

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

Charges are to be preferred, so it is stated, against Rev. T. P. Sawin of the First Presbyterian church, Troy, New York, for heresy, at the next meeting of the Troy Presbytery. Mr. Sawin's congregation, it is said, sits under his preaching without any discomfort. He is considered generally one of the brightest and most logical of Troy's preachers. How can such a preacher help being a heretic. The Troy Presbytery should not require what is impossible.

To a representative of the Boston press Rev. M. J. Savage recently said: I have been told things which neither the medium nor myself knew or could by any possibility have known. If there is any other theory than a spiritualistic one to explain facts of this sort I don't know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligences. My present attitude of mind, I say, is just this: I am in possession of a respectable body of facts that I do not know how to explain except on the theory that I am dealing with some invisible intelligence. But I am not prepared as yet to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with." In answer to a question, Mr. Savage said: "The intelligence that is speaking claims to be, in almost all cases, the spirit of some person who used to live on the earth. But I shouldn't accept the statement of any invisible being without a voucher," he added, "any quicker than I would that of a stranger in this world."

There is no indecency in a reproduction on canvas of the strength and beauty of the human form. The nude in art is not necessarily depraving. The knightly motto should not be forgotten, "*Honi soit qui mal y pense.*" The motive of a painting of the human body and the spirit in which it is viewed, rather than the form of the human body itself, determine whether it is impure. The impurity is, in fact, in the imagination, not in the natural form. Yet some Philadelphia women are, in their zeal for purity, trying to abolish the nude in art from that city. They are unwittingly promoting not purity, but pruriency. Their folly has led a prurient member of the Pennsylvania legislature to introduce a bill prohibiting the wearing of tights on any stage in the State. As a New York daily remarks, under such a law few if any of Shakespeare's great plays could be produced in that commonwealth. Imagine Hamlet in pantaloons and Rosalind in breeches, and the absurdity of the proposition will become instantly apparent, while the suggestion of bloomers for a whole ballet is enough to make even the staid Quakers of the Quaker City go into convulsions of laughter. There were pictures included in the exhibition of the Philadelphia women which were not only indecent but this fact is no excuse for their incivility.

A correspondent says an Englishman who came under his personal notice was Mr. Bradlaugh's woman. Bradlaugh was lecturing at

Darwen one Sunday afternoon on unbelief. At the close a Darwen gentleman related the case of a very poor woman supposed to be on her death-bed who lived near, and by way of showing the error of Mr. Bradlaugh's teaching, offered to give him a sovereign if he would go and try to comfort the old lady. The offer was readily accepted, and a few minutes later Mr. Bradlaugh was on his way to the little cottage where the old woman lay, followed by a large crowd. He found her in a very distressed condition, greatly in need of nourishment. Handing the sovereign to her, he said, "My good woman, this sovereign was given to me by a gentleman in the meeting if I would come and try to comfort you. Take it, I know it will give you creature comfort more than any words I or anyone else could say." The old woman burst into tears, for she was overjoyed.

It is reported that George Parsons Lathrop and his wife, Rose Hawthorne, have become converts to Romanism and have joined the Roman Catholic church. There is nothing strange in this. Such reactions in the storm and stress of these times must be expected. The Roman Catholic hierarchy is a wonderful organization—the result of centuries of experience under a great variety of conditions and circumstances among all kinds of men. The very audacity of its claims and the boldness with which it holds out promises and patents of salvation to those who do its bidding, appeal powerfully to many timid or weary souls, and to immense numbers who want to get rid of the perplexity of doubt and the necessity of thinking on religious subjects. In the language of Mr. Gladstone, "there have always been and there still are, no small proportion of our race, and these by no means in all respects the worst, who are sorely open to the temptation, especially in times of religious disturbance, to discharge their spiritual responsibilities by power of attorney. As advertising houses find custom in proportion, not so much to the solidity of their resources as to the magniloquence of their promises and assurances, so theological boldness in the extension of such claims is sure to pay, by widening certain circles of devoted adherents, however it may repel the mass of mankind."

The reports in regard to the alleged apparition of one Dan Porter who was killed while attempting to escape from jail seem to have some basis of fact. A despatch from Quincy, Ill., to the Chicago *Inter Ocean* declares that it "has been seen by a number of persons whose veracity cannot be questioned." The despatch says furthermore that not only has the apparition been seen in Quincy, but also in the towns and along the route of the man's flight after he broke jail. On Thursday night, the report continues, two well-known men were passing the county jail where Porter was confined. These men saw a figure exactly resembling Porter, walk toward the window of the jail through which the murderer made his escape and go straight through the window, or bars. The figure then appeared and beckoned to the men, and then as quickly disappeared. On the same night one of the deputy sheriffs placed an insane boy in the cell in which Porter had been confined. About the same time that the two gentlemen saw the mysterious figure outside vanish through the window, the deputy heard terrible screams. He rushed to the jail and found the door of

the cell in which the boy had been locked, open. He was positive he locked the door. The boy was lying on his bed asleep. Wednesday evening the turnkey at the police station heard a loud noise and located it in cell No. 5. The cells being dark the officer was unable to see anything and was about to leave the cell when he perceived two legs hanging out of the upper bunk. He, thinking it a tramp, grasped the legs and pulled the man down. He instantly recognized Dan Porter and the thought flashed through his brain that it was in cell No. 5 that Porter had been locked up. He waited to see no more. Since that time other persons claim they have seen the ghost of the dead murderer.

Rev. Howard Mac Queary, having received official information from Bishop Leonard, of Cleveland that he had been found guilty of heresy and was suspended for six months and at the expiration of that time would be deposed if he did not retract, has formally tendered his resignation from the ministry of the Protestant Episcopal church in the United States and requested that steps be taken at once for his deposal. "There is not the slightest probability," he writes Bishop Leonard, "of my retracting my alleged errors within six months or thereafter. On the contrary, I have every reason to believe that further investigation will simply confirm my previous convictions." The suspension of alleged heretics for a given period, like the practice of some criminal courts of placing youthful offenders on probation for a few months instead of sending them to prison, is a relic of the old notion that one who dissented from the creed was a criminal deserving punishment, an inheritance from the days when fagots were defenders of the faith and the rack was the ally of religion. A man cannot change his belief by volition at the command of a church, any more than he can change his complexion or add to his stature. In tendering his resignation Mr. Mac Queary did the only proper thing to be done under the circumstances. Indeed had he done this before, he would have acted more consistently, since it was obvious that his belief was not in harmony with the creed which he repeated. To a representative of the press who remarked, "It is rumored you will enter the Unitarian church," Mr. Mac Queary said: "I am not strictly a Unitarian; that is, I do not deny the divinity of Christ, but it is one of the few churches which allow the liberty of thought and speech. I shall enter any church that will give me work and liberty to preach the Gospel of Christ according to the dictates of conscience and reason, and not require me to believe the exploded traditions of the elders." The doctrine of the divinity of Christ is the doctrine that Unitarianism was established and organized to oppose, but the present condition of theological belief is one of fluidity and doubtless Dr. Mac Queary will not long find difficulty in accommodating his views to the essential theological requirements of Unitarianism. Perhaps even now the doctrine of the divinity of Christ is to him so doubtful or unimportant that he will not feel under obligation to preach it or discuss it in the pulpit. It is noticeable that when Christian ministers are forced, on account of heresy, out of the pulpits of their denomination they advance more rapidly than they did before and usually far beyond the position for taking which they were condemned and deposed.

## 1. HOLBROOK ON MATERIALIZATION.

ord with its custom so long and persistently to of allowing free discussions THE JOURNAL publishes this week an argument against spirit materialization by Dr. Holbrook. It is not to be ed at that medical men who understand hu- nechanism, who have devoted a life-time to an- y, physiology, chemistry and kindred studies, and then attempted to investigate spirit materializa- s presented in New York City and elsewhere of ears, it is not to be wondered at, we say, that men should come to feel that the claim is falla- . It is not surprising that they should fall back physical science as disproving the possibility of t materialization, for certainly one need not have e than average common sense, a healthy nervous em and good powers of observation to discover the n in the shows exploited by those who back up claims of debauched woman and still more vile posing as cabinet mediums in these days. But beseech Dr. Holbrook and other men of science to be too hasty nor allow their disgust to influence air attitude as candid investigators. We ask them t to weight their physical science with more that it .l bear; not to depend too implicitly upon physics en exploring psychics.

to have witnessed, as did Dr. Holbrook, a dissolute adventuress impersonating the materialized spirit of a vely woman lately deceased; to have seen the whis- y smelling trickster in her assumed character take e arm of the dead woman's father and walk him out the room in order to bring in a confederate under : drapery, would seem to be a climax sufficient to pel any lingering doubt as to the nature of the ma- ializing claim—in this particular instance. But it ot safe to reach final conclusions on so complex l difficult a subject, because of unfavorable personal periences, even though these have extended over a eries of years and been capped by the exploits of an Etta Roberts, supported on the arm of a Henry J Newton.

THE JOURNAL desires to most earnestly warn spir- itists, Spiritualists, and scientific researchers not to e prejudiced against the claim of what is called mater- ialization by the deluge of fraud and delusion in which it has for years been engulfed. In this time of vexa- tion, contempt, and disgust there is danger of go- ing as far from the truth in denying as in affirming. The psycho-physical possibilities of the world of spirit are neither to be arbitrarily measured by the *a priori* opinions of physicists nor by the extravagant claims of alleged mediums and their disciples. Chemical phys- ics cannot be made to do duty for chemical psychics in determining this stupendous problem, no more can the imbecile efforts of those who proclaim the wonder- ful results of their "crucial" experiments with a Wells, a Roberts or a Bangs.

In this dilemma it were well to consider some of the results obtained under conditions open to no rea- sonable objection or doubt. Professor W. Crookes in writing on the subject of psychical phenomena makes some statements which it were well to remember; es- pecially should they be prominent in the minds of those zealous mal-observers who constantly reënforce their robust claims for the phenomena by quoting the testimony of this distinguished scientist:

"I think it will be of service," says Mr. Crookes, "if I here . . . say what kind of experimental proof science has a right to demand, before admitting a new department of knowledge into her ranks. We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute. The first requisite is to be sure of facts; then to ascertain conditions; next, laws . . . . No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of spiritualistic evidence to fail . . . . The pseudo- scientific Spiritualist professes to know everything: no calculations trouble his serenity . . . . He talks glibly of all sciences and arts, overwhelming the enquirer with terms like 'electro-biologize,' 'psychologize,' 'animal magnetism,' etc.—a mere play upon words, showing ignorance rather than understanding."

After indulging in much more comment, which would be healthy reading for all, Mr. Crookes speaks of his attitude when he began his investigations, thus: "At first, like other men who thought little of the matter and saw little, I believed that the whole affair was a superstition, or at least an unexplained trick. . . . I confess that the reasoning of some Spiritual- ists would almost seem to justify Faraday's severe statement—that many dogs have the power of coming to more logical conclusions. . . . In common affairs a mistake may have but a short life, but in the study of nature an imperfect observation may cause infinite trouble to thousands." Thus it will be seen that Prof. Crookes began his investigations fully comprehending the requisites for the work, and also the muddle in which its followers had involved it. Yet the results of his researches were a splendid triumph for Spiritual- ism. The notes of his sittings with D. D. Home, re- published in THE JOURNAL from the report of the Society for Psychical Research, and reaffirmed by him after twenty years of reflection, will be recalled by many readers. In Home's presence Crookes saw forms and hands, and witnessed many astounding phenomena under perfect conditions for observation. Here is one case: "A phantom form came from the corner of the room, took an accordeon in its hand, and then glided about the room playing the instru- ment. The form was visible to all present for several minutes, Mr. Home also being seen at the same time. Coming rather close to a lady, who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished." Speaking of form mater- ializations, of which he saw many in his own house—Florence Cook, medium—Mr. Crookes says: "The proof must be absolute, and not based upon inferential reasoning, or assumed upon the supposed integrity of seals, and sewing." He might have added, "or upon the alleged security of fish-netting and locked and wired cages." Prof. Crookes testifies that Miss Cook came to his house unattended, with no luggage other than a small hand-bag, was always in the com- pany of some member of the family; and under these conditions he repeatedly saw in her séances a mater- ialized form, felt of it, heard it talk, and witnessed the final leave-taking between the medium and the spirit. Also that he obtained a considerable number of photographs of these apparitions. Such testimony is not to be swept away by speculations based on *a priori* objections. Facts are brutal things when they run counter to theories.

Dr. Eugene Crowell testifies to having seen mater- ialized hands, faces, etc., in his own house and under perfect conditions, Dr. Kenney being the me- dium, and the manifestations witnessed by a number of invited observers. Dr. C. also testifies to many manifestations concerning which he cannot be mistaken in the presence of Mrs. Andrews and Henry Slade. We have ourself seen these phenomena with Slade. In a light room, no cabinet, while holding Slade's hands on a table, our feet on his, with no one present other than our own family or two invited friends, we have repeatedly seen and recognized what we should call etherialized forms; and seen a lady's long, delicate white hand, shading off into invisibility at the forearm, come upon the farther side of the table—five feet distant from Slade, grasp and move a pencil, also perform other feats such as only a hand guided by intelligence and having flexibility and the power of resistance could do. In séances with Mrs. Maud Lord, now Mrs. Drake, in our own and other private houses where she came unattended, while she was held by different friends at different times and at a distance of ten feet or more from us, we have felt and seen hands of various sizes. On one occasion we saw with perfect distinctness a beautiful face and head, saw the lips move and heard the quickly spoken words. These instances might be multiplied indefi- nitely. Yet if Dr. Holbrook's paper shall stimulate energetic and crucial investigations, we are sure he will be glad, and no one will be better pleased than himself should new researches compel him to modify his views. The truly scientific man is never willfully stubborn even though his caution is never in abey- ance.

## ENGLISH IN THE SCHOOLS.

The war over, the compulsory school law has fairly begun in the Illinois general assembly. One day last week the senate and house committees on education heard arguments of members of the German Lutheran synod of Illinois and Missouri against the present compulsory educational law of this State. Prof. Brohm was the principal speaker. He protested against any control by the State of parochial or private schools. "Is there any parochial school in Illinois," asked Representative Berry, one of the committee, "under the control of your synod in which the common branches of learning are not taught in the English lan- guage?" "I cannot say positively whether there are any such schools in this State or not, but my best per- sonal knowledge is that there are not," was the answer. "Are you not," said Mr. Berry, "as a rep- resentative of the German Lutherans, 'in favor of teaching reading, writing and spelling in your schools in the English language for a given number of weeks in each year?'" "I am certainly in favor of that," was the reply. "Then what are your objections to the present compulsory school law?" said Mr. Berry. "It is our purpose and intention," answered Prof. Brohm, "to teach the English language in our schools. But we do not desire to have the State or other public authority dictate to us in any degree, whether we shall teach English or not. Nor do we desire to have prescribed to any extent or in any manner any part of our curriculum."

The position of the German Lutheran on this sub- ject is an unreasonable one. Why should they object to a law simply because it requires that in all schools of the State for the education of youth the English language shall be taught? English is the language of the country. Knowledge of the English language, ability to speak and to write it, is necessary to enable a person living in this country to perform his duties as a citizen of his State and of the United States. Is it not right, therefore, if the German Lutherans pre- fer their parochial schools to the public schools, that they should be required to include in the instruction given in the parochial schools the teaching of English? Must it be left to a teacher to determine whether or not the English language shall be taught in a school attended by children who are soon to be citizens of this Republic? Republican institutions depend for their permanence upon the intelligence of the people, upon their ability to meet the requirements of good citizenship. To this end public schools are main- tained. Their main purpose is to give youth an ele- mentary education in the language of the country. The main object of the parochial schools is to impart a religious education and to make the pupils subserv- ient to the priests. It is not too much for the State to demand that at least the children who are thus kept away by sectarianism from the public schools shall be taught to speak and write English.

## THE NATURAL ORDER.

Mr. E. W. Gray, whose work, "The New Religion, a Gospel of Love," was reviewed in THE JOURNAL of September 30, 1890, writes:

You have kept your promise to review the book, and I appreciate the fidelity and candor and manly spirit with which you have done so. I have had many differing opinions concerning its merits and it does not become me to take exception to any of them, however unfavorable. But you have evidently read the book more carefully than most of my critics, and, as I desired, your criticism goes to its merits. I would like, therefore, if you will allow me a word, to notice the point you make which seems so well and logically taken if your antecedent statement is correct. You say: "According to Mr. Gray, there have occurred, in the natural order, events, like the birth of Jesus, the antecedent of which belonged to the supernatural order." If you have mistaken me at all, it is at this point. The events which I refer to are the introduct- stage of life of different species of animals higher and higher toward man, and, t<sup>h</sup> man himself. The doctrine of the admitted, and, as you say, ever has an antecedent, in the ser- The force appearing in the orders of being as well, is th

force which, following Darwin, we call the Divine Being, the source of all force. But every species of animated being has a sphere of activity and history of its own, the science of which cannot be disturbed by any other event, natural or supernatural. Is not history then possible? The point is a very interesting one, and I should like to hear you further on it.

In this book Mr. Gray accepts, though hesitatingly, the so-called Bible miracles, on the theory that they involved no disturbance of the natural order, and belonged, probably, to the super or higher natural order. THE JOURNAL'S criticism was that science teaches the persistence of force, that every manifestation of force, *i. e.*, every event, has an antecedent in the sequent order of phenomena, contrary to which teaching Mr. Gray holds that in the natural order events may have occurred like the alleged miraculous birth of Jesus, which implies an event the antecedent of which belonged to a supernatural order. The contention of THE JOURNAL was, that if that theory were true, no progress would be possible in the scientific study of history, nor in the investigation of natural phenomena. That THE JOURNAL was not "mistaken" as to Mr. Gray's position, but understood it and stated it correctly, is sufficiently evident from these sentences, taken from his work, pages 186 and 188:

"According to the biographers, Jesus was begotten of the Holy Ghost and born of a virgin; and the very inception of the whole movement is therefore you say, miraculous. Such an origin is contrary to the established constitution of things. It shows a new force introduced into nature, by which nature is checked and changed." But does it? Does it show any counter action of nature by the author of nature. What established order of thing is checked and changed?"

Again "Jesus was the Son of Mary—'Son of God', *sui generis*, the only begotten, full of grace and truth. "This, at least, is the story given us of Jesus. Will those who insist upon the celebrated argument of the great English, skeptic [Hume] point out what known law is here violated."

If "Jesus was begotten of the Holy Ghost and born of a virgin" there were in the physical order, manifestations of force without antecedents in the same order, the generation of a physical body, without physical antecedents, which proposition answers to the scientific conception of an effect without a cause, and a violation of what, because of its uniformity, is called the natural order. If events occurred in this way that is, without antecedents in the order that is observable and calculable, there would be no certainty of the existence of a cause or an antecedent in that order; for the antecedent for which the man of science now confidently looks in the natural world with which he is acquainted might not be there at all, but might be in the supernatural order. That continuity, now recognized as the primary fact of evolution, which has given rise to the conception of natural law and which has made the scientific study of nature possible, would be destroyed. Caprice would reappear in nature's operations and miracles would take their place again as veritable and as the most important events.

The generation and the life of a human being imply long ancestral lines, paternal and maternal, through which are inherited structural and mental characteristics from the remotest antiquity. The history of every individual is in the history of his race to which he is related and bound by innumerable threads of being. The experience of men does not include knowledge of any human being who was begotten without a human father. So far as experience and knowledge extend, they affirm that every human being is the product of the union of the male and the female element. Now to suppose that a being in the form of man, with superior intellectual and moral qualities, has come into the world without a human father, without the essential coöperant conditions of phenomena, known as the generation, conception and birth of a complex organism like man, is to suppose that part of the general order, called the law of reproduction, has been violated or suspended and superseded, that complex physical phenomena, or motion and structural development, is uncaused, unpreceded by, and unconditioned by, physical antecedents which have

never been absent, so far as is known, in all the generations of man, is to suppose, in short, that a miracle, as defined by Hume and understood by theologians, has occurred in contradiction to the general experience of mankind.

The operation of spiritual forces is not questioned. The universal Divine Power imminent in all phenomena, the movement of a pebble and the majestic march of a planet, in the origination of a cell and the evolution of an organism, is a great truth which THE JOURNAL insists upon and emphasizes as fundamental in philosophy and religion. But the Divine Spirit manifests itself in the divine order, of which the evolution of individuals and of species and genera, in accordance with law, forms a part, and not in substituting for natural processes supernatural intervention, either in the origination of species or in the phenomena of reproduction. Science is the interpretation of the divine order, and it is based upon observation and experience. The dogma of a being "begotten of the Holy Ghost and born of a virgin" has no foundation in observation and experience, is inconsistent with the observed natural order, is a survival from ages of mythology and theological superstition and is contradicted by the fundamental teachings of science. It is useless to attempt to pour the new wine of science into the old bottles of theology. The doctrine of a virgin-born God and Saviour is superstition, and the sooner Mr. Gray—whose book, in the main, is reasonable and instructive—cuts loose from these, to him, traditional beliefs, which he has already more than half outgrown, the better it will be for him as an earnest thinker and teacher. "An exploded opinion," says Robert Hall, "is sometimes revived, an exploded superstition, never."

Upon Mr. Gray's views as to the appearance of species on the globe, which seem to be rather general and vague, THE JOURNAL made no comments, and there is now and here neither space nor need of reference to that subject.

#### A SENSIBLE MEDICAL BILL.

The proprietors and products of the Yankee doctor factories have for years unavailingly striven to get the commonwealth of Massachusetts to go into partnership with them and bar out irregulars. Now comes a sensible move exactly in line, if we remember rightly, with a bill advocated in New York years ago by Mr. Bronson Murray and other Spiritualists, aided by liberal people and large-minded physicians of the various schools. The committee on public health reported in the Massachusetts legislature last week, according to the *Globe*, a lengthy bill providing for the registration of medical practitioners. It requires that every one now engaged in the practice of medicine or surgery shall, before October 1st, 1891, and every person who after that engages in such practice, shall register in the town or city clerk's office where he intends to practice, in a book open to the public, his or her name, residence, and place of birth, previous occupation and residence, together with name of the college or institution, if any, from which he or she has received a medical degree, if any, and the date of issue and description of said degree; if not a graduate then is to be given what special study, work or experience has been had as preparation for the practice of medicine. This statement must be sworn to and any false statement will subject the person making it to punishment for perjury. Practicing medicine or attempting to practice without such registration is to be punished by a fine of \$50 to \$100 for the first offence, and from \$100 to \$500 or imprisonment for 30 to 90 days for a subsequent offence.

A dispatch from Chattanooga, to the Cincinnati *Enquirer*, printed in the issue of March 19th, says: A snow-white coffin was sent out to Sherman Heights to-night for Miss Clemmie Roberts, who had been a well-known telegraph operator at different points on the Cincinnati Southern Railroad, and is well known to many conductors and brakemen on that road. She had been slowly dying for two months from a broken heart and consumption. A few weeks ago she began

going off into trances. When this first occurred it was thought she was dead, and an order was sent to the city for her coffin, and a notice of her death published in an afternoon paper. In trances which followed she gave every evidence of talking with friends from the Spirit-world, and when aroused would tell of dead friends she had seen. Some of the best known churchmen and deacons testify to wonderful things she would tell about heaven and the angels she saw. The trances generally lasted several hours. It is believed to-night that she is dead beyond all doubt.

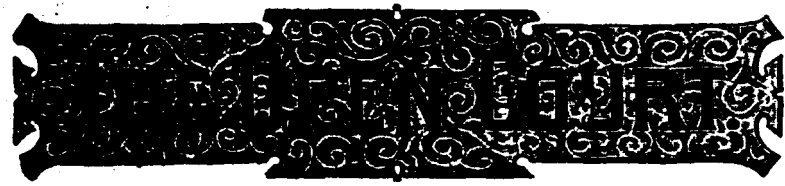
We doubt there being another editorial sanctum in the country, among all the seventeen thousand or more, into which comes such a stream of inquiries, perplexing problems and varying views as weekly pours into that of THE JOURNAL. We wish the reader could sit at the editor's elbow and glimpse the evidences of mental struggle, noble endeavor, galling doubts, hunger for soul-food, survivals of old theology in modern guise, cheering expressions of clear vision and sublime faith, vindictive antagonism; and strong approval which come in under the stamp of the U. S. postal department. One would need more than the combined strength, wisdom and goodness of all humanity to be equal to the task—physical, intellectual and spiritual—of lovingly, wisely and calmly dealing with it all. In this ever-present demand for the exercise of preterhuman powers. All that one can do is to face the task with humility and yet with courage; keeping one's self as clear-headed well-poised, patient and enduring as possible. When one does his best and knows it, one must rest content whatever comes, and trust to the evolutions of time and the guidings of the supreme intelligence which can never be completely expressed by the individual.

Mr. F. W. H. Myers who has distinguished himself by his work in connection with the Psychical Research Society and won thereby the good will of all thoughtful people has again placed us under obligations. In the month of *Journal* of the S. P. R. for March he heartily recommends to its readers, THE RELIGIO-PHILOSOPHICAL JOURNAL, advises them to subscribe and offers to receive and forward subscriptions. We fully appreciate this splendid courtesy, and promise to use our utmost endeavor to continue to make the paper worthy the confidence and support of the candid, intelligent and sympathetic class of researchers so ably represented by Mr. Myers.

With a bad cold, incurred while acting as pall-bearer, Chauncey M. Depew said lately: "Do you know I think pall-bearing is a more fatal disease than typhoid or diphtheria? You have to come out, minus your hat, from a room heated to 70 degrees into a street where the thermometer stands at 20 degrees—but you mustn't put your hat on. It's risky business, and the custom should be changed. I believe it is a system got up by the undertakers to help business, for I remember when six pall-bearers used to be considered enough, and now our first-class undertakers are not satisfied with less than twenty."

The war of words is waxing warm in Ireland. Maurice Healy, in a speech at Sligo the other day, said that the recent speeches of Parnell proved him to be "a coward and a sneak in addition to a libertine and a liar." But the factions are not content to fight with tongue and pen; wherever they meet they try upon each other the persuasive and forcible argument of fists, clubs, brickbats, etc., and in some places, but for the presence of the police and soldiers, there would be pitched battles. They are struggling for home rule with a vengeance.

Prof. Charles A. Young, the astronomer, asked, "What is to you the most wonderful and startling fact of astronomy?" replied: "The fact that the great Lick telescope reveals about 100,000,000 of stars, and that every one of them is a sun, theoretically and by analogy giving light and heat to his planets. You know the Lick telescope reveals stars so small that it would require 30,000 of them to be visible to the naked eye."



## GHOULISHNESS.

BY PROFESSOR COUES.

Body-snatching from the grave for mercenary purposes is not unknown as a profession, and as a practice on the part of certain disreputable persons punishable by law.

Soul-snatching from the jaws of death, so to speak, for the purpose of securing trophies wherewith to adorn dogma is an old trick which I wish were a legal offence.

Two flagrant cases of this violation of decency and humanity are just now in the public eye.

A grim old soldier, the side of whose family life priestcraft had for years pierced with a thorn of peculiar poignancy, is dying. In health, with good natured or contemptuous indifference, he might have agreed to almost any religious conventionality that would have pleased his folks. He would have argued that it amused them, and didn't hurt him. So on the strength of this, while Sherman was unconsciously drawing his last breath, he is nabbed by the soul-snatchers on the alert for a trophy, and made the subject of a ceremony which, if it have any significance, has surely its significance in the conscious volition and faith of him who recognizes, assents to, and makes himself one with, the symbolism of the act. Otherwise it is an empty form—a farce; extreme unction of the bed-post would do just as well, as far as any effect upon a dying man's spiritual nature or condition is concerned.

It is worse than a farce—it is ghoulish—this snatching of spiritual scalps to adorn the belts of the priesthood and afterward smoke-dry in the wigwams of ecclesiastical tradition as trophies of hierarchical prowess—in wigwams where the smoke for drying historical scalps is furnished by the bodies of the persons chiefly concerned, as being brands, snatched from the burning of everlasting perdition. It is pretty much all smoke—it begins in that and comes to that. But it serves to blind the people. It is a very old signal—smoke—like that which still goes up from the hill-tops when our barbarous and superstitious Indians tip the wink to one another in the intermissions of their ghost-dances. It is the stuff that myths are made of, like that which rolled out of the bottle which somebody uncorked in the Arabian Nights. Already is the Sherman myth full-fledged and portentous, a sort of American spread-eagle bigger than the roc of Persian fable. Sherman died a Roman Catholic. Yes, and so did Voltaire, and so did Paine, and so did the great French lexicographer, Littré—and so, perhaps, will Ingersoll, and the editor of THE JOURNAL, and some of his contributors.

I am led to these reflections by a paragraph in the London Times respecting Prince Jerome Bonaparte—that all but great "nephew of his uncle" just deceased, at whose death-bed gathered the ghoulish soul-snatchers to prevent the poor man from dying in peace. A man may be, as he was, thwarted and defeated all his life—but surely it is a boon every one has a right to ask of the world on leaving it, to be allowed to make his exit to suit himself. But no—the church mortgages his soul, the undertaker gets his body, the law attaches his property, and the Lord may have what is left of him if the devil does not get that. Here is the paragraph from the Times, commenting upon what is truly described a horrible scene:

Religious fanaticism and human ambition met at the sick-bed, where modern science had prolonged for a fortnight a life otherwise ended long ago. Church and throne disputed for possession of the body, which each desired to convert into a trophy. Bigotry on one side and a thirst for power on the other added prolonged horrors to the dying agony. Each had recourse to lying in order to simulate success. The confessors, cardinals, nuns, and other religious people have shown a willingness to revive all the horrors of the Middle Ages. The only one who leaves the horrible scene with a higher reputation is the prince him-

self, who preserved intact his force of will to die as he had lived, with a horror of counterfeit in his soul and with contempt for hypocrites on his lips.

## SPIRIT MATERIALIZATION.

BY M. L. HOLBROOK, M. D.

I should like to know the history of "Spirit Materialization," and when and how it first originated, but I do not. So far as my own knowledge extends, it began by the appearance of hands through an opening in a cabinet such as the Davenport's not many years ago used. These hands, if I mistake not, it was claimed, were materialized out of material in the atmosphere or drawn from the magnetism of the persons present. They had only a transient existence and were soon lost to sight, being, as was said, dematerialized. After a while to these hands were added feet, and casts were taken, said to represent these transient formations. It was not long after this that we had full form materialization of spirits, the story of which it is not necessary to enter into here. Like most other things it has had an evolutionary process, beginning with the simpler and extending to the more complex.

Through the spiritual press, and also through sensational articles in the daily newspapers, spirit materialization has been widely advertised and there can be few persons now who do not know what is meant by it. Among the believers in Spiritualism there is a division of opinion as to the possibility of these phenomena, a large number among the more conservative doubting it, while among the more pronounced and radical, if I may use the expression, it is an established fact, as well proved as any fact.

These firm believers in spirit materialization tell us that in the presence of a suitable medium, where there can be no deception, several spirits have appeared simultaneously, some large, others small, some old, some young, some male and some female, some of one race and some of another, and some of them very ancient; many others have been identified by their friends beyond question, that they have been able to talk, to eat, and to do various things, and that their bodies were as real, as solid, as ours, the only difference being that they could only remain for a very indefinite time, soon disappearing, leaving not a trace behind. Nay more, not only have spirits themselves been able to take on a real bodily form, but they have been able to materialize clothing, sufficient to cover themselves, laces of great variety, and on one occasion a brilliant diamond necklace, which looked genuine.

One gentleman, who wrote Ph. D. after his name, as he gravely informs me, actually had a fresh rose with a stem a foot long grow out of the palm of his hand and blossom while he watched the process. There were, he told me, roots to the stem, which were imbedded in the skin of the palm, and when he drew them out it was like tearing off a plaster that had become dry! He actually showed me the rose, when I spent an evening with him, which had not dematerialized, but dried up as any other rose would. The roots or rootlets I could not find, but the stem, leaves and flower were there plainly visible. He apologized for the absence of the rootlets by saying that he had broken the stem off and that they had dematerialized! Others have held still more extravagant opinions and believe that in the not distant future spirits will be able to take on an earthly form long enough to come upon a platform in broad daylight and deliver a lecture, and that some day Demosthenes and Cicero may return to earth and give us once more an opportunity to listen to the music of their silvery-toned voices. The number, however, who hold to such improbable expectations, I am glad to say, is not large, nor is the number likely to greatly extend.

Let us now look at this subject from the standpoint of common sense and see what it involves. Let us take it first from the view of an anatomist. An average human adult male body weighs, according to the best authorities, 154 pounds. Of this weight eighty-eight pounds will be found composed of water

and sixty-six pounds of solid matter. If we go on further than this we see that in order to materialize a human being of this size a very large amount of material must be brought together, far more than exists in the atmosphere of any room used for the purpose. The air, at the usual temperature of our rooms, say 72° F., will hold only eight and one-half grains of moisture to the cubic foot. This air would be saturated. Generally it does not contain over one-half as much. Four or five pounds of water would be the limit likely to be found in a room twenty feet square and fifteen feet high, and to gather up even this limited supply and put it into veins and arteries would be a task inconceivable, besides rendering the air as dry as in the desert of Sahara. But in addition to eighty-eight pounds of water would be needed sixty-six pounds of solid matter. A good housekeeper would think a room with a pound or two of dirt in it very dirty, but for one body we should need many times as much in considerable variety, including lime phosphorous for the bones, carbon, nitrogen, gluten, fat, etc., for the various organs. That they can be created out of nothing, no Spiritualist believes. It may be claimed by some that a sufficient quantity can be brought from a distance, but that is claiming too much, for it is one of the cardinal principles of Spiritualists that the spirit can not do much, so far as this earth is concerned, far away from the medium. The amount of force required, to say nothing of the ingenuity, to bring together all this material from a distance would, if calculated, astonish us.

We cannot, however, stop here, for another view of the subject reveals difficulties of an appalling nature to the materialization of a human body. All this material must be organized. For the man of the size mentioned there would need to be some sixty-eight pounds of muscles, including the water in them and their appurtenances; a skeleton of twenty-four pounds; the skin, ten and one-half pounds; fat, twenty-eight pounds; brain, over three pounds; other viscera, ten or fifteen pounds. Now take any one of these organs, the brain, for instance, and what a marvelous structure with its millions of brain cells, each an organism of itself with a little blood vessel, another marvel, coming to every cell, bringing a current of blood loaded with nutriment fresh every instant, and in addition each cell connected with a nerve fibre insulated by brain fat and connected by millions of nerves with every organ and part of the body. Thousands and thousands of men have given their lives over their microscopes to discover all the intricacies of structure of this organ, and still much of it is unknown. Ages of time have been spent in its evolution from the lower forms of life through generation. And then what time has been required to train it so it can have full use of its powers, and yet in the presence of a materializing medium, it is claimed that all this can be and is done in a few moments; or if instead of the brain we take the blood, a most complicated fluid, each cubic centimetre containing some 5,000,000 blood corpuscles; or the muscles, each fibre of which is a wonder of wonders; or the heart, with all its connections with arteries, veins and capillaries and nerves; or the kidneys, or lungs, or liver, or skin, or eyes, nose, mouth. Is it any wonder that men in a cabinet, in the presence of a medium, with good common sense, men who know something of the orderly processes of nature, stand amazed at such propositions? Do they not know that it has taken ages of evolutionary processes to build up a body and a brain, and ages of experience and training to give it command over itself? Does not all experience and observation convince us that even to repair a body when ill, to heal a wound, to cure a disease, often requires, under the best of conditions, a long time, but a Spiritualist who believes in materialization will assert that, in the presence of a medium, an entire body can be produced, without visible material, in a very few moments. Were it not for the fact that very many sensible people believe it, it would be that such a proposition would condemn it.

It may be argued that these men are not so elaborately organized or opened in the ordinary way. T

walk about, to dance, to talk, to think, even if only imperfectly, all the organs must be present that perform these acts, and they claim to be able to do these things. Or it may be claimed that the material out of which these bodies are made is drawn from the medium, or from the persons in the audience, but this if so, could easily be proved by weighing them; besides the difficulties in the way of such an explanation are too great.

What explanation then, it may fairly be asked, can be given for all the materializing phenomena? I will state my opinion, and I only speak for myself. In the first place they are explainable on the ground of deception. I have myself seen most of the materializing mediums and their performances and I know that what they have to exhibit in the dark can be and is done without the aid of spirits, and is done without their aid. By means of confederates in the circle, under the cover of darkness, it does not require much ingenuity to duplicate them. In the dark we are easily deceived so far as the accuracy of our senses are concerned, but our reason and judgment ought to correct these sense delusions. We ought never to trust our senses unless they have their most perfect play. I have seen a skillful "medium" bring a twelve year old child out of the floor in a room with considerable light within three feet of me and I was looking sharply at the floor all the time. How was it done? By means of ample skirts, under which the child had been concealed with the aid of twenty or thirty yards of lace moving most skillfully all the while, the child was suddenly brought up to full view. How wonderful! exclaimed half a dozen others looking on as I did. They thought they could not have been deceived, but they were. They thought their senses were all alert and perfectly trustworthy but they were not. Our senses are our only sources of observation and information, and generally they perform their office faithfully, but in new and untried conditions we should never trust them till tried, and other observers have verified what we have observed.

It has been the observation of many that the materialized spirit has a striking resemblance to the medium and it has been necessary to explain this by saying that it cannot be otherwise. A more correct explanation is, that it is the medium herself, more or less disguised and changed. It is barely possible that sometimes the medium is entranced and acting in the hypnotic state, I neither affirm or deny this. We do know that in the trance condition, a person may do things most remarkable. Perhaps in this state they can sometimes tie and untie knots and imitate persons long dead, or the old, the young, or deliver extempore addresses, etc. If so this will help to explain some of the things seen at circles; but true or not I regard this point unsettled. The Society for Psychical Research may properly deal with it if necessary.

For my own part I think spirit-materialization in the sense in which the phrase is generally understood impossible. I believe it to be one of those evils that has taken hold of Spiritualism and done great harm. We shall pass through it and land on higher ground in time—the constant exposure of mediums for this phase of the phenomena seems to be sufficient proof of this. It is a profitable business, and appeals to a large number of persons who would gladly see the faces of their departed once more.

Is it not time for this new faith to unload itself of this cumbersome load that bears it down like a nightmare? The higher forms of Spiritualism have much to commend them. Can we not afford to wait patiently for their true unfolding? I do not expect to convert many to my views on this subject, but I have asked the editor of THE JOURNAL for the opportunity to express them; which he has granted—I hope I have not spoken too dogmatically, for dogmatism is an evil and I shall be thankful to be corrected wherever I have erred in any statement. I do not however speak without some knowledge of the subject. I am familiar with it in all its forms, and so far as materialization is concerned, the more I see of it the less I believe. It is mainly those who read about it that have the most faith. If there are exceptions they can be explained from bias or imperfect powers of observation.

### THE RESURRECTION OF JESUS.

By F. H. STEVENS.

Knowledge is obtained by comparisons—considering likenesses and differences—looking upon the other side of subjects and things. Only so, can real knowledge—truth *i. e.* correspondence with reality—be secured. Two knights approaching a shield from opposite directions, one remarked upon the golden hue; "hold," said the other, "it is of silver!" Then they fought for those ideas until a traveler asked the cause of their contention. Learning it he called each to look upon its opposite side, when lo! one was of gold and the other of silver. Thus were they pacified. The habit of looking upon one side only leads men into strifes which break up friendships, destroy the grace of charity and delay for centuries it may be the progress of the race. To no ideas does man cling with greater tenacity than to those which involve his religious beliefs; and, as a rule, the more ignorant he is of their origin and historical development, the stronger his grip, and the more heat will he manifest when they are questioned.

From the standpoint of "looking upon the other side," the writer wishes to consider a subject which, upon this Easter Day, will be the theme of discourse in most of our pulpits—the resurrection of Jesus. For fifteen hundred years or more this belief has held sway in the Christian churches, and so positively has this doctrine been proclaimed, and so full of it is Christian literature that few, belonging to the orthodox or evangelical churches, have ever called it in question, or have thought there could be another side to it.

This miracle, if true, differs from others recorded in the Bible in that no human instrument is concerned as a petitioner to some higher power for its occurrence. It is brought about by the energy inherent in the subject upon whom it is wrought. "Jesus answered and said unto them, destroy this temple (his body) and in three days I will raise it up. (John 2:19.) The writer is aware that among evangelical divines there are some who hold that this resurrection was one of the spirit of Jesus and not of his body, but these have to suppose another miracle to account for absence of the body which was laid in the tomb, and also for its frequent presence to the disciples, who were asked to handle it and satisfy themselves that it was no mere ghost, but a real body of bones and flesh, needing sustenance to satisfy its hunger. This view, therefore, is not held by Christians generally, but the other, which includes both soul or spirit and body. Article IV. of the Church of England reads, "Christ did truly rise again from death and took again his body with flesh, bones and all things appertaining to the perfection of man's nature wherewith he ascended into heaven and there sitteth, until he return to judge all men at the last day." This doubtless expresses quite closely the intent of the New Testament writers and only a forced interpretation of various passages can glean any other result. Still it must be allowed that a miracle or two more or less need not stand in the way of a different view, if the language would sanction it.

Since the New Testament alone contains the supposed facts upon which this doctrine rests, let us see what it has to say. Primarily, perhaps chiefly, we must appeal to the gospels since it is claimed that whatever relates to this matter comes from eye-witnesses of the wonderful events. We might enter into the question of evidence regarding the authenticity and genuineness of the four gospels, but for our present purpose we will only examine the witnesses as to what they say; to note their agreements and differences, and to draw some inferences from their statements. Taking their books in the common order, we find in Matt. 28:1, that Mary Magdalene and the other Mary came "late on the Sabbath day as it began to dawn towards the first day of week." Hence it must have been about 6 p. m. which ended the day in those times. Mark 16:1, says it was Mary Magdalene, Mary the mother of James, and Salome who came "when the Sabbath was past," "very early on the first day of the week," "when the sun was risen;" hence in the morning instead of the preceding even-

ing, as Matthew has it. Luke 24:1 seems to agree with Mark as to time, but no particular women are specified by name, only those who had come with Jesus out of Galilee (23:55). John 20:1 mentions only Mary Magdalene. "She cometh early on the first day of the week, while it was yet dark, hence not in agreement with Mark's "after the sun was risen."

There is no claim that any one saw the resurrection, *i. e.* saw Jesus come forth from the tomb. Matthew's account is simply that an angel told them Jesus had risen, and invited the women to "come, see the place where the Lord lay." This angel sat upon the rolled-away stone. Mark says that the women when they came to the tomb saw the stone was rolled back, and on entering into the tomb they saw a young man sitting on the right side (not upon the stone as in Matthew).

Luke's narrative differs from both by relating that they entered into the tomb and not finding the Lord's body, and being "perplexed thereabout, behold two men stood by them," etc. John mentions that Mary only coming to the tomb discovers the stone rolled away, and not stopping for any further developments runs to Simon Peter and the other disciple whom Jesus loved and tells them what she had seen. These last ran and entered into the tomb; but saw only the linen clothes laying about. Not understanding it these then went to their homes; but Mary remains behind, "standing without at the tomb, weeping, when she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain." Luke has it that the women, Mary Magdalene and Joanna, and Mary, the mother of James, had seen the stone was rolled away, entered in, saw the two angels, who spoke to them; and after that they told the eleven and all the rest, but they were not believed; so Peter ran to the tomb to see if their tale was true. John's account put this before Mary saw the two angels.

Matthew says the angel told the women, Mary Magdalene and the other Mary, to go and tell the disciples that he (the risen Jesus) would go into Galilee, but as he departed on this errand Jesus met and spoke to them, and he repeated the angel's message about meeting the disciples in Galilee. Later it is said that he met them there. Mark's first appearance is to the Magdalene alone, and he relates a second appearance to the going into the country, while, afterwards, he manifested to the eleven as they sat at meat, but whether on the same day or not is not told. His account is quite abridged, and it is well known that verses 9-20 of this last chapter of Mark is wanting in the two oldest Greek Mss., and some others have a different ending.

Luke has no appearance to Mary, but gives an account of Jesus' joining two disciples going to Emmaus the very day of his resurrection (24:13). Near the end of this day he vanished from their sight as he sat at supper with them, and they, after talking over the strange events, "rose up that very hour," returned to Jerusalem, found the eleven gathered together, and while they were telling these of their day's adventure, Jesus himself stood in their midst and blessed them (24:36).

He ate fish and told them to tarry in the city until they should be clothed with power from on high (24:49). Nothing here about going into Galilee; on the contrary he is made to ascend into heaven on that very occasion (24:50, 51)—the day of his resurrection. John tells of his appearance to Mary and to the disciples, on the day of his resurrection; again "after eight days," to the disciples for the special benefit of doubting Thomas; and subsequently, but no record of how long after, to seven of his disciples at the sea of Tiberius; that being "the third time," according to this author, that "Jesus was manifested to the disciples after that he was risen from the dead" (John 21:14).

The Acts, written, it is supposed, by the author of Luke, disagrees with that gospel by placing the ascension forty days after the resurrection, instead of on the same day as Luke has it.

Out of these discordant and discrepant statements

of the evangelists has been built a doctrine in some respects the most important of those underlying Christianity; since it is supposed that our hope of immortality is involved in its truth. Perhaps it is to this opinion that we owe its persistence, notwithstanding it is burdened with so many serious objections. When, however, we shall learn that immortality, if a truth, is a natural inheritance secured by the law or laws of the conservation of energy, there will be no occasion for such a stultification of the intellect as is required by the illogical reasoning now resorted to in the attempt to base it upon the resurrection of Jesus.

The first remark to be made upon the foregoing citations is, obviously, that no one of all those called to testify claims to have been a witness of the resurrection. The whole superstructure, therefore, rests upon (1), hearsay; (2), doubtful circumstances; and (3), inference. The angel saying he is not here, he has risen, illustrates the hearsay; there was a great earthquake, the guards asleep, are examples of (2), while the crucifixion and burial, with the reappearance among them are made to justify the inference that he must have come to life after being dead, though the more obvious inference, from universal experience outside of this and a few other cases mentioned in the Bible, is, that a man who reappears in active life after supposed death, has never been dead. Examples are not wanting to show that it was no uncommon belief in those times that great personages died and came back to active life again. We have the record of such a belief in the apocalypse, where the beast who was and is not, is himself also an eighth and is of the seventh, and relates to Nero, who, the writer believed, would return to assume again the role of persecutor.

The second remark is that there is disagreement upon important particulars. They disagree as to the time of day when the event occurred, the number who were present at the tomb, the order in which information was conveyed to the disciples by the women, the time when these last reached the tomb, the occasion and places of his appearances after the resurrection, and especially the place and time of his ascension, one writer placing it, apparently, at Jerusalem upon the same day as the return to life, and another at Bethlehem, many days later; while Matthew and John make no mention of so important an event.

I am not unaware of the ingenious attempts which have been made to harmonize this confusion; each failure only stimulating some other adventurous knight to gain glory where previous champions have fallen. So, like the attempt to find perpetual motion, the field is abandoned to impracticable visionaries. If fifteen centuries have failed to find a solution along the lines of Christian belief, there is little hope of it in the future. It seems that the only solution possible is that no such event happened, because, first, it is contrary to human experience in all other cases, and, secondly, the witnesses disagree to such an extent as to destroy their credibility, and, thirdly, their accounts are so mixed up with stories of angels, and unhistorical statements about an earthquake that no one saw or heard, that we are forced to the conclusion that we are dealing with tales as legendary as any related in the "Arabian Nights." Jesus, like other deified reformers, has not escaped the romancing tendencies of his biographers. This has been the fate of all those great and eccentric geniuses who have shaped the moral and religious ideas of millions of people for hundreds of years. Such were Buddha and Zoroaster, Mahomet and Jesus. Who believes the similar stories related of the former? The evidence in the one case is of the same kind as that in the other. It is even less contradictory while no more highly reasoned with the supernatural.

The question remains, how has it come to pass that death and resurrection have attached to these great personages in the past and become the antecedent reason of their apotheosis? We have not to go far to discover it. It is part of a common stock of world-myth stories wherein the heavenly bodies are made to play the role of divine personages. Among these bodies the sun, under various aspects, especially as

ruler of the day, became a most conspicuous object in these stories. Though he was a god, yet he was only one among many, and as he declined in the west and passed out of sight it was assumed that during the night he entered the realms of the god of the lower regions where for a time he was held captive. This under-world—*hades* or *sheol*—was also called the region of death. From this place the sun came forth at dawn as conqueror, and is said, poetically, or really, as many of them thought, to have had a resurrection from the dead.

The application of this mythology to the founders of other world-religions, before Christianity, led the Christians, in a spirit of emulation to invest their founder, many years after his death, with equal honors. The Christmas or birthday festival of Jesus is part of the same solar-myth. It was the birthday of the sun-god transferred to Jesus after all trace of His real birthday had been lost. Formerly they kept May 20th, April 19th or 20th and January 5th, but following the lead of the party at Rome they finally settled upon December 25th, though this date was not fully and generally established until the fifth century. It was thus made to correspond with the Pagan festival to Adonis, the sun-god, or, as some think, the representative of the spirit of vegetation which was annually renewed. This part of the myth is more generally admitted; probably because no doctrine or theological tenet depends upon this or that particular birthday.

Does this view of the resurrection of Jesus rob any one of the satisfaction he has found in contemplating his character? To such I appeal, is it not better to view him in his simple, unadorned character, as the Son of Man, the only claim he made for himself which corresponds with the real history of his life, and leave the orientalizing adjuncts of later times as curious specimens of human idealization?

Though to some this may seem to belittle the subject and deprive it of its chief glory, let such consider that truth is simple, and it is only a false taste which dresses it up like a courtesan. Like many other false notions there are solid facts underlying it. It points us to the recurring phenomena of nature—the succession of day and night—the return of life-giving power after temporary absence from our sight and the renewal of those vital processes which guarantee our well-being. It even loses none of its stimulating power for it symbolizes the unceasing renewal of those spiritual energies which result in permanent habits of thought and moral activities, which alone entitle us to immortality.

CHICAGO, MARCH, 1891.

#### RATIONAL UNSECTARIAN EDUCATION.

BY SARA A. UNDERWOOD.

[The following paper was read before the Liberal Lecture Association of Peoria, Ill., and was received with marked satisfaction.—ED. JOURNAL.]

"Education in the most extensive sense of the word," says Paley, "may comprehend every preparation that is made in our youth for the sequel of our lives." To educate is to bring forth, to develop the physical powers and the intellectual and moral faculties, to improve the mind, form the character and manners.

All thoughtful parents feel anxious that the education of their children shall be such as to give them an opportunity to become better, wiser and greater men and women than they themselves are, and the question of education, how best "to teach the young idea" to grow in the right direction has been a serious one in all ages and among all peoples. Every nation, every race, has understood the truth expressed by Pope that "'Tis education forms the common mind," since "just as the twig is bent, the tree's inclined;" and the historian of every great nation is careful to inform us what that nation's ideas were in relation to the education of the young and what was its general method, with the supposed result of that education on the national character.

Although Sparta to-day plays little part in the world's history, yet "the Spartan youth" is still an ideal surviving in our proverbial sayings as a worthy example of the effects of educational discipline, in

the philosophical systems of all the earlier thinkers and writers, the proper education of youth was discussed very seriously and sensibly as a matter of national importance and national concern.

And to-day all thinkers concur in believing that for the upholding of every great and permanent movement or work, education therein must begin in childhood. The Catholic church has long understood the power which it gains over the minds of its devotees by educating them from infancy in its tenets. This knowledge, won from experience, is the secret of the present determined movement in favor of parochial schools by the Catholics in this country. The American-born children of devout Catholics, who attend only the public schools under a free and unsectarian government, are very liable to have their religious faith undermined by the freedom given to thought in these schools. The heads of the church quite well understand that only infrequently will the man's reason be able to eliminate the child's unquestioning faith from the mind after it has become, by being trained in certain lines of growth, part of its very being.

And among liberals the question of the right education of their children, whereby they may learn everything necessary for their best welfare and highest culture, and yet be kept free from the mind-trammeling of religious education, is beginning to be earnestly discussed, and all the more thoughtfully since the public school question as raised by the Catholic faction in opposition to the Protestant Bible-reading and bias in our schools. Frequently during the years of my connection with *The Index*, and other papers, I found myself appealed to as a woman interested in this matter, by free-thinking parents, for opinion or suggestion as to the best method of training their children so as to avoid, on the one side, the Scylla of Christian prejudice and superstition, and on the other the Charybdis of popular odium and ostracism by reason of too pronounced rationalistic teaching. Several times during these years, by request, I replied publicly to these letters of inquiry, and usually there arose from such publication a little breeze of discussion from various quarters, which, with the letters received, convinced me that the question as to the proper education of their children in regard to religion is one which already disturbs many liberal parents, and one which, sooner or later, must be confronted and decided.

There is already considerable ferment in the public mind on this question, but so far the discussion has been mainly from the Catholic and Protestant standpoints. I think this question began to take definite form when, two years ago or more, a Boston schoolmaster was taken to task for so-called misrepresentation of history in regard to Catholic "indulgences," in one of the public schools. Catholic indignation was aroused, and Catholic influences were brought to bear so strongly in regard to the matter that the schoolmaster was transferred to another school and the text-book which he defended himself as having used as his authority, (Swinton's *Outlines of History*) was thrown out of the list of text-books, and another substituted. Soon after that the city election occurred, when several new members of the school committee were to be chosen, and as the action taken in regard to the text-book was ascribed to the larger number of Catholics on the Boston school board, warm feeling was aroused on both sides, the Protestants wishing to vote in those of their faith to the vacancies, and the Catholics determined to out-vote the others if possible.

Women have had a school vote in Massachusetts for some years, but the red tape of registering, etc., which hedges it about is so great, and it generally means so little in its effect, that only the more ardent suffragists care to endure so much cry for so very little wool, and the greatest number voting on the question in any one year before was, I think, about eleven hundred; but the excitement grew so strong on this religious question that both Catholic and Protestant ladies registered in before unheard-of numbers, and when election day came—though it was one of the stormiest days of the season—over seventeen thousand ladies stood in line with the male voters to vote for their favorite candidates for the school board. Afterward the Catholics began their demand for a proportionate part of the school funds to build school houses, where only the Catholic religion should be taught and Catholic teachers employed; for they claimed, and somewhat justly, that the public schools of this Republic are all under Protestant jurisdiction and Protestant influences. The newspapers and magazines all over the country have taken up and discussed the subject from various standpoints, the liberals of the country who have participated, taking the just ground that religion of all kinds should be eliminated from public school studies. When the National Educational Association of America met in Nashville, Tenn., papers by Cardinal Gibbons and Bishop Keane, of the Catholic church, were read in

vigorous defense of religion being taught in the schools. Edwin D. Mead, a liberal writer and speaker, presented a paper in opposition. The question was worded: "Has the Parochial school a proper place in America?" This was followed by an animated debate. The Washington (D. C.) *Public Opinion* on the question, "Is Religious Instruction in the public schools expedient? If so, what should be its character and limitations?" from the pens of Cardinal Gibbons; Rev. Dr. Thomas Hill, ex-President of Harvard college; Rev. Minot J. Savage, a liberal preacher of Boston; and Professor William T. Harris, editor of the *Journal of Speculative Philosophy* and U. S. Commissioner of Education. In the *Forum* Cardinal Manning had an article on "The Bible in the Public Schools." During the Boston excitement over the Catholic attacks on the public school, the Boston *Woman's Journal* solicited and published opinions from many distinguished and able thinkers on both sides of the same question. Afterward the *Christian Register* raised the question as to whether even morality should be taught systematically in the schools, and published short opinions on that phase of the school question from able thinkers all over the country. And the agitation over the Bennett law in Wisconsin which incites discussion of the matter in every other state goes to show that the question of the character of the instruction given in our schools is here to stay until some definite answer is given; and in the discussion now upon us it seems to me liberals have a most earnest interest, for the discussion is sure to strengthen and enlarge their ranks, and theirs is the one true position to be taken in the coming contest—that is, of insistence upon a purely secular, which includes a moral course of education in our public schools.

There can be no doubt in the minds of thoughtful people that the state has the right, and upon it should be imposed the duty, to make provision that its future citizens be of the highest possible moral and intellectual type. Every wrong-doing, unhealthy, uneducated, undisciplined citizen in a community makes just so much heavier the burden of government, and upon each law-abiding citizen, and adds just so much more to the general sum of care-taking, deprivation, and unhappiness, of which each member of the commonwealth must accept a certain share. There is no more effectual means whereby the state can protect its health, wealth and happiness than by insuring itself good and wise citizens by free, yet compulsory, education of all its children, rich and poor alike, in those things which tend toward building up sound, healthy bodies, give impulse to the making of moral character, and stimulate the intellect to increased action and consequent growth. Good health, desire to do right, and active intellectualism are the things which make toward good citizenship, and these are specially needed for the improvement of this world and the happiness and help of humanity; for these purposes education in the rudiments of learning—in the ethics which tend to make possible the brotherhood of man, in manual training of a kind to make the future citizen a useful as well as an intelligent member of society—all this comes within the proper scope of state education. But theology deals with man's diverse theories of the universe; of man's relations with the unseen, supernatural and unknown; and with these the state has no right or reason to interfere, either by way of coercion, persuasion, dissuasion, or teaching. For without any form of religion, the state and society can get along and advance in civilization; but without physical activity, moral uprightness and intellectual vigor both must retrograde. Disaster has ever resulted from governmental interference with religion, for in religion nothing is incontestable, sure, or unchangeable; nothing is fixed as to its truth or falsity. In religion more than any other outcome of the human mind do we realize the fact that there are not only "many men of many minds," but also "many men of no minds." It is all theory—nothing has been proven or demonstrated—and only harm can result and discord prevail where any one form of religious belief is insisted upon as the rule for any nation or state. This fact the founders of this Republic recognized in guaranteeing religious freedom to its citizens and prohibiting state interference in religious matters.

Cardinal Gibbons, from the Catholic standpoint, declares that "Religious knowledge is as far above human science as the soul is above the body, as heaven is above earth, as eternity is above time"; and that "the religious and secular training of our children cannot be divorced without inflicting fatal wounds upon the soul. They must go hand in hand, otherwise their education is shallow and fragmentary—a curse without a blessing." But since he objects to the reading of the Protestant Bible where Catholic children attend, it is very evident that the Catholic religion is, in his opinion, the religion which is the one to advance education; but to this idea Protestant, Jewish, Mormon, Chinese, Mohammedan, Buddhist, Spiritualist and agnostic parents would decidedly object—and all these have as clear a right to introduce

as text-books the works they hold in highest reverence as the Protestants or Catholics have to use any of their religious books in the same way. Yet probably all these, including the latter, would agree in the fundamental basis of ethics to be taught in schools.

Liberal parents who were brought up in orthodox religious beliefs, and who have had to slowly struggle their way out from the dark shades of superstitious dogmas into the sunlight of free thought, do not wish—cannot consent—that the minds of their children should be so poisoned and hampered by imbibing with their first draughts of knowledge diversified religious theories, while so much that is true and verified needs to be taught them. Hundreds of free men and women have given their evidence as to the baneful effect upon a child's undisciplined mind the fancy of early religious teaching—teaching which necessarily depicted the horrors of a burning sulphurous hell from which few could escape, the salamander-like devil with hoofs and horns, and his fiendish assistants; the no less terrible and unreasonably exacting God, who seemed to be in partnership with Satan in tormenting poor weak souls; the unsatisfactory and pre-factory heaven which held little attraction for a loving human child; the uncompanionable angels and distasteful heavenly occupations; the surely-approaching day of death with all its after-possibilities, and the dreadful resurrection day when every slightest evil thought, every careless word and thoughtless or wicked deed, would be read over aloud in the hearing of those whom they loved best, as well as those who would triumph in their exposure, and their naughty deeds be recalled to the memory of those who loved them and who on earth had forgiven and forgotten their repented-of escapades. No thoughtful parent would have his child undergo the awful fear and terror inspired by the dimly-comprehended dogmas of the Calvinistic theology. I recall with a painful sorrow for the child I knew so intimately then, as if it were some other person—my own experience as a religiously-taught child—how often in dreams I saw the dreaded "last day" with all its fearful accompaniments, when always my own fate was left in mystery, and I awoke in the horror of suspense. How often after "saying my prayers" at night I lay awake wondering if I should die before I waked, and if—not being consciously "converted"—I should be sentenced to hell—against which injustice my inmost soul rebelled, knowing that I had tried to do the right so far as I knew it. And my own keen sensitiveness to physical pain, as well as to moral wrong, made the "plan of salvation" seem unjust and horribly distasteful. My sense of honor was outraged at the thought of accepting pardon for real or supposed sins through the suffering of an innocent and generous-hearted being.

If for no other reason than to keep their children from undergoing the same sort of mental anguish as they themselves have thus endured in childhood, liberal parents should wish to prevent any theological doctrines being implanted in young and immature minds before they have reached an age when the reasoning powers have become educated and exercised in practical directions. A darkened childhood is a wrong to humanity; the sunlight of happiness never afterward reaches unclouded the soul which has had bitterness, grief, fear and terror interwoven into its earliest life experiences. An unhappy childhood usually hardens into a weakly-prejudiced, harshly-intolerant, or sad and gloomy manhood or womanhood. Such are the men and women who help largely to increase the already too great misery of their generation, and whose children are apt to inherit the melancholy bias of their parents' natures.

Sometimes, however, such terrorizing theological teaching has the contrary effect of hardening the young heart into utter imperviousness and callousness. Such an effect is well portrayed by Mrs. Deland in "John Ward—Preacher," where she relates the dialogue overheard by the preacher's wife as she sat by an open window, beneath which some strictly brought-up Christian children were trying to amuse themselves in an orthodox manner on a Sunday afternoon. This is what the heroine hears:

"Now, children," Ellen said, "you sit right down and I'll hear your catechism."

"Who'll hear yours?" Bobby asked, discontentedly. "When we play school, you're always teacher, and it's no fun."

"This isn't playing school," Ellen answered, skillfully evading the first question. "Don't you know it's wicked to play on the Sabbath? Now sit right down." There was a good deal of her mother's sharpness in the way she said this, and plucked Bobby by the strings of his pinafore until he took an uncomfortable position upon an inverted flower-pot. Ellen opened a little yellow-covered book and began:

"Now, answer, Jim! How many kinds of sin are there?"

"Two," responded Jim.

"What are these two kinds, Bob?"

"Original and actual," Bob answered.

"What is original sin?" asked Ellen, raising one

little forefinger to keep Bobby quiet. This was too hard a question for Jim, and with some stumbling Bobby succeeded in saying:

"It is that sin in which I was conceived and born."

"Now, Jim," said Ellen, "you can answer this question, 'cause it's only one word and begins with y."

"No fair!" cried Bob, "that's telling."

But Ellen proceeded to give the question: "Doth original sin wholly defile you, and is it sufficient to send you to hell, though you had no other?"

"Yes!" roared Jim, pleased at being certainly right.

"What are you then by nature?" Ellen went on rather carelessly, for she was growing tired of the lesson.

"I am an enemy to God, a child of Satan, and an heir of hell," answered Bobby promptly.

"What will become of the wicked?" asked the little catechist,

Bobby yawned and said contemptuously, "Oh, skip that—cast into hell, of course."

"You ought to answer right," Ellen said reprovingly, but she was glad to give the last question: "What will the wicked do forever in hell?"

"They will roar, curse and blaspheme God," said little Jim cheerfully; while Bobby, to show his joy that the lesson was done, leaned over on his flower-pot and tried to stand on his head, making all the time an unearthly noise.

"I'm roaring!" he cried gaily.

Ellen, a few minutes later, confides to her little brothers that "she is tired of catechism and church and long blessings at table," so she means to run away and "be a circus" and ride horse barebacked. To illustrate how she intends to do that, she mounts a large grindstone, falls off, the boys forget that it is Sunday and break into wild cheers, which brings out the mother, who sends them all supperless to bed, and punishes Ellen additionally for thus playing on Sunday by requiring her to learn a psalm.

Unlike theology, ethics can be taught and absorbed by the immature mind without danger of stunting or warping. It is true that it is impossible for the undeveloped mind to reason clearly, or to understand in all its widely varying relations, the meaning and bearing of any moral principle, but it can be taught the immediate reason therefor, and can be brought under sufficient discipline to obey those under whose guardianship it is placed, and thus become habituated to do the right thing even before it understands clearly why it does so. The parents' outlook should be that the reasons for any action should be so plain that the mature mind shall be able to accept without cavil their rightness. The ancients well understood the need of this moral and intellectual training for the young. Plato, in his ideal "Republic," says:

In our education we will follow the old routine. First, music; that is, all training by word and sounds. But we will have a strict censorship of the press, and banish from our state all those lying fables of our mythology, as well as the terrific descriptions of the lower world. We will lay down, instead, types, to which all tales told to children must conform. Our music shall be simple and spirited strains after the Dorian mood and in sculpture and in art we will encourage the same pure taste. Thus, with fair and graceful forms everywhere around them, our youth will drink into their souls, "like gales blowing from healthy lands," all inspirations of truth and beauty. In their bodily training we will encourage a plain and healthy diet, and there shall be no sauces or made dishes. Their amusements are to be carefully watched. They are to learn dancing, to give them stately and graceful movement; wrestling, to give them quickness and agility; and music to humanize their souls. Till the age of thirteen they are to learn their grammar and letters; afterward the use of the lyre and grave and simple melodies. Their education is to conclude with the rudiments of science, which should be taught in an interesting manner.

One might hazard the conviction that here in this last hint of Plato's lies the beginning and germ of the kindergarten idea. You will observe, too, that Plato insists upon the elimination of theology from education of youth; and Aristotle did the same in his plan of education, and his list of virtues to be taught the young included only moral qualities, such as courage, temperance, liberty, magnanimity, self-respect, mildness, truthfulness, friendship, etc.,—all those feelings and actions which govern our relations with our fellow-beings and widen the sphere of happiness for all.

All religious sects agree upon the main points of morality, and even Christians do not hesitate to draw ennobling moral lessons from Pagan sources, as when they speak of the virtue of Lucretia, the justice of Aristides, or admiringly "read in solemn stories"

How Ulysses left the sunlight  
For the pale Eidoia race,  
Blank and passive through the dun light  
Staring blindly on his face.

How that true wife said to Pætus,  
With calm smile and wounded heart,  
"Sweet—it hurts not!" How Admetus  
Saw his blessed ones depart."

and, without a thought of the religious creed of the doer of noble deeds, admire his action and desire to emulate his virtues. This shows how little theology has to do with ethical principles. As one of our own writers on the subject well says, "Morals can be taught in our public schools without trespassing upon the rights of any class. Modern civilization adopts from all sources—Greek, Roman, European, as well as Asiatic—those principles which constitute our standard of morals." Thus we all agree upon the main questions of morality, while scarcely any thoroughly agree upon theological matters, which should therefore be taught only in private homes or in the churches whose members are agreed in opinion and belief, and not in the public schools designed for the good of the whole community.

But the question arises, since it is part of man's nature to wonder and surmise concerning the source and nature of being, and the universe of which he finds himself a part, and to theorize from such data as he is in possession of toward some tenable solution of the mystery of life and our relations to the Unseen, just what and how much liberal thinkers should teach their children in regard to religion or religions. There is much difference of opinion and of practice among free-thinkers on this subject. It seems to me unwise and but another form of religious bigotry to forbid our children any clear knowledge of the Christian forms of faith, or to read the Christians' Bible, if so inclined; indeed, I would advise a department in advanced schools where all religions should be impartially studied as a phase in man's intellectual development—a department where, however, no one religion should have any advantage over the others through prejudiced text-books or treatment in study and investigation. I have sometimes found opposition to this view among thinking liberals. One who was then a stranger to me opposed my views on this point, I remember, in the *Index* some ten years ago, in an article in response to a previous one from me on the subject of the religious education of the children of liberals. She took the ground that the minds of children should be kept from any knowledge of theology until mature enough to study the questions involved with logical discrimination. I did not then think it possible to so educate children in these days. Within the past few years the writer of that article has become an intimate friend, whose charming daughter and many sons are well known to me, as I have seen them in their beautiful city home. I find that while they are very thoroughly educated and accomplished in all that pertains to the usefulness and beauty of the world and society in which they live, and have been carefully grounded in the highest morality, she has succeeded in keeping their minds free from all theological bias, and they seem to have little curiosity as yet upon the subject, though the two older ones are now entering upon manhood and womanhood and are already taking their places in society. She declares she found no difficulty in this. She and her husband have literary and artistic tastes, which bring about them a social atmosphere of the best minds, and all topics outside of orthodox dogmas are freely discussed in her home; but she claims the secret of her success to be in the fact that she has kept the minds of her children so constantly occupied with the studies, pursuits and pastimes necessary for their pleasure and success in life that they have found no time to investigate or speculate on theological matters. Now that they are reaching maturity, she takes no pains to keep them from such speculation, nor does she—while holding herself ready to explain, reason and argue with them—invite them to it. If they choose to become interested in religious matters now, she feels confident they will be able to form unbiased opinions and to make discriminations as to the truth or falsity of prevalent religious theories; also they are free from any prejudicial antagonism towards any faith, and so less liable to hurt the feelings of the reverent believers in any system of religion by ungenerous and injudicious ridicule or scornful flaunting. They will be ready to hear all sides, weigh and reasonably discuss every question presented to them.

But successful, so far, as this experiment has proved, I am not yet quite convinced that this ignoring of all points of religious differences is the wisest course to be pursued in the education of the children of liberals. The very ignorance of these subjects may make these young minds, healthy in tone as they are, all the more susceptible to the insidious inroads of the mystic phases of certain theological beliefs than they would be if forewarned of the power over the human mind. It is doubtless because of such ignorance of the history of religious belief that children of free-thinkers have occasionally become converts to the Roman Catholic faith—a faith which more than any other has made a special study of the most direct avenues by which to reach the heart, and of the most

plausible intellectual sophistries to enmesh the logical brain. Yet I would much prefer such ignoring of religious knowledge, with all its dangers, to the practice of some, perhaps well-informed, but crude and coarse-grained freethinkers who deliberately encourage in their children discourtesy and contempt, shown in rude manner, for the religious beliefs of their neighbors and fellow men.

I remember one such liberal who, if he did not encourage, yet laughingly allowed his boys unchecked to scandalize and horrify his Christian neighbors and their children by singing out in their play, at the highest pitch of their voices, "There is no God!—there is no God!" and other expressions of the rabidly "radical" kind, which bring disgrace upon intellectually progressive ideas and retard the spread of true free-thought. The children of liberals, those whose radical stand against the superstitions of religion is the outgrowth of advanced ideas and of a knowledge which implies the highest culture, should be taught above all other youth to give evidence of their parents' wider intellectual outlook, by their own more perfect manners and larger charity towards the narrow prejudices of less progressive people.

One step in the right education of the children of liberals would be in the establishment of Sunday schools where purely ethical teaching should prevail, disassociated from all blind guessing at the unknown; where man's needs and possibilities, his power to aid and to hinder the happiness of his fellows should be explained and made clear, the reasons made plain why we ought or ought not to do certain things, and the way to further intellectual and moral evolution pointed out. The isolation of liberals renders this step difficult in many cases, but one such Sunday school has been in successful operation for many years now at Florence, Mass., whence so many things honorable to liberalism have come, thanks to a few whole-souled and far-seeing thinkers whose works speak more eloquently for the cause they have espoused than any speech could do.

One thing is clear and certain—that the moral sense, the conscience, of the rising generation should in every way be aroused, developed, and strengthened, and that children should be thoroughly instructed in the precepts of morality, and, as soon as they are able to understand them, in the principles of ethics. This, of course, implies a knowledge of man's history and relations to his fellow men and to the world. That only should be taught as unquestionable truth which is beyond reasonable controversy. The world's knowledge is constantly increasing, and propositions which are not susceptible of proof should not be taught in a way to limit further inquiry. Philosophical and religious speculations, concerning which the greatest thinkers of all ages have differed, cannot be accepted as truth by immature minds, save upon the dicta of authority, and it is manifestly unjust to impose upon the young in this way theories that are open to doubt. It is better as the young mind develops to acquaint it with the *pros* and *cons* of all disputed questions, the arguments for and the objections to each side, and allow it to form its own conclusions. Some may say that in limiting the education of the young to the known and proven deprives it of the uplifting impetus which the search after the infinite and the unknown gives. To this our answer is that liberalism does not seek to limit the search after the now unknown, or to forbid making it sure wherever possible. It does forbid building air-castles with no sign of a foundation. Search and inquiry are the legitimate tools of progressive men and women, but they refuse to theorize on what is unknown until their search has revealed something definite and tangible. They are not shut off from the blessed enthusiasms which make life better worth living. We can teach our children to find exaltation and delight in work for the uplifting of humanity. We can teach them to help bring happiness to themselves and to mankind by seeking to lessen the hours of toil for the laborer, to make his hours of leisure intellectually profitable—to give him his due share of the profits gained by his work; in efforts to give strength to weak bodies and weaker minds; to help make hearts purer and intellect stronger; to win men and women to deal justly by each other; to make the waste places of the earth productive until it gives us its best; to bring nature and man up to their highest possibilities, and by united action prove the brotherhood of man. So, working unitedly toward the realization of the highest ideals we yet know, we may become clear-eyed and large-brained enough to search more deeply, more clear-sightedly, and more successfully into the mysteries of the universe and approach more nearly the yet unknown truth which quarrelsome guesses seem to push farther and farther away from us. There remains to all the heights of philosophy—aye, even of spiritual inquiry to ascend by as slow or as swift degree as within us lie. We are not shut off from that ascension, but have no right at the foot of those heights to shut our eyes and declare definitely what those unseen summits hold of ineffable presence and power.

#### PRACTICAL PROFIT-SHARING.

Messrs. Brooke, Bond & Co., Leeds, write to the *Leeds Mercury*: As you and your readers appear to be interested in this subject, we send you particulars of a profit-sharing scheme, which has been adopted by us since 1882. A certain percentage of profits is set apart for distribution. The whole is handed over in cash, without any reserve, every six months as soon as our profits have been ascertained. The amount to which each worker is entitled is based on his salary for the current six months, irrespective of length of service. But the first six months' service does not count. At the present December distribution, for instance, assistants who have been with us seven months will be entitled to bonus on one month's wages. The number participating varies; so does the amount of net profits. Consequently the ratio between normal wages and the sum allotted to each worker fluctuates considerably. We have distributed a bonus at the rate of 1s. 8½d. per pound of wages, and a bonus of 2s. 11½d. per pound of wages. The smallest amount distributed has been equal to 8½ per cent. on the assistants' earnings, and the largest has been equal to nearly 15 per cent. In the event of a worker leaving of his own accord, or because his services are not required, in the absence of culpable negligence or misconduct, he is paid his share of profits up to the date leaving on the basis of the previous half-year's percentage. In addition to the regulations as above, our staff have a sick fund, managed by themselves, to which the firm contributes. Our system of profit-sharing was introduced, primarily, for the benefit of the workers. The problem was how to add to the earnings of labor without diminishing the profits of the employer. The solution was supposed to be found in increased zeal, vigilance, punctuality, economies of time and material, identification of interests. It was hoped and anticipated that the operation of these motives and qualities would add to the profits all that is given back in the shape of bonus. We are completely satisfied with the results. As you see, our assistants enjoy a substantial bonus. On our part, we have the advantage of a better choice of hands, indisposition on their part to change, less necessity for incessant personal supervision, and greater amenity and agreeableness in the relation of master and servants.—*Newcastle Chronicle*.

#### A STRANGE APPARITION.

According to a despatch from Chamberlain, S. D. to the *St. Paul Globe*, for a month or more men living on McCloud's cattle ranch, near the mouth of Battle Creek, have been startled from their sleep at night by footsteps threading the halls and passageways of the house, doors opening and shutting, and an occasional laugh of the demoniacal, hair-raising, blood-chilling variety. All these ghostly demonstrations had been looked upon by the inmates of the house as the workings of some practical joker, or imagination, and very little attention was paid to them until about a week ago, when one of the men, about 10 or 11 o'clock at night, stepped out of doors. What he saw there almost froze his blood.

Standing in the middle of the yard was a familiar figure, that of a former lady resident of the house, clothed in the habiliments of the grave. A dull phosphorescent light seemed to be emitted from the shrouded figure, whose back was turned toward the man. Slowly the figure turned, and, with arms extended, its staring eyes shining with a dull lustre, it commenced a movement toward the man, who stood spellbound. For a second only did he stand transfixed, then with a yell of terror he dashed in upon his comrades within the house. He told his story to the crowd, and a rush was made for the yard to investigate, but the spectre had fled. That night the footsteps and noises throughout the house were more frequent and louder, banishing sleep from the eyes of the now thoroughly frightened inmates. The next night a watch was kept for the ghostly visitor, but it came not.

The next night followed, and still no ghost, so the watchers had about given up all hope of its reappearance, when on the fourth night the watchers, while sitting in a darkened room, were startled by suddenly seeing the spectre's face pressed against the window pane. Each man seized his gun and a volley was fired at the visage. When the smoke had cleared away and the men's courage had in a measure returned, they ventured outside, expecting to find a corpse lying beneath the window. They did not but instead saw standing about thirty paces from the house the figure of a woman looking at them reproachfully, and seeming to have just arisen from the grave. For a moment the men stood breathlessly looking at the strange sight, when one of the boldest raised his gun to his shoulder, took deliberate aim at the figure, and pulled the trigger. The figure was still there when the smoke cleared away, and, looking at them for a moment with its staring eyes, gradually disappeared.

Next morning there was an emigration from the ranch.





## SILENT HEROISM.

To fight aloud is very brave,  
But gallanter, I know,  
Who charge within the bosom  
The cavalry of woe.

Who win, and nations do not see,  
Who fall, and none observe,  
Whose dying eyes no country  
Regards with patriot love.

We trust, in plumed procession,  
For such the angels go,  
Rank after rank, with even feet,  
And uniforms of snow.

—EMILY DICKINSON.

Virtue, not rolling suns, the mind matures;  
That life is long which answers life's great end;  
The time that bears no fruit deserves no name;  
The man of wisdom is the man of years.

—YOUNG.

His were the songs of the heart,  
His were the songs of the mind;  
His the songs that gave a part  
Of heaven to human kind.

—JAMES RILEY.

A representative of the *Chicago Times* interviewed a number of leading woman suffragists upon the effect the ballot would be likely to have upon marriage. It is said there are 80,000 unmarried women in Massachusetts alone, with the number increasing.

Miss Susan B. Anthony says: Our business and professional life will of course effect marriage. It will lessen bad marriages, and it will guard women from ill-sorted ones. It will take from immoral and unworthy men the advantage they now have over some women as their only means of support, and will give them the freedom to choose for themselves. On the other hand good marriages will be increased by the present condition. When women achieve real independence, and have their political, industrial and financial equality, they will no longer sell themselves to a so-called husband for a so-called home. They will not be satisfied with board and lodging in some man's house, and as much else of his worldly goods as he chooses. Financial dependence is the secret of this woman's rebellion, for it is the core of her domestic unhappiness. When men recognize women as equal factors in human government, as creatures of financial independence and at peace with themselves, then women will not only be wooed as real sweethearts, loved as wives and enjoyed as companions, but they will be respected as self-respecting human entities. The woman of the future is going to climb up where she can take a look over this field. She is not going to snatch at anything that passes for a man because it draws a salary, and the man of the future will be just as apt to select a woman who is mentally developed for companionship and morally fitted for motherhood, as one whose physical beauty has enthralled him, or whose form is especially adapted for showing off fine rags.

Mrs. May Wright Sewall, president of The National Council well known in educational circles in Indiana, who with her husband has established and maintained for some years a successful co-educational school for higher education says: "Too many marriages are made because women are driven to marriage for support. As women enter the industrial world, acquire higher education, and are admitted to the professions they will be fitted for self-support and able to maintain that self-respect which forbids unchaste marriage. The man of the future is to be envied; he will be accepted because he is loved, not as a mere means of a living. Men now have little assurance that they are accepted for love alone when there are so many other motives impelling women to matrimony. Educational and industrial freedom will permit a woman to give her heart with her hand. These larger activities will improve domestic life, and more than this, a current slander that suffragists were neglectful housekeepers has put that class on its mettle, and the best housekeepers in the country to-day are these same progressive women."

"My marriage may be quoted as a result of suffrage training on both sides," said Rachel Foster Avery, secretary of the National Woman's Suffrage Association. "Both my husband and myself were born and reared in anti-slavery and woman's

rights families. His mother is a devoted suffrage-worker, while my father was the first man in the country to pay women printers salaries equal to men. At the age of twelve I wrote my first woman's rights essay, and the same year Mr. Avery, then a boy of sixteen, wrote a similar one in college. We were introduced years later through a suffrage convention—that is, by a letter from a mutual friend in attendance. I had long before this become used to the idea of old maidenhood. Very liberal home training had made me fastidious. Being fond of children I had legally adopted a little orphan girl and planned my life without reference to marriage. That introduction, however, brought a man whose life and purposes were similar to my own, and, after adopting a domestic platform of love, liberty, and equality, we served notice upon our friends that the third party had declared its principles. The Rev. Anna Shaw, Methodist, postponed a couple of suffrage meetings and came on to Philadelphia to perform the ceremony. She was assisted by the Rev. Charles Ames of Boston, a famous Unitarian. We have a daughter now aged nine months, and who already is a member of four suffrage societies of Chicago, of Cook county, of Illinois, and of the National. My own happy marriage on the liberal plain is my answer to this question. "And my last conclusion," said this young and charmingly gay-spirited woman, "assures me that an equal rights marriage can never be a failure." Mrs. Avery wears a watch on the face of which is her husband's picture, and among the official papers in her hand-bag was another of the same handsome man. The mutual adoration of this couple furnishes many stories among their friends.

"When I was a child," said Frances Willard, "I lived in the country and close to the heart of nature. I loved all animal life, and unconsciously became a student of natural laws. It was there, idly watching the mating of birds and the association of the animate creation generally, that I learned the fundamental principles of sex. Though my eyes were keen in those days, I saw nothing of what we call domestic tyranny, nor of marriage based upon anything but natural law. The father and mother birds to be, first sang together, flew together, and then together builded the nest. Except in tribes that betrayed sex by plumage, I was always puzzled as to which was which. When the nest was full of eggs even then they shared the long, loving service of bringing their family into the world. Each of the birds sat upon the nest, and when the children had chipped the shell both parents brought them food, sang to them, and taught them to fly. Nor did I ever see manifestations of superior and inferior relations between horses male and female, or other of the nobler orders of the animal kingdom. They worked and rested, ran and nibbled together in apparent equality. The cattle grazed harmoniously in the same meadow and the fishes swam side by side. Nature is democratic. Nature also arranges that her children shall go two by two. There are no "go-it-alones" in the field or wood, and if I felt that the emancipation of woman would interfere with this divinely appointed union, I would be totally against the woman movement. But I see in woman's physical, mental, and spiritual advancement the only road up to nature's standard of harmony to the human race. I grieve over this unnatural division of the sexes into apparently antagonistic groups. We would usurp no rights of men. We are willing to concede man his half of the world, but he must give us ours. By and by marriage will rise to a universal harmony, and this is the love that will be the fulfillment of the law. True marriage is a perfect mating upon the three planes—physical, mental, and spiritual. At the present stage men have the greater mental, women the higher spiritual development. Women must acquire the mental hardihood of men, and men must reach a higher spiritual plane. If man may be called the mind of the world, woman is its soul, but they must be in harmony. Marriage must mean companionship. There must be one standard of fidelity. Wifehood and motherhood must be voluntary.

Said Julia Ward Howe: "With this larger liberty comes a larger moral outlook. To the proper solution of the marriage question all other problems are really secondary. This progress of woman is going to solve it. The ideal marriage is one based upon mutual liberty and equality. Only independent human beings can form a union such as marriage should be."

"Yes," said Lillie Devereux Blake, "woman's progress does interfere with marriage. It makes girls fastidious. In New York two-thirds of the unemployed women

marry, while over one-half of the school-teachers remain single. This, said Mr. Jasper, superintendent of public schools, is because a sensible young woman isn't exchanging a certain \$50 for an uncertain young man. Nor is this independent or emancipated woman to lose her attractiveness. Higher education, finer thoughts, and equal rights will not obliterate, but rather add to youth and beauty. Charm and grace of manner will then be properly supported, and the man of the future may count on having a companion as well as a wife."

The Rev. Anna B. Shaw, president of the Womodaughis, national lecturer for the suffragist organization, when questioned said without hesitation: "I have no doubt but that this emancipation of woman, political, mental, and industrial, will have a marvelous effect upon marriage. It will tend to decrease the number of bad marriages; it will increase the number of happy ones. Just so long as men continue to marry their mental inferiors and women to select their moral inferiors, marriage will be unequal and unsatisfactory. As there will be fewer ill-sorted marriages among equals, so there will be smaller families and better children. If I were to state the chief cause of domestic unhappiness where divorce is not sought, I would say it was the wife's lack of financial independence."

Mrs. Harriet Taylor Upton, the daughter of Judge E. B. Taylor of Ohio, and one of the world's fair lady managers, said: "This new departure of women may decrease the number of bad marriages, but it will make wiser and better ones. Men are yet even inclined to resent this new independence. They cling to the idea that love must fade or be spoiled by it. The marriage will be a less beautiful relation when a woman is something more than a pet, and dependent, clinging child. They mistake also our demand for political equality as a desire to follow man's methods and steal his perquisites. We care very little for the brass bands and torch-light politics, we care less for offices. What we women hope most from political equality is equalization of pay and the opportunities for individual life that men enjoy."

## THE FRIEND OF DEATH.

One of the most remarkable Spanish writers is Pedro Antonio de Alarcon, whose literary work has given him fame which caused his election in 1875 to the Royal Spanish Academy; he is author of many poems and a number of novels. One of his allegories entitled "The Friend of Death" has been done into English by Mrs. Frances J. A. Darr, who entitles the allegory "The Strange Friend of Tito Gil." The *Springfield Republican*, in its literary department, in referring to this work says:

The story of "The Friend of Death" is one found in many versions and in several languages, being a piece of folklore. He who is the friend of death can tell the day or hour at which a person must die, for Death, invisible to all others, will be visible to him. Thus Death finds Tito Gil, an unfortunate youth, about to drink poison in a doorway at night, and says to him "Friend, wait!" We need not recount the melancholy history of Tito, which had brought him to such a pass, but only to say that he loved with all his heart a beautiful girl of noble birth, with whom he had been associated through the years of childhood, and who he was sure still loved him, but from whom fate inexorably separated him. Death, the mysterious, has obtained from God Tito's soul, to deliver it "cleansed of sin and worthy of His glory." He therefore promises the youth that no other arm than thine or mine shall ever enfold her," to give him "the felicity of this world and the other;" he bestows upon him the strange power before described, and he sends him to the palace where Philip V, ex-king of Spain, dwells in anxious suspense between choosing to inherit the crown of Spain or that of France, for his child, Louis I of Spain, and his nephew, Louis XV of France, are both ill; and Tito is to offer him the first crown. For what happens in this strange tragi-comedy of state life, as told by Alarcon, let the book be read; our present concern is with something greater. For wonderful as is the power which Tito wields by means of his friendship and clear sight of Death, more wonderful is the effect which the possession of the strange privilege has upon him,—more wonderful and most significant. It removes him above passion; hatred, revenge for bitter wrongs, die out of his heart;

he forgives and brings peace to his worst enemy in life, as she is dying, and the result is, though he had no thought of it, that heirship, honor, wealth, and the hand of his beloved Elena are his.

But on the wedding night Death appears and calls on Tito (as the horn of Silva calls on Ernani in the opera), and bears him away from happiness. In the chariot of death, Tito with his awful friend traverses high in air all the round of earth. At Jerusalem they stop, for it is midnight, when Death bows the knee to worship; Tito bows with him, and as they remount the chariot Death says:—

That hamlet that thou seest yonder on a hill is Gethsemane. There was the orchard of olives. On this other side thou wilt distinguish an eminence crowned by a temple which stands out against a field of stars—that is Golgotha. There I passed the great day of my career. I thought to have conquered God, and conquer I did for many hours. But ah! it was in this mountain, one Sunday morning at day break, three days after, that I saw myself disarmed and powerless. Jesus had risen. In these places, too, I fought hand to hand with Nature. Here was our duel. It was three in the afternoon, I remember it perfectly, that Nature, beholding me brandish the sword of Longinus at the breast of the Redeemer, began to hurl stones at me, to open the graves and revive the dead. What could I think? I believed that she had lost her reason."

Then they sped onward to Death's home, the pole, where in eternal ice Death made to Tito Gil his explanation. He surveyed the transiency of man, as they had viewed it everywhere, and said:

"Perhaps thou wilt have comprehended that all which man does is mere child's play with which to pass the time; that his greatness and his miseries are relative; that his civilization, social organism and most serious interests lack common sense; that fashions, customs, hierarchies, are powder, smoke—vanity of vanities. What say I? vanity? less even. These are playthings with which thou entertainest the leisure of life; the deliriums of fever, the hallucinations of mania. Children, the old—nobles, plebeians—the wise, the ignorant—the beautiful, the deformed—kings, slaves—rich and poor—all are the same to me; handfuls of dust, which dust my breath unmakes. And still thou clamorest for life! And still thou desirest to remain in the world!"

"I love Elena," said Tito. Then, when Death finds that every other desire of earth has been purged from Tito's spirit, and nothing remains but love, he says to him, "Know all!" and tells him that he has been dead for nearly 600 years, that he drank the poison to the last drop the night he met with death, and that Elena died of grief and the shock when she heard of his end. Further, he shows the spirit in his charge that there are no other realities than those of the spirit. "But Elena," murmured Tito. "She prays with God. Think not of her; she does not exist, nor ever has really existed. Elena was beauty—the reflection of immortality. To-day Elena will be part of God forever. To him, then; thou shalt address thy supplications." "It has been a dream," exclaimed the youth with inexpressible anguish. "And such will be the world in a few hours—a dream of the Creator."

In this marvellous allegory or apologue, as one may choose to call it, the romantic imagination of Alarcon has reached the ultimate of philosophy—for all schemes of synthetic philosophy, followed out, lead to the same conclusion—that into the fount of being all being returns—there is but one all-pervading, all-inspiring, all-absorbing spirit, which we may name God, as well as or better than invent another name. So that the Hindu mind, thousands of years ago, wrought out the secret of the universe in its Brahm—whose idea is framed in Emerson's verses, so ridiculed when they appeared almost forty years ago. All begins and ends in God. And then what are we? There is a curious passage in one of the "Alice" books of Lewis Carroll; the personages of the delicious narrative are the symbols of a game of chess, and in the course of Alice's adventures she spies the Red King asleep and snoring loudly; shortly after another personage, meeting Alice, treats her with some contumely, and finally says, (in substance) "What are you? You're nothing but a figure in the Red King's dream. When he wakes up you will be nowhere." So then are we all, however busy we be about our little affairs of earth, only images in "the dream of God." "It is he that hath made us, and not we ourselves."

It is in this wise that the poets of to-day think of man, and it comes sometimes to

every one that our transiency is not only apparent, but real. Then is it strange that the ancient idea of the days without science should be repeated in our learned times, and that again we should reach the refrain of sleep—even an eternal sleep, as Tennyson does in his latest verses:

To sleep! to sleep! The long bright day is done,  
The darkness rises from the fallen sun.  
To sleep! to sleep!

Whate'er thy joys, they vanish with the day;  
Whate'er thy griefs, in sleep they fade away;  
To sleep! to sleep!

Sleep, mournful heart! and let the past be past!  
Sleep, happy soul! all life will sleep at last.  
To sleep! to sleep!

This view is under compulsion of what we know of life, of what has been argued from its conditions, and from the philosophers' resolution of all things into one origin, one continuing reservoir of life, whether we call the form of life "spirit" or "matter"—for both are in essence, as we must conclude, the same—both manifestations of the unceasing, persistent, overwhelming and inclusive force that we call God.

And yet there is another phase of this view—it depends on the instinct, or let us call it the intuition, of the human soul for individual immortality. "We shall not all sleep," says Paul, "but we shall all be changed." We shall continue, on the lines on which we have spent this spasm of earth life that has been given us, but with growth, constant and illumined. So that Tennyson's verses are to be regarded as the true expression of our earth mood, but not of the deathless yearnings of the soul. For, as Henry Vaughan wrote:

If a star were confined into a tomb  
Its captive light must needs shine there,  
But when the hand that lockt her up gives room  
She'll shine through all the sphere.

So also Tennyson thinks in his high moments of communion with the invisible, as when he wrote that exquisite poem, "Crossing the Bar," which closed his last volume of verse:

Sunset and evening star  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

For though from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have cross'd the bar.

It is better to judge Tennyson's outlook on the future by "Crossing the Bar" than by his musical lines of lullaby—which would suit no soul worth reckoning in the count of eternity. Bravery is a virtue that can nowhere be more valuable and serious than at the gates of the unknown country that the angel of death opens. The inscription Dante read is not so fearful if one has a clear courage. "Let him abandon hope who enters here"—well, what is hope? Certainly it is not essential to the soul that has borne long and hard discipline; for to such a soul either right doing has become a necessity, whether anything is hoped for or not, by the mere development of its highest qualities—or else it has wholly failed and must sink. To the same spirit contemplating its departure from the scheme of sense which encompasses it, there arises a finer hope than any that can be cherished by ordinary natures. Not only Tennyson, but all the lofty souled poets, like Goethe, Emerson, Browning, Wordsworth, have had a clear expectation of something glorious beyond this dust. Bryant, in one of his latest poems, "The Two Travelers," expresses this sense of hope. He pictures his winter landscape and the grief of him who departs into the storm; then he sees another who bids his farewell to his friends—Tennyson's own ideal vitalized with faith—

"And I," he said, "shall sleep ere long,  
These fading gleams will soon be gone—  
Shall sleep to rise refreshed and strong  
In the bright day that yet shall dawn."

And what does he say in the conclusion of "The Flood of Years," that grand poem of his closing life?—

Old sorrows are forgotten now,  
Or but remembered to make sweet the hour

That overpays them; wounded hearts that bled  
Or broke or healed forever. In the room  
Of this grief-shadowed present, there shall be  
A present in whose reign no grief shall gnaw  
The heart, and never shall a tender tie  
Be broken; in whose reign the eternal change  
That waits on growth and action shall proceed  
With everlasting concord hand in hand.

That is the poet's view of the hereafter, as evolved from the constitution of the soul. It may not come to the same point as philosophy, but let us consider that philosophy as men have reasoned it out for many centuries is but the invention of the human mind, as all the religions of the earth have been and are—while above and beyond all these dwells and dominates and interpenetrates a spirit of which we know nothing, with all our guesses, and which we may hope, because of what we feel in our finest and highest moments, has made and maintains for us a destiny of infinite and individual development.



#### MAGNETISM NOT ALWAYS HYPNOTIC.

TO THE EDITOR: Since Mr. Braid first published his observations on passiveness of will, as a result of retinian congestion and the corresponding cerebral impressions, I have always doubted whether his own will had not even unconsciously to himself considerably influenced the phenomena. My doubts were based on my personal experience of physiological impressions by magnetizers and of having determined them in others without sleep, rigidity or other phenomena common to hypnotics. The impressions consisted in removal of pains, dissipation of febrile state and general invigoration.

I have not personally witnessed, but suppose many others have, the cases in which subjects who have once been rendered passive, may be arrested when walking in the street by the will of their magnetizer to whom their backs are turned and without any previous injunction or suggestion.

Young Mr. Griffin's narrative of hypnotized palate" copied into a recent number of THE JOURNAL deserves thorough investigation. The localization of magnetic impression, and this without the subject's consent to passiveness, or previous induction of somnambulism, as well as the permanence of the impression, render the case, if true, of the highest importance.

As Mr. Wells Drury and the San Francisco Examiner give the names of the subject, Carroll Cook and his magnetizer Kennedy, there ought to be no difficulty in getting Mr. Griffin's narrative duly authenticated. This premises, for the physiological analysis, it would be interesting to know whether alcohol introduced into the stomach, through a tube, in any of the usual kinds of drink, without touching the palate, would effect Cook's system abnormally. The greatest peculiarity of the case as stated is the subjection of the body without a corresponding impression on the intelligent will which resisted and endeavored to drink. Without data for a decided opinion, I suggest that human or animal magnetism like mineral, implies specific polar relations between the agent and the object or the subject of his action—a sort of sympathy, which without being love or friendship, is a potential germ of these passions, subject to evolutionary culture. If, as is affirmed, hypnotism can be spontaneously self-induced by gazing on bright objects, it must be foreign to the above mentioned influence. This view of animal magnetism is in general analogy with the curious reference to the pit of the stomach—solar plexus—as the seat of somnambulant vision, or that consciousness which supplies similar knowledge, and with the physiological relation of the passions with the visceral organs, the lungs and liver—oxygenizing and decarbonizing—to the varied evolutions of ambition, the stomach and upper intestine to friendship, and the pelvic organs to love and parentism.

Analogy has long anticipated the localization of the magnetic will, by electrization in other forms, either with or without the intervention of nerves. Wilson Phillip and other experimenters excited or arrested the gastric and cardiac functions by localizing the voltaic current on the pneumogastric and sympathetic nerves and more recently, wonderful cures have been made by localizing it on the cervical sympathetics. Duchenne de Boulogne showed the muscu-

lar mechanism of physiognomy by localizing the faradic current, thus inducing every expression of the passions, without any passionate emotion. Localized anesthesia has been employed in dentistry and other surgical operations, and localized muscular excitement in the cures of deformities and maintenance of nutrition in paralysis, by both the voltaic and faradic currents. But Mr. Griffin's narrative is the first I have seen of localization by the will without a previous general subjection of the organism. M. E. LAZARUS.

#### A SINGULAR DREAM.

TO THE EDITOR: I dreamed such a peculiar dream last night, March 22nd, that this morning I am constrained to make a note of it. I dreamed that I was in a city, dressed in a common attire; in fact, rather poorly and thinly clad, and had a hatchet in my hand. Being cold and a stranger, I went into a large dry goods store to warm, and was surprised to find it owned by a Mr. Warner, with whom I had lived when a lad. I recognized him, his wife and a young lady whom they had adopted when a little girl. I wondered what had become of their little son, a boy of four at the time when I lived with them, and who by this time must have grown to manhood.

I laid my hatchet on the corner of the stove, and as there were several clerks in the store, I scanned their faces closely, and finally settled upon one young man as being Charlie Warner. Neither of the four seemed to recognize me, and as I was poorly clad and rather diffident, concluded not to make myself known, and left the store. I recollect nothing further until I again stood in the door of the same store. It had been gutted by fire. All the inside was burned out. Mr. and Mrs. Warner, the young lady and the son were there viewing the ruin. Mrs. Warner was the first to recognize me, and shook me heartily by the hand. Mr. W., the lady, and the young man also came and greeted me, and the older ones talked of many things that happened while I was at their house, reminding me of many incidents that I had long since forgotten.

One circumstance in particular was when their cook very unceremoniously left them without warning and I had volunteered to cook the breakfast, and as my mother had taught me the art, I succeeded in placing upon the table a very good repast. All this I had entirely forgotten, and Mrs. W. had to relate the circumstance minutely before I could remember it. But on mentioning a remark that was made at the table by Mr. W. in regard to my cooking, the whole circumstance returned vividly to my recollection, and I remembered it all in detail, even the most minute particulars connected with both cooking and eating the breakfast, and we all had a hearty laugh over the circumstance. Then I awoke with the circumstance of the dream vividly impressed on my mind, as well as the memory of having in my boyhood, lived in the Warner family. But the strangest part of this was that I never knew a family of that name; never lived with them, and knew no such circumstance as that of getting the breakfast, which had been so vividly remembered when related by Mrs. Warner in my dream. The whole thing in toto was simply a dream.

Were I a theosophist I would believe this occurrence was a memory of some former incarnation, but not believing in re-incarnation I have no explanation at hand. According to scientific ethics it is our subconscious self that forms the people of our dreams; but what strikes me as singular is that Mrs. Warner, a lady whom I had never seen or known in my waking moments, could be so familiar to me in my dream, and could remind me of circumstances that seemed to have happened in my boyhood, but which really never did; and could bring them apparently so vividly to my recollection in my dream. Can any of your readers explain this phenomena? S. T. SUDDICK.

#### CONSULTING MEDIUMS UPON TRIVIAL MATTERS.

TO THE EDITOR: I find myself so often wishing that seekers after knowledge concerning Spiritualism would refrain from consulting trance mediums upon trivial subjects. I could mention many cases of personal experience with such people, but for lack of space in your valuable paper and fear of offending some kind friend, I will only mention one instance. I have first gained permission to do so, for she is now in spirit life and is at my side and laughingly telling me to tell the public that the people still in the flesh may learn

to do better. One morning a woman rang my bell on Appleton street with great force. I went to the door, found a person all out of breath, who said she had not a moment to spare and desired me to let Alice, my control, come at once. Supposing it to be a matter of great importance, I asked a gentleman who was waiting for an interview, if he would kindly give place to the lady. He graciously consented. I waited and waited to become entranced, when all at once I heard a spirit voice say, "her business is of too little importance for us to attend to." I then asked her what her trouble was, when she informed me that she had a dress-maker at her house in Chelsea waiting for an extra yard of dress goods, and she came to ask Alice if she thought it could be matched. I asked her where she obtained the original. She said, at Jordan and Marsh's. I said to her, why in the world did you not stop there on your way, as you must have passed the door, instead of bringing your two dollars here, which you can not afford to pay? She thanked me, saying she had not once thought of that. Now do not picture to yourselves a stupid woman, for, on the contrary, she was considered very bright.

The man who gave place to her was a stranger, but, as he afterward informed me, he came into my house that morning with a heart full of grief at the loss of a loved one and left with a perfect assurance that the loved one had been found; that the blessed spirit was alive and had been able to make himself known. J. E. P.

BOSTON, MASS.

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The definite study of great poets of the world which has more or less occupied the attention of the literary element of Chicago for the past four years, culminates this year in a Homer School, the program of which includes lectures on Homeric poetry, Homeric legends, Homeric art, Homeric ethics, etc. by Mr. Denton G. Snider, Prof. Thomas Davidson, Mr. Geo. Howland, Dr. W. T. Harris and Mrs. Caroline K. Sherman. Mrs. Sherman has the distinction of being the only lady whose name is announced in the program. The "Domestic Ethics of Homer" will be her subject. The lectures began Monday morning, March 30th, and the last of the course will be given Friday evening April 2nd.

The inventor of the Pennington air ship receives letters from every quarter, which indicate wide-spread interest in that invention. He says that Edward E. Rice, the opera manager, has asked for terms for big ships that will accommodate his companies. An Auckland, New Zealand, sheep-grower, Mr. Warneford Sewell, called on the inventor at the Exposition Building, where the small ship is now being successfully exhibited, and requested to be given the cost of a large ship that would carry sheep to the London market. Forty days are required to reach London from Auckland. With the large airship, the inventor says, the same distance can be traversed in ten hours.

Dr. William M. Stephens, 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. Stephens was a man of many excellent qualities, and in his removal Atchison has lost a worthy citizen.

Many Chicagoans will remember a former resident Mr. W. H. McDonald whose removal to Washington some years ago was regretted by Spiritualists and all who knew him and his cultured family. His son Harold is spoken of in a late issue of the *Washington Post* as follows: Mr. Harold L. McDonald, a genre painter, has studied abroad. He is one of the younger men, but has already done admirable work notable for the excellence of drawing, color, and poetic sentiment. He has done a great deal of charming pen and ink work for illustration, and is secretary of the Society of Washington Artists.

Dr. H. H. and Mrs. Jackson, after some years of residence in Cincinnati, are about to return permanently to Chicago. They are the proprietors of the Sykes Catarrh Cure, and in moving to Chicago are no doubt actuated by the same desire to get to the center of things that inspires many who are coming here from Cincinnati, St. Louis, Milwaukee, Jonesville, Halstead's Corners and other provincial places. Dr. and Mrs. Jackson will be warmly welcomed by a host of old-time friends.

Mr. James Richardson, an old pioneer in the cause of Spiritualism, passed away at Sonora, Ill., March 10th, aged 81 years. He lived up to the principles in which he believed and discountenanced all frauds and shams. He was a medium, but was disinclined to make any boast or parade of his powers. He had been a reader of *THE JOURNAL* many years.

Dr. J. W. Dennis of Cincinnati writes: *THE JOURNAL* is our best weekly visitor.

## March April May

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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.]

Different New Testament views of Jesus. By Joseph Henry Crooker, Boston: American Unitarian Association. 1891. pp. 80. The purpose of this essay is to show that there was diversity in the beliefs of the Christians of the first century respecting Jesus, and that changes were continually going on even in the opinions of the earliest disciples concerning his nature and mission. The first three gospels, while setting Jesus before us as the Messiah, differ essentially in their interpretation of facts and the emphasis they put upon these facts. Paul reinterpreted the character of Jesus from a new point of view and found in him the new Adam or the beginning of a new order of spiritual men, as Adam began the new order of incomplete and merely natural humanity, making the cross the symbol of a spirit and a process which must be shared and repeated in us all. In the fourth gospel Jesus is identified with the philosophical doctrine of the Logos. Mr. Crooker finds forces competent to produce the change and diversity of views respecting the Nazarene, in the "rich and varied civilization upon which the story of His life fell." These theories cannot be harmonized and our author claims that we must interpret the ministry of Jesus from the standpoint of modern knowledge, get back of all the theological investments of his person and, "look upon him as far as possible in his historical reality;" and then "derive from him whatever spiritual helpfulness his character can afford when studied in the light of modern thought." All this is very reasonable.

Business Outing in Texas; a visit of the Commercial Club of Kansas City to northern Texas, Indian Territory, and Kansas. The object of the association, members of which made the peaceable invasion of the Lone Star State described in this beautifully illustrated and aesthetically bound book, is to promote increase of the trade and industries of Kansas City, acquire and disseminate commercial and economical information and promote just and equitable principles of trade, at the same time to extend acquaintanceship and secure concerted action on matters of public interest. The volume gives a glowing description of Texas, of its great productive capacity, its extended commerce, its grand possibilities and of the enterprise and hospitality of its people.

AN OUTSIDE VIEW.

The following editorial from the Chicago Tribune of March 27th, shows the view outsiders take of the bill to punish fraudulent exhibits at materialization seances:

The bill introduced by Senator Thomas of this county making it a misdemeanor to impersonate the spirit of any deceased person at any Spiritualist seance of exhibition is one that should become a law. It has been said that the present laws of this State are adequate to the punishment of Spiritualistic impostors and that the proposed measure would only open the way for persecution of innocent people. The best answer that can be made to this is the statement that the passage of the Thomas bill is favored by the better class of Spiritualists themselves, who believe in the possibility of spirit manifestations but know that many frauds have been perpetrated by bogus mediums, and are anxious to discourage them from attempting similar impositions in the future. The penalties named in the bill are none too severe to be visited upon those who make of Spiritualism a stalking horse for personal gain by deceiving the credulous ones, and whose tricks are every now and then exposed by enterprising reporters, as has been done several times in Chicago within the present generation. It is hard to see how any innocent person could be persecuted by such a law, but easy to understand how those of the Diss De Bar order should be made to tremble at the idea that their practices will be put down by the strong arm of the law and themselves given a chance to materialize behind the bolts and bars of a cell in the county jail. Should there be any truth in the claims of the Spiritualists, that communication is possible between human beings and those who formally lived on this earth, it would be all the more important that those whose impostures tend to throw ridicule upon it should be exposed, and the honest persons of that faith ought to be protected from the vultures who hover around it as a source of revenue regardless of the evil they may do.



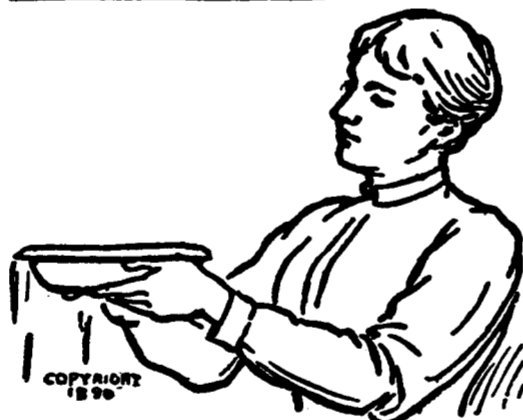
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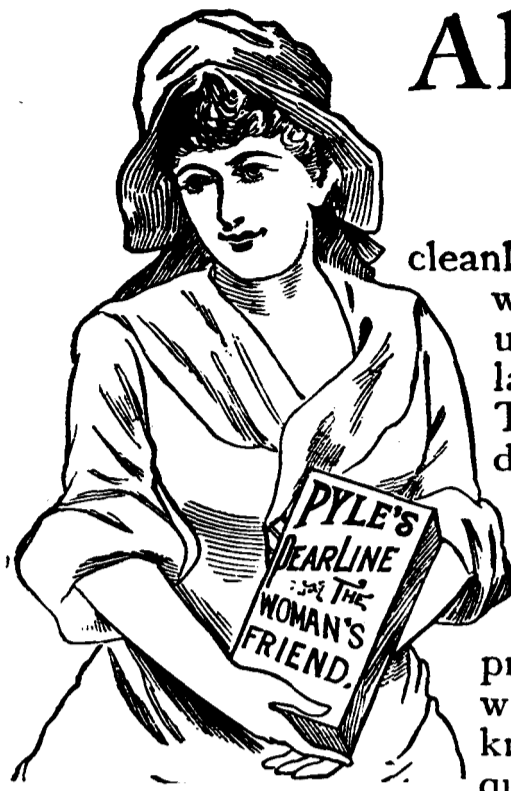
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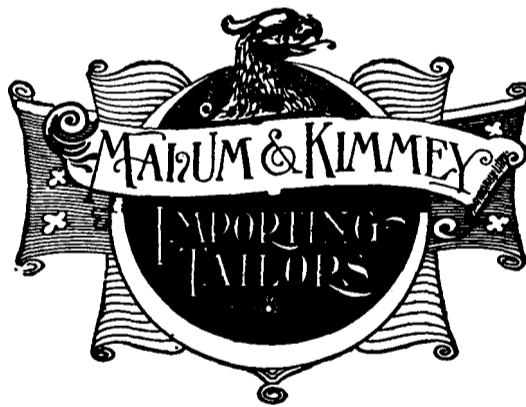
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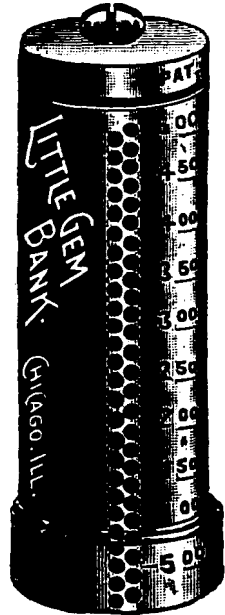
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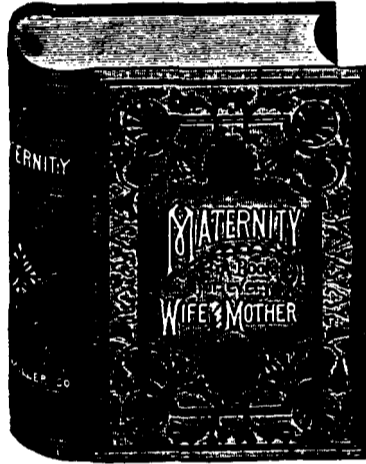
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CHARACTERISTIC CANARD.

Persons best known to themselves, parties in New York and elsewhere at the editor of THE JOURNAL has considerable time in the east the past year being in New York City for business. The facts are that he has not left Chicago since last September. Aquacious Gothamites who are so active when he is a thousand miles distant so unaggressive when he is in the city are anxious to join issue with him and are accommodated.

TRANSITION OF MRS. J. R. BUCHANAN.

Well-rounded and highly-developed, she finished the earthly career in a higher sphere. Cornelia, wife of Prof. Joseph Rodas, underwent the great transition in the funeral services were held at the residence, 6 James st., Boston, on the 21st inst. Our good friend, Mr. Buchanan, bears the burden of the transition with a calm and patient bearing.

friends and cheerfully recognized by her husband. Dr. Buchanan is now in his 77th year and the loss will be irreparable, but his philosophy will sustain him in this trial as it has done in others.

The event of the week in Chicago was the brilliant opening of the reconstructed McVicker's Theatre, on Monday night. Joseph Jefferson, W. J. Florence and Mrs. John Drew, in "The Rivals," were welcomed as old friends. The beautiful auditorium was filled by an audience which seemed in its sympathy and enthusiastic good will to surpass anything heretofore seen in this city of complete expression. The repeated calls for Manager McVicker, and the prolonged and tumultuous applause which greeted him on his appearance after the play, were evidences of the esteem in which he is held. It is not often that an experienced manager's feelings get the better of him, but when Mr. McVicker stood in front of the drop-curtain and faced that splendid audience of friends and felt the great waves of kindness pouring upon him from parquette to dome, it was almost too much for even his iron nerve. Briefly and modestly he told the story of nearly half a century in Chicago; and there was a suspicious moisture in his eyes and tremor in his voice. It were worth a life-time of noble effort to gain such a hold upon the hearts of those who have made Chicago what it is.

In THE JOURNAL of March 14th, was an account of a séance at Keokuk. Mrs. W. L. Thompson, medium, at which the alleged spirit of one Sadie Carr who committed suicide some years ago appeared. She told a story about hiding a silver dollar under a board nailed on top of a post against which the bridge gate swings on the Iowa side of the Mississippi. The next day search was made and the coin found. This was considered conclusive evidence of the genuine nature of the materialization by the uncritical. That the coin could have been easily placed there to further a trick never seems to have been thought of by the parties patronizing the show. It now transpires that the board behind which the silver piece was found was nailed on to the post only a few months ago. This of course entirely dematerializes the materialization of the spirit and her message. Mr. C. Bolton of Sonora, Illinois, writes that from his experience with this medium he believes her fraudulent.

THE JOURNAL cannot undertake to investigate the numerous accounts of alleged phenomena reported in exchanges. Readers must exercise their own judgment or make their own investigations. In many of these accounts there is some truth, often highly colored.

In its notice of the transition of W. H. Herndon, the New York Post says: Mr. Herndon occupied himself during the last quarter of a century in collecting inside facts regarding Mr. Lincoln's life prior to his accession to the Presidency, which he embodied in a remarkable biography of three volumes, which was published two years ago. A second edition of this work containing a good deal of new matter had been completed before his death, and a great many unpublished manuscripts remain in the hands of his literary executor and coadjutor, Mr. Jesse Weik, of Greencastle, Ind. Herndon's biography of Lincoln was a labor of love, but at the same time a labor of the strictest veracity [and many think too searching in small personal details.] It was not an apotheosis, but intended to be an exact and truthful picture of the man Lincoln, showing how he grew to greatness in spite of all adverse environment, and how he was prepared by rough knocks in early life to steer the country through the roughest period in its history.

It possesses much of the charm of "Boswell's Life of Johnson" by entering into special details which appear to be insignificant in themselves, but which in their sum total make up a rounded whole, just as the separate lines of the face make up a true portrait. Nobody had so good opportunities to do this necessary work as Mr. Herndon, and nobody else has done it so well. Mr. Herndon was born in Virginia, and was about 73 years of age at the time of his death, and was a victim of the grip.

Dr. James De Buchananne writes: The society in Delphos, Kan., my present address, is going to celebrate our anniversary in a public manner, by meetings, speeches, etc., for two days. I wish all societies would celebrate the anniversary. Why not make it take the place of the orthodox Christmas? It commemorates the rebirth of spiritual truth—the Infinite Power's best gift to man. Why not let Spiritualists make that day the day for giving the annual gift, in imitation of the great gift? Make that day in March our day of days; let it take the place of the old Christmas, which is done with its mission, to thousands, of calling to mind the birth of a Saviour. Not that I would detract in any measure from the importance of the mission of Christ, but I think the same Christ-spirit was reborn in the birth of modern Spiritualism, so-called. Let us celebrate his last spiritual coming, instead of the

date of which there is no historical proof of its accuracy. What do others say to the new Christmas idea?

Mr. Edward W. Emerson, of Concord, Mass., will lecture on Friday evening, April 3rd, under the auspices of the Chicago Institute for Instruction in Letters, Morals and Religion, on "The Life and Character of Henry Thoreau, with Reminiscences." The lecture will be given in the New Athenæum Hall, Athenæum Building, 26 Van Buren st., near the New Art Institute Building. Thoreau was a strong and unique personality, and his intimate acquaintance with the lecturer's illustrious father will give peculiar interest to the lecture. Tickets, 50 cents, to be had at the door or at 175 Dearborn st., room 94.

Miss Arline Foye writing from Denver says: My mother, Mrs. Ada Foye has been engaged in her spiritual work in this city for fifteen months continuously, and needs a change from this high altitude. Therefore, though the society is reluctant to let her go, we are about to remove to Omaha, Nebraska, where she will continue her spiritual work.

The word printed "tariff" in the fifth paragraph of the article entitled "Ownership of Railways," in THE JOURNAL of March 21st, page 4, should read "traffic."

DR. PRICE'S BAKING POWDER

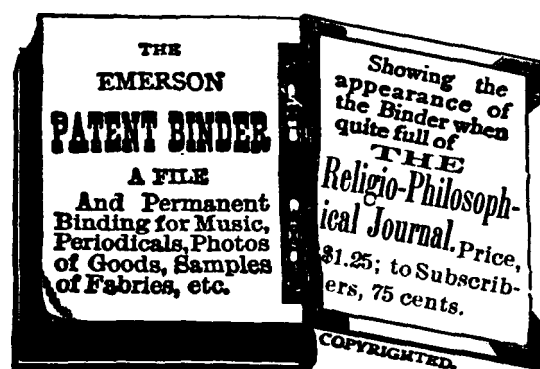
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Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper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



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The definite study of great poets of the world which has more or less occupied the attention of the literary element of Chicago for the past four years, culminates this year in a Homer School, the program of which includes lectures on Homeric poetry, Homeric legends, Homeric art, Homeric ethics, etc. by Mr. Denton G. Snider, Prof. Thomas Davidson, Mr. Geo. Howland, Dr. W. T. Harris and Mrs. Caroline K. Sherman. Mrs. Sherman has the distinction of being the only lady whose name is announced in the program. The "Domestic Ethics of Homer" will be her subject. The lectures began Monday morning, March 30th, and the last of the course will be given Friday evening April 2nd.

The inventor of the Pennington air ship receives letters from every quarter, which indicate wide-spread interest in that invention. He says that Edward E. Rice, the opera manager, has asked for terms for big ships that will accommodate his companies. An Auckland, New Zealand, sheep-grower, Mr. Warneford Sewell, called on the inventor at the Exposition Building, where the small ship is now being successfully exhibited, and requested to be given the cost of a large ship that would carry sheep to the London market. Forty days are required to reach London from Auckland. With the large airship, the inventor says, the same distance can be traversed in ten hours.

Dr. William M. Stephens, 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. Stephens was a man of many excellent qualities, and in his removal Atchison has lost a worthy citizen.

Many Chicagoans will remember a former resident Mr. W. H. McDonald whose removal to Washington some years ago was regretted by Spiritualists and all who knew him and his cultured family. His son Harold is spoken of in a late issue of the *Washington Post* as follows: Mr. Harold L. McDonald, a genre painter, has studied abroad. He is one of the younger men, but has already done admirable work notable for the excellence of drawing, color, and poetic sentiment. He has done a great deal of charming pen and ink work for illustration, and is secretary of the Society of Washington Artists.

Dr. H. H. and Mrs. Jackson, after some years of residence in Cincinnati, are about to return permanently to Chicago. They are the proprietors of the Sykes Catarrh Cure, and in moving to Chicago are no doubt actuated by the same desire to get to the center of things that inspires many who are coming here from Cincinnati, St. Louis, Milwaukee, Jonesville, Halstead's Corners and other provincial places. Dr. and Mrs. Jackson will be warmly welcomed by a host of old-time friends.

Mr. James Richardson, an old pioneer in the cause of Spiritualism, passed away at Sonora, Ill., March 10th, aged 81 years. He lived up to the principles in which he believed and discountenanced all frauds and shams. He was a medium, but was disinclined to make any boast or parade of his powers. He had been a reader of THE JOURNAL many years.

Dr. J. W. Dennis of Cincinnati writes: THE JOURNAL is our best weekly visitor.

## March April May

Are the best months in which to purify your blood, for at no other season does the system so much need the aid of a reliable medicine like Hood's Sarsaparilla, as now. During the long, cold winter, the blood becomes thin and impure, the body becomes weak and tired, the appetite may be lost. Hood's Sarsaparilla is peculiarly adapted to purify and enrich the blood, to create a good appetite and to overcome that tired feeling.

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"In the spring I got completely run down. I could not eat or sleep, and all the dreaded

### The Spring Medicine

diseases of life seemed to have a mortgage on my system. I have now taken two bottles of Hood's Sarsaparilla and have gained 22 pounds. Can eat anything without it hurting me; my dyspepsia and biliousness have gone. I never felt better in my life. Those two bottles were worth \$100 to me." W. V. EULOWS, LINCOLN, Ill.

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## The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by physical researchers.  
Cloth, 271 pp. Price \$1.25.  
For sale, wholesale and retail, by JNO. C. BUNNY, Chicago.

## Society for Psychical Research. American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the *S. P. R. Journal and Proceedings*, to which associate members (dues \$3.00 per annum) are entitled. Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed. Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.  
Secretary for America,  
5 Boylston Place, Boston, Mass.

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BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."  
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From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—  
PROF. ELLIOTT COUES, M. D.,  
Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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—BY—  
GILES B. STEBBINS,

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OR,

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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.]

Different New Testament views of Jesus. By Joseph Henry Crooker, Boston: American Unitarian Association. 1891. pp. 80. The purpose of this essay is to show that there was diversity in the beliefs of the Christians of the first century respecting Jesus, and that changes were continually going on even in the opinions of the earliest disciples concerning his nature and mission. The first three gospels, while setting Jesus before us as the Messiah, differ essentially in their interpretation of facts and the emphasis they put upon these facts. Paul reinterpreted the character of Jesus from a new point of view and found in him the new Adam or the beginning of a new order of spiritual men, as Adam began the new order of incomplete and merely natural humanity, making the cross the symbol of a spirit and a process which must be shared and repeated in us all. In the fourth gospel Jesus is identified with the philosophical doctrine of the Logos. Mr. Crooker finds forces competent to produce the change and diversity of views respecting the Nazarene, in the "rich and varied civilization upon which the story of His life fell." These theories cannot be harmonized and our author claims that we must interpret the ministry of Jesus from the standpoint of modern knowledge, get back of all the theological investments of his person and, "look upon him as far as possible in his historical reality;" and then "derive from him whatever spiritual helpfulness his character can afford when studied in the light of modern thought." All this is very reasonable.

Business Outing in Texas; a visit of the Commercial Club of Kansas City to northern Texas, Indian Territory, and Kansas. The object of the association, members of which made the peaceable invasion of the Lone Star State described in this beautifully illustrated and aesthetically bound book, is to promote increase of the trade and industries of Kansas City, acquire and disseminate commercial and economical information and promote just and equitable principles of trade, at the same time to extend acquaintanceship and secure concerted action on matters of public interest. The volume gives a glowing description of Texas, of its great productive capacity, its extended commerce, its grand possibilities and of the enterprise and hospitality of its people.

AN OUTSIDE VIEW.

The following editorial from the Chicago Tribune of March 27th, shows the view outsiders take of the bill to punish fraudulent exhibits at materialization séances:

The bill introduced by Senator Thomas of this county making it a misdemeanor to impersonate the spirit of any deceased person at any Spiritualist seance of exhibition is one that should become a law. It has been said that the present laws of this State are adequate to the punishment of Spiritualistic impostors and that the proposed measure would only open the way for persecution of innocent people. The best answer that can be made to this is the statement that the passage of the Thomas bill is favored by the better class of Spiritualists themselves, who believe in the possibility of spirit manifestations but know that many frauds have been perpetrated by bogus mediums, and are anxious to discourage them from attempting similar impositions in the future. The penalties named in the bill are none too severe to be visited upon those who make of Spiritualism a stalking horse for personal gain by deceiving the credulous ones, and whose tricks are every now and then exposed by enterprising reporters, as has been done several times in Chicago within the present generation. It is hard to see how any innocent person could be persecuted by such a law, but easy to understand how those of the Diss De Bar order should be made to tremble at the idea that their practices will be put down by the strong arm of the law and themselves given a chance to materialize behind the bolts and bars of a cell in the county jail. Should there be any truth in the claims of the Spiritualists, that communication is possible between human beings and those who formally lived on this earth, it would be all the more important that those whose impostures tend to throw ridicule upon it should be exposed, and the honest persons of that faith ought to be protected from the vultures who hover around it as a source of revenue regardless of the evil they may do.



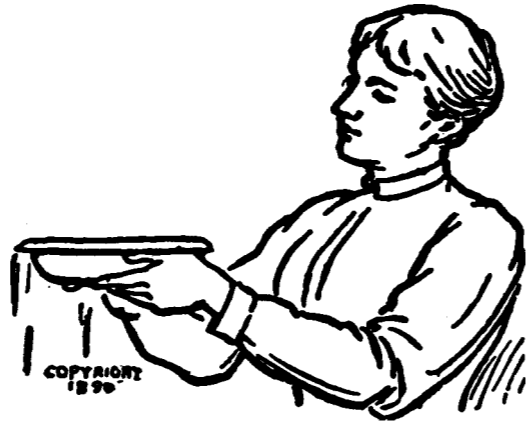
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"Tis the twink of an eye,  
Tis the draught of a breath,  
From the blossom of health,  
To the paleness of death."

When sudden fainting spells come upon a lady, you may always suspect some uterine disturbances or trouble, or some great disorder in the circulation and nerve centers. A remedy that has always proved successful in warding off and removing the tendency to a recurrence of fainting spells—that removes the cause of them, corrects the circulation of blood, and gives to the system that even running nervous energy so essential, is Dr. Pierce's Favorite Prescription. It contains no alcohol to inebriate; no syrup or sugar to ferment in the stomach and derange digestion, is a legitimate medicine, not a beverage.

The "Prescription" is guaranteed to give satisfaction in every case, or money refunded. Nothing else does as much. You only pay for the good you get. Can you ask more?

As a regulator and promoter of functional action, at the critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as "The change of Life."



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—OR—

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PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Lozier, late Dean of the New York Medical College, for Women, &c.

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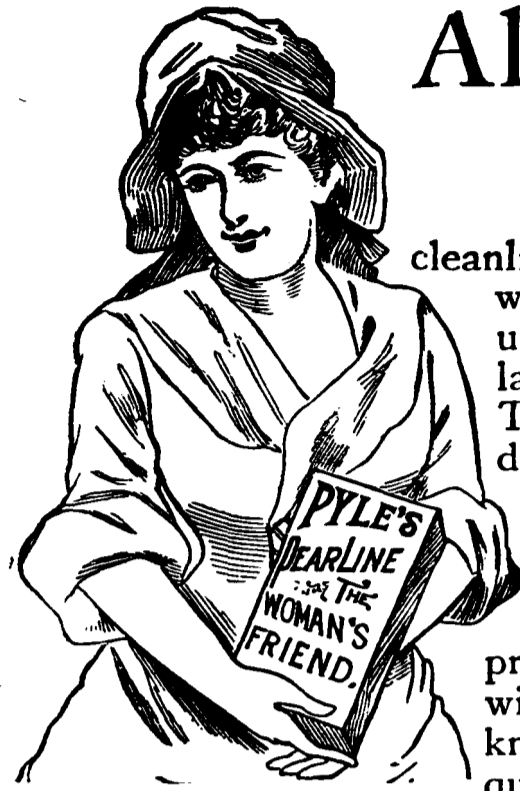
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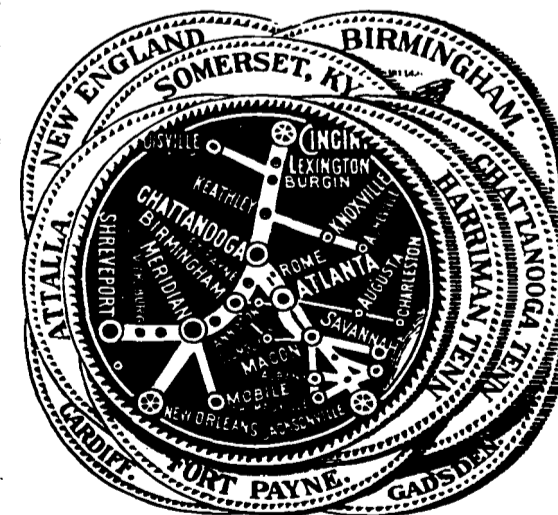
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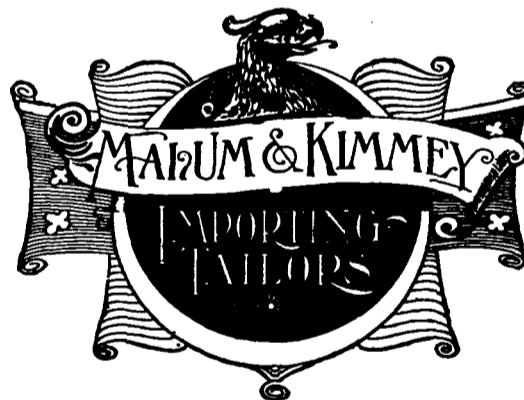
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SPRING.

I am the first day of Spring!  
And will you please get on to  
My style?  
I'm soaking wet,  
And I've got my inside pockets  
Stuffed full of pneumonia,  
And grip, and ague,  
And I'm carrying a large  
Invoice of damp, gray clouds  
In my Bureau;  
And a fine assortment  
Of wind in my whiskers!  
The ethereal mildness  
You read about  
Is a delusion and a snare,  
And I am not in it!  
I'm in league with the  
Quinine mills,  
And the Liver Pad factories,  
And a Weather Prediction  
Has no terrors for me!  
I do the weather, and  
Greedy does the predicting!  
That's what! !  
If you don't like me,  
What are you going to do about it?  
Pull down your  
Chest protector!  
Hooray for Me!  
And the Springtime  
Comes gentle Annie—  
Rooney!

—WASHINGTON STAR.

A THOUGHT OF THE RESURRECTION.

The bulbs that were hid in the darkness,  
Through the winter-time and the snow,  
Have felt the thrill of the sunlight,  
Their hour to bloom they know.  
Purple and gold and scarlet,  
And white as the robes of a king,  
To the glory of love at Easter,  
Their beautiful wealth they bring.

The grass that was brown and withered,  
And cold on the sodden plain,  
Has been kissed by the tender sunshine,  
Caressed by the crystal rain,  
And its bright green lances quiver,  
Lo! twice ten millions strong,  
And the bird with her nest among them  
Flies up with a sudden song.

And we, who have seen our darlings,  
Reft from our side away;  
Who have wept in silent anguish,  
O'er the cold and pulseless clay,  
Take heart in the Easter gladness,  
A parable all may read;  
For the Lord who cares for the flowers  
Cares well for our greater need.

He knows of the loss and anguish,  
The grope of the stricken soul,  
He will bring again our dear ones,  
By his touch of life made whole.  
We shall need and know and love them,  
In the spring beyond the sea,  
That after earth's dreary winter,  
Is coming to you and me.

—MRS. SANGSTER.

Now.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they will like a tender flower in a hot sun. Something must be done to overcome that tired feeling and give the strength necessary to do daily work. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems peculiarly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood. We earnestly urge the large army of clerks, bookkeepers, school teachers, housewives, operatives and all others who have been closely confined during the winter and who feel the need of a reliable medicine, to try Hood's Sarsaparilla now. It will do you good.

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John Halifax Gentleman. By Miss Mulock.  
In Darkest England. By Gen. Booth.  
Love, the Greatest Thing in the World. By H. Drummond.  
Address Chas. L. Stone, Gen. Pass. and Tkt. Agt. Chicago & Eastern Illinois Railroad, room 501 First Nat. Bank Building, Chicago.

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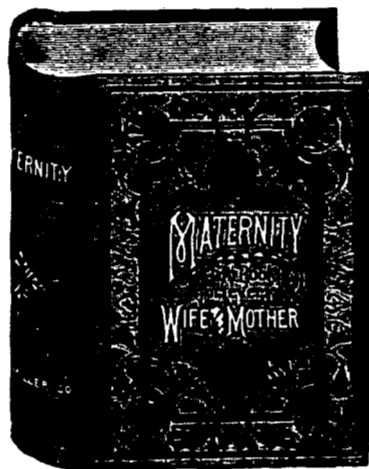
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CHARACTERISTIC CANARD.

Persons best known to themselves, parties in New York and elsewhere at the editor of THE JOURNAL has considerable time in the east the past year being in New York City for several months. The facts are that he has not been in Chicago since last September. Acquainted Gothamites who are so close to him when he is a thousand miles away are unaggressive when he is in New York, anxious to join issue with him and to be accommodated.

THE CANARD OF MRS. J. R. BUCHANAN.

Well-rounded and highly-developed, finished the earthly career of a higher sphere. Cornelia, the wife of Prof. Joseph Rodes Buchanan, underwent the great transition from life to death. Her funeral services were held at the residence, 6 James st., Boston, on the 27th of last month. Our good friend, Mr. Buchanan, for many years, has been a constant reader of THE JOURNAL.

friends and cheerfully recognized by her husband. Dr. Buchanan is now in his 77th year and the loss will be irreparable, but his philosophy will sustain him in this trial as it has done in others.

The event of the week in Chicago was the brilliant opening of the reconstructed McVicker's Theatre, on Monday night. Joseph Jefferson, W. J. Florence and Mrs. John Drew, in "The Rivals," were welcomed as old friends. The beautiful auditorium was filled by an audience which seemed in its sympathy and enthusiastic good will to surpass anything heretofore seen in this city of complete expression. The repeated calls for Manager McVicker, and the prolonged and tumultuous applause which greeted him on his appearance after the play, were evidences of the esteem in which he is held. It is not often that an experienced manager's feelings get the better of him, but when Mr. McVicker stood in front of the drop-curtain and faced that splendid audience of friends and felt the great waves of kindness pouring upon him from parquette to dome, it was almost too much for even his iron nerve. Briefly and modestly he told the story of nearly half a century in Chicago; and there was a suspicious moisture in his eyes and tremor in his voice. It were worth a life-time of noble effort to gain such a hold upon the hearts of those who have made Chicago what it is.

In THE JOURNAL of March 14th, was an account of a séance at Keokuk. Mrs. W. L. Thompson, medium, at which the alleged spirit of one Sadie Carr who committed suicide some years ago appeared. She told a story about hiding a silver dollar under a board nailed on top of a post against which the bridge gate swings on the Iowa side of the Mississippi. The next day search was made and the coin found. This was considered conclusive evidence of the genuine nature of the materialization by the uncritical. That the coin could have been easily placed there to further a trick never seems to have been thought of by the parties patronizing the show. It now transpires that the board behind which the silver piece was found was nailed on to the post only a few months ago. This of course entirely dematerializes the materialization of the spirit and her message. Mr. C. Bolton of Sonora, Illinois, writes that from his experience with this medium he believes her fraudulent.

THE JOURNAL cannot undertake to investigate the numerous accounts of alleged phenomena reported in exchanges. Readers must exercise their own judgment or make their own investigations. In many of these accounts there is some truth, often highly colored.

In its notice of the transition of W. H. Herndon, the New York Post says: Mr. Herndon occupied himself during the last quarter of a century in collecting inside facts regarding Mr. Lincoln's life prior to his accession to the Presidency, which he embodied in a remarkable biography of three volumes, which was published two years ago. A second edition of this work containing a good deal of new matter had been completed before his death, and a great many unpublished manuscripts remain in the hands of his literary executor and coadjutor, Mr. Jesse Weik, of Greencastle, Ind. Herndon's biography of Lincoln was a labor of love, but at the same time a labor of the strictest veracity [and many think too searching in small personal details.] It was not an apotheosis, but intended to be an exact and truthful picture of the man Lincoln, showing how he grew to greatness in spite of all adverse environment, and how he was prepared by rough knocks in early life to steer the country through the roughest period in its history.

It possesses much of the charm of "Boswell's Life of Johnson" by entering into special details which appear to be insignificant in themselves, but which in their sum total make up a rounded whole, just as the separate lines of the face make up a true portrait. Nobody had so good opportunities to do this necessary work as Mr. Herndon, and nobody else has done it so well. Mr. Herndon was born in Virginia, and was about 73 years of age at the time of his death, and was a victim of the grip.

Dr. James De Buchananne writes: The society in Delphos, Kan., my present address, is going to celebrate our anniversary in a public manner, by meetings, speeches, etc., for two days. I wish all societies would celebrate the anniversary. Why not make it take the place of the orthodox Christmas? It commemorates the rebirth of spiritual truth—the Infinite Power's best gift to man. Why not let Spiritualists make that day the day for giving the annual gift, in imitation of the great gift? Make that day in March our day of days; let it take the place of the old Christmas, which is done with its mission, to thousands, of calling to mind the birth of a Saviour. Not that I would detract in any measure from the importance of the mission of Christ, but I think the same Christ-spirit was reborn in the birth of modern Spiritualism, so-called. Let us celebrate his last spiritual coming, instead of the

date of which there is no historical proof of its accuracy. What do others say to the new Christmas idea?

Mr. Edward W. Emerson, of Concord, Mass., will lecture on Friday evening, April 3rd, under the auspices of the Chicago Institute for Instruction in Letters, Morals and Religion, on "The Life and Character of Henry Thoreau, with Reminiscences." The lecture will be given in the New Athenæum Hall, Athenæum Building, 26 Van Buren st., near the New Art Institute Building. Thoreau was a strong and unique personality, and his intimate acquaintance with the lecturer's illustrious father will give peculiar interest to the lecture. Tickets, 50 cents, to be had at the door or at 175 Dearborn st., room 94.

Miss Arline Foye writing from Denver says: My mother, Mrs. Ada Foye has been engaged in her spiritual work in this city for fifteen months continuously, and needs a change from this high altitude. Therefore, though the society is reluctant to let her go, we are about to remove to Omaha, Nebraska, where she will continue her spiritual work.

The word printed "tariff" in the fifth paragraph of the article entitled "Ownership of Railways," in THE JOURNAL of March 21st, page 4, should read "traffic."

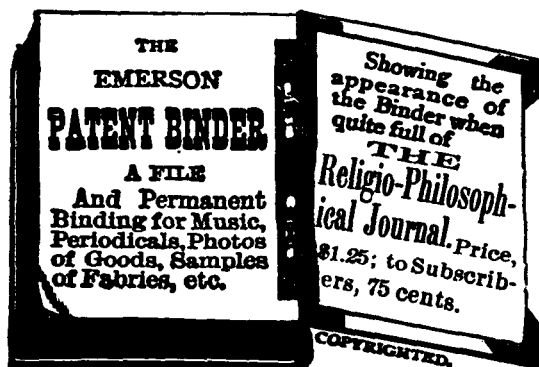
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