to Gladstone, said that the question of the church in Wales was the question of the church in England and that the attack would not be limited to the Welch outworks, but would soon be extended to the citadel. Most significant is the fact that the motion was rejected by only thirty-two majority. The day is not far off when the whole church establishment of England will be abolished. The sooner the church is entirely separated from the state the better it will be for the English people who now support state fed clerical paupers. The existence of a privileged faith leads to a sharp distinction between the adherents of that faith and those who are known as non-conformists. It tends to alienate the latter from the state which discriminates against them on account of conscientious belief, and it divides the people into two camps, animated by an antagonism that only religious prejudice can excite. The church of England itself will be benefitted by disestablishment. In the early part of the present century the separation of church and state was a burning question in several New England states. Connecticut held out the longest against the voluntary system of support.



ing religion. Dr. Lyman Beecher hurled the incisive shafts of his wit and eloquence against the proposition. But Dr. Beecher lived to say in after years that the Congregational churches had been benefitted instead of injured by being deprived of support from the rates. The voluntary system needs no championship. It dignifies the pastorate by separating it from the degrading influences of patronage, and enlists the interests of the people, who feel that they are a part of the church they help to support.

#### ENRICHED BY A DREAM.

The papers publish a detailed statement of a case in which a widow received from the spirit of her departed husband information concerning an estate of which she is likely to become the owner. The lady is Mrs. Grace Bushnell of Greenbush, N. Y. Her late husband John Francis Bushnell entered the army as a private, retired with the rank of major, married the present Mrs. Bushnell, his second wife in 1867 and died without issue in 1889. On January 4th, Mrs. Bushnell visited a lawyer, Benjamin Patterson, and said that she had a vague sort of idea that a large estate at Port Richmond, legally belonged to her. "New-Year's eve," she exclaimed, "I fell asleep while looking into the fire. I dreamed that my husband appeared at my side. He said: 'Gracie, you are poor and you ought to be rich. There is a big estate at Port Richmond which belongs to you. It belonged to me while I lived, but I never told you about it.'" Finally Lawyer Patterson impressed by the annoying persistency of the woman, caused an investigation to be made and was astonished to discover two remarkable facts. In the first place he found that there was such an estate as the one described, and second, that Mrs. Bushnell had a claim for dower in it. The records of habeas corpus proceedings in the county disclosed the fact that the child, a girl who was supposed to be the heir to the property, was not the daughter of Maj. Bushnell's brother, who was legally entitled to it. The papers in the case show that the child was the daughter of a lady whose husband had deserted her and gone west. Action will now be brought by Lawyer Patterson to establish Mrs. Grace Bushnell's right to the estate in Port Richmond. The case involves a strange story of romance and mystery.

#### THE STATE REFORMATORY AT ELMIRA.

The state reformatory at Elmira, like most of the public establishments of New York, is much crowded, having 1130 convicts, for whom there are as yet but 760 cells. Mr. Brockway is building 450 more cells so that he will have place for 1200 in single rooms, beyond which number he hopes never to go. He long ago urged the building of another reformatory for minor offenses. His present institution is the best equipped with trade schools, apparatus for physical training, and the means of general education of any prison in the country; yet its annual cost for an average of 1050 or 1100 inmates is only about \$150,000. The earnings from labor are now not very large, Mr. Brockway's effort being to train young men in trades so as to fit them better for honest lives after they go out. There are twenty-five trade schools in the establishment, and nearly 1100 persons are taught in them each year. Those defectives who are under physical training number eighty-nine at present and their baths, massage, gymnastics, etc. have proved of great use in stimulating mental and moral activity as well as in imparting physical vigor. This is the newest feature of this wonderful prison university, and its success should make it a part of every institution for the feeble minded, whether prisoners or not. At present Elmira is almost unique in this physical training which is carried out by military drill, and to a certain extent by the variety of movement which the different trade schools require. Other reformatories are beginning to imitate this, as they have imitated the other features of the Elmira discipline. This town is now better known by its model prison than any other; even as the home of Gov. Hill and Senator Fassett, it has less significance than as the site of Elmira reformatory, since 1876, when Mr. Brockway went

there from Detroit to take charge of it, and complete its buildings, which will be finished according to the new extension this spring when they will be as extensive as any prison university ought to be. The effect of enlarging has been to lengthen the average time that the convicts remain; for it now requires more months to fit them for their conditional discharge than it did before the trade-schools were in operation. Yet more convicts go out each year on parole, and no more relapse than formerly.

#### A CATHOLIC CATECHISM.

The National Association of the Loyal Women of American Liberty has issued, from its headquarters, Boston, a circular on "What the Parochial School Text Books Teach the future American Voter," which reads as follows: Cardinal Antonelli, giving his opinion on the Public School question said, he "thought it better that the Catholic children in this country should grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports; that the essential part of education was the catechism; and while arithmetic and geography and other similar studies might be useful, they were not essential." Int. Rev., Vol. 8, p. 293. Now read the following extracts from the catechism that alone is the essential part of education: 1st. In the Catechism of Perseverance, a standard text book published with the full approbation of the archbishop of Baltimore, and recommended by the bishops of Louisville, Mobile, New Orleans and Galveston, we are confronted on page 229 with the following remarkable questions: Question. Why are we obliged to respect priests? Answer. We are obliged to respect priests, 1st because their dignity surpasses that of angels and men. Question. Why do we owe gratitude to priests? Answer. We owe gratitude to priests because they are the benefactors of men. They pray for us, they sanctify us; they have drawn the world out of barbarism and they prevent it from relapsing into the same condition; they solace us in all our misfortunes." Again, in the same catechism on page 411: Question. "What religion is it that alone has rendered men better and alone has civilized them?" Answer. "The only religion that has rendered men better and civilized them, is the Catholic religion to the exclusion of Arians, Mahometans, Protestants and Philosophers; the Catholic religion therefore alone is good, alone divine." American citizens! Shall we remain still and allow such instruction to be given to the future voters of our country? Let us once and for all settle the question by an overwhelming vote, and send a message to the ecclesiastical despot. No union of church and state! No papal rule in America! No dictation of politics from the vatican! American Catholics as well as Protestants will stand by the state in preference to the despotic commands of the church.

It is the special evil of intolerance, says Lecky, that it entwines itself around the holiest parts of our nature, and becomes at last so blended with the sense of duty that, as has been finely said, "Conscience, which restrains every other vice, becomes the prompter here." Two or three times in the history of mankind its destruction has involved a complete dissolution of the moral principle by which society coheres, and the cradle of religious liberty has been rocked by the worst passions of humanity.

Many nursery rhymes have a very curious history if it could only be traced. Some of them probably owe their origin to names distinguished in our literature; Oliver Goldsmith, for instance, is believed in his earlier days to have written such compositions. Dr. E. F. Rimbault gives the following particulars to some well-known favorites:—"Sing a Song of Sixpence" is as old as the sixteenth century. "Three Blind Mice" is found in a music book dated 1609. "The Frog and the Mouse" was licensed in 1580. "Three Children Sliding on the Ice" dates from 1633. "London Bridge is Broken Down" is of unfathomed

antiquity, "Girls and Boys come out to Play" is certainly as old as the reign of Charles the II.; as is also "Lucy Locket lost her Pocket," to the tune of which the American song of "Yankee Doodle" was written. "Pussy Cat, Pussy Cat, where have you been?" is of the age of Queen Bess. "Little Jack Horner" is older than the seventeenth century. "The Old Woman Tossed in a Blanket" is of the reign of James II., to which monarch it is supposed to allude.

I hear that it is expected at Berlin and at Vienna that the furious persecutions which are now disgracing the government of Russia will assuredly lead to some frightful catastrophe before many months have passed, says Henry Labouchere in London *Truth*. It is not only the Jews who are being ruthlessly persecuted, but the Protestants and Roman Catholics also. The czar is now positively execrated by the Finns, who were formerly his most loyal subjects, in consequence of the insane attempts to complete the Russification of Finland. Russia has gone back forty years in a few months. Persons of rank, of the liberal professions, and of both sexes, are being ferociously flogged all over the country. At Warsaw the other day a Catholic priest of exemplary character received sixty strokes with a birch-rod because he had endeavored to hold a service in open air after his church had been closed by the police. The emperor has abolished all the privileges of the provincial councils, trial by jury is suspended for an indefinite period, and the schools and universities are ruled as if they were barracks or prisons. The political reaction which has gone on since the emperor fell into the hands of his present advisers, who are as reckless as they are stupid and brutal, can only end either in a revolution or in a military or palace coup d'etat. Alexander is either a maniac, like most of his family, or else he is so saturated with apprehension for his own personal safety or with religious fanaticism that he is practically insane."

The proportion of children in the parochial schools in Massachusetts is gaining much faster than the proportion in the public schools. The Roman Catholics are determined to carry forward their plans for building up parochial schools, but in certain places there is decided opposition to this course on the part of the laity. Influential men are strongly opposed to the movement, and plans for erecting parochial school buildings have been laid aside in some places because the priests cannot carry their people with them. These opponents of parochial schools believe that the public schools are good enough, and do not seem to appreciate the argument of the priests, that the religious instruction which is given in the parochial schools is essential to the salvation of the souls of the children. The parochial schools can never receive any support from the state treasury without changing the state constitution. They can never hope to compete with the public schools as long as they must be supported by those who must pay their portion toward the public schools and then must bear the entire cost of the parochial schools. It is not believed that there is any possibility of a constitutional amendment which will permit a division of the public school money between the different religious sects.

Oliver Wendell Holmes is thus reported by F. L. Austin in the *New Review*: "Don't ask me how I am," said Dr. Holmes a year or two ago. "It is a dangerous thing to show a sympathetic interest in my health as if you thought I must die because I am old." "Heaven forbid," said I. "Well, young people make that mistake sometimes, to their cost," he proceeded, with a wonderful twinkle in his eye. "They write to me like this: 'Dear Dr. Holmes, as in the ordinary course of nature you cannot live much longer, please send me your autograph by return post.'" "Pens? Why, they die before the ye—" I see a young man approaching; plainly in his mind I say, "Not a—" my young friend: it is a bad omen—he laughed with the glee of five—

## THE CROWNING ACHIEVEMENT.

BY CLERGYMAN ORTHODOX.

"The full-form manifestation of a human figure with appropriate clothing, all improvised apparently out of nothingness (is) the crowning phenomenon of Spiritualism."—*Epes Sargent*.

The seers of Spiritualism, if human testimony is at all to be credited, avow the appearance to mortal eyes, of spirits clothed upon with material bodies. Excepting the simulated simulcra at the hands of impostors, there remain the assertions of eye-witnesses, valid before any court in other matters, to the effect that they have seen, heard and felt by actual contact spirit-forms so cognized by the process known as materialization. A believer in the historic accounts of the New Testament and accrediting any one of its writers, say Peter, with the quality of unimpeachable integrity, I am bound to believe his account—am so constituted, cannot help it—of the transfiguration scene, so much the more because of incidental reference, and the materialization of Moses and Elias, of which he declares he was an "eye-witness."

Now, upon the hypothesis that such men as Prof. Crookes, Sargent, Edmonds, Crowell, and others too numerous for mention, have been eye-witnesses of the phenomenon, materialization, under circumstances precluding imposture, and that they are competent to testify, and so accepted in open court, concerning any fact or thing attested as truth by the use of their senses, I am compelled by the law of faith or confidence in the common veracity of my fellow men, and to which I am rigidly held, to be at least modest in any effort at gainsaying their assertions. And further; upon such supposition, apart from any doctrinal phases, it may be averred with boldness, that Tyndall's laboratory and its proudest experiments are as nothing compared with such phenomenon. When under appropriate tests and favoring conditions spirits walk into our rooms clothed as mortals, making themselves perfectly at home, playing violins and pianos, drinking ice-water, and going through all the delicate and delightful address of a woman to her toilet before her mirror, and by gaslight, well may telegraph, telephone, phonograph, electric light and the wonders of the spectroscope reverently betake themselves to the lower seats at such marriage hall where materialization sits governor of the feast. It is the wedding of matter to spirit.

It is the fashion just now with the more advanced Spiritualists to disparage the phenomena at the basis of their system. This perhaps from reaction against that class of persons who, like the Jews of old, seek a sign as the ultimate of confirmation or proof to conviction that the dead do return. The constitutional miracle hunter of Christ's day is duplicated by the gaping skeptic of the marvelous in this nineteenth century. But the sign has its place in spirit phenomena as well as in the lecture room of the chemist. Proofs of the laws of matter, and the play of forces by which planets revolve and light moves through space, are legitimately signed when by such signification the observer is convinced of the reality of matter and the existence of a ruler governing it. There can be no objection to the frequently repeated illustrations of fundamental facts. Demonstration of primary truths should ever carry an interest to the demonstrator. Said a professor of chemistry to his class: "I am lighting now for the one-thousandth time the philosopher's candle (a jet of hydrogen) and yet the experiment fills me with wonder; why should hydrogen burn? in fact, why should anything burn?"

relevant to press the question to such as have witnessed the master work-building: Why materialization at the more with the recurrence of medium and circle, honestly at work

as the chemist in his laboratory for purposes of investigation rather than the gratification of sight-seeing for nearer approach to an understanding of the control of material forces by decarnated intelligences, waving all doctrinal suggestions and keeping to the limitations of law, what does materialization imply?

1. Creation, in an accommodated sense, not something from nothing, an impossible feat to Omnipotence itself, but the producing visually of an organization involving symmetrical proportions and manifest designs, with the purposes of identity palpable to the touch, as seen by the eye, a living, moving organism and re-assumption of a material body through which spirit exercises the functions of seeing, hearing, tasting, in fine, of every sense known to the embodied. How near akin are matter and spirit! and how intimate their fellowship! The awful chasm between soul and earth closes up. Let the materialist stand aloof or he may get squeezed till the crack of doom!

2. The subordination of matter to the control of spirit. The body is woven by the soul; so taught Socrates. The bioplasts are the weavers of nerve, bone and muscle, behind whose cunning is a living intelligence superintending the processes of building and directing to final completion. We name the product babe! The materializing spirit, for aught we know, weaves the body direct without the media of bioplasts. The product is the babe or man as the weaver may elect from the loom, ephemeral to be sure, but sufficient for disclosing identity and for the time answering the purposes for which the processes were instituted.

To conclude: if such materialization obtains, if such control of matter is possible to the decarnated, let it be lifted from the dunghill of curiosity! The sewers and barnyards are poor places for the display of spirit-weaver. To be plain, let such phenomena be put to the school of science and mercenary charlatans and purposeless experimenters be crowded to the wall. High spiritual culture and lofty ideals for the perfect spiritual man belong to another curriculum. The etherealization of matter is one thing and the exaltation of spirit another, and he may be reckoned wise who is so fortunate as to graduate from the two schools. Thus will the spirit-potter rule the pliant clay; the end is materialization, the crowning achievement of spirit manifestation. So thought Epes Sargent; so thinks the writer, an out-and-out orthodox clergyman.

## SPIRITUAL TESTS.

BY J. T. DODGE.

Although the attitude of THE JOURNAL in relation to matters of evidence is well known and its voice often heard in behalf of careful investigation and correct reasoning, it seems to me there is constant need of recurring to the principles of common sense. The kind of evidence which is offered to the Spiritualist public and is probably accepted to a very considerable degree, has been brought to my attention by what are called tests at public lectures and elsewhere.

A medium at a public circle, or in a public audience, with more or less distinctness, holds out the idea that he or she is in open communion with the world of spirits, and can not only see and hear disembodied spirits, but can give such descriptions of them and such communications from them as shall constitute tests of the reality and truthfulness of their claims. It is scarcely necessary to say that these pretensions are transcendent in their nature and importance and ought to be supported by evidence that would not only be worthy of attention in the ordinary affairs of life, but of so conclusive a character that only one conclusion could be drawn from it. Let us look a little at the usual character of such tests. I say usual character because I do not wish to deny that in some cases mediums have given descriptions, full names, correct relationships and communications which were worthy of attention and might, if sufficiently multiplied, go far towards giving credibility to such pretensions, but the usual proceeding is more like this: the medium says to some one in the circle

or audience, "I see many spirits about you." No one assumes to deny it. To an elderly person, "You have a father in spirit-life, a father and mother." No denial. "A brother." Yes. "I see a little child, a little girl? a boy and a girl?" "Yes, we lost a little girl, but no boy." "No boy? A grandson then?" "Yes." "Your family consists of five?" "No, only three." "Yes, three children and the parents, that makes five." "No, only three, including parents." "But you have two in spirit-life." "Five is right." "You have lost a sister, or a wife?" "No, my brother lost his wife." "Ah, a sister-in-law, that is right." And so it goes on. No statement can be made which, by some ingenious twist, cannot be made to do duty as a test. Thus: "I hear the name Sarah?" The one addressed makes no reply. "Perhaps it is for some one else." It would be strange if in a company of five, not to say fifty, there was not some one who had lost a friend by the name of Sarah. A person near by says she had such a friend or relative, which gives the seer a chance to say there are so many spirits about that she could not distinguish to what friend each belongs.

It is not an exaggeration to say that I have sat for a whole hour on more than one occasion, listening to just such oracles. It is not necessary to say that the medium or psychic was not genuine, that she did not see or hear what she claimed. No one can say what her subjective impressions were. We can not say she did not state any truth because she did not state the whole truth. What we can say; however very emphatically is that no unmistakable description of any person was given, no complete name or other means of identification. Nothing was done which might not be successfully duplicated by the medium in her normal state, or by any other intelligent person who was willing to place himself in a similar position. The evidence offered would not avail in a justice court to collect a debt of five cents. It has not, on the face of it, even the presumption of genuineness, because we have no right to assume abnormal means of explanation when normal means are sufficient. It reminds one of the spectre evidence which was accepted by the court in the trial of the cases of the Salem witchcraft. The word of one of those ignorant and, perhaps obsessed girls, that she could see the spectre of one of the accused, although that one was miles away, and in jail, was held, by those superstitious and infatuated judges, sufficient to condemn to the gallows one of the most irreproachable mothers in that colony. Such evidence had nothing to corroborate it. In these tests before described there is nothing of an objective nature to support the testimony. An appeal is made to the imagination for corroboration. If one can conjure up an image to correspond with the description, it satisfies some minds and they accept the tests.

To some Spiritualists it may seem ungracious that one of their number should object to the sufficiency of the evidence which is so consoling to them. The objection lies not so much to their making use in private of such means as they can for their own edification, but when such phenomena are offered to the public and dignified by the name of tests, the public not only has a right, but is in duty bound to judge of the genuineness and sufficiency of such evidence, and if insufficient, to reject and discountenance it. The degree of countenance which such so-called tests have heretofore received, has been a standing disgrace to the cause of Spiritualism, has brought discredit upon honest mediumship and has prevented many believers from avowing their real convictions. It has placed Spiritualists on a level with fortune-tellers, gypsies and believers in magic, and yet some do not comprehend the justice of public opinion. The public cannot pay much respect to those who forego the use of their own senses and intellect at the suggestion or dictation of another, who see in the clouds a ship or a whale at the pleasure of their hypnotizer. Credulity begets fraud and imposition and many mediums have been demoralized who might with other surroundings, have served a worthy and useful purpose.

Experience has well established the fact that either large or incongruous assemblies are very unfavorable



to genuine spiritual manifestations and render anything deserving the title of a test, impossible. It has also been found that good and reliable subjects for thought-transference in private, were rendered incapable of it by some obstacle existing in larger companies. On strictly scientific grounds then, Spiritualists can and ought to discountenance all the pretended tests which have been above referred to. The few grains of spiritual wheat if there are any, are so very few in the vast mass of mundane chaff that we are no more justified in searching for them than we would be in searching for the material for our bread in a last years straw-stack.

### PSYCHICAL RESEARCH.

By JOSEPH SINGER.

The recent formation of the Psychical Investigation Society gives food for reflection to those willing to pay heed to the signs of the times as they appear. Alas! they are a dead letter to the average Spiritualist. Entrenched behind his "I know," he is most supercilious or wholly indifferent to the purposes of the psychical researcher; and for shame be it said the latter mainly on account of his wilful ignorance of this important subject. I do not wish to inveigle the editor of THE JOURNAL into an admission of this statement, if my word is at all doubted. Let what is said on this head by Mr. Edward Maitland, in *Light*, be read, that I may not be accused of misrepresentation:

Your esteemed correspondent, C. C. M., refers in his recent letter on "Pre-existence" to his translation of Carl du Prel's admirable work, the "Philosophy of Mysticism," with evident surprise and regret at the failure of Spiritualists to study the books which are from time to time written and published at vast labor and cost for their instruction on their special subjects. The feeling is one which constantly recurs to me when reading in your columns the crude and hasty suggestions, surmises and even positive statements, made by correspondents about subjects already exhaustively treated in words accessible to them, without first taking the trouble to inform themselves thereon." . . .

EDWARD MAITLAND.

[One may read a book without agreeing with its contents, it is fair to say. But most Spiritualists do not read.—*Stanton-Moses, Editor, Light.*]

Our good spiritualistic friends while upholding freedom of thought and speech with the tongue, deny it so often in action, that it forcibly reminds one of Milton's saying that "presbyter is but priest writ large." They have doffed the confining cloak of priestly infallibility and have simply exchanged it for that of individual popery. Do I wrong them? Let the peculiar stream of opposition to THE JOURNAL answer. In his new year's remarks to his readers Mr. Stanton-Moses stated as among the most valuable of his fruitful labors, that he has made fraudulent mediumship—mainly the unrestrained diabolisms of the dark circle—a practical impossibility in England. An inestimable service to our cause surely. And yet instead of rallying around THE JOURNAL and staunchly upholding it in the immensely greater task of cleansing and keeping pure our own Augean stables, it is often most heartily condemned for injuring the cause in our midst. This is sufficiently indicative of the need of new life blood in the cause. We seek in vain within our ranks for the right answer to the despairing cry of the world. The movement is apparently stagnant—in my opinion healthfully so—but nevertheless helpless to meet the wants of the deeply thoughtful who need proof according to their nature.

Friends, what you are unable to do, especially in face of your promises that all who seek may find, the world is about doing in its own way. It is searching. The selfish and thoughtless may laugh and say "Oh we know all that. What you now so laboriously seek we have long ago found." Is this the manly attitude toward those who want to know—not perhaps in a way in which you, think you know. An historical epoch often shows a reversal of things. We are unquestionably on the eve of such an epoch. But, after the backwoodsman comes the skilled laborer. All honor to the first (dare I say who he represents?) but his crudeness stands in the way of finer work. The

skilled artisan is now appearing. Who is he? Wait yet a while! It may be that he and the psychic researcher are one. He has already destroyed many small gods which have been unduly worshipped—so many of the "tests," of the phenomena-mad hunters—but the great verity will stand untouched.

The spiritualistic denunciation of psychical research indicates a great weakness. While resting so securely in his house of "facts," why should the Spiritualist fear any onslaught on it? While the animus of some members of societies for psychical research is undeniably of an unwholesome skepticism, the advice of every true believer should be "Gentlemen, laugh and scoff if you wish, and deny to your heart's content, but pray continue your researches. Try hard to demolish our theories; but do not cease until you have done so or know that it cannot be done. In such an event is there any doubt in the mind of an intelligent Spiritualist as to the outcome? The following is evidently the key note of the situation: The most bigoted researcher as well as the firmest believer admits the verity of the mooted psychic facts, the former does at least admit many of them. In the explanation of these facts comes the rub. But is it not evident to every thinking man that where several theories are reasonably possible there is legitimate cause for their existence. The Spiritualist should not take refuge in the statement—almost wholly true—that the skeptic has not got hold of all the facts, and until he has he should be debarred from theorizing at all. If this charge or warning is so valid, as against the researcher, why is it that among thoughtful Spiritualists a large body of what were once considered tests are now relegated to purely mundane causes. There is an immense meaning in this. In another way Spiritualists have themselves entered upon the fruitful path of psychical research. Can they then blame the outside world for beginning its labors on the ground which offers a firm footing to start from? It may seem almost child's play to the veteran believer, to make so much fuss over the fact that one mind can influence another by hitherto unrecognized means. He forgets that people saw apples fall long before Newton. So also did the forked lightning rend the sky long before Franklin questioned the import of the phenomenon. The lightning yet continues to play in the heavens, and the tree yet sheds its fruit; but a new civilization was built on the explanation of these apparently trivial facts. And we likewise need but to follow intelligently the labors of the Society for Psychical Research to get some intimation of the great role that telepathy is yet to play in the development of a new psychic science, as also of Spiritualism. Its negative force has already been most amply felt in the latter movement, and very healthfully too.

In brief: The average Spiritualist once in possession of his one or several convincing facts, sees nothing but spirit intervention in every unusual spiritual experience. He has his theory and makes it explanatory of every fact. The psychical researcher tries to find some law or laws underlying the wonderful psychic phenomena, experienced, observed or recorded. He brings to the task trained habits of observation and a mind imbued with the conception of law. He works upwards from the earth plane into supernal regions. And even if he cannot always recognize the glorious tones from those realms he still does mankind a great service by extending the action of purely mundane causes upward as far his logic will extend. If he fishes with a net with such coarse meshes that many a lovely thing escapes, be it remembered that the Spiritualist with his fine sieve entraps all sorts of rubbish along with the desirable catch.

Finally, who but they of such very small faith fear the result of the most microscopic scrutiny. Does the glorious truth of immortality rest on such a weak basis that all must be warned off from investigating its claims, except its sworn defenders. Every Spiritualist should hail with joy all the systematic efforts made to thoroughly understand his beautiful belief, if even made with the ignoble purpose of simply destroying it. Who has attacked the problem of Spirit-

ualism long enough, to whom did not come the solution justifying the great truth. And now when men of every shade of belief and high intellectual standing have organized with the avowed desire of exploring the mysteries of Spiritualism as such, what must be the inevitable result? Ask of all the great lights of the world who came to curse but remained to bless.

### HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XIV.

EXPERIMENTS AS TO IDENTITY.

Hearing that a medium from a distant place was to give some sésances in New York, I telegraphed to a relative to obtain an interview with her. He did so the same evening under an assumed name, and the medium gave him the same correct description of a form that had previously been given to me, which he perfectly recognized, and a voice spoke its own name, as well as his, with the relationship to him and myself. It often occurs in a circle that some intelligence assuming to be that of a dead friend, asserts it can accompany you home, and take cognizance of your thoughts and acts. If experiments are tried in this direction and always end in failure, our confidence in the veracity or capacity of the intelligence will not be strengthened. If on the contrary we succeed, a most interesting and important view presents itself of the nature and reliability of these forces.

A medical friend attended a sésance with a medium, whom he then saw for the first time. A child apparently addressed him as Doctor (his name and profession were entirely unknown) stating that it knew me, giving its name as Snow-drop, and sending its love to me. Two years previously an intelligence with diminutive hands and arms and a child's demeanor, seemed to take a fancy to me, said it visited me and sportively answered to the name of Snow-drop. I had never mentioned the incident, and indeed had forgotten it, as one of those trivial things which so frequently occur, until I referred to my notes. As I had previously wished that some intelligence would speak of me when my friend attended a sésance this occurrence bore the quasi character of a message. Following this lead up, I begged a friend residing in a distant place to attend a sésance. At the time of writing to him I formed the wish that a certain intelligence, which had professed its ability to do so, should make some demonstration of its presence, at any meeting my correspondent might attend. My friend accordingly went to a sésance, and although a stranger to all, my messenger, so to speak, called him by name, gave its own, and added that I had written to him on the subject. There was no other apparent reason except my wish that this intelligence should present itself.

Seldom in the history of human controversies have opinions based exclusively upon visible, audible and tangible facts continued to remain so long and so pertinaciously disputed, in matters of such easy and frequent experiment. When through the examination of objective phenomena, the methodical study of somnambulism began to lay the foundations of a less conjectural system of psychology, religion and materialism took up arms and in an odd fellowship forthwith combined to disparage and deny those facts that had any value as evidence of man's spiritual nature. Yet strange and inconsistent as it seems to be, these old "impieties and impossibilities" once so despised, are to-day, under new names, eagerly seized upon to confute the later and more imminent heresy, legitimate heir to a century of psychological inquiry. It was not that the evidence was rare or uncertain; on the contrary it was proclaimed from house-tops all over the world, and was the universal result of experiment by men of clear and exact minds. But the old conservatism foresaw such strange modifications of belief, and such unaccustomed paths of thought, that it blindly sacrificed whatever there was of truth to the traditional nescience of the past. It seemed to disturb the tranquil apathy of the world to offer evidence of mind independent of matter and men sought to evade the unwelcome possibility by treating the facts which enforced it as the delusions of idiots.

Fortunately, however, disingenuous modes of thought refute themselves at sight, and arguments so irrelevant touch in no manner the reasonableness of a belief we may entertain founded upon observation.

We are told to associate the highest ability and most practiced habits of inquiry in all the other pursuits of knowledge, with the lowest degree of imbecility and ignorance in this. The subject is strange and the surprises we meet with in the treatment of it are as marvelous as the matter itself. Not only is all the evidence of other men ignored, but every opportunity to master the facts is neglected. The stolidity which benumbs all interest and effort to know if these mighty things are true, and blockades every channel by which proof can reach the brain, is perhaps the greatest wonder of all. It is inconceivable that any thinking being should feel no concern in such extraordinary facts, so overwhelmingly attested, even if a life-time of daily opportunity and illustration has brought no evidence to his unused senses. We are called upon to reconcile an absolute certainty on the one side, the unfailing result of experiment, with apparently an equally positive certainty on the other, derived, it is more courteous than true to assume, from the same careful study of the whole subject. The dead lock seems hopeless, for it is as difficult to accept so strange an affirmative, as it is a negative, which includes the most palpable absurdity. The difficulty is to be overcome only by our own observation. Either the phenomena are real, or those who believe them to be so, from multiplied observation have fallen into the last stage of mental decrepitude. We must abandon all reliance on human testimony, or trace the rejection of these facts to a cerebral disease of prejudice and incredulity. The idea underlying all these objections, that the correctness of a conclusion is in inverse proportion to the number and soundness of the experiments on which it is founded, does not seem to be a rule of rational procedure. Yet singularly enough the notion is compatible with great intelligence and profound thought, and is acted on by men of distinguished reputations whose lives have been spent in severe study of every other matter they assume to teach.

[TO BE CONTINUED.]

### HON. WARREN CHASE—A FUNERAL ADDRESS.

By B. F. UNDERWOOD.

[The funeral of Hon. Warren Chase took place at Cobden, Ill., Friday, February 27th, on which occasion Mr. B. F. Underwood, in accordance with an arrangement that Mr. Chase while in health had made with him, delivered an address, a full report of which taken for THE JOURNAL and revised by Mr. Underwood, is given below.—ED. JOURNAL.]

We are assembled, friends, to pay the last tribute of respect to a brother to whom has come that final earthly event which sooner or later must come to us all. We are here to manifest our appreciation of a life that was devoted to the cause of human progress, and to honor a man who was a courageous demolisher of venerated falsehoods, an earnest teacher of unwelcome truths, an unflinching advocate of unpopular reforms. The military chieftain is enthusiastically applauded by the people for his achievements, often recorded in blood, but

"Peace hath her victories  
No less renowned than war,"

and the patient, unappreciated, misrepresented and unrewarded work of a reformer, such as our friend Chase was for half a century, demands courage of a far higher and finer quality than is required on the Waterloo and the Antietam battle fields of the world's drama. It is therefore with melancholy pleasure that I stand here to-day, by the side of this lifeless body, to speak of the worth, of the achievements, of the convictions and aspirations of the brave soul that animated this form, that looked out with affection and benevolence through these eyes now closed, spoke with earnestness and power through the tongue that is now silent, and wrote words of wisdom and courage with the hand now forever still in death. There are others who could speak more worthily on this sad occasion—sad for friends who mourn the loss to them of a beloved presence and a precious companionship, joyous rather from the point of view from which our

friend contemplated death; but enjoying a friendship with Mr. Chase through many years—nearly a third of a century—I promised him some months ago, in reply to a letter which I will read to you, that in case I should survive him on this bank and shoal of time, I would, if possible, be present at his funeral, and before his body was committed to the earth, would make some remarks touching his character, his work and his views. He knew that I was not in accord with him in all his theories and teachings; yet he gave no directions, no suggestions as to what the utterances should be, except in designating two pieces of poetry that he would like to have read. It was his intention to prepare a brief sketch of his life and abstract of his thought, to be used on this occasion, but his final illness came unexpectedly, when he was looking forward to several years of earthly life; and then the hand was too feeble to write and the voice too weak to express what he had intended to say. I little thought when I received the last letter from him a few weeks ago that before the winter was gone I should receive the telegram which came to me from his son-in-law, Dr. Wheipley, last Wednesday, saying: "Warren Chase is dead. Come." I will now read the letter which our brother wrote early last autumn:

COBDEN, ILL., SEPTEMBER, 28TH, 1890.

DEAR FRIEND UNDERWOOD: A somewhat peculiar letter this is for a person in good health. I notice every week the sudden decease of some persons, often those I know, who were near my own age, and of course I expect my turn will come before long. I have everything in a business line arranged for it and want you to attend and address the people at my funeral, if you are then living in Chicago and can come. I have written out all the directions and all my folks are in accord with me in sentiment. No black, no Bible reading, no priest. As I have had none of these in life I cannot consent to be made to appear a hypocrite at death, by calling them in. I never was a Christian. My folks will all join and see that all is carried out as arranged by me. No hymns, but if there is any singing our spiritual songs. I have selected two poems to be read one, John Boyle O'Reilly's poem on the death of Wendell Phillips, the other on black at funerals.

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You can come so as to take but one day and two nights if you cannot spare more time, and my folks will telegraph to you. It may not occur for years but I want to be ready and have all arrangements made in time. I shall write out a brief sketch of my life to be read, as I want all carried out consistently with my life and work here. Of course I am a Spiritualist, but to the churches and Christianity no less an infidel than I was before I knew of continued consciousness after death. Everything will be arranged here in order. I am as well now as I have been for years, but 78 years will soon mark my age. My old friend Dr. Brown of Milwaukee, who always had good health has gone suddenly and several others of late who were near my age; and I am on the look out.

Truly your friend,  
WARREN CHASE.

Under date of October 5, 1890. Mr. Chase wrote me:

"I do not see or feel any symptoms of a change very soon, and perhaps it will not come for several years, but the sudden demise of persons of my age prompts me to be ready. . . . If you come down this road let me know, if you can, on what train you will be, so that some of us can meet you at the station and bring you up about a mile to my house."

His letters to me show that while he was ready for death and was not to be surprised whenever it should come, he yet thought that it would not occur probably for some years.

It is a satisfaction to the friends of the departed that after nearly half a century of itinerant and poorly paid work, and when he could no longer travel and lecture, he was able to pass the few remaining years of his earthly life in his home, in this picturesque locality, where the mingled beauty of wood and plain, of hillside and valley and flowing stream, of changing skies, of sunrise and sunset, gratified his strong love of nature, and where, amid the quiet of the place, his contemplative mind pondered undisturbed the deep problems of being and destiny. And it is a consolation to know that in his last illness he was surrounded by wife and children and grandchildren, from whom he received every loving attention his needs required or heart could wish, and that he passed away es-

teemed by all his neighbors and honored by thousands and hundreds of thousands in this and other lands. No other citizen of Cobden was so widely known. He lived to a good old age, having passed the scriptural three score years and ten, and lacked only two years of being an octogenarian; yet his mental powers were preserved unimpaired to the last, and his old age was one of serenity, cheerful resignation and confident expectation of continued consciousness after life's fitful fever here on earth should be over. When the vital fires burned low and the twilight closed round him there was no despondency, no gloom; he looked onward to the stars rising upon a fairer shore, and caught glimpses, as he believed, of the light that never was on sea or land." Mr. Chase had lived to see great reforms accomplished—slavery, which he had opposed when the pulpit was silent and the press dumb, abolished; freedom of speech and of writing generally secured; a strong temperance sentiment prevalent; the legal status of woman improved; general decay of belief in the old creeds; widespread interest in the phenomena of Spiritualism and in psychological science, the careful study of which is now being pursued by men of reputation, men who are popular, including college professors and clergymen; the recognition by scientific men of a class of facts the reality of which Mr. Chase had been; until the last few years of his life, accustomed to hear denied and denounced as fraud or illusion; and the growing conviction among the mass of people that, as he had so long taught, all phenomena, spiritual and religious as well as physical, are natural, that law and causation are everywhere and that miracle, special providence and supernatural interposition are nowhere; that

That very law that moulds a tear  
And bids it trickle from its source,  
That law preserves the earth a sphere,  
And guides the planets in their course.

It is not my intention to go into the details of Mr. Chase's public career, for a correct narrative of which I have not the materials arranged, even if there were on this occasion, time to use them. But some of the facts of his life, as a radical thinker and worker in political and religious spheres of activity, it is important to mention in order to indicate the scope and value of his labors. In the first place, consider his political work. In the first constitutional convention of Wisconsin, held in 1846, he opposed capital punishment and opposed making either color or sex a qualification to vote. He also advocated the right of married women to hold and to control real estate, and a clause granting this was, through his influence, incorporated into the constitution; but the reform was in advance of public sentiment and was one of the causes that led to the rejection of the constitution when it was submitted to the people for ratification. However, the agitation had a good educative influence for the right was soon afterwards recognized and secured in a permanent statute of the state. These are but a few of the radical reform measures which he introduced and urged in that convention, nearly half a century ago. Mr. Chase was returned to the second constitutional convention of the state, of which he was one of the most active and influential members. He knew now, by the result of the election which had defeated the first constitution, about how far the people would go in accepting radical measures, and he was more cautious in urging reforms for which the great majority of voters were not ripe. Among those which he carried through was a provision securing the civil rights of jurors and witnesses, regardless of their religious views, and another, which has been disregarded, designed to prevent the employment of chaplains by the legislature. The document prepared by the second convention was accepted by the people. Mr. Chase's able and timely speeches and contributions to the press had made him well known, and he was regarded as a strong man, a champion of equal rights and a friend of the people. The district comprising Fond du Lac and Winnebago counties nominated him for the state senate, to which he was elected by a large majority. He took his place in the senate among the law-makers of the new state. "During all this time I had," he says, "steadily refused to be sworn into office, or as a witness or juror, in which capacity I had served, but affirmed, as the Society of Friends do, believing the oath a farce—which opinion I still hold—and of no value, except for the penalty of telling an untruth, and utterly worthless in qualifying an officer. Later in life, though considering it a useless farce, I accepted it and qualified with the others." Through his influence, largely, homestead



exemption without pecuniary limitation was secured. Some of the measures urged by him, such as the removal of the death penalty, for instance, although not adopted while he was in the senate, were afterwards carried, the first impulse having been given by him. As a member of the judiciary committee, he exerted great and far-reaching influence in the legislation of the state, which has been remarkable for its advanced and liberal character. Mr. Chase's political record in the State of Wisconsin is alike creditable to his head and heart. "The work I did, the measures I advocated and the correspondence I kept during the two sessions," he wrote late in life, "are now nearly forgotten, but at the time made me popular with the people and unpopular with political rascals and time-servers, as well as with monopolists." In 1849, as candidate of the Free Soil party, Mr. Chase received 3,761 votes for Governor of Wisconsin. In 1852, he was on the electoral ticket for Hale and Julian, and was one of the vice-presidents of the national convention, which nominated them, at Pittsburgh. In that convention were four set speeches, and one of them was by Warren Chase, the three others having been delivered by Joshua R. Giddings, Gerritt Smith and Frederick Douglass.

When Gen. Grant was nominated the second time, Mr. Chase, who then lived in St. Louis, where he kept a book store, and from which he went out on short lecturing trips, took part in what he called the "Republican rebellion." He was put on the electoral ticket and he canvassed with Carl Schurz, and helped to carry Missouri for Horace Greeley. Mr. Chase was elected one of the presidential electors. As the white-coated philosopher died before the meeting of the electors, Mr. Chase, with six others, voted for Governor B. Gratz Brown. After that he called himself a Greenbacker, not working in either of the old parties.

Later Mr. Chase went to California to live, and in 1877, when he was at Santa Barbara, Cal., lecturing on Spiritualism and editing a Greenback paper, he was elected to a constitutional convention in that state, which had been ordered, and in which he made such a good record that he was subsequently elected to the state senate, in which he served during three sessions—1880-1-2. His first contest in that body was to prevent the election of a chaplain, and with the aid of Catholic and liberal votes, he succeeded in what he undertook; but monopoly controlled the legislature and but few of the best reform measures which Mr. Chase presented could be carried through. In a volume, published in 1880, entitled "Pen Pictures of Representative Men of California," this is said: "There are few men who have ever sat in the legislative halls of California who can look back with more pride to a larger, more honored or more useful career than can Senator Chase. Looking down the long vista of sixty-seven years, when his infant eyes opened for the first time upon this world, in Pittsfield, N. H., and following up his infant footsteps until the down on his cheek heralded his approaching manhood, with all its bright hopes and high ambitions, until the present era, now that the snows of many winters and warm summers of a well-spent and active life have silvered his hair—he can assuredly find nothing to regret in the least except that it is passed; while he has ample cause for congratulation that the sun of the present shines upon a character untarnished by the storms which he has battled so long and so well, and that his future opens before him full of the ripened glory of a life of usefulness and honor. . . . He is a hard-working and useful member of the committees on city, county and municipal governments, enrollments, public morals and labor and capital."

Mr. Chase believed in the social and political equality of the sexes, in marriage as a civil contract legalized by a magistrate and dissoluble, when separation is mutually desired, under general laws, and when one party desires it and the other refuses, to be subject to the courts as now, in the protection of offspring by legal restrictions and public records, in the prohibition by law of the manufacture and sale of alcoholic liquors and of the importation and production of tobacco, the use of which he believed a prolific cause of demoralization and debasement. He was in favor of making all land titles depend upon occupancy and permitting no speculations in lands which should be used only for homes and production, the result to be reached gradually by laws that should deprive no person of acquired rights. Institutions for the reform of criminals should take the place of our penitentiaries, the forced collection of debts should be abolished, and the ability to obtain credit should depend wholly upon personal honor and punctuality in meeting obligations. Public education should be compulsory. The currency should be national and none should be allowed to circulate unless stamped by the government as a legal tender. The supply should be sufficient "to reduce interest to a rate below the actual increase of production in capital, exclusive of the rise of property," with government depositories for surplus money in savings with government responsibility, instead of deposit banks with constant liability of failure. He

wanted corporations rigidly controlled, all watered stock confiscated, and no issue of stock allowed except for actual payments at the time of issue, and no interest allowed on mortgages when there is no product for property mortgaged. He advocated taxation of all church property, exclusion of theological teaching from the public schools, discontinuance of the services of chaplains in Congress and the state legislatures, the substitution for judicial oath of affirmation under the pains and penalties of perjury, the abolition of puritanical laws in regard to Sunday—but its protection as a day of rest and recreation—and the removal of every vestige of the old union between church and state which was once universal, total, and complete throughout Christendom, making the state entirely secular and leaving all religious denominations equally with non-religious organizations to the voluntary support of those who believe in them.

It is as a Spiritualist that Mr. Chase is most widely known and as a student and teacher of Spiritualism his work and his views claim our attention. In his belief in Spiritualism he was in the company of Judge Edmonds, Prof. Robert Hare, Prof. Mapes and Robert Dale Owen, of Dr. A. R. Wallace, Prof. Crookes, Prof. De Morgan and many others eminent for their ability and whose acceptance of Spiritualism was through personal investigation; not to speak here of the undistinguished multitude to whom it is virtually a religion. Mr. Chase in 1843 with some others, began making experiments in mesmerism and in them found ere long what he regarded as shadowy glimpses of a world of intelligence beyond the ordinary perceptions of sense. He says in one of his works, "With myself and the few engaged with me there was no religious element in our investigations; they were purely scientific and metaphysical. Especially was this so with myself, who had been from childhood called an infidel, and long a reader of the *Boston Investigator*, it being the first paper I ever subscribed for, and to which I had been an occasional contributor." The celebrated work "Nature's Divine Revelations" seems to have made a marked impression upon Mr. Chase who referring to the publication of the book in 1847, remarks: "I have never doubted from that day to this the spiritual origin of the intelligence received through persons mesmerized by mortals or by spirits when the intelligence does not come from the mind of the medium." His first speech in defence of Spiritualism was in a discussion with an orthodox minister in 1847 on the origin and merits of the book, and from that time he was an avowed advocate of the "Harmonical Philosophy." In the *Universalist* of March 20, 1848 is an article over the name of Warren Chase which refers to "the new philosophy that shadows forth a brighter day, indicating our connection in this physical sphere with a succeeding spirit life." During the second session of his term in the Wisconsin state senate he kept "Nature's Divine Revelations" on his desk. From this time on he advocated the spiritual philosophy as long as he lived—from the platform while he was able to travel, and with his pen as long as he could write the words that symbolized his thought. Through sunshine and storm, through summers' heat and winters' cold, through evil and through good report he went up and down the land combating creeds and dogmas which he regarded as perversions and distortions of truth, and proclaiming the gospel of Spiritualism unmixed with the fallacies of theology and the cramping formalities of ecclesiasticism.

He claimed to have reasons, based upon his years of personal investigations, for predicating several things of spirit life, and among them the following: that at death the physical body is changed for a body composed of different material in which the mind resides and acts largely as it did in the tabernacle of flesh; that for awhile the spirit remains in the locality to which or near persons to whom it was attached; that religious beliefs are not at once changed by transition to spirit life, but that Buddhists, Jews, Christians, Mohammedans, etc., continue such after death until a change is effected by mental growth; that cranks and hobbyriders may remain attached to their favorite theories, however absurd, for a season after death; that the teaching of the sects about a personal god and devil, and a local heaven and hell are without foundation in fact; that the body does not have to be fed in spirit life, but the craving of the mind continues. "Hence that mental craving for stimulants and tobacco is felt there, and brings many spirits into close relations with the conditions on earth where these craving were once supplied, and the sufferings of such as are subject to these cravings are as intense as in this life when not supplied." Persons who starve to death for a while suffer the gnawings of hunger. By a natural law of evolution human beings are gradually raised to higher conditions, to a superior life. No phase or form of life is a fixture. Other transitions corresponding with that called death or perhaps with that called birth, which brings us into this worldly life, will be a part of the future evolutionary order. He was inclined strongly to the pre-existence doctrine of the ancient philosophers. "I am not able," he wrote, last November, in a letter

printed in THE RELIGIO-PHILOSOPHICAL JOURNAL "to see how the fact of a new birth into a life is any more evidence that it is an eternal than the birth into this is; to me it seems as essential that a pre-existence to this must be a part of eternal life as the one that succeeds this short earthly stage of being. To me life seems to be an imponderable, invisible element, never increased or diminished and from an eternal source or overflowing fountain entering into all forms of organic existence, but not creating them, as it is plainly proved that even protoplasm may rest inert and as dead matter until something starts it into organic life, and it is the essential material in starting all organic forms. When an organization ceases to perform its normal and natural functions, or is what we call dead, life does not leave it but stands ready to enter into new forms as they are made up from the changing matter of the decaying form." The location of the Spirit-world to which we pass at death is, he held, over and corresponds with the mundane sphere, and is involved with the motions of the earth, reminding one of Longfellow's lines:

The stranger at my fireside cannot see  
The forms I see, nor hear the sounds I hear.  
The Spirit-world around this world of sense,  
Floats like an atmosphere.

He maintained that what the inhabitants of that world learn about this is mostly taken from those in the earthly body with whom they come in contact, that through a spiritual control the mind in its material body often performs remarkable feats, sometimes in dreams, sometimes in a clairvoyant state, sometimes in a somnambulant condition. Mr. Chase claimed to have learned that in spirit life the thoughts are depicted on the countenance and that deception there is impossible; that it is useless to ask spirits about business affairs since they can only give opinions unreliable like our own and which may be of small value; that from some cause he could not understand, anxiety has a tendency to make messages unreliable; that the best come unexpected and unsolicited. A popular idea among Spiritualists, that a spirit freed from the body can at once see or find any spirit that has preceded it to that life, Mr. Chase pronounced without foundation, as he did the idea that a spirit, as soon as liberated from the body, can see into our conditions and surroundings. Idiots and infants attain by growth to intellectual strength and maturity. Inhabitants of the Spirit-world keep very nearly in the line of progress here. There are schools, societies, groups, games and sports. Indeed this life and the life beyond are very similar, except that this is both mental and physical, while that is mental only—which implies a greater difference I think than our friend Chase suspected. Most persons have relatives or personal friends in the Spirit-world somewhat *en rapport* with them, and such are guardian spirits. Death will be a great disappointment to many persons, "especially to those who here put their faith and trust in Christ, and those who have lived sensual lives here and have relied on Christ to cleanse them from all sin." The conjugal affinities in the hereafter are of so exalted a character that mere sensualism cannot understand them. There is much that is still obscure between the relations of the other world and this, which, however, will be better understood as the years roll on. Such in part and briefly are the views which our lamented brother entertained in regard to spirit life, concerning the reality of which he had no doubt whatever. He did not make men's agreement with him a basis for estimating their worth or work. The results of all human effort, he believed, reaches into the Spirit-world, and that many of the most useful laborers are those like the late Charles Bradlaugh, whose efforts for human amelioration are made without regard to or belief in a *post mortem* state of consciousness. He expected to work in the future not less than he had worked here. His old friend and co-worker, Henry C. Wright, once said: "When I die, as you call it, I shall begin to live. I am not going to some place so far away that I can never get back, and I don't expect to sing psalms and shout hallelujah forever. I don't believe God is selfish enough, or fond enough of flattery, to want me or anybody to spend an eternity in that way. I love to work here, and grow in wisdom and love, and I want a chance to work and grow over there." These words well expressed Mr. Chase's feelings and convictions, which are also further expressed by the poet, Gerald Massey, in these lines:

The dim world of the dead is all alive;  
All busy as the bees in summer hive;  
More living than of old; a life so deep,  
To you its swifter motion looks like sleep.  
Whether in bliss they breathe, in bale they burn,  
His own eternal living each must earn.  
We suck no honeycomb in drowsy peace,  
Because ennobling natural cares all cease;  
We live no life, as many dream, caressed  
By some vast lazy sea of endless rest—  
For there, as here, unbusy is unblest.

It is no part of my duty on this occasion to exp.



al or disapproval of any of these views, my being only to state them faithfully. Chase believed in religion, but he held that religions do not consist in ceremonies or in glorifying rather "in honestly and faithfully doing our ourselves and our fellow creatures, both to humans and animals; and I consider it a sin," he had "to abuse a horse or other domestic animal which we have brought under our jurisdiction, or to do an injustice to man or beast, a sin that no Christ nor ancient sin of sacrifices can atone for or forgive." His religion was very much like that of Thomas Paine whom he greatly admired and often praised, viz.,—I quote from memory—"doing justly, loving mercy and endeavoring to make our fellow beings happy." Mr. Chase believed in a Universal Divine Power but he rejected the dogma of a colossal personality such as the popular creeds inculcate. He was not a classical scholar, but he saw that the ideal faculty in us is the divine principle. The Greek word for an exalted or ecstatic state of mind is *enthousiasmos*, which means god-in-us. A personal god is an ideal or idealized man,—our subjectivity as the German Fuerbach says, projected into objectivity, man contemplated as a being outside of himself, made in his own image and likeness. A personal god seemed, to use an expression of Emerson, like a "theologic cramp" to our friend who contemplated the Divine Spirit as the universal source of all activity, the power that moves a feather and guides the stars in their courses, that

"Warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided and operates unspent."

Creation with our friend meant not the production of something from nothing; but formation, evolution, progression. He believed not in miracles, but in the universal reign of law, in accordance with which life appeared, and is developed and differentiated, and transitions from this to higher states of beings take place. He believed in the rise, not in the fall, in the ascent, not in the descent of man. For salvation he looked not to Christ as a saviour, but to the inventions of science, to education, temperance, spiritual enlightenment, and human co-operation in overcoming evil and advancing the well being of man. In theological salvation he had no belief. Prayer to him was the "soul's sincere desire" and all petitions to change the natural course of events by supernatural intervention, seemed to him extremely foolish. He regarded performance of the duties of life, cultivation of the mind and heart, and working for the improvement of our fellow beings the only sensible preparation for the future. The only rational worship with him was in helping the needy, opposing error and injustice, and trying to make the world better. He looked forward to the time when churches would be temples of learning, of science, of rational philosophy, and the clergy would be teachers of useful knowledge. The Bible he looked upon as a natural outgrowth of the human mind—a mixture of truth and error, of fact and fable, of history and tradition, of reason and superstition, of prayers for blessings, and imprecations upon hostile nations, of proverbs and parables, of wise and evil teachings, of good and bad examples—the whole to be read like any other collection of writings and to be judged by the usual canons of historical criticism. His methods of dealing with the Bible and with theological subjects were those of Voltaire and Paine, rather than those of the later scientific criticism which arose after his habits of thought were fixed. But it should be said that as he compared the manifestations of modern Spiritualism with those recorded in the Bible, that book came to have for him a larger place in the expression and record of philosophical and spiritual thought than it had in his earlier life.

Our brother always had the courage of his convictions, and what he believed he said. He desired the favorable opinion of his fellow men, but he could not sacrifice principle for praise. He must have his own self-respect. He understood the difference between *character*, which as Emerson says, "gives splendor to youth and awe to wrinkled skin and gray hairs"; and *reputation*, in referring to the loss of which one of Shakespeare's characters exclaims, "I have lost my reputation! I have lost the immortal part of myself, and what remains is bestial." Our brother was earnest in combating error, but there was no bitterness towards those whose views he assailed. There was, I believe, no malice in his heart. He was full of sympathy and a benevolent desire to help all victims error and wrong. He was an honest thinker and allowed his reasonings to their legitimate conclusions whether the conclusions accorded with his views or not. He perceived relations quickly and a few facts could ingeniously argue from their implications in a philosophical manner. He had in but meagre opportunities for education, but he was a great reader and was well informed on many subjects. He was ready with tongue and pen, and pressed himself with strength and clearness. He was a good deal of sentiment in his heart,

which often found expression in verses selected from a great number of poets. He was devoted to his family, and proud of his children and grandchildren, to whom in his letters to me he often referred. If

He most lives

Who thinks most, feels the noblest, acts the best,

then indeed was our brother's life full and rich. Every good life, in its dynamical aspects—as it is projected out upon the field of activity—or as it helps men think and live aright, is incorporated with humanity at large, and all the good thoughts and noble deeds of Warren Chase form a part of the inheritance of all the coming generations of men, contributing to their development. And as Edwin Arnold asks, "Why in truth should evolution proceed along the gross and palpable lines of the visible, and not also be hard at work upon the subtler elements which are behind—molding, governing and emancipating them?" In the belief of continued and progressive life Warren Chase lived and passed from earth; and in that conviction his relatives and friends find consolation now when this lifeless form is about to be consigned to mother earth "to mix forever with the elements."

#### MR. UNDERWOOD'S REMARKS AT THE GRAVE.

In conformity to the custom of the country, of many countries, the body of our brother is now consigned to the grave prepared for it. Though insensate, it is yet an object of tender care, of respect and affection, because of the personality that is associated in our minds with it, because of the life, the intelligence, the character of which this body was the material, sensible expression, and with which it was so closely and continuously identified that it is difficult to dissociate them in thought. Our brother knew that his body would decay and its elements enter other combinations. His belief in the future life was connected with no expectation of a physical resurrection. His real self, his personality, all in him that now makes the form in this casket dear to his relatives and friends, would, he believed, continue apart from the body and under better conditions than those of earth. In this conviction he lived and passed away. In this conviction those who mourn the loss of his presence and companionship commit this body to the earth. In behalf of the relatives of the departed brother, I thank you all for your presence and for your kind assistance on this occasion.

#### CHARLES BRADLAUGH.

By J. CLEGG WRIGHT.

In the case of a man endowed with great intellectual power, virtue and courage, let his birth be ever so mean, the world will see him, cast up the sum of his merits, and some time put him in his just place. The man of mind has often been superior to the prestige of old habits and institutions. Venerable institutions of religion have in the course of ages often yielded to the reformer. Kings have often submitted to the suggestions of poverty, and some few men have, from the lowest stations of life, risen to the highest and most honorable dignities. Mental power, in the long run, will assert its true kingship. Charles Bradlaugh was born in the humblest walks of life, but his mind had extraordinary capacity, which raised him to the position of one of the most remarkable figures of his time. He died in the midst of the fulfillment of his ambition, cut off in the vigor of his powers, before his best work was done.

Charles Bradlaugh was born in London, in 1833. He early showed a strong love of learning. He entered the British army, and served a short time in Ireland, but did not like it. Politics was his chief study. He left the army, having purchased his discharge, and returned to London, and began his career as a radical agitator. He called around him a remarkable set of young men, amongst whom was John Watts, who died young, after showing rare intellectual promise. Bradlaugh was an orator, firm, fiery and incisive. He adopted the pseudonym of "Iconoclast," an image breaker. His organ was the *National Reformer*. In its pages appeared his best and most forcible thought. I made the acquaintance of Bradlaugh in 1858, about the time of his great Socratic debate with the redoubtable champion of Christianity, Rev. Brewin Grant. Bradlaugh was a gentleman in debate, as fair an opponent as a man ever met. He read with great care, and quoted correctly from others. In no instance did he ever seek to obtain an advantage over another by unfair means. No man living in this age could handle the English language with greater effect, or rouse a multitude of men to greater enthusiasm. Of all the speakers I have heard, John Bright alone surpassed him in nervous dignity of style. Bradlaugh was a greater debater than Gladstone, and far surpassed "the grand old man" in reach and vehemence of declamation. He prepared his matter with almost infinite care. When he spoke he was the master of his subject. Ideas rolled into order like a disciplined battalion of infantry; he carried his points with a rush of brilliant

arguments that called forth applause from his most relentless antagonists.

Bradlaugh was a philosophical atheist, and perhaps no man in England understood the abstruse doctrines of Spinoza so well, not even excepting James Martineau. In political philosophy he leaned to the thought of John Stuart Mill, and gave a cordial support to the Gladstonian policy, but he went further than Gladstone; he advocated the abolition of the monarchy, and the abolition of the House of Lords. His attacks upon the principle of hereditary pensions were fierce and persistent. The House of Commons opened its doors to him after a terrible struggle, which is still fresh in the public mind. His speech at the bar of the House is a masterpiece of judicial statement and oratory, and will be read by coming generations when the names of the vulgar Tories who opposed him are forgotten. Bradlaugh, in personal appearance, was tall, with square shoulders, a bold forehead and a wide, heavy mouth. When opening his address, he spoke slow and almost as low as a whisper—after the manner of the orators of the reign of George III.—then, as he warmed to his theme, his voice became loud and full, and, at the climax of his argument, his feelings glowed and his words came quick and loud, like the roaring of a mighty flood. In his early years he had felt the sufferings of the poor. He knew the woes of a London working man. He was the valiant exponent of the rights of labor—but social chimeras, and such foolish nostrums as Bellamy proposes to rectify social injustice with, provoked his fervent antagonism. In his young days, Cobbett was the political hero of the working people of England, Thomas Cooper, the eloquent author of the "Purgatory of Suicides," and Henry Vincent were the ardent lights of Socialism. Bradlaugh saw in the school of Atheism that truth which would set man free from the trammels and usurpation of a church which forged political chains to make the slavery of the people more complete.

Bradlaugh was a great lover of liberty, free thought and free speech. Tyranny cannot long survive where men have the rights involved in reason. Freedom of speech sometimes makes things as if bedlam had been let loose, and chaos had triumphed, but it is out of these wild deliriums that order and liberty grow. Endless clatter of ignorant tongues, and demagogic whirlwinds of eloquence, gaping maelstroms of enraged popular passion often mark the process by which great ideas and reforms fight their way to the front. It is to the good health of the community in the long run that all fools should have their say, though mightily provoking and patience rending the ordeal. The fittest thought at last becomes the dominant one, and shallow brains are shelved. There is nothing like debate for uprooting old prejudices and widening the understanding. Liberty is narrowing the fields of faith; controversy is killing traditionary beliefs not sustained by reason. Christianity has been changing its elements since the beginning of the Protestant reformation, and there are no signs that we have come to a stop. In a hundred years, human belief will be inestimably different from what it is to-day.

In early life Bradlaugh came to the decided conviction that Christianity was a relic of ancient sun worship. For him to have a conviction of a truth was enough to declare it. The throne of England started in his mind great ideas of possible democratic liberty. His conservative instincts in youth were extremely weak. If his reason erred, it was in the fact that reason under all circumstances and individual conditions was practical. In his mind, error had no rights, superstition no claims on veneration, and tyranny no justification. His intense love of justice made him a reformer, and his constant poverty kept before his eyes the melancholy struggles of the poor. From these compounds we get some of the strong lights in his character. The aristocracy of England he saw drained the resources of labor. The luxury of wealth was possessed by the few, which gave them advantages in the race of mental culture and fashion over the laboring poor. He was the born enemy of the first and the natural orator of the second. As a grown man and scholar, he had rare judgment. He was an assiduous reader, with a retentive memory, and had a habit and love of strict verbal definition, but his inferences were sometimes clouded by the vigor and intensity of his feelings. No man knew better than he the real sphere of imagination. He cut it out of the realm of speculation, and where his senses stopped, there began the line of the unknowable. He was ever vigilant to have a thought behind the word he used, and was rigid in his demand to have the terms of a proposition correctly defined. This trait was one of the many virtues of his style, which the theosophists and the school of Emerson may study with advantage.

Bradlaugh was a man of noble devotion and virtue. He was a splendid husband and father. He loved the sweets of domestic joy more than fame or applause. He said plainly what he thought, and thought what he said. He was destitute of the fear of man, and aspired to win the laudable judgment of mankind. He



was a man of strong courage. The church was his foe in politics. He was the theological foe of the priest. His doctrines led him into conflicts with the law courts, but he proved victorious.

It is to be lamented that he did not grasp the truth of the phenomena of Spiritualism, and accept the hypothesis of Spiritualism. Such a man would have been a power with the cause. His mind often went to the subject of soul. His debate with Rev. Thomas Lawson, on the question, "Has Man a Soul?" shows some of his best logical work. He defined mind to be the "totality of individual organic activity." This world has lost a good man. He will have nothing to fear. An honest, conscientious man, a servant of human progress, will be an acceptable man in all worlds.



LOVE.

Unless you can think when the song is done,  
No other is sweet in the rhythm:  
Unless you can feel, when left by one,  
That all men else go with him;  
Unless you can know when unpraised by his  
breath:  
That your beauty itself wants proving;  
Unless you can swear—"For life, for death"—  
Oh, fear to call it loving!

Unless you can muse in a crowd all day  
On the absent face that fixed you:  
Unless you can love as the angels may,  
With the breath of heaven betwixt you;  
Unless you can dream that his faith is fast,  
Through behoving and unbehoving;  
Unless you can die when the dream is past—  
Oh, never call it loving!

How do I love thee? Let me count the ways.  
I love thee to the depth, and breadth, and height  
My soul can reach, when feeling out of sight  
For the ends of Being and Ideal Grace.  
I love thee to the level of every day's  
Most quiet need, by sun and candlelight.  
I love thee freely, as men strive for right;  
I love thee purely, as they turn from Praise;  
I love thee with the passion put to use  
In my old griefs, and with my childhood's faith:  
I love thee with a love I seemed to lose  
With my lost saints; I love thee with the breath,  
Smiles, tears of all my life; and, if God choose,  
I shall but love thee better after death.

—ELIZABETH BARRETT BROWNING.

There are many husbands who are not illiberally disposed in their treatment of their wives, but who nevertheless by compelling their wives to ask them for money every time they need to make a purchase however small the sum required, show lack of tact and impose upon their partners a disagreeable and often painful task. On this subject the *Pittsburg Bulletin* says:

In an Eastern city, a few days ago, a woman who had lived with her husband in apparent content for a score of years disappeared. She left a letter containing a reason for this course. It contains something more—a little text for a sermon that many husbands may well heed. This woman of forty, voluntarily left a comfortable home and secured a place as housekeeper at fourteen dollars a month, because she wanted money that could be hers without asking for it, and without being expected to render an account of its spending. In justice to that woman's husband it should be recorded that when he read that letter he was not only grieved beyond measure, but "amazed" beyond expression. He declared that he had provided liberally for all her wants, even to the matter of a horse and carriage for her own use. In this unpleasant episode is found an extreme case it is true. But it is also the outgrowth of a condition of affairs that begins at the altar, when the man solemnly declares that with all his worldly goods he endows the trusting woman at his side. In perversion of this sentence is found the root of a great evil, the foundation of a structure whose architect and builder is unhappiness. When the average husband has paid his wife's bills, cheerfully it may be, when he has surrounded her with luxuries as well as comforts, and has gone so far as to anticipate her wishes, he feels that he has done his whole duty. He hasn't. He has not wed her with a penny. The right

kind of a wife, the woman of both spirit and refinement, will find that asking for what she should have without asking is the most repugnant task of her life. She may have a score of pressing little needs that only cash can obtain and that the most tactful and affectionate husband does not dream of, and yet she will not ask for a cent wherewith to obtain these coveted things. As a daughter in her father's home she could and would not ask for money; as a wife she will not do so either. To spare her this galling ferment of her wishes should be the duty as well as the pleasure of every man who possesses a wife, as well as of every man who is the father of daughters dependent upon him. And yet it is safe to say, not one man in a hundred whose life is blessed with these possessions, does his duty in this respect. As a consequence, there hovers one undisputed, growing cloud over many hearthstones, a cloud that the husband alone can dissipate.

No matter about the size of the sum set apart for the wife's unquestioned use. That is not the vital matter. Let it be a regular, stated sum, regarding whose giving there shall be no need of asking, and as to whose spending there shall never be a question from the husband. No man possessed of a particle of spirit will ask for what are his rightful dues if he can help it. Yet many men, good husbands and fathers, and liberal providers, too, impose this most disagreeable task upon the women they love best. Such a state of affairs brought about a recent instance, which may be here referred to. A wife of fifteen years was questioned by an intimate friend regarding the former's seemingly perpetual devotion to embroidery. The wife, in a burst of confidence, surprised her friend by a confession. It was that she had found in embroidery a relief from the necessity of asking her husband for money. She said: "He houses me, feeds me, dresses me in comfort, but he starves my independence by never permitting me a dollar for unexplained expenditure. After a most unhappy period of waiting until he should realize my wishes I discovered my aptitude in embroidery. I sell what I make, and if I could not thus gain independence I believe I should really despise my husband, good as he is in all other respects." Here then are two little texts. The sermons therein may be read between the lines, and will find application to many husbands and fathers who deem the women they love and support wholly enviable.

Lillian Whiting, of Boston, writes to the *Inter Ocean*: "The Chicago small boy is not to be outdone, even by that transcendent being, the Cambridge boy. We were greatly amused—a little group of us—the other day by the retort of the six-year-old Chicago boy, the son of Mrs. S. Mason Marean, who has just removed from Chicago to Cambridge, the home of her early girlhood. The little lad was playing with a son of Professor Wright, about his own age, when the latter exclaimed, with all the triumph of Harvard wisdom in his tones: 'I know what I am.' 'Well, what are you?' replied the heir apparent of the Marean household. 'I am a human being; that's what I am,' oracularly announced the Professor's son. 'Well, I know what I am, too,' returned the ex-Chicago boy in a manner that proclaimed his heirship of all the ages. 'I'm a sucker!' A Concord boy of six would have gone a step beyond Cambridge and proclaimed that he was a conscious entity. The juvenile Cambridge mind is content with being a human being. Each reflects the peculiar atmosphere of the place. But the Illinois boy was acknowledged to have had the best of it. Mrs. Marean, who was a Miss Endicott, of Cambridge, is a great acquisition to social life in Boston and her native town. It was my happy fortune to meet her at a lunch given by Mrs. Kate Gannett Wells, and we immediately fell into eulogies of Chicago—its marvelous enterprise, its luxurious beauty and manifold fascinations, and I confided to her that the only check in my supreme admiration for Boston is in its being quite too far from Chicago. This objection may be overcome when we have the electric railroad through and can make the journey in three or four hours." Mrs. Marean is well known in Chicago, being a member of the Women's Club and having been active in several good movements in this city and a number of our readers will remember her bright little boy.

Mrs. Kate Stuff died at Greencastle, Pa., lately in her ninety-eighth year. The despatches announcing her death state that at the time of her death and up to within a few days before that event she had not

drank nor tasted water since she was a little girl. Aunt Katie insisted that "water was not healthy," and drank tea and coffee only. She left eighteen children and many grand-children and great-grand-children and two great-great-grand-children to mourn her departure.

Mrs. John D. Rockefeller, wife of the Standard Oil millionaire, is one of the most modest and unpretentious of women. She is her own housekeeper, and she keeps a set of books in which she accounts for every cent spent on the household.



MRS. LEAH UNDERHILL.

The following is an extract from a letter in regard to Mrs. Leah Underhill.

Aside from her mediumship, she was large-natured in intellect and spirit, generous in her impulses, and earnest to help the right things.

The good offices of friendship and neighborhood were ever in her thought, and she did not lose sight of the small while comprehending the great. "Aside from her mediumship"—but it is as impossible to separate these departments, these faculties of the mind, as to separate man and nature, religion and science, God and the spiritual nature in man. Once, in walking slowly on the streets in this city, conversing with a bright and well-equipped friend, I said, "It seems to me that mediumship is nearly allied to genius." She answered, "I believe it is genius." So in any spontaneous, great-natured, helpful man or woman, I think we shall find the active spiritual faculty, and the poetic or ideal temperaments.

We do not enjoy the society of these precious friends enough while they are with us here, because there is always so much to do to keep the body housed and provided; and this is saying, or contemplating that a time will come when the spirit can get on without all this provision, and this striving, and friends can have time for a true interchange where there is strong attraction. We are busy as was "Martha," but it cannot be avoided. The bodily organizations of some around us would suffer did we try to throw off our cares. So should we, for our labors are a necessary employment and discipline—but in the future life we trust that finer elements with their accordant methods will afford us opportunity for converse, while the activities of a larger field will still employ our higher and ever unfolding powers.

C. F. S.

THE NEW SOCIETY IN NEW YORK.

To THE EDITOR: At a meeting of the New Society of Ethical Spiritualists held in Knickerbocker Hall, No. 44 W. Fourteenth street, this city, on Sunday, March 1st, the following constitution was adopted and officers elected.

We the undersigned associating ourselves together under the name of the New Society of Ethical Spiritualists, hereby make known to other searchers for, and lovers of divine truth, the object we seek to attain, the rules by which we propose to be governed, and our simple, creedless religion. Believing in the existence of a Supreme and Eternal Good, we conceive of no religion that lives apart from high aspirations and good deeds. We believe in continuity of existence after the death of the body, and that there is and always has been communication between the two worlds. We believe that proof thereof can be obtained by all honest and persistent researchers therefor. We believe that the phenomena and revelations of Spiritualism constitute the only demonstration as yet practically made to man of an individual existence after this earthly life, and by thus uniting we desire to promote the inculcation of the truth. To encourage all that tends to pure and honest living, and to band ourselves together as learners in an ethical class in the great school of life. To effect the above objects we will have the following officers, viz.: president, vice-president, secretary, treasurer, and an advisory committee of five, one of whom shall be the acting pastor, the whole number consisting of nine persons to be elected annually and to be called the advisory board. It shall be the duty of the president to preside at all public and private meetings and to perform such other duties as rightly belong to the office. It shall be

the duty of the vice-president to preside in the absence of the president. In the absence of both president and vice-president, any member of the advisory committee may be chosen to act. It shall be the duty of the secretary to keep careful record of all meetings of the society, attend to advertising, printing, special notices, etc., performing any other duties that rightly belong to the office. It shall be the duty of the treasurer to receive and keep all funds of the society, to account for and pay out the same in such manner as the board may direct, making a monthly statement to the board of the financial condition of the society, and producing books, papers, vouchers, etc., at any time when he or she shall be required by the board to do so. All the above officers shall act in good faith to the best of their ability for the welfare of the society. The advisory board shall have custody of all property of the society, and the right to buy and sell the same for the benefit thereof. They shall also have power to appoint special committees from their own number or from the list of members as occasion may require. Regular meeting of the board shall be held once a month, excepting during vacation. Finally, this society shall exact no test of faith or doctrine, but will admit to its membership only those persons whose general character may not be disapproved of by the advisory committee.

President, Dr. Samuel Silsbee; vice-president, Mrs. Farnsworth; secretary, Miss M. H. Quinn; treasurer, Miss B. V. Cushman; advisory committee, Mrs. H. T. Brigham, Neil Burgess, F. W. Keith, F. J. Phillips and E. T. Crossette.

NEW YORK.

C. T. E.

MR. COLEMAN ON VARIOUS TOPICSS.

To THE EDITOR: I hope that the excellent work of our good brother, Giles B. Stebbins, aptly called "Upward Steps of Seventy Years," may meet with a circulation and perusal commensurate with its merits. For these many years has Mr. Stebbins "fought the good fight." He has stood valiantly for a succession of unpopular reforms—for anti-slavery, women's rights, free-thought, Spiritualism, labor reforms, peace, temperance, etc. With a voice has he ever been to the front, speaking for the rights of humanity; and in an able and interesting manner has he narrated, in his recently published volume the more prominent incidents connected with his life-work. Albeit, and to my regret, our modest brother has kept his own personality too much in the background in his book; he tells us more of his co-workers in truth's field than he does of himself. Would that he had been moved to tell more of what he himself has done during these seventy years. I can conscientiously commend this work to all; it is inspiring, elevating, helpful.

In an article on Jacob Boehme, by M. C. Church, in THE JOURNAL of February 21st, it is remarked that Dr. Franz Hartmann has shown, in his recent work on Boehme, that about all of value that has come through Madame Blavatsky, Sinnett, Olcott, etc., is to be found in Jacob Boehme. In this connection I would state that before the publication of Hartmann's book, I had made a minute, analytical comparison of the similarities and dissimilarities between the writings of the theosophists and those of Jacob Boehme. It is true that there are a number of points of contact between the two, but in many respects the two systems of thought are radically distinct. All of Boehme's writings have a strong, positive, orthodox Christian and Biblical basis, while the theosophical lucubrations are as strongly and positively anti-Christian. Much of Jacob Boehme's thought was derived by him from the Kabbala and Paracelsus, and much of Blavatsky and theosophy is a rehash of the Kabbala and Paracelsus. Moreover, Paracelsus was much indebted to the Kabbala for his peculiar theories. All three, then, Paracelsus, Boehme and Blavatsky, have given the world diluted Kabbalism, warmed over and garnished, so to speak, according to the peculiar ideas of each of the three.

While it is true that some of the similarities of doctrine in Boehme and modern theosophy may be due to the two having derived them from a common source, yet there are other points of contact between Boehme and Blavatsky peculiar to themselves. In such cases it is probable that the latter writer has appropriated her theories direct from Boehme. Much care should be exercised in reading the works of Dr. F. Hartmann. He cannot be relied upon as a safe guide. He is inexact and loose in statement, and not over scrupulous



in what he says to gain or make a point. Although still nominally a theosophist, his later writings are calculated, and no doubt intended to injure the theosophy of Mme. Blavatsky. In an indirect manner he saps the foundations of the madame's teachings. His presentations of Boehme's writings, in connection with those of theosophists, should accordingly be taken *cum grano satii*. He has an axe to grind in the matter. The work of Dr. H. L. Martensen, called "Jacob Boehme: His Life and Teachings," is a much better book than Dr. Hartmann's. It gives an admirable and sympathetic analysis of the whole doctrine of Boehme, with numerous quotations from his writings.

I have read with pleasure the *coup de grace* given in a recent JOURNAL in re the A. B. Richmond-Bangs affair. It seems to me that after such a straightforward statement of facts, supported by conclusive documentary evidence, no doubt can exist in the mind of any unprejudiced person, as to the true inwardness of this matter. In this, as in so many previous instances, including the case of the notorious Mrs. Wells, the justice of the action of THE JOURNAL is plainly evident. That Mrs. Wells was a fraud, and that the phenomena championed by Mr. Richmond were fraudulent, is beyond reasonable doubt. What a pity it is that Mr. Richmond did not act the noble, manly part, like Robert Dale Owen in the Holmes-Katie King matter, and frankly confess that he had been imposed upon. It is no disgrace to be deceived by cunning impostors; many others, the peers of Mr. Richmond in intellect and moral worth, have been similarly imposed upon, while in case of Mr. R. D. Owen there is no comparison in these respects between him and the latter-day champion of convicted cheats like the Bangs sisters. The most discreditable part of this matter is the malignant abuse that has been showered upon the editor of THE JOURNAL for his honorable course in publishing the truth just as it was. It is to be regretted that Mr. Richmond should have brought this upon himself, but he has only himself to blame. To endeavor as he has done to injure THE JOURNAL and its editor, because they stood for truth and honesty as against fraud and falsehood, is on a par with the many previous attempts of like character made by exposed tricksters, their "pals" and dupes. It is unnecessary to particularize the heinousness of all such endeavors to ruin the character and business of an honest worker for truth and righteousness in order that rogues and swindlers may thrive and fatten on the public. To say that everything of this character is worthy only of being loathed and despised by every true man and woman is to express the truth but feebly.

W. E. COLEMAN.

SAN FRANCISCO, CAL.

### SOMETHING WRONG IN OUR BEST SOCIETY.

TO THE EDITOR: Every few days, under glaring head-lines in the daily press, is given startling information that society of some town is "all torn up" by a scandal in the highest circles, followed by detailed accounts of some man disrupting his home relations or those of his best friend, by the perpetration of the very blackest order of rascality; that a lady of unblemished reputation is in the case, in connection with a maddened husband running about with a brace of revolvers in his hands and murder in his heart, thirsting for blood; and it is frequently said that all the parties concerned are "prominent citizens of the utmost respectability." Or, the scandal may be in regard to a banker, or government official, who has skipped away to Canada in company with large amounts of stolen funds. The thieving is perhaps incidentally mentioned as a "shortage in the gentleman's accounts or the missing thief's accounts are said to have been found 'crooked.'" Strange to say, almost invariably these scamps are "prominent citizens" who "moved in the very best society!" Still worse; in many cases wherein the offense is of the gravest character, the perpetrator is not only a prominent member of high-toned society, but a leading member of some church or superintendent of a Sunday school! Yet more remarkable; whenever an account is given of some renowned gentleman achieving disreputable notoriety in connection with female members of his flock, the members usually belong to "the highest circles," and the church is one of the most fashionable.

Assuredly there ought to be a let up in this press sensationalism, or by-and-by, when meeting a leading member of the best society, especially if the member of a

church and director of a Sabbath school, one will be constrained to the harrowing thought: "I wonder, now, if some day you will be sliding off with a married lady against whom not a breath of scandal has been breathed, leaving wife and children behind penniless, while the lady has also left a family to mourn her loss!" Or, meeting another pillar of the highest circle, there may spring up the painful query: "Bless me, are you laying your ropes to get away with the funds of people who repose in strongest faith on your unimpeachable integrity!"

Please, sensational press reporters, draw this kind of damning implication a little mild. Don't make out that all the big thieves and double-dyed villains are "prominent citizens;" particularly when some exceptionally prominent banker has run off with a hat full of depositors' money do not for pity's sake, extenuate in a sickening way, that it is a "good man gone wrong!" You never heard of a small thief being a good man gone wrong. He is plain thief every time. The truth is, good men do not go wrong after that pattern. You will find in all cases where a trusted agent has carried off large sums of other people's money that he has been laying his plans for it by sneaking rascality long pursued and well rooted in. It is simply the case of a thief found out.

W. WHITWORTH.

### WHO ARE THE SPIRITS IN PRISON?

TO THE EDITOR: I have a statement to make and a question to ask of some of your many readers.

Ten years ago the 13th day of August as I lay in bed trying to go to sleep I saw this line of writing apparently in the air in front of my bed: "Who are the spirits in prison." I thought sure enough that is a question that I had never heard answered satisfactorily to any one. While thinking it over I saw the form of a female who had large black eyes, and long black hair; one side was large and bloated while the other side was a mere skeleton. She was truly a singular looking piece. While trying to make out the meaning of it all these words came as the first, "Such is the effect of tea and coffee upon different organizations." Then I thought if that be a fact I will never be the means of my spirit being imprisoned in such a prison house as that if I can help it. I have never tasted either since, and have had better health from that time. Now I ask the question "Who are the spirits in prison?" In reading Peter chapter iii, 19th and 20th verses, we find that Christ went and preached unto the spirits in prison. Christ had been put to death yet quickened by the spirit.

Now what condition was he in and where was the spirits. I asked these questions of a Methodist minister. He thought that it was the spirits of those drowned in the flood as we read in verse 20th of the same chapter, while verse 21st speaks of the flood as a figurative condition. I asked the same question of an old fashioned Scotch Presbyterian and he said that he could not tell what it meant, but that same verse came near breaking up their church in Scotland. Afterward I asked a Moravian minister who said that after death there was a place for all before the judgment, whence some were sent to heaven and others to hell. There Christ came and preached to those spirits. Yet I fail to get a satisfactory answer. Why do ministers not like to talk about those three verses? I think it is because they nearly destroy the foundation of their doctrine.

Mrs. E. D. H. ARNDT.

LAKE MILLS, WIS.

### MATERIALIZATION AND SPIRITUALIZATION.

TO THE EDITOR: In answer to Dr. Dewey's letter on Materialization and Spiritualization, I would ask is there not room for both? Does one necessarily conflict with the other? Rather does not the interior soul process of communication where sighs and sounds, and words are reflected into the consciousness, have its external correspondence in an objective manifestation of spiritual beings and their power upon the physical world? Is not the chasm that hitherto has existed between the two worlds and which only occasionally has been crossed by the leaders and seers of the race, to be bridged in both planes of life, the internal, and more spiritual, the external and physical? It is almost unnecessary to ask the question, for the two worlds are being related by an organic process of growth that is making them essentially one. It is true that the Spiritualism of humanity and the opening of the

interior faculties, whereby the relation between the visible and invisible is subjectively established, is the supreme state toward which all our efforts should be directed. To this involves the purification, redemption, and final emancipation of the sea from all forms of bondage and suffering; but this restoration of the soul to its original likeness in God is accompanied by another and in a different degree equally important process namely an organic growth in the two worlds which as it proceeds tends their complete union.

Materialization is not confined to professional mediums, and their cabinets. This when genuine is simply an illustration of a greater and a universal law. The expression of spirit in terms of matter, the tendency of spirit to clothe itself in material forms. The universe is but the materialized expression of the thoughts of God and this law is now manifesting itself in new and unlooked for modes of action.

Innumerable testimonies go to prove that the spiritual world is gathering force daily and from this world with which it is in such close relations that it is really its store house of energy, and that materialization the utilization by intelligent beings of refined material elements, is an outcome of this growing convergence, and interblending of forces.

Phenomenal Spiritualism is only indirectly related to moral laws, the interior spiritual life, which unites man consciously to God, and the world of spiritual beings is only possible through the subordination of the lower animal nature, to the higher and divine nature, and conformity to laws, that disclose themselves as humanity enters upon the upward path of a higher spiritual life.

IMOGENE C. FALES.

### WHAT CAUSED THE GEOLOGICAL PERIODS.

TO THE EDITOR: Professor William Meyer, the well-known German astronomer and now president of the Urania at Berlin, a society for the spread of astronomical knowledge, offers the most common, sense theory extant, for the geological periods. We all know the cycle of day and night, with the greatest heat at noon, the cycle of the year with its greatest heat at summer. Our solar system, however turns around a central sun, and we have therefore another cycle, with its different periods of a great summer, fall, winter and spring. We are now, as Prof. Meyer states, in the commencement of spring of the great sun year. The activity in every human department, the retraction of the ice farther north, etc., seem to confirm Meyer's theory and it is probably the most sensible ever offered.

KARL CROLLY.

PLEASANTVILLE, N. Y.

### TRUE RELIGION IS TO WORK FOR HUMANITY.

TO THE EDITOR: We have need to seriously question whether it is necessary to retire from the activities of life and the world, that humanity may be benefited.

A work devoted to the education of the Indian and Negro races is surely broad and great. Grace Howard, in her efforts to accomplish this work for the Indian, is a true type of womanhood, replete with the vitalizing energy which must thrill and awaken into life the undeveloped germs of manhood and womanhood, and utilize the resources of Nature's kingdom for man. We need the cheering voice, the tender expression of sympathy, the encouraging word, the friendly clasp of the hand which conveys in its silent pressure the assurance of interest; and with it all, a hand at the helm which will guide with a discrimination and judgment founded on daily experiences.

The old precept, "If you want a thing done, do it yourself," should be hung on our walls where we can see it every day. Can we not serve humanity best by constantly mingling with its sorrow, its poverty, its strife, its error, and personally comforting with tender words, with timely gifts, with words of peace, with words of truth born of reason and justice? The hand which holds the wealth to be utilized for the benefit of humanity should be the hand to distribute it, hardly trusting it to the indifferent and often treacherous stewardship of others.

Let us give our lives to the world, and not die to it. The creed which would shut us from the activities of life is surely a narrow creed. The principle which can not or does not discriminate between the useful and charitable purposes of life and the false claims of society, is deplorably weak. The angels of love and mercy shrink from the black veil which would

enshroud and cover from the world the face into which we would look so gratefully. The true religion is to work for humanity in its midst, with the sunshine over all.

EMMA MINER.

### HAVERHILL, MASS.

TO THE EDITOR: Mrs. Emma Miner of Clinton, Mass. spoke for the First Spiritualist Society of Haverhill, Mass. Sunday February 22d. before large audiences.

The trend of the afternoon lecture was for a broader and higher plain of investigation of the spiritual phenomena, to the end that we may arrive at conclusive facts separating as far as possible the false from the true in all its departments. Mrs. Miner made special reference to the new movement on the part of the minister and free thinker in their manifest desire to investigate for themselves, in which cause she bade them God speed, believing that such investigation would be for lasting good to all concerned.

W. W. CURRIER.

HAVERHILL, MASS.

### DELPHOS KANSAS.

Dr. James DeBuchanan writes from Topeka, Kansas that he has been lecturing successfully the last five weeks for the First Spiritual Society at Delphos and adds:

Delphos is situated near the center of the Solomon valley on the river of that name. This valley is noted as one of the most fertile places in Kansas. The rich, level and apparently inexhaustible soil is fitted for either farming or fruit culture and, as a farming locality, cannot be surpassed in or out of the state.

The town itself is largely settled with liberals who, if not an actual majority, hold a very large balance of power. Better still, they are not extremists but conservative Spiritualists of the best character and holding prominent positions of trust. The Society is well organized, incorporated by the state and holds several thousand dollars worth of property in the place. We hope in the fall to build a hall on our town lot although we have the use of the Universalist church half of the time now. The town has a graded school in six departments, which ranks among the best in the state. There are also a Methodist, Presbyterian, a Christian and Catholic church.

Good town or farming property can be bought at a reasonable figure. The population is about 800 in the town. A more desirable place for a liberal family to locate would be hard to find. The society also owns a ten acre grove where an annual camp is held in August. Any one desiring information as to property and location can address Millard Blanchard Delphos Kan. Ottawa County box 26. So much for Delphos.

Personally I never spent five week more pleasantly than I have among the Spiritualists in that place. I am now stopping a few week in Topeka where the Spiritualists are several thousand strong, but they lack what we lack as a body, organization. When shall we have a national convention to perfect a national organization? The time is ripe for such a move and we shall never be able to assume the aggressive or cope successfully with the great church organization until we are organized. We are especially weak in having no regular department for work among the young. How many Spiritualists send their children to orthodox Sunday schools to imbibe orthodox poison which will influence them all their after lives, simply because we, with rare exceptions have no organized Sunday schools. Consequently, in the next generation, we must go over the same grounds again—eliminating early teachings to make room for our philosophy. Now we have no authoritative power to vouch for our speakers and mediums and so fraud and charlatans are nearly as common as honest, true speakers and teachers. We have no authoritative statement or belief and our enemies charge us with heresies we never dreamed of accepting. Time will not permit to mention half we lose for lack of organization. How long, O! how long shall we be without discipline or order—the derision of the organized theology that oppose us? Speaking for St. Louis and Kansas Spiritualists I can say, they are eager for such a move. How is it with other places. Our state Society in Kansas last year chose a delegate to attend such a convention when called. Who will take the initiative in the work?

Dr. Phelon's course of monthly lectures on "Spiritual Chemistry," commenced on Wednesday evening, March 4th. They will continue every Monday and Wed



day evening until the 23rd inst. They commence promptly at 8 o'clock and last one hour, giving ample time to go and return from the doctor's parlors at 203 S. Halsted st., room 1. These lectures are highly commended by all who have listened to them. They contain many statements that are original and sometimes a little startling. But all who believe in the existence of the unseen, can accept their premises.

Dr. William Martin, of Atchison, Kan., passed to spirit life February 18th, at the age of 66. Forty years ago he investigated Spiritualism, and from that time had been a firm believer in its philosophy. The past winter he read and talked much of spirit return. Services conducted by a Spiritualist were desired at his funeral, but not being practicable the burial service was that of the Farmers' Alliance, of which organization he was a member. Dr. Martin was a man of many excellent qualities, and in his removal Atchison has lost a worthy citizen.

J. N. Gilbranson, Anacortes, Wash., writes: While visiting Spokane, Washington last December I called at a house occupied by a very pious family by the name of S., and in spite of their prejudice against Spiritualism a dining room table seven feet long rushed from one room to another. The table was raised on two legs while Mr. S. and I sat on it—a combined weight of 375 pounds.

THE JOURNAL is glad to chronicle the fact that a number of intelligent investigators have lately reported excellent and most convincing experiences with Mrs. Katherine Blade, of Thirty-fifth street, medium for independent slate writing.

Peter Henderson & Co., New York have issued their manual for 1891. It is most attractive in style and contains everything that could be wanted for the garden, with all the latest varieties of plants, shrubs and vegetables. Price, 25 cents.

Mrs. Maud Lord Drake is located at number 233 S. Paulina street, for the months of March and April, only, and proposes to hold séances on Sunday, Wednesday and Friday evenings.

"Marriage and Divorce," by Richard B. Westbrook, D. D., LL. B. This work is not intended to undermine the foundations of marriage or the sacredness of the family relations; but urges the necessity of a uniform, judiciously framed, divorce law for the United States. Price, cloth bound, 50 cents. For sale at this office.

The "Theosophist" for February has been received and contains a variety of reading matter. Price, 50 cents a number. For sale at this office.

"Man Whence and Whither," by Richard B. Westbrook, D. D., LL. B. A work intended for busy people who have but little time to read and no taste for metaphysics. The author believes that he has something to say for the public good outside of the church, and therefore chooses to write independently. Price, \$1.00. For sale at this office.

Dr. M. L. Holbrook, of New York City, under date of February 23d, writes: ".... The last JOURNAL was exceedingly good; indeed, every number is. You appeal to a higher class than any other paper."

The gifted, inspirational speaker, Mrs. F. O. Hyzer, is filling an engagement this month at Meadville, Pa.

# Spring Medicine

For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, the kidneys and liver invigorated. If you have never tried

## Hood's Sarsaparilla

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## Makes the Weak Strong

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BOOK REVIEWS.

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

*Log of the Maryland; or Adventures at Sea.* By Douglas Frazer. Boston: Lee & Shepard. 1891. pp. 386. Price, \$1.50. A. C. McClurg & Co., 117-121 Wabash ave., Chicago.

The ocean has its pleasures as well as its perils, and there is always a fascination in recitals of events that occur at sea. Mr. Frazer, who is known as author of "Perseverence Island; or the Robinson Crusoe of the Nineteenth Century," and "Practical Boat Sailing," in this his latest work, presents some of the most striking events on a voyage which was full of adventure, and, although it came near ending in disaster, was marked by many pleasing incidents. On page 116, the author says that there may be a very few large monsters of some particular species of sharks that, under the provocation of hunger, will attack a man. "But," he adds, "most of the yarns about sharks are all bosh, and a man might just as well expect to be hit by lightning in the middle of a field on a sun-shiny day, as to be tackled by one of them. And I am so firmly fixed in my belief that there are no dangerous sharks at sea, that I would like to have a chance to tackle one in the water, as the Kanackers, or Sandwich Islanders, are said to do, and kill them easily every time by diving under them, and ripping up their belly with a sharp knife." He relates how, from the deck of the Maryland, he jumped upon a shark's back. "As for the shark, we never saw him again, and if his insides felt half as badly as my bruised toes, he could not be expected to be in his usual state of health for some time." Still, going into the water where there are sharks, to see how they will act, is not likely to be the rage for some time. Mr. Frazer is a good story-teller.

*The Picturesque Geographical Readers.* By Charles F. King. Second Book. This Continent of Ours. Supplementary and Regular Reading in the Lower Classes in Grammar Schools, Public Libraries and the Home. Boston: Lee & Shepard. 1891. pp. 309. Price, 83 cents. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

The author of this series is the master of Dearborn Grammar School, Boston, and author of "Methods and Aids in Geography." The object of the "Picturesque Readers" is not merely to amuse, but to instruct pupils, and they are to be used with, and not in place of, the regular geography or atlas, as a means of imparting information in a manner to engage the attention and fix facts in the mind. The ample use of illustrations, made from photographs, photographic slides, French and English designs, or by the best American artists, the narrative style, the language well adapted to the comprehension of children, and the combination of the useful and interesting, are among points of merit which commend these books alike to teachers and learners.

*In Latinum (Pensa in Latinum Sermonem Verenda) for Academies and High Schools.* By J. D. S. Riggs Ph. D. Principal of Granville Academy, Ohio. "Pars Prima." Based upon "Caesaris de Bello Gallico Commentarii." L IV Chicago: "Albert and Scott," 1890. pp. 124.

Dr. Riggs believes the best way to study Latin composition is in connection with the authors read, and he aims in this work to make the student more familiar with Latin constructions and with the works in Latin which he has read. The exercises are based upon the first four books of Caesar. In each Pensum the student is referred to a few grammatical principles taken from those found in the text which is used as the basis of the "Pensum." It is believed in this way the student may become master of the ordinary rules of syntax and of constructions and idioms. It is the author's intention to issue a second part on the general plan of this work, but based upon some of the Orations of Cicero. Dr. Riggs method is that of common sense and must commend itself as it becomes known to teachers of Latin.

*A Gift of Tongues.* German. By Effie Emeline Young. Avery & Co., Orange N. J. Price, \$1.

This "gift" comprises 175 cards and a vocabulary of nearly 1,000 words, in all their different forms, with instructions in a card game by which the German language can be learned easily and in a manner especially interesting to the young. The difficulties met by students of language, of pronunciation, gender and inflection, are

in the case of all words treated, brought to the eye every time the word itself is presented, an exercise that is impossible in a treatise on language in book form. On the cards are remarks and examples indicating the differences between English and German. The cards may be used simply as a game by children who have never heard of nouns, verbs, numbers, cases, etc., and thus the rudiments of grammar may be learned in a way that combines amusement and instruction. But the method may be of value to older people, and of interest to all students of language.

MAGAZINES FOR MARCH NOT BEFORE MENTIONED.

*The North American Review.* (New York.) Lecky, the Irish historian, contributes to this monthly, for March, an article, entitled, "Why Home Rule is Undesirable." Dr. Wm. Hammond shows the extent to which self-control is possible in curing insanity. Hon. E. O. Leech, Director of the Mint, presents a mass of facts and figures against the free coinage of silver. The recollections of Gettysburg are continued. Mrs. M. E. W. Sherwood does not agree with Mrs. Kate Gannett Wells, as to the reason why girls do not marry, and her reply appears this month.

*The Century Magazine.* (New York.) The third installment of the Talleyrand Memoirs deals with Napoleon Bonaparte, Josephine, and the Emperor Alexander. The Fremont exploration is taken up in the California series, and Prof. Royce, of Harvard, contributes some new documents. There is an historical and illustrated article on the New York Century Club. Gen. Crook, in the Indian Country, derives a special interest in the late Indian trouble.

*The Kindergarten.* (Chicago.) The installment of Froebel's System is devoted to survey of gifts and occupations.

*Romance.* (New York.) Quite an array of short stories, from popular authors, fill the March issue.

*Wide Awake.* (Boston.) And old-fashioned witch story, from the Danish, is full of the elements of beauty as well as cruelty. The Adventures of Fido, is an amusing dog story, and is followed by much that is instructive and amusing.

*The Forum.* (New York.) The Nicaragua Canal, by Senator John Sherman, will attract many readers. Silver as a Circulating Medium; Railways Under Government Control, and The Ring and the Trust are strong articles. Bishop Cox asks the pertinent question, Do We Hate England? In Formative Influences, Martha J. Lamb, the historian, gives a sketch of her girlhood, showing some of the influence that formed her literary career.

*Current Literature.* (New York.) The usual amount of fresh records and reviews with pen pictures, sketches, and brief comments fill the pages of this monthly for March.

*The Eclectic.* (New York.) The article on Finland is an interesting study of a people little known. Sir Morell Mackenzie contributes an appreciative estimate of Dr. Koch's cure. Some recently discovered papers of Thomas de Quincy are published, and Count Tolstoi writes of The Ethics of Wine-drinking and Tobacco-smoking.

The battle between Prof. Huxley and the defenders of theology is still going on. *The Popular Science Monthly* for April will have an essay by the Duke of Argyll, entitled Professor Huxley on the War-path, in which the professor is charged with treating theological questions inconsistently with his treatment of scientific subjects.

"The Open Door" is the latest product from the fertile brain of Dr. J. H. Dewey. Its lumnious and helpful interpretations of the life and message of the Christ opens a new and deeper insight into the sublime realities of Spiritual being. Price 30 cents, for sale at this office.

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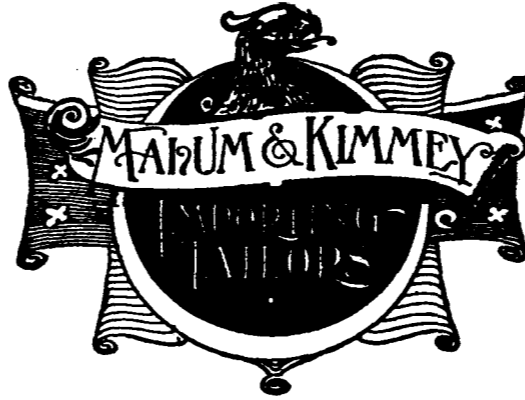
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With its odor dim and sweet,  
And soon in the silent harbor of peace  
Long-parted friends I shall greet.

The voyage is well-nigh over,  
Though at times a capful of wind  
Will rattle the ropes and fill the sails,  
And furrow a wake behind.

But the sea has become a weariness,  
And glad into port I shall come  
With my sails all furled, and my anchors dropped,  
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—EXCHANGE.

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have done.

I wish I could do something for others ere I die,  
There are lots of folks unselfish: then why not I?"

This merry little bacillus decided for to die—  
To give her life for science, and not to reason  
why.

So in a vat of glycerine she plunged—this merry  
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And in the twinkling of an eye was changed to  
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This merry little bacillus was the leader of the  
band  
Who're dying now for science in the happy Father-  
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They all are most unselfish, and quite rejoiced to  
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### "STRENGTH AND COMPENSATION."

A not infrequent inquiry is: "Where do you get your strength, your power of endurance, and where does your compensation come in?" To fully answer the first part of the query would require much more space than is now at command. I should have to dwell upon formative influences, a theme that would take a page, and which in response to several requests I will essay ere long.

I believe that from the psychical spheres of the universe, and the spiritual realms there come to me elements and influences which sustain, support, and urge me forward. I believe that the more I struggle to live up to my highest conceptions of right and to do my duty, the more marked is this flow from the world invisibly—I suppose the Christian would say from God, and I should not quarrel with him over the use of the word. I also gain strength and wisdom from the criticism of my friends, aye, even from that of antagonists. True, neither is sweet to the taste, and the latter is usually bitter; yet both are valuable agents in mental therapeutics, if one

has a mental and moral constitution robust enough to assimilate the true and wholesome and expel the poison of malice. By the way, let me remark parenthetically that if one can grow to do this, one has gained a great victory and opened up a perennial spring whose waters may be relied upon to ameliorate abnormalities and encourage self-poise. Intelligent, discriminating approbation from readers is a wonderful tonic, it quickens the pulse, gives glow to the cheek and fresh inspiration to the editor, and when fortified by cash its potency is increased many fold—leastwise, to me as a publisher whose bills must be promptly met, even though subscribers are dilatory in remitting. Then too, the goodwill of interested, fair minded cultivated people among outsiders who are looking sympathetically and hopefully toward Spiritualism is an element of strength, and one which has been most copiously and spontaneously coming to me during all these years of endeavor. Such words, for instance, as the following are not only bracing to me but full of promise to Spiritualism in that they give a glimpse of the growing interest in the cause. Rev. Edward A. Horton, pastor of a Boston church founded in 1649, and a member of the new society for psychical investigation, under date of March 2d, writes:

I have liked your manly attitude on the matters of truth and falsehood in Spiritualism.... For one I appreciate your words about our new movement, and thank you for the goodwill expressed. Your paper must be a power for good.... Honest, genuine Spiritualism owes you a large debt; and the general public cannot but honor the efforts you are making to protect it from imposition and to furnish the truth to earnest inquirers.

Last but not greatest of all, yet almost too sacred to be spoken of in print, is the strong, constant love and encouragement of my wife who has nobly done all and more than could be reasonably asked, and without whose cooperation I could not have stood the long strain. She has ever been an inspiration and strength-giver. It may be unconventional to speak of her, yet surely to do justice can never be in bad form, even if it be to one's wife.

Compensation has been the last thing I have ever given thought to. In 1861 I did not stop to figure the compensation in money or glory. Before the echoes of the cannon at Sumpter ceased to reverberate, I shouldered a musket, began to drill and to enlist my comrades, with no other thought than that duty called and no other aim than to perform it. I did my part and live to see my country a united nation, with chattel slavery wiped out and unexampled growth everywhere visible. Fourteen years ago next Sunday a terrible tragedy precipitated an exigency which obliged me to assume the editorship of THE JOURNAL in addition to the duties of the counting room. I did not stop to count the cost or consider the compensation. I did my duty as I saw it plainly before me. I do not claim anything for doing my duty in 1861 or in 1877, nor for meeting every issue and responsibility that has come to me in my fifty years of earth-life. I have done my level best, and the knowledge of this is compensation sufficient. Yet there are compensations to me and to every earnest worker, not to be measured by any financial standard or by any worldly gauge.

In so far as I may have helped in the general uplift of humanity, be it ever so little, to that extent has compensation come, in that as an integral part of the whole I too have advanced. Then the sweet gratification that comes to one when one sees that through one's testimony as to the continuity of life and all that this implies, light, hope, consolation has come to another soul; ah, this is indeed compensation. Only a few weeks ago, among other sorrowing seekers, there came to me a mourning mother, a devout member of an orthodox church. She had lost an only daughter in the bloom and promise of young womanhood, and her religious faith was not equal to the occasion. In this great

trial her quickened intellect rejected the teachings of her pulpit, and the mother-heart longed for a ray of rational hope a glimpse of that certainty which comes only when the gate of the Temple of knowledge is ajar. In the midst of imperative duties and crowded on every hand, I put all else aside and listened to the heartbroken seeker. I told her of our own great loss a score of years ago; that within a few weeks after he had left us the bright boy came back and in his sweet and peculiarly gentle, loving ways proved to us that he still lived. I told her of other experiences; gave her advice as to how to conduct her researches; told her how distressing her grief was to her beautiful beloved who could not penetrate this wall of black despair; that she as a mother must dispel it if she wanted her darling to impress her presence upon her. Later on I saw this mother, but she was a changed woman; her face was radiant with joy; her doubts had all been swept away; she had received palpable evidence that her child still lived. She has not left her church, for to do so would break up the relation and social ties of a life-time, but she no longer cares for the theology she hears, and in her quiet discreet way is rapidly spreading a knowledge of what she has gained. This is only one among hundreds of cases where compensation has come to me personally.

My desire is to have the confidence and

warm cooperation of all who believe in THE JOURNAL's aims and purposes. I have no personal ambitions to gratify and no pecuniary stake in view. In this world however no good work can go forward without financial support; hence I am ever solicitous for an increasing subscription list and a liberal patronage, that thus I may be the better able to do the work so loudly called for on every hand. Reader, you who approve THE JOURNAL and desire to see its influence strengthen and spread, what are you doing to put your desires into actions, to render effective your good will? If you have done and are doing your best I can ask no more; if you have not and are not, then in justice to yourself you should be astir. This is a common cause for all who fellowship it; its responsibilities and duties rest equally upon all. Those who do not carry their share now will have to do it before the goal is reached. Let us divide the load that we may as a whole advance faster, and thus shall we strengthen and compensate one another and magnify the cause for which we strive.

B. F. Underwood is announced to give at Union City, Michigan, next month, another course of radical lectures—the fourth course he will have given there since last June—and among the subjects on which he is requested to speak is "The Origin, History and Influence of Unitarianism."

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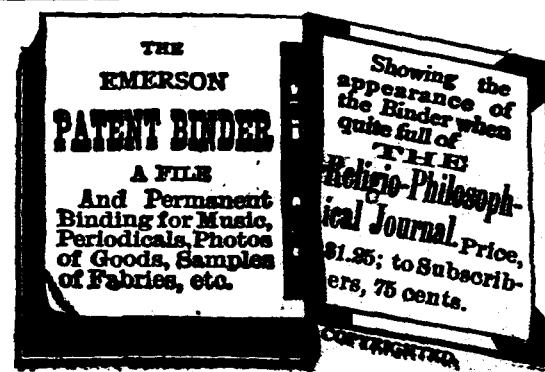
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