

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.

The census for the present year will show that in population Chicago is the second city in the United States. Its number of inhabitants, it is estimated, exceeds 1,085,000.

A few days ago in Tennessee three negroes and one white man were hanged on the same scaffold. The white man insisted that by virtue of his complexion he was entitled to be dispatched heavenward first. The sheriff did not dispute this claim as to scaffold etiquette and the white man was swung off first, and thus "the proprieties were respected."

The Salisbury ministry is still losing prestige in the House of Commons and the liberal newspapers are rejoicing at the predicament it is in. But Salisbury must be able to find some consolation in the German African settlement in which he has Stanley's cordial endorsement and popular approval. Bismarck declares that England has the best of the bargain.

The official board of the Methodist Episcopal Church in Pittsfield, Mass., has notified Mr. Oatman, editor of the *Morning Call*, to stop issuing his paper on Sunday or leave the church. The editor declines to do either, is determined to stick to his paper and his pew, and as he is something of a fighter and has strong friends in the church as well as outside, there is likely to be a lively time in the shire town of old Berkshire.

Minneapolis and St. Paul and other rival cities are not the only places that have reason to complain of the character of the census work. St. Louis has appealed to the Secretary of the Interior for a new count. According to the President's home organ, in Indianapolis "the work has been unreasonably delayed by the inefficiency of the enumerators" whose "slipshod and unfaithful performance of duty" has caused all the trouble. In some cases the enumerators have been found so ignorant that they could not write. In Denver thousands of names were omitted, and the business men raised \$5,000 to have the census taken by competent and reliable persons. In many places the entire work has been conducted on the spoils political system and it is not strange that the results are unsatisfactory.

The second volume of "The Report on the Scientific Results of the Challenger's Voyage," recently published, is extremely interesting. The deep sea is full of wonders. There are fish living 2,600 fathoms down; some blind, others almost eyeless, which are so compressed from the weight of the water that when brought to the surface their bodies expand. Three miles down there is no light and no change of temperature. Being no light there is no vegetable growth, and the fish feed on each other—at least, so many of them as have teeth probably do so. Those without teeth, no doubt, feed on animalcule. From Professor Tait's experiments it seems that at a depth of six miles the sea is compressed about 620 feet. May this compression long continue, for should it cease something like 2,000,000 square miles would be inundated.

The *Sidereal Messenger*, referring to the fragments

of an aerolite which fell in Iowa on May 2d, says: "Some writers, as Mr. Proctor, have held that meteors, including meteorites, aerolites, and other bodies named as belonging to this common family, are due, probably, to the eruptive force of the sun. But this view, plausible as it may seem, is not commonly held by astronomers of the present day. As Mr. Parker claims, in a well written article appearing May 22d, in the *Freeborn County Standard*, meteors are independent bodies moving in orbits of their own in space, that these dark bodies are abundant in the interplanetary spaces, that those within the near range of solar or planetary attraction move with great velocity, that many swarms of them follow well known orbits, and that, in general, their origin is undoubtedly the same as that of other celestial bodies.

Willard Sears, who died at Newton, Mass., the other day, at the age of eighty-five formed the first paid fire company in the United States, which was the origin of the present fire department system. He was the first person to make an apprentice of a colored man. He was a generous supporter of Oberlin college when it was struggling in the early anti-slavery days. When in 1834 George Thompson, the English abolitionist, came to lecture at Boston, Mr. Sears was one of two citizens to give a bond for several thousand dollars as security against any damage that might be done to the hall to be occupied by the speaker. Mr. Sears stood guard at the door and was several times attacked, while the lecturer had to be taken from the building to save his life. Mr. Sears then built Marlboro chapel, to secure a platform for free speech, and even then, when Sylvester Graham came to advocate vegetarianism, to the fancied injury of the bakers and liquor men, the mayor refused to protect the chapel, and Mr. Sears dispersed the mob by a liberal use of lime and old plaster from the upper windows.

A New York policeman, Jim Bleoo by name, courted a factory girl, won her confidence betrayed her and when she appealed to him to save her from shame, arrested her for disorderly conduct and had her locked up all night without allowing her to send word to her parents, and the next morning had her arraigned in court. Such is the story of the girl, evidently believed by the justice, who discharged her, at the same time giving the policeman to understand that he was regarded as a disgrace to the department. Such wrongs as these cry out to heaven for redress. "There are," says a paper of that city, "two many Jim Bleos in New York. A great community of lovers of fair play will sustain Johanna Young's friends in pursuing Jim Bleoo until he is punished as he deserves." Cases like this ought not to be allowed to drop out of sight with the dismissal of the offender. He should be prosecuted civilly and criminally for false arrest and false imprisonment. Officers should be supported in the enforcement of the law, but they should be promptly called to account and swiftly punished when, taking advantage of their position, they use the machinery of government to defeat justice and to cover up their own crimes.

Last winter or early in the spring there was a religious revival at Amboy, Ill. Miss Grace Gridley was one of the regular attendants and her whole soul seemed to be engaged in the work. The excitement

and strain upon her nerves were great. In March she began sleeping quite late mornings contrary to her usual habit. One day she was awakened with difficulty, and she said to her mother, "I oughtn't to have awoke." That night an unsuccessful effort was made to arouse her again. On the third day her physician decided to try the effect of a galvanic battery. The electric current was turned on stronger and stronger. The sleeper moved restlessly, the spell fell from her and she sat up; she expressed no surprise, talked naturally and said that she had been conscious all the time and knew all that had taken place in the room. She added "I oughtn't to have awoke." Then her head dropped on the pillow and her eyes closed. The battery was applied again. She murmured as if in great pain. Her physician turned on as strong a current as he dared, but it failed to bring her out of the sleep. She awoke once afterwards, went into another room and opened a bible to read, but immediately fell into a sound sleep. She was carried back to her bed and she has continued to sleep since. Her physician says that it is a case of cataleptic hysteria. In ordinary catalepsy the muscles are rigid; in this case the sleeper has a certain amount of control over them. When she tires of lying on one side, she turns over on the other, and this is the only motion she has made in weeks. She knows when strangers are about and it makes her pulse increase. She is given liquid food and has wasted away hardly at all. The sleeping girl lays with her face toward the window, with a peaceful smile upon her lips.

THE JOURNAL for August 9th will be a camp meeting number. The Spiritualist's camp has become an institution; it has apparently come to stay, and is springing up and growing rapidly in various parts of the country. From a small beginning some sixteen years ago it has assumed an importance not dreamed of by the early promoters. That it is capable of vast improvement and that such improvement is essential to the well-being of Spiritualism will not be denied by any competent observer. THE JOURNAL solicits short and thoughtful contributions full of suggestions how to improve these camps and make them subserve the highest interests of the cause and of those who attend. Contributions should be limited as near as possible to five hundred words. A great deal can be said in that limited space if only time enough is taken to condense. There should be a full and frank exchange of opinion between the managers of the different camps as well as between the patrons and managers. THE JOURNAL offers its columns for this purpose and trusts the opportunity will be greeted with pleasure and improved with alacrity. Striking and well authenticated psychical experiences are also solicited for the camp-meeting number. These will be specially valuable in that they will be read by thousands of seekers and investigators. Let such accounts be told in the fewest words compatible with clearness. Do not waste space with any superfluous introduction or remarks to the editor, but begin at once and tell the story, and then stop. All contributions intended for that number (August 9th) should be in this office not later than July 30th, and as much earlier as possible. If you will co-operate with the editor, that number may be made the most valuable ever published. Please give the subject your immediate attention and best thought.

SPIRITUALISM AND THE UNITARIAN REVIEW.

Last week THE JOURNAL reprinted from the *Unitarian Review* an article by a Unitarian minister on Modern Spiritualism. The article was followed in the *Review* by some editorial remarks on which a few comments now will not be out of place: Says the editor:

Concerning the subject itself of our friends communication we have these two things to say. First, that the weight of educated opinion still regards the phenomena in question as merely human phenomena belonging to the obscure border land of physiology and psychology, which only the most accomplished observers have any competency to investigate. Even if it were not so however, the shrinking of a healthy mind from entering into that obscure realm is not diminished, but rather increased. The warning, as of a thing forbidden or at least uncanny, comes from all sources. The Catholic says frankly. Yes, the spirits are real, but they are devils, even if they come to us disguised as angels of light. "The spirit that I have seen may be a devil," says Hamlet, "and the devil hath power to assume a pleasing shape." Spiritualists themselves tell us that many of them are lost or degraded spirits, hellians, whose influence means mischief and danger; and once open to that sort of intercourse a weak will becomes their easy victim. . . . Still further,—and this is our second point,—we may doubt whether this line of approach to matters of Spiritual contemplation is either normal, or wholesome to the ordinary mind. . . . Some of the wisest, gravest, and most devout of those we have ever known, to whom religious things were as real and near as to anybody, have by no means desired that direct vision of the future life as phenomenal and objective, in which others find such comfort. They prefer for their own soul's good, that that realm should be left—as God and nature seem to have left it—behind the veil of mystery, which they would feel it a sort of profanation to attempt to pierce. They distinctly accept the position, that the desirable condition to attain is not positive assurance of the fact, but a humble trust—which long experience may ripen into clear and glad assurance—that the Law of Life we live under is "holy, just, and good," and that what that law ordains—whether or not the survival of this keen, pleasing, anxious, burdened personal consciousness we so cling to now—is to be accepted reverently.

The fact remains that all or nearly all who have carefully and thoroughly investigated Spiritualism have been compelled by the evidence confronting them to ascribe one or more kinds of phenomena they have witnessed to supra-mundane agency. Some while satisfied that what they have seen does not admit of explanation by reference to any known mundane cause and that it certainly seems to point to the presence of unseen intelligent beings, deem it best to withhold unqualified assent to this theory, thinking that possibly larger knowledge may clear up the mystery without recourse to the agency of spirits. Many say it is probable that these phenomena—which they have observed—are manifestations of spirit presence and power, but they cautiously reserve a doubt, and the more willingly because it is, as they think, rather to one's disadvantage socially and otherwise to be identified with Spiritualism. It is more popular still to belong to a fashionable church in whose creed, it is well understood, only the weaker minds believe, and to relate experiences of witnessing strange phenomena and to express belief in their spiritual character only among those who have had similar experiences and who really believe that the so-called dead return.

If it be said that the opinion of the majority who have investigated Spiritualism and accepted its teachings is not of much value because their investigations have been made without adequate knowledge, without proper precautions, without, in short, the scientific spirit, a sufficient reply is that their conclusions have been confirmed by examinations, the most careful and scrutinizing possible, extending over long periods, of men renowned for their scientific knowledge and their long continued experimental investigations in certain branches of science. The conclusions of Professor Crookes, after his examination, carried on for months in his own house and with methods which his trained intellect knows so well how to use for the detection of error, is worth more than the entire "educated opinion" of those who reject Spiritualism from what they have read against it or from the exposures they have seen of tricks, frauds and follies which have been perpetrated in its name.

Why should the "healthy mind" shrink from entering into any realm? It is not the "healthy mind" but the mind under the influence of superstition that shrinks from an investigation of the obscure, the mysterious, which offers to the truly scientific mind a fit subject for the exercise of the "scientific imagina-

tion" and all those powers demanded in critical, patient and laborious investigation of complex phenomena the antecedents of which are hidden from the ordinary view.

When the question is raised whether certain phenomena are caused by spirits, with what propriety or consistency does the editor of the *Unitarian Review* quote words which imply exactly what he disputes and argues against, viz.: the agency of spirits? He starts out by calling in question the truth of Spiritualism, but soon shows that what is strongest in his mind is a prejudice against investigating the subject. The spirits may be devils. So say the Catholics, and Spiritualists admit that there are "hellians," and therefore the learned Unitarian divine who edits the *Review* thinks that the mass of men and women should have nothing to do with Spiritualism, that only trained scientific specialists—like Professor Crookes it is presumed—should attempt to penetrate the mystery.

Here again the question whether Spiritualism is true is subordinated to the question whether, if it is true, it is desirable to pierce the "veil of mystery" and learn the truth. The editor of the *Unitarian Review* is of the opinion that it is not best, that it is not in the interests of man's religious and spiritual nature, to examine the phenomena of Spiritualism with a view to learning whether they prove that personalities which have disappeared from this earth still exist and can, under certain conditions, make their presence manifest. It is better to remain, at present at least, in doubt as to "the survival of this keen, pleasing, anxious, burdened personal consciousness we so cling to now." More reasonable is the position that there is nothing too sacred for investigation, that it is right for man to learn all that he can respecting his nature and destiny, that any awe, or reverence or fear which prevents the examination of phenomena purporting to be manifestations of invisible, intelligent beings, is mere superstition condemned by true science and unworthy a thinker.

Quite in contrast to the attitude of the editor of the *Unitarian Review*, is that of Prof. F. W. H. Myers, who in an article published in the June number of the *Proceedings of the Society for Psychical Research*, says: What is needed is simply a dispassionate, intellectual curiosity, bent upon unravelling the indications of man's survival after earthly manhood with the same candid diligence which has so lately unraveled the indications of man's descent from the brute.

STRIKES.

It is quite common to denounce strikes, to condemn those who take part in them, and to declare that their only effect is to disturb business and injure workingmen. Doubtless they are often unwise, and many times entirely without justification; but on the other hand they are sometimes demanded in the interest of employes, and their general result has probably been favorable to the cause of labor. Through strikes, wages have been raised and the hours of toil diminished. In this connection the fifth annual report of the Bureau of Statistics of Labor to the Albany Legislature, by the Labor Commissioner, Charles F. Peck, is interesting and instructive reading. The Commissioner takes the ground that the labor organizations, strikes and repeated interruptions to money-making, have forced attention to the laborer's wants, and improved the condition, not only of those engaged in the strikes, but of the masses. The report says: "The nine-hour day is due to the strike system. Wages in whole trades have gone up from ten per cent. to thirty per cent. because the men in particular shops have asserted themselves and made good their claim to consideration. Even a lost strike is not always a dead loss. A notable result attained by strikes and organization is a tendency to establish fixed rates from one season to another. One of the points not yet settled is whether the uniform wages is to the profit of the trained and thoroughly competent and reliable workingmen. It is said that there is no law against an employer paying a man extra for extra good work; but it is more exact, perhaps, to say, that such a man is always sure of em-

ployment, and gets his quota of the general advancement."

The interests of capital and labor are so inseparably connected that whatever affects one must sooner or later affect the other. Between employers and employes there ought not therefore to be any antagonism; but unfortunately there is. So long as both classes persist in the assertion of their "right"—the one to pay what it chooses for labor, and the other to demand what it pleases for its services, each claiming the right to settle all questions as to the relations between capital and labor, strikes, suspension of business and wrangling between employers and employes are to be expected, as a natural consequence of this state of things.

So long as capitalists form combinations and act in concert to curtail wages and to keep down rates and fares, as they now do, often against the interests of the public, in order that they may secure large dividends, it must be conceded that workingmen have an equal right to unite in asking for an advance of wages and declining to work until some agreement is arrived at. Certainly it is for the highest interests of both classes and of the public at large that strikes be avoided whenever possible, and that when they occur both parties make every effort to adjust their differences, each meeting the other half-way in negotiations for peace. This is especially true when the strike is one, like that of railroad employes, which extends far and wide and affects all classes of men and all kinds of business, travel and transportation by railroad, and necessities of modern life, and their arrest, or even disturbance, felt at once in the business and social world becomes a matter of universal interest and of grave and public concern.

OVERCROWDED POPULATION.

The capacity for reproduction is greatest among organisms that are low in the scale of life. With intellectual development in the human race the tendency is toward smaller families with, also, a smaller death rate in infancy. The thoughtless, the ignorant and often the vicious members of society tend to increase at a quicker rate than the intelligent and more virtuous members, although the mortality among the children born of such parentage is always great. A low grade humanity always increases and multiplies in the face and eyes of its inability to maintain its progeny cast upon society as waifs to take their chances in the struggle for existence. Out of the ranks of the *proletaires*, the improvident, rapidly multiplying kind of population who have many children and not much else, current industrialism draws its cheap labor. In the English manufacturing districts, this description of population increases and multiplies wonderfully when labor is in great demand and well paid, and wanes and dwindles in hard times. Everybody remembers the *Æsopic* fable, in which some prolific animal, the rabbit, perhaps, is represented as taunting the lion with the smallness of his family. "It is true that I have but a single offspring," replied the king of beasts; "but that one is a lion." It is undoubtedly true that the stirring, locomotive populations of the present day do not have such large families as the less enterprising, stationary populations of the past had. But we are living in a transition period.

Humanity everywhere is pervaded by new hopes and prospects. All its powers are taxed and called into intense activity by the exigencies of current civilization. Men will no longer consent to vegetate merely. But there will be no failure of humanity either here or elsewhere. Indeed, the tendency has always been, other things being equal, for populations to increase too rapidly for their own good or the good of the communities to which they belong. Such an increase subjects the mass of the people in overcrowded countries to the extremes of poverty. Misery and epidemic diseases are liable to decimate, and do periodically decimate such overcrowded countries, thus restoring the social equilibrium. Such overcrowding makes human beings too cheap, in fact the cheapest of all commodities. As ignorant, improvident populations are apt to multiply the fastest, so they are apt to become turbulent and the source of

social trouble by their mere numerousness. Since the mass of the rural population of France became small real estate owners, the census of that country has remained almost or quite stationary. Napoleon I. told Madame de Staël, who had inquired of him whom he regarded as the noblest woman, that the woman with the largest family was entitled to the foremost rank in her sex, in his opinion. But he wanted recruits for his armies and as food for powder in his perpetual wars. That is why he was in favor of a reckless and indefinite increase and multiplication of population. But the thrifty French peasant of to-day has no disposition to burden himself with a numerous family for the sake of furnishing cheap laborers or cheap soldiers to selfish capitalists or selfishly ambitious usurpers.

Overcrowded populations are necessarily at the mercy of wealth and ambition. Such political institutions as ours do not thrive in dense, poverty-stricken populations. Indeed, they were never intended for improvident, ignorant, proletarian communities, but for an intelligent, foresighted, well-to-do average people, with plenty of room and means to live in a state of self-respect, and material, moral, and political independence. It is among dense populations that despotisms of all descriptions, both civil and ecclesiastical, thrive and have the best prospects of an indefinite continuance. Dense populations crowded into narrow territorial limits are kept down by their very numbers. Their only hope is in emigration. No change of government will better their condition.

Such considerations are calculated to reconcile one to that decline in the birth rate in the most enlightened communities which is the subject of so many jeremiads by those who are dominated with the idea that the chief end of man is to increase and multiply, without regard to the quality of the offspring or the social conditions in which they are born and reared.

CLASS LEGISLATION.

A large proportion of the great fortunes in this country have, as is often remarked, been made by speculation in railroad, telegraph, telephone, gas, land and money stocks. The corporations controlling these enterprises have been favored with franchises, sometimes obtained by misrepresentation, and used exclusively for the enrichment of the members of the corporations and often against the interests of the public. These valuable franchises were granted by men elected by the people to make laws for the public weal. When the franchises are a source of wrong and injustice to the people, they should be withdrawn, with remuneration to those whose capital is invested and in a way to give those who have enjoyed the privileges no reason to complain of bad faith.

Law-makers have done much mischief by the laws which they have enacted discriminating in favor of corporations and encouraging monopolies. Repeal of many of these laws is the first step to be taken in the direction of political progress. Much of the most useful legislation of the last hundred years in England has consisted in the repeal of laws that have hindered popular advancement, but which were thought when enacted, to be demanded by the best interests of the people. There should be no class legislation. It is no more respectable to cry out to the government for assistance in fortune-making than to cry out to one's neighbors. But many look upon government as something to lean upon, as a patriarchal helper to which they have a right to look for salvation from their own errors. Men are strangely willing to lean upon government, and even to shout loudly of their right to be upheld by it in industrial and commercial undertakings, who would disdain to solicit help from individual or recognizable associations; yet governments in republican form are but associations of one's neighbors, near and remote.

Men ought by any intelligent standard to feel ashamed to ask their neighbors for special legislation, for an arbitrary measure which they will be obliged to enforce at enormous expense, and whereby the privileged few may thrive in their occupations. Men ought to be too self-reliant to accept such a favor

if thrust upon them and too instructed to allow such a vitiated standard to go abroad in the shape of legislation, and be erected in the community as a political precedent. Yet capitalists scheme for and obtain legislation in favor of their industries and enterprises. When workingmen in despair look to government for employment and help, they are often told by the very persons who are enjoying the advantages of class legislation that government is for the protection of the people in the exercise of their rights, and not to give work or help to any class. Touching this point Mr. Henry D. Lloyd in an address delivered in Chicago at the celebration of Washington's birthday, said:

Divine rights have been succeeded by vested rights, which look on government as a kind of cow which no one has the right to milk but themselves. As long as it fills their pails with special privileges, land grants, contracts, railroad charters, tax bounties, we hear nothing about the old saw that that government is the best which governs the least. But when the people want to get hold of the teats and squeeze out a few drops of justice to prevent the new wealth and power of the new industry from oppressing the weak and to establish a broader co-operation for the common good, then vested rights discover that a government that does anything is very dangerous. The only government which the new patriotism will tolerate is that which enfranchises every individual by the co-operation of all. Let the individual do what the individual can do best. Let the government do what the government can do best."

All laws should be so broad and just as to promote the best interests of the people without discriminations in favor of or against any class. It goes without saying, of course, that those who fall, wounded in life's battle, must be helped, and for this purpose the property of the country should be taxed; but the many should not be called upon, under class legislation, to assist the few in acquiring wealth.

SWEDENBORGIANISM.

The Swedenborgians held a convention in this city recently. Rev. Chauncey Giles, the foremost writer and presiding officer of the New Church convention, in reply to questions put by a representative of the press made substantially these statements in regards to the belief of his denomination: We discard entirely the current view that God is three persons in one substance. We believe that he is one person and one substance. We believe that at the incarnation Deity became associated with the man Jesus, and that henceforth God exists only as Christ. We do not believe that only so much of Deity was incarnated in Jesus as humanity could contain, but that the fullness of the godhead dwelt in him, though it could be only partially manifested through humanity. As to the holy spirit, we believe that it is an influence proceeding from God, and not a divine person. The object of the incarnation was to furnish an example for our imitation, and also to provide for the shedding forth of the holy spirit, so as to lead humanity back to God. In this glorification his physical nature gradually became an impalpable, invisible spiritual nature, and in what is called his ascension, but what was really only his disappearance, he was lost to sight, and then the holy spirit was poured out for the first time, or at least more copiously than ever before. We do not believe that the death of Jesus propitiated Deity, nor that the merit of Jesus is imputed to Christians, nor that the sins of men were imputed to Jesus. We believe that the appearance of Emanuel Swedenborg and his teachings constituted what is predicted in the Scriptures as the second coming of Christ. We consider, therefore, that the world is now in the post-advent period. The race will continue to exist on the earth, probably, forever. We have no idea that God intends to destroy this world as a child would destroy a plaything. We do not regard the whole of the Bible with the same reverence. In the New Testament we regard only the four gospels and the Book of Revelation as really the Scriptures. In the Old Testament we reject the Chronicles, Job, Esther, Proverbs, and several other books. We believe that the invisible spiritual world is a counterpart of the visible material world, and that every animal and inanimate object or substance in the material world has its counterpart in the spiritual world. We believe that the spiritual man is an image of the material man, with the same features, limbs, size and other physical characteristics, and that when the ma-

terial body becomes unfit for use the spiritual body simply sheds it and lives on without it. This is what we understand by the resurrection. We do not, therefore, believe in any resurrection of the material body. We believe that after death the good congregate together and the bad congregate together, from choice and from the power of affinity, however, rather than by the divine decree. We do not exactly think that, neither do we believe in anything like restorationism. We believe that the good will become happier and happier forever, and that the wicked will become not happier, but less and less miserable forever. We are comparatively a very small religious body, but we are growing slowly. But there is a much greater growth in our religious views than in our membership or our societies. We are leavening all the churches with our theology, and we frequently find it cropping out in the preaching of ministers in all the denominations.

A. H. Wintersteen in the *American Law Register* for May: In almost all the discussions as to the constitutionality of the use of the Bible in the public schools, those who defend its use assert the doctrine that Christianity is part of the common law in the United States. . . . Even if the proposition were proven so as to be in any definite sense true, it would not dispose of the constitutional objections to the use of King James Version of the Bible in the schools. The argument to be of any avail should be directed to proving that Protestant Christianity is part of our common law. It is natural for Protestants to assume that only their conception or conceptions of Christianity and only their translation of the Bible and only their methods of using it are right. But politically speaking these is nothing in the Federal or in any of the State Constitutions, with the exception of that of New Hampshire, to justify the assumption. In a civil forum, Roman Catholicism doubtless has the same presumption in its favor as Protestantism. And if neither Roman Catholic nor Protestant Christianity is part of our law in the sense that its dogmas are to be affirmatively maintained by the State, the position of the Jew who denies both forms, and of others who do not rank themselves as either Protestants, Catholics or Jews, would seem entitled to consideration.

A writer in the June number of the *Popular Science Monthly* takes the ground that the rapid growth of the prison population in certain parts of this country is due to the transition from an unsettled to a settled condition in our constantly advancing frontier, to the change from slavery in the South, and to the gradual elevation of the standard of conduct, which makes crimes of actions that had been in earlier times only lawful escapades. "The first cause comes out clearly if we compare the ten states that were on the frontier in 1850 with the ten older states—the New England and Middle States, for instance.—In the former the ratio of criminals has been multiplied four or five times during the past thirty years, while in the latter it has only doubled, raising from 244 to 1,148 prisoners in a million inhabitants on the frontier, and from 450 to 1,074 on the seaboard. Of course it is obvious that in a new country there will be a certain amount of lawless conduct unpunished at first, before sheriffs, courts, and jails are in running order. But the rapid increase in the proportion of criminals, as the state grows older, does not mean more crime; it often means less. The evil-doers are arrested and sentenced, and so get into our prisons and our census; and then we are told that crime is increasing."

Referring to the distinction conferred upon a colored student in selecting him for the class-day orator at Harvard, the *Boston Herald* remarks: The fact that a colored man was chosen out of a class of several hundred for this honor speaks for itself. Whatever were the conditions of the case under a minute scrutiny, this man was taken, and taken seriously, by a set of students who had every advantage possible over him, except the advantage of brains and of capacity. It is an honor earned under extraordinary difficulties, and it is one in which the recipient acquitted himself with a credit that justified its conferment.

ON THE PRECONCEPTION OF DEATH BY THE LOWER VERTEBRATES.

By R. W. SHUFELDT.

It has only been quite recently that I have been enabled to take up Professor A. R. Wallace's last work, "Darwinism," and give its pages a close study. There are but few volumes in print, at the present time, that offer a fairer and more lucid account of the law of organic evolution, and in the main biologists will accept the enunciations of this distinguished naturalist and philosopher in the premises. Nevertheless, here and there through the work I meet with a statement upon which I should either desire a little more light thrown, or am compelled to dissent from altogether. Professor Wallace, as a psychologist, is well-known to the readers of THE JOURNAL, and he is better known to me as one of the most close-observing, field naturalists that that great nation, England, has ever produced. This being admitted, it was a matter of no little surprise to me that in his work on "Darwinism," on pages thirty-seven and thirty-eight, he entertained the following opinion, and in speaking of what I please to call here the preconception of death by the lower animals, he remarks that "In the first place, we must remember that animals are entirely spared the pain we suffer in the anticipation of death—a pain far greater, in most cases, than the reality. This leads, probably, to an almost perpetual enjoyment of their lives; since their constant watchfulness against danger, and even their actual flight from an enemy, will be the enjoyable exercise of the powers and faculties they possess, unmixed with any serious dread." Here a direct comparison is made in this matter between man on the one hand and all the other animals on the other;—and, I must say, that my observations as a field naturalist, and as a student of psychology, have brought me to very different conclusions from those arrived at by Professor Wallace. Many years of incessant study of all animated forms, both high in the systematic scale, and low in the systematic scale, have convinced me of several things in these fields, that have more or less of a bearing upon each other.

In the first place I believe that there has been just as much an evolution of mind, an evolution of the reasoning powers, in all forms of animated life, as there has been an evolution of organic structure. In other words, I quite discard the term "instinct," as it has long been used in expressing the faculty of reasoning by all the living forms on the earth below man. To me the acts of all animals appear to be guided by reason, but only in a different degree. Some of the acts of the more lowly types are very simple, and almost appear to be performed automatically, but an enormous array of instances go to sustain the fact that among the higher animals, reason controls their acts and desires.

Again I am constrained to believe that the question of the anticipation of death has very little to do with the marring of the pleasures of this life among the various peoples of the earth. When I say this, I mean during life's ordinary daily course, and it is only when death is more or less imminent that it brings any pain with it by virtue of its anticipation. Moreover, there is a goodly majority among the human races of the world, that are either quite indifferent to death, or even welcome it upon its appearance.

So far as the effects of the anticipation of death are concerned this is precisely what obtains in varying degrees down through the scale of at least all vertebrated types throughout nature, and I could bring many instances to prove that most of the higher animals appreciate the difference between a living and a dead body, and realize much of the suffering due to the fear of death as apart from the physical pain that may accompany it. Under some circumstances and in some cases, the lower mammals even appear to welcome death. Furthermore, I am convinced that in the case of "flight from an enemy," or in the face of any other danger that may result in death, the animal pursued, be it man or some of the vertebrated forms in the scale below him, experience very much the same kind of sensations. In no case, however, will it be the unmixed pleasure due to "the enjoyable

exercise of the powers and faculties they possess" of effecting a possible escape from death. Those who have studied such timid animals as hares, mice, and squirrels under such circumstances, know full well that their pleasures in such flights are by no means unmixed ones, but are rather infused with a very large share of pain, and pain of a very high order. Were it entirely unmixed pleasure, the sounds that many give vent to at those times would indicate it, but quite the reverse is the case.

T. L. HARRIS.

By M. C. C. CHURCH.

Since the publication in THE JOURNAL of my letters in reference to Mr. Harris, I have been asked quite a number of questions as to his teachings and present status. The interest in his work seems to deepen. One correspondent has requested that I give generally a resumé of what, in the language of THE JOURNAL, he "stands for." I do not know that I can gratify the wishes of this correspondent, but I will make the attempt.

Mr. Harris has had a varied experience. I shall confine what I have to say mainly to his writings, and not attempt a history of the man as to his relations to others or of the *personnel* of the movement. Some one more acquainted with the facts can do this better than I can.

At an early date in the history of Spiritualism Mr. Harris claimed open vision like Swedenborg and others who have shared this experience. He was one of the leaders in the separation which took place about thirty-five years ago between the Harmonial and the Christian Spiritualists. He taught the doctrines of Swedenborg, with his own modifications, up to the time he went to Europe in 1859. On his return he averred that he had directions from the other world to found a new fraternity, which he called the "Brotherhood of the New Life." This took practical form at Amenia, New York, and subsequently was enlarged by the addition of many prominent adherents, and a location made at Brocton, New York. There the social problem was attempted to be solved; and after several years of persistent labor was declared by Mr. Harris a failure. After the dissolution of the community he, with a few friends, settled at Santa Rosa, California. There, under the supervision of unseen forces, he attained to a condition which he maintains is a prophecy of what is coming to the new race. Mr. Harris and those surrounding him now await the descent of the evolutionary forces which are to end the old civilization and usher in the new. The form this cataclysm will take is not certain. The constant changes going on in both worlds preclude the possibility of predicting results, except that a crisis impends which may be peaceful and without much disturbance of the world's progress, or it may assume disastrous proportions—if the forces now operating shall fail of their purpose. In either case a change is imminent. At least those connected with Mr. Harris bear testimony as to their belief in the fact; and he proclaims it without hesitation.

This aside; for it is all conjecture and speculation. The primitive Christians held the same view. Persons along the history of the church have claimed the same knowledge. Jacob Boehme declared that in his day the world would come to an end; that it would be dissolved by fire and all things restored to their full, original fruition in God. Swedenborg alone of all the seers declares that this old world will move on just as it is now moving—with a constant trend toward better things. The law of evolution and the quickening of man's spiritual nature will bring at last the millennium prayed for by the devout and worked for by those who love humanity more than self. God can do nothing except through man; for man is his instrument—the arbiter of his own destiny.

Mr. Harris declares that no man except himself has been invested with the arch-natural life since the glorification of the Lord down to his "flesh and bones." That the birth of the new race is to be into this degree of the divine life and that all the forces of the age—good and evil—tend to hasten this result.

That all reform, heretofore, has stopped at one point—has failed at one point—never getting beyond the natural proprium, which must die in the corporeal-sensual plane of man's nature as well as on the higher levels of his ascending life. Lust, avarice, envy, pride and wrath have their incurable seats in the "flesh and bones"—the Natural mind of the race. Until one man can be birthed into this lower life of the senses and be filled with the divine substance of the Infinite Two-in-One no permanent progress can be made in racial advance. That result having been achieved in his own personal experience there is now new hope for man. The conditions having been formed through this experience, the work can go on silently but surely. Hence he stands for the play of the new harmonies which are coming to the race—the pivot for the distribution of the glorified flesh and blood which is the gift to humanity from one Christ—God-man-woman.

In the Concept of the Word, which is the deepest, clearest of all of Mr. Harris' writings, the Lord Jesus Christ is declared to be God; and under the form of the Divine Love-Wisdom this Infinite Personality is to reveal himself as he did in Judea a man-woman—the father-mother of our common humanity. This is the pivotal thought of all of Mr. Harris' later teaching. Strike this out and there is nothing left except his own unique experience—a gleam of which I have given above.

Of course there is nothing new in this thought except in the clear way Mr. Harris presents it. It is as old as the race—taught by every religion except the Jewish and Christian religions. Old Jacob Boehme was the first Christian teacher to formulate Mr. Harris' view of the Fatherhood and Motherhood of God in Christ; and it is singular how very close is the resemblance in the teaching on this subject between these two men.

Mr. Harris maintains that one reason—the main reason—for the revelation of All Father-Mother in sensuous manifestation to this age is because it is scientific, agnostic, faithless. And that it is required because without such a revelation the race would sink back into barbarism—godlessness—with no hope to rest upon. But with a sensual-corporeal manifestation of God the scientific thinkers of the world would have one God palpable to sense and thus scatter the sensuous thinking of the great noble souls who, without a God, are laboring for humanity in the sincerity of true workers. That noble thinkers like Gould, Spencer, Huxley, Abbot and very many others, who, in heart, are doing the work of the Master, without knowing Him, can be reached in no other way. That thus reached we have the solid ground of sense to rest upon, and science will no longer postulate the "unknowable" God, but grasp, with the thrill of a new sense, the august Presence no longer noumenal merely, ever more the God of sense, the God of science, the God of the heart!

The cause which Mr. Harris represents, stands for three things: First, internal respiration; second, redemption of the soul, spirit and body; and third, the appearance of God in external manifestation as the Divine Father-Mother of humanity. Around this trinity of statement is founded all of Mr. Harris' later teaching.

PARKERSBURG, W. Va.

THEOSOPHY, HEALING AND MAGIC.

By R. A. CAMPBELL.

A theosophist is one who knows "Theos"—or the Divine. This does not mean that he knows Theos or the Divine absolutely and exhaustively in every particular character and operation; but it does mean that he knows the Divine is, and that he also knows something of the divine peculiarities and manifestations. When one speaks of knowing the Divine he must be understood in precisely the same way as when he speaks of knowing Mr. Brown. In the latter case he means that he knows there is a Mr. Brown, and that he has a more or less intimate acquaintance with him; but he does not, of course, mean that he knows Mr. Brown in every particular, upon all the planes of his nature, in all his characteristics and peculiarities.

The fact that one does not know all about an acquaintance does not at all lessen the certainty about what he does know concerning that acquaintance; much less does it argue that the individual being only partially comprehended should lead to any doubt of that individual's reality. Again, one does not know his acquaintance, Mr. Brown, upon the information of another; but only by direct perception and recognized personal association.

Similarly the theosophist is one who, not by information of another, but by direct perception and recognized acquaintance with the Divine, knows that the Divine is, and who knows also, in the same way, something of the Divine attributes and characteristics. And the fact that the Divine is known only to a very limited degree does not, to the theosophist, suggest any uncertainty of the reality of the Divine Isness—the Divine Being. It naturally follows that anyone who accepts the reality of the Divine upon information simply is not a theosophist—knower of the Divine, but only a believer in the Divine; and, of course, one who doubts the Divine would lay no claim to being a theosophist, but, to coin a word, would be just a theosophist, or theod-agnostic, while one who denies the Divine would scorn the idea of being called a theosophist—a Divine knower, or knower of the Divine, and would properly be called a *theodeniрист*.

A theosophist knows the Divine; and he recognizes the Divine as the infinite, eternal and only cause of man—whether considered as the individual or the race. In recognizing this absolute only parentage of the Divine, the theosophist also, of necessity, recognizes the unique solidarity of humanity—the "Universal Brotherhood of all Mankind." Practically then, the theosophist is one who is earnestly, intelligently and successfully developing his inherited—inherent—Divine nature into its potential and orderly complete realization of "oneness with the Divine," and who is also leading, teaching and assisting others in a like development.

Theosophists are not confined to any age, race, civilization, nationality, religion, sect or society; but in all times, peoples and places they have been—as they are now, and as they will ever be—the percipients, teachers and exemplars of divine love, wisdom and operation in man—and among men.

So far as the theosophist understands human imperfections and alleviates them—paying special attention to the ills which are manifested on the physical plane, in bodily pain or sickness—he is a healer. Every intelligent and successful theosophist is a healer—on some plane of man's nature; and every intelligent and successful healer—whatever the plane on which he operates beneficially—is, in the measure of his good intent, his wise plans and the wholesome results he secures, a practical theosophist. And this, is true regardless of the name by which he may be known, the theories he believes or works by and the special methods he employs. So far as anyone's intent is philanthropic, his theories true, his methods appropriate, his efforts successful and the results of his aim, plan and work a benefit to the individual or the race, he is at once a theosophist and a healer.

Healing—whole-ing—perfecting, always, everywhere and under every circumstance, is simply the accepting of, and the assimilation of, divine life. To call this divine life which heals, magnetism, energy, spirit power, or in any other terms to designate it, may be perfectly appropriate; just as it is perfectly appropriate to call common salt by the name of sodium-chloride. Whoever uses or directs this divine life wisely and with good intent recognizes its beneficence and divineness; and, hence, whatever he may be theoretically, he is, practically, a recognizer of the Divine and a benefactor of man—which is a very good definition of a true theosophist. It would seem then, that whoever calls himself a theosophist, but not a healer—or whoever claims that he is a healer, but not a theosophist—must use those terms in some narrow, sectarian way which indicates that he fails to even fairly understand the real and beautiful meaning of these essentially synonymous words—theosophist and healer. As to magic and its connection with theosophy or healing, volumes might be written without

fully exhausting the subject. Still a few thoughts will be suggestive and mayhap profitable.

Magi are wise men; and a magician is one who acts or operates wisely. A magician is one who knows and who acts knowingly. But of these truisms there has been developed by the "wise ones of old" this definition which is always "new and true:"

A magician is one who employs or directs a series of universal and eternal forces, the applications, operations and results of which he fully understands—so far as his use of them is concerned. The magician is, therefore, one who deliberately, intelligently and successfully accomplishes his definitely desired, exactly determined and specifically undertaken results.

There is no ignorant magic, no accidental magic, no unconscious magic, no incidental magic, no unpremeditated magic, no undeliberate magic, no indefinite magic, no unsuccessful magic, no undesigned magic; and to speak of any such kinds of magic is to speak of unmixed impossibilities and absolute absurdities. Such adjectives applied to magic do not at all describe or mis-describe magic—they simply negate and destroy it absolutely. Such terms are on a par with wetless water, warmless fire, weightless matter or a white blackness.

Magic is always deliberate, definite, pre-determined, conscious, intelligent, special and successful in every minutiae of intent, design, method and result; and any operation which lacks any of these essential features of magic is so far void of magic qualities and characteristics. So far as the magician is philanthropic he is a practical and successful theosophist, and so far as he devotes his magical attainments to the cure of human ailments he is a practical and successful healer, for whoever loves and benefits man loves and serves the Divine manifested in man, and he thus pays the highest homage and engages in the purest worship of man's infinite Father—the Divine. So far as the magician uses his knowledge and attainments for purely selfish purposes he is a black magician. This means simply that the magician is black so far as he is intentionally and determinedly selfish—regardless of the rights or welfare of others. No one can, even in his magical operations, be always a black magician, for no one can gain either purity, intelligence, power or real health in any black magic operation, but everyone always injures himself on every plane of his life every time he engages in any black magic work. In short, every black magic operation is always successful in causing the injury attempted—to the operator at least, whatever the result to the object aimed at.

So far as the magician is just, honest and truthful—using his attainment with due regard to the ordinary recognized rights of others, as he would any other possession, he is a white magician. The vast majority of all magic operations are on this plane, for magic attainment and the retainment of power is not compatible with the absolute selfishness of pure black magic, and because the magician is wise enough to know that honesty and fair dealing are always every way more successful than unadulterated self-seeking.

When the magician is also the enthusiastic philanthropist, using all his attainments for the benefit of the race—doing good to all men who need his assistance, regardless of any pay, recognition or opposition, in a word when he arouses, instructs and serves his fellow man, seeking no reward to self, except as he is one of the race, desiring only to develop divineward with humanity—he is a red magician. The red magician is one with the Christ-man.

Theosophy, healing and magic are not, therefore, in any way inharmonious; much less are they in any way or degree antagonistic; for the theosophist, the healer and the magician are simply different aspects of the same essential—the superior man who is developing divineward. This superior man, as he emphasizes the knowledge of the Divine and the unity of mankind, may call himself or be called by others a theosophist; as he recognizes man's necessities and supplies them he will be known and honored as the healer; and as he understands the forces in nature and in man and directs them for productive usefulness to man, he will be recognized and respected as the magician; and whether as magician, healer or theoso-

phist, he is the model man for those less developed to honor and imitate.

Whoever knows and worships the Divire—
In kindly love, and wholesome help to man,
Is good theosophist, magician true
And healer blest—whate'er his creed or plan.

MESMERIC POWER.

By JAMES COATES, PH. D., F. A. S.

(Author of "How to Mesmerise.")

Braid's theory that all phenomena in mesmerism depends solely upon certain bodily and mental (psychical) states in the patient, and not in the will or passes of the operator exercising a specific or any influence, cannot now be very well entertained. How far Heidenhain borrowed his theory from Braid it is hard to say, but neither his view nor that of Braid can be sustained *in toto* even by those who have been most favorable to them. Braid forgot, or perhaps never understood, what "unconscious suggestion" is. He also omitted to notice that at the time of making his researches he was in his physical and psychical prime. Thus sound in body and in mind, inspired by certain convictions and the enthusiasm of research, he entered upon his labors as fully equipped in these respects as any mesmerist could desire. In the hypnotic state the subject or patient is at the mercy of the operator or the "dominant idea" suggested by him, however cruel, absurd, useful, or beneficial that "idea" may be. In the mesmeric state there comes a time when the patient cannot be thus controlled, and manifests a distinct individuality in volition, perception, reflection, memory, consciousness, and spirituality, and in this condition will manifest a desire to explore regions of thought and spirit apart and distinct from, and therefore unassociated with, the mind or desires of the operator.

It will be seen that there are in the two states distinctions large enough to supply us with a line of demarcation in thought between them. In mesmerism, however, we include all states and conditions possible under the one or the other. For practical purposes it is well to bear in mind what is possible in both states. Under either we may be able to show "that truth is stranger than fiction." Albeit the miracles of hypnotism may not surpass those of mesmerism, they will be found sufficiently startling to affect the conceptions of the possible in many minds.

Believing with Sir Humphrey Davy "that one good experiment is of more value than the ingenuity of a brain like Newton's," I shall as far as possible devote myself to relating the best way, from practical experience, to succeed in the production of similar conditions and experiments.

Granting the possibility of an "influence" (magnetic, mesmeric, or psychic), all persons practising the processes suggested by me will not only develop mesmeric power, but they will be able to conduct experiments on the lines indicated. This will naturally lead some to inquire: "Can mesmeric power be acquired?" I answer "Yes;" practice makes perfect in this as in other things.

In the light of modern science, in this department of knowledge there is verily nothing new under the sun. For example, in Hippocrates and his "frictions," Heidenhain and his "monotonous strokings," the priest of On and his "mystic passes," Mesmer and his animal magnetism, the Indian Fakir and his string of beads, the electro-biologist (P) and his zinc disc, the Arab priest and his porcelain plate, and in Braid and his pencil-case, we may trace the same range of fanciful theories and identically the same methods.

However curious and varied the psychic states evolved by mesmerism, somnambulism, sensorial visions, thought-reading, clairvoyance, and psychometry, with their equally strange and apparently abnormal physical correlatives, all these conditions have, and may occur in and to individuals without the intervention of hypnosis or mesmerism. This being so, one is led to the following conclusions: (1) that many of these conditions can be self-induced, and are natural in their character; (2) that many are intimately related to disease or disordered cerebral and nervous conditions, and are pathological in character; and (3) that they may be induced by the operations of intelligent or psychic influences—not distinctly traceable to the subject, to disease, or any known operator—but which are claimed to be Spiritual, or at least extra-mundane, by the person under influence.

How can mesmeric power be acquired? for it is evident, as some persons are so much more successful as operators than others, that there must be some difference, either inherent or acquired, to account for it. Mesmeric power is natural or innate, just as one person may have greater mental powers than another. These innate capacities can, by persevering assiduity, in a large measure be cultivated, and no one can hope to be a successful mesmerist or hypnotist without practice, and that inspired by the genius of hard work. It is one thing to read in the public press of "Mesmeric Miracles," and another thing to reproduce

them. Fitting conditions are absolutely necessary. As the conditions vary both in operator and in subject, the results must vary too.

Apart from the foregoing, I do not think that there is any class of men better adapted to be operators than another class. Dr. Drayton in "Human Magnetism" has accepted my conclusions set forth in "How to Mesmerize" on this point. He also says: "There is no idealism in this matter; all well-organized persons have some degree of power to magnetize. All who exercise influence or control over others in any way possess some measure of ability to be effective in this respect. We know men of the nervous, the bilious, the vital constitution (or temperament) who are skillful operators. The man of fairly balanced organization, self-reliant and calm, is likely to prove successful. Good-nature has doubtless much to do with one's capacity, just as it has much to do with one's acceptance in general society." To which I might add, whatever contributes to the health, vitality, goodness of heart, and soundness of the head of the mesmerist, contributes to his mesmeric power, health and vitality and a knowledge of the subject being the leading requisites.

Nothing succeeds like success. One successful experiment assists the mind to undertake greater efforts. This is true in every department of life. For instance, the fingers of the musician trip from key to key without conscious effort. The manual work done is almost automatic, or such physical action is governed by an obscured consciousness. In the loftiest flight of the musician's genius there is no conscious effort of either eye or hand in the production. Yet this is not effected without earnest and studious application. Thus in many things the conscious efforts of a beginning become the unconscious or automatic habits in after life. So let every would-be mesmerist remember, that only as the eyes and hands are in this sense the instruments of the mind may they hope for satisfactory results. However necessary it may be to make this movement and the other motion, now to gaze, make a pass, or diligently rub some sensory nerve track, or all three combined, the utmost dexterity in processes merely will not make the successful operator. The operator is the mind—the man behind all such efforts. Expertness can only be a growth—the result of an intelligent appreciation of the nature and character of the subject, aided by diligent and resolute application.

Next to the tact, patience, and perseverance which indicate the mental status of the operator, are the ease and grace with which he goes about his experiments. His eye and hand must readily respond to the operations of his own mind; all he does should be done with intention. He should also be positive to opposition, be able to look his world calmly in the face, and be at ease in any company, and thus be prepared, under any circumstances, to "go on," no matter who is present.

If not able to do so, he invites defeat. If, in addition to nervous susceptibility, he indulge in "yard-arm-swinging" and other awkward tactics, he invites derision and ridicule not only from "those present," but from the subjects over whom it was intended his power would be exerted.

It therefore follows that certain qualifications are necessary, and that certain methods are useful. These methods should be practiced over and over again for obvious reasons. They contribute to self-improvement in health, stamina, endurance, energy, also mental decision, precision, concentration, and projection. And these characteristics—so essential to all, and especially to the mesmeric operator—I hold are just as necessary to the influence of education, improvement, or culture, as are a love of music, an ability to design, or literary tastes.

It has been indicated everyone can in a manner mesmerize; so can everyone be subjected to its influence. "What," says someone, "can I be controlled against my will?" Yes, certainly, if your will is an inferior one, and most certainly, whether or not, if you furnish in your organization the requisite temperamental appositeness to the operator.

There are few persons who are not susceptible to the influence and direction of others. It is not necessary to put people asleep to control them. We see men and women controlled every day in some one direction or another without being actually conscious of mesmeric or any directing influence. It follows that there are a large number of persons who are naturally susceptible to hypnosis. I also know that there are a large number pathologically susceptible, and I further know that many, who are neither naturally nor pathologically susceptible, can be made so by certain methods of procedure.

The hypnotic subject is and can be drawn from a very large field. This may look unfortunate at first sight. Nevertheless it is not without its decided advantages; it harmonizes with Nature's laws. There are many sheep, few shepherds. Those who can control are relatively less numerous than those who can be controlled. Bees swarm, so do men, under one leader.

Let the truth be told. There is more power in one

ounce of honest truth than a ton of lies and mystic fudge. Richet, the eminent French hypnotist has said: "No one is absolutely insensible to magnetism, but it is certain that there are great variations of susceptibility." Now, while all that has been said is important, the selection of subjects should be no haphazard matter; certain principles should govern the selection. These principles are perhaps better understood by the physician or experienced mesmerist, and are not of a character to be easily grasped by everyone. For instance, there are pathological indications. Persons who are pale—not necessarily unhealthy—are subject to hypnosis. All nervous derangements furnish their quota of subjects. The drunken, and even the insane, present favorable conditions, the only exceptions, in my opinion, being the types of humanity one sees used at public entertainments to demonstrate mercuric (?) phenomena.

I have frequently influenced persons who were healthier than myself, and hypnotized many who were my superiors in intelligence. True enough, persons possessing these characteristics are not affected so readily as others may be. Several sittings may be necessary; but what of that, if success crowns effort? Strange as it may appear, I have always found men more susceptible than women or children. This is borne out in the experience of many others. I at first thought that this arose largely from my own practice, in which the male sex have bulked almost exclusively.

The number of persons to each particular operator may in a sense be limited. Where one operator may fail another may succeed; in fact, it is worth while to remember "all sorts and conditions of men" can be mesmerized.

There are many methods of testing susceptibility, such as making passes over the back of a person's hand and noting carefully the sensations indicated by them. Dr. Ochorowitz, a Polish physician residing in Paris, has invented a grooved magnet for testing susceptibility. Tests with this hypnoscope seem to indicate that about 30 per cent. are susceptible to magnetism or hypnosis.—*Phrenological Magazine*.

THE ERA OF MACHINERY.

Manufacture on a large scale by machinery is of comparatively recent date. Previous to the middle of the eighteenth century it was unknown. Spinning, weaving and other industries were carried on at home, and each member of the family usually engaged in the work. The process was necessarily slow, especially that of spinning, and the weavers frequently lay idle, waiting for the spinners. This, in the course of time, led to the invention of a machine that would expedite spinning, which was followed by a machine that would multiply the work of the weavers. The first machines were imperfect as compared with later improvements, but they were a beginning, and stimulated inventive genius to supply the mechanical need.

In the course of a few years Wyatt, Arkwright, and Hargreaves, by the invention of the spinning-jenny and power loom completely revolutionized the manufacture of textile fabrics and paved the way for the stupendous industrial progress that followed.

The utilization of these machines required more capital than the domestic worker could furnish, and it was necessary for those possessing large means to take hold of them. The lack of motive power in the cities required the factories to be located along the streams. This created another necessity—a full supply of labor, and to provide it a system of apprenticeship was introduced, unlike that of the guilds, however, under which the apprentice learned a trade.

The mill-owners collected as apprentices boys and girls, youths and men and women of all ages. The principal demand, however, was for children, and this demand kept pace with the "whirling growth of the spindles." "When the adjacent supply was found insufficient," says H. W. Cadman, in *The Christian Unity of Capital and Labor*, "pens were established on the banks of the canals, into which hundreds of boys and girls were collected, from scattered cottages, and villages, the poor-house, and the street, and shipped by barge to feed the merciless mills, after which, in the pathetic words of one [Henry K. Oliver, of Massachusetts] whose later life was spent in the service of labor, 'they never were heard of more.'" To many of the pauperized agricultural laborers, this new form of labor seemed to be of the nature of a blessing, but to the children it was a dreadful curse.

"It seems incredible," continues Mr. Cadman, "that in Christian England, where the church-spire ascends from every town and hamlet, and is the central figure in every landscape, infants five years old were allowed to work in the cotton factories from five in the morning until eight at night, and that in the bleaching works uncomplaining little ones of eleven and under were kept continuously at labor during the same hours in a temperature of 120°. Mothers, who lived near the cotton factories, might be seen taking their crying infants to work at dead of night. It was as if the days of Herod had returned; but the sword used was unknown to him, nor did he turn its dripping point into pieces of gold. In the adjacent coal

mines of Lancashire and Yorkshire, where the output had been greatly stimulated by the consumption of the mills, juvenile labor was in equal request, and the brutalities inflicted upon it have been officially stigmatized as too terrible to bear."

An English writer, T. R. Threlfall, says: "Even in 1842, less than fifty years ago, the state of things in English mines was dreadful. Thousands of children, from four and five years of age, worked as trappers, amid the darkness and horrors of the pit, and never saw the sunshine, except on Sundays; women were employed as beasts of burden, and, with chains around their waists, crawled on hands and knees through narrow passages, drawing after them the coal carriages; girls and women conveyed on their backs burdens often weighing a hundred weight and a half, and even little children of six and seven carried coal creels of half a hundred weight up steps that in the aggregate equaled an ascent fourteen times a day, to the summit of St. Paul's Cathedral! Other juveniles were daily occupied for thirteen and fourteen hours, pumping water from the mine, and would often be standing for thirty-six hours, ankle-deep in the fluid."

It is also stated that boys only four years of age were brought to work, wrapped only in their night clothes and that these boys were compelled to toil naked, often in the mud and water, dragging sledge-tubs by the girdle and chain.

In most cases no adequate or even decent provision was made for the accommodation of these factory children, large numbers of whom were confined to work in close rooms all night. In some factories the beds, such as they were, were constantly occupied, one "shift" taking the places of the children of the other "shift" as they vacated the beds.

The expense and difficulty of transporting manufactured goods led to the building of canals to important shipping points. This seemed to provide for all possible needs until Watt's discovery of the application of steam, which resulted in the erection of factories in the cities.

During the Napoleonic wars the manufacturing industries developed enormously. The enlistment in the army of every available man not only increased the demand for female and child labor, but demonstrated the heartlessness of employers, when profits and humanity are in conflict. In order to secure all orders possible and to quickly fill all received, manufacturers pushed their employes to the utmost, and children were compelled to work as many hours as their employers deemed necessary.

Little things of six years of age, and in some instances of five years, were required to work in factories from thirteen to fifteen hours daily, and at times even longer. From sheer fatigue many of them would go supperless to bed, and be unable to take off their clothes at night or put them on in the morning. The number of children thus employed was very large.

Such treatment of children deeply moved the hearts of philanthropic men and women, who believed that the sacrifice of these little ones to the industrial Moloch was as needless as it was cruel. Robert Owen, who as early as 1799 sought to apply the principles of Christianity to the relations of capital and labor, and others, protested so vehemently against the treatment of child-laborers, that Parliament, despite the strenuous opposition of manufacturers, appointed a committee of inquiry.

This committee found that children of six years of age were often put to work in the factories. The hours of labor ranged from thirteen to fifteen daily, and rose even higher in an unusually good state of trade. The children often fell asleep at their work and sustained injuries by falling against the machinery. The overseers beat them severely to keep them awake. Their appetites were injured by excessive fatigue, and a tendency to the use of stimulants resulted. The children could not be instructed in Divine things on Sunday, because of their exhaustion. Many of "the ills that flesh is heir to" afflicted the wretched little laborers. They were stunted in size, pallid and emaciated. They were scrofulous and consumptive. They were apt to catch every type of disease, and disease among them was exceptionally fatal. The foundations were being laid of a population, feeble, short lived, ignorant, and in all respects debased.

We are shocked at these cruelties, but they would be practiced to-day in England and in this country, too (indeed there are individual instances), if merciless employers were permitted to do as they please with employes, and force their humane competitors to follow their example.

As the boys who survived the death-dealing labor approached manhood, the recruiting officers marked them as unfit for military service. This fact, doubtless, made a deeper impression than the protests of philanthropists upon those statesmen who were more interested in maintaining the military power of their country than in the moral and physical welfare and happiness of their countrymen.

To legislate upon this subject was delicate business, for the law had not for a long time before, if ever, interfered with the relations of employer and employe in the interest of the latter. But, finally, in 1833, de-

spite strenuous opposition, a law was passed which prohibited the employment of children under nine years of age, and limited to forty-eight hours weekly the working time of children under thirteen years of age, and to sixty-nine hours weekly that of young persons under eighteen years of age.

This concession was considered insufficient by the friends of the overworked women and children. They kept up the agitation for further reforms, and finally, through the influence of the late noble earl of Shaftesbury, who was distinguished during his long life for his interest in the working classes and the poor, a committee was appointed by Parliament to investigate the condition of the women and girls employed in the mines. Their report horrified the English nation, as would an accurate report of the condition and treatment of some American women and child wage-workers horrify the people of this nation. Not that those in this country are treated so badly as many of those in England were, but because they are treated so much worse than is believed to be possible or tolerable in this Christian land and age.

The committee found that in some of the mines women were literally employed as beasts of burden and were required to crawl on their hands and knees for from fourteen to sixteen hours a day, dragging trucks laden with coal. The trucks were usually fastened to chains which passed between the legs of the women, and were then connected with belts which were strapped around their naked waists. Their only clothing often consisted of an old pair of trousers made of sacking, and they were uncovered from the waist up. "Unsexed almost literally some of them became," says, McCarthy, "for their chests were often hard and flat as those of men, and not a few of them lost all reproductive power."

So shocking a revelation compelled legislative action. Notwithstanding the earnest protests of distinguished statesmen and manufacturers, and predictions that British trade would be ruined, and as one manufacturer declared: "Manchester would become a tomb," Parliament in 1842, passed a bill which forbade the employment of women and girls in mines and prohibited the employment of children under ten years of age. The hours of labor of children were limited by the same act.

It is in part against the return to such a condition that organized labor is struggling, earnestly and with a good motive, though not always by the use of the best or wisest methods.

There are no women or girls now employed in the coal mines of this country, although they are said to have been in former years, but women perform very unwomanly labor.

After the war with France ended there was little demand in England for labor of any kind, and wages were at starvation rates. Thousands of the discharged soldiers were unable to find employment. The domestic weaver could not compete with the power loom, and soon he found that his wages had sunk about one-half. For his days labor of sixteen or eighteen hours he received from twenty to forty cents, and often could not get work at all. Other workmen were affected in like manner. They sought help from Parliament, and not realizing the great value of machinery when operated on just and Christian principles, they asked that the use of machines be restricted. When that was refused, says McKenzie: "in their despair they lawlessly overthrew the machines, which were devouring the bread of their children." The most famous of these machine breakers were the Luddites, who continued their operations for several years, but were finally suppressed by the government, which executed several of the leaders, and transported others.

To increase the distress of the working classes landowners, many of whom were members of Parliament, not only put up the price of grain, but in order to enable the tillers of the soil to pay them higher rents, by receiving a higher price for their grain, secured the enactment of laws which provided that no foreign grain could be imported until wheat in the home markets had been for six months at or over eighty shillings per quarter, or about \$2.40 a bushel. Laws were also enacted prohibiting absolutely the importation of beef—alive or dead.

The misery of the working classes caused by scarcity of work and dear bread was very great, and continued, with occasional periods of temporary relief, for some years. The improvement of the workers in all branches of manufactures, especially the reduction of the hours of labor and the increase in the average wages, is due to a variety of causes, but perhaps more than to any other one thing to the efforts of trades unions. The many conflicts between employers and employes, while costly to both, have been beneficial. The rights of each are now respected by the others as they were not years ago, and many difficulties are now settled by arbitration which in former years would have caused a bitter war.

While the position of the English factory operators has greatly improved, it is not even now an enviable one. They seem likely to constitute for many years to come, an hereditary class—with father, mother, and children, all compelled to work to support the

family, with no hope of rising, and together receiving scarcely what the father alone, if an industrious and steady man, should receive.

The condition of the factory operatives of other European countries is worse than that of the English. In many parts of France, Germany, and Italy, they are almost hopelessly depressed, and suffer both in health and morals by reason of their condition and surroundings. This is especially the case with women. Mr. Edward King, long the well-known Paris correspondent of the *Boston Journal*, in a letter in that paper, several years ago, said: "Throughout France, in 1830, the working class had begun to lose its self-respect, and to degenerate into the condition of serfs. Morals or manners were well nigh impossible. Home-life received a shock from which it never recovered. The pitiful, scanty sum, which the workman received, drove his wife also into the workshop and then the fire on the hearthstone went out. . . . Marriage is almost unknown to the workmen of Lyons, and the city presents the singular phenomena of a community where immorality is the rule, and where to be in any degree up to the level of family life one must never work for a living. . . . All the manufactures seem anxious to destroy family life. . . . as they find that where it is undermined small salaries can be steadily paid, and the work people are completely at the mercy of the employer."

All these results are not justly chargeable to the factory system, but to the operation of it by many employers, who are indifferent to the moral and physical effect upon their employes, of low wages, long hours of labor, unhealthy rooms, provided that thereby they can accumulate riches.—DAVID D. THOMPSON in *The Statesman*.

THE LEGAL ASPECTS OF HYPNOTISM.

All new arts, sciences, and discoveries appear to undergo certain regular and fairly definite stages of treatment on the part of the public, and especially of the more learned portion of it. The new subject is first ignored, then ridiculed, then hotly opposed, and finally adopted with enthusiasm. The science or practice of hypnotism which has passed through all the previous stages seems now to be in transition between the two last of those named. In particular the medical faculty, who ignored Braid and Esdaile, and who persecuted Elliotson, have, in France at least, become enthusiastic students of hypnotism, and even in England are waking up to its claims upon their attention. But this new attitude is accompanied by a very singular characteristic. Since the reality and significance of hypnotism can no longer be denied, it is sought to forbid the study of it to non-professional persons, without whom it would in all probability have never been discovered. Accordingly, in most European countries the medical faculty have succeeded in prohibiting the practice of hypnotism in public, and in some cases I believe in private also; and it is not unlikely that in a short time they will seek to do the same in England. It seems to me, therefore, opportune to consider the arguments for legislation.

The subject naturally divides itself into two branches, public exhibitions and private experiments.

1. I will deal with the latter first, since it is only in private that actual abuses of hypnotic influence could occur. The most important objection to legislation against private experiments is its impotence. Practically, no one can be hypnotized for the first time without their consent, and even afterwards an involuntary submission is exceedingly rare. But given such consent, how is the legal prohibition to be enforced? We are never likely in England to attain to the spy system of Russia under which anyone is liable to be denounced by their own servants to the police; and without such a system nothing can prevent two persons from going into a room by themselves, and hypnotizing, the one the other, as much as they please. The only effect of legislation, then, would be to impose certain precautions of secrecy upon the practice, which would increase indefinitely its liability to abuse. The only people in fact who would be bound by the law would be those who were ruled by a rather strained conscientiousness, and these are not the people that require restriction.

2. But if the practice of hypnotism cannot be prevented in private, where is the good of prohibiting it in public? No advantage could be taken of a subject (e.g., a young girl) in public without exciting at once the indignation and interference of the spectators. Is it, then, pretended that to familiarize the people publicly with a practice which may be abused on other occasions is to render its abuse more probable? The exact contrary is the case. For when the spectators see the helpless, defenceless, and absurd condition to which the professional hypnotist reduces his subjects they will be taught in the most forcible and practical manner the danger of submitting themselves to the operations of any one in whom they have not grounds of absolute confidence. Already I have met with persons who object to be hypnotized on the very natural ground that they "do not want to be made ridiculous."

But this objection would never have occurred to them had they not seen public performances.

If the apostles of grandmotherly legislation are so anxious to distinguish themselves there is plenty of work for them to do without interfering with hypnotism. The indiscriminate sale of revolvers might be stopped, for instance; scarcely a month passes without some one being murdered with a revolver. On the other hand I doubt if there has yet been a single case, in England, of serious abuse of hypnotic influence. Indeed, if we are to legislate against comparative evils it would be more reasonable to prohibit all young persons from dancing after midnight, since it is certain that more injury results to the public health from late hours than is ever likely to be produced by hypnotism.

But I am aware it may be urged that, apart from criminal or malevolent acts, hypnotism is liable to abuse by innocent but ignorant persons meddling with what they imperfectly understand. Most of what I have said above, however, applies to this argument also. You cannot prevent private experiments, and they are not more liable to produce injury than the family medicine chest or the family spirit-case. If grown people of sound mind are to be judged incapable of taking care of themselves, then the only alternative is to keep them under police supervision by night and by day, and make everything they eat and everything they do the subject of legal enactment. But what you cannot upon any reasonable grounds justify is to restrain them here and there from any practice on which, for the moment, you can catch the public ear, because it happens to offend the private taste or private judgment of individuals.—Thomas Barkworth, in *Journal of Society for Psychological Research*.

THE SUNLIGHT LAY ACROSS MY BED.

BY OLIVE SCHREINER.

PART II.—HEAVEN.

Partly I awoke. It was still and dark; the sound of the carriages had died in the street; the woman who laughed was gone; the policeman's tread was heard no more. In the dark it seemed as if a great hand lay upon my heart and crushed it. I tried to breathe, and tossed from side to side; and then again I fell asleep and dreamed.

God took me to the edge of that world. It was dark. I looked down. The gulf, it seemed to me, was fathomless; and then I saw two bridges crossing it and sloping upward.

I said to God, "Is there no other way by which men cross it?"

God said, "One; it rises far from here and slopes straight upward; it is seen only by those who climb it?"

I asked God what the bridges' names were.

God said, "What matter for the names?"

I said, "Do they all lead into one Heaven?"

God said, "Some parts are higher and some parts lower; those who reach the higher may always go down to rest in the lower; but the lower may not have strength to climb to the higher; nevertheless the light is all one."

And over the bridge nearest me which was wider than the other, I saw countless footmarks go. I asked God why it had so many.

God said, "It slopes less deeply, and leads to the first Heaven."

And I saw that some of the footmarks were of feet returning. I asked God how it was.

He said, "No man who has once entered Heaven ever leaves it; but some, when they have gone half way, turn back, because they are afraid there is no land beyond."

I said, "Has none ever returned?"

God said, "No; once in Heaven always in Heaven."

He took me over. And we came to one of the great doors—for Heaven has more doors than one—and was open; and the posts rose up so high on either side I could not see the top, there was no cross bar.

And it seemed to me so wide that all Hell might have gone in through it.

I said to God, "Which is the larger, Heaven or Hell?"

God said, "Hell is as wide, but Heaven is higher. All Hell could be engulfed in Heaven but all Heaven could not be engulfed in Hell."

We entered. It was a great still land. The mountains rose on every hand, and there was a pale still light, and I saw it came from the rocks and stones. I asked God how it was.

And God said, "Because everything here gives light."

I looked and wondered, for I had thought Heaven would be different. And after awhile it began to grow bright, as if the day were breaking, and I asked God if the sun were going to rise.

God said, "No; we are coming to where the people are."

And as we went further it grew brighter and brighter till it was burning day; and on the rock were flowers

blossoming, and trees growing; and streams of water ran everywhere, and I heard birds singing; I asked God where they were.

God said, "It is the people calling to each other."

When we came nearer I saw them walking, and shining as they walked. I asked God how it was they wore no clothes.

God said, "Because all their bodies give the light; they dare not cover any part."

And I asked God what they were doing.

God said, "Making the plants grow by shining."

And I saw that some worked in great companies, and some alone, but most worked in twos, sometimes two men and sometimes two women, but generally one man and one woman, and I asked God how it was.

God said, "It makes the most perfect light when one man and woman shine together; many plants need only that for their growing. Nevertheless, there are more kinds of plants in Heaven than one, and they need many kinds of shining."

And I was ashamed because of my clothes when I saw the people walking.

And one from among them came running toward me and when he came nearer it seemed to me that he and I had played together when we were little children, and that we had been born on the same day. And I told God what I felt; and God said, "All men feel so in Heaven when another comes toward them."

And he who ran toward me held my hand and said nothing, and led me through the bright lights. And when we came to a place among the trees he sang aloud and his companion answered, and when it came it was a woman, I think, and he showed me to her. She said, "He must have water;" and the man took some in his hands, and fed me (I had been afraid to drink of the water in Hell), and he said to her, "Gather fruit." And she gave it me to eat. They said, "We shone so long to make it ripe," and they laughed together when they saw me eat.

The man said, "He shall sleep now" (for I had not dared to sleep in Hell), and he laid my head on his companion's knee and spread her hair out over me. I slept, and all the while in my sleep I heard the birds calling across me. And when I awoke it was like early morning, and dew was on everything.

And the woman put my hand in his and said, "Take him and show him our secret place; I will stay here and make the fruit ripen."

And he led me to a place among the rocks. The ground was very hard, and out of it were sprouting many plants, and there was a little stream running. He said, "This is a new garden we are making, the others do not know of it. We shine here every day, and the ground has cracked with our shining, and this little stream is coming out. See, the flowers are growing."

And he climbed up on the rocks and picked from above two little flowers with dew on them and held them out to me. And I took one in each hand; my hands shone as I held them. He said, "Do not tell the others of our little garden; it is for them all when it is finished." And he went singing to his companion and I out into the great pathway.

And as I walked in the light I heard a loud sound of much singing. And when I came near I saw one with closed eyes, and the people were standing round; and the light on the closed eyes was brighter than anything I had seen in Heaven. I asked one what it was, and he said, "Our singing bird."

And I asked, "Why do the eyes shine so?"

He said, "They cannot see, and we have kissed them till they shone so. Now he sings to us, the more we kiss the more he sings." They all sang with him.

And when I went a little further I saw a crowd crossing with great laughter. When they came close I saw they carried one without hands or feet. And a light came from the maimed limbs so bright that I could not look at them.

And I said to one, "What is it?"

He answered, "This is our brother who once fell and lost his hands and feet, since then he cannot help himself; but we have touched the ruined stumps so often that now they shine brighter than anything in Heaven. We pass him on that he may shine on things that need much heat. No one is allowed to keep him long;" and they went on laughing.

I said to God, "This is a strange land. I had thought blindness and maimedness were great evils. Here men make them to a rejoicing."

God said, "Didst thou then think that love had need of eyes and hands?"

And I walked down the shining way with palms on either hand. I said to God, "Ever since I was a little child and sat alone and cried, I have dreamed of this land, and now I will not go away again. I will stay here and shine." And I began to take off my clothes; and when I looked down I saw my body gave no light. I said to God, "How is it?"

God said, "Is there no dark blood in thy heart; art thou bitter against none?"

I said, "Yes—;" and I thought, "Now is the time when I will tell God what I have been meaning to tell Him all along, some day, how badly my fellowmen have treated me. How they have misunderstood me.

How I have intended to be magnanimous and generous to them, and they—" I began to tell God; and when I looked down all the flowers were withering under my breath. I was silent.

I saw that now and again as they worked the people stooped to pick up something; I asked God what it was.

Then God touched my eyes, and I saw that what they found were small stones; they had been too bright for me to see before; and I noticed that the light of the stones and the light on the people's foreheads were the same. And when one found a stone he passed it on to his fellow, and he to another, and he to another. And at times they gathered in great company about a stone, and raised a great shout so that the sky rang; then they worked on again.

I asked God what they did with the stones at last. Then God touched my eyes again to make them stronger; and I looked, and at my very feet on the earth was a mighty crown. The light streamed out.

God said, "Each stone they find is set here."

It was wrought according to a marvellous pattern; each part was different, yet the pattern ran through all. I said to God, "How is it each man adds his stone, and though there is no outline that they follow, the design works out?"

God said, "Because in the light his forehead sheds each man sees faintly outlined that full crown."

And I said to God, "How is it that each stone when it is added is joined along its edges to its fellows?"

God said, "The stones are alive: they grow."

I said to God, "What does each man gain by his working?"

God says, "He sees his outline filled in stone."

I said, "But those stones which are last set overlap those which were first; and these will again be covered by those which come later."

God said, "They are covered, but not hid. The first shines through the last; and the light is the light of all."

I said to God, "When will this crown be ended?"

God said, "Look up!"

I looked; and I saw the mountain tower above me, but I could not see its summit.

God said no more.

And I looked at the crown; then a passion seized me. Like the longing of a mother for the child whom death has taken; like the yearning of a friend for the friend whom life has buried; like the hunger of dying eyes for a life that is slipping; like the thirst of a soul for love at its first spring waking, so, but fiercer was the longing in me.

I cried to God, "I, too, will work here; I, too, will set stones in the wonderful pattern; it shall grow beneath my hand. And, if it be that, laboring here for years I should not find one stone, at least I will be with the men that labor on the hill-side. I shall hear their shout of joy when something is found, I shall join in their triumph, I shall shout among them; I shall see it grow." So great was my longing, as I looked at the crown, I thought a faint light fell from my forehead also.

God said, "Do you not hear the singing in the garden?"

I said, "No, I hear nothing, I see only the crown." And I was dumb with joy; I forgot all the flowers of the lower Heaven and the singing there. Then I ran forward. I threw my mantle on the earth, and bent to seize with both my hands one of the mighty tools which lay there. I could not lift it from the earth.

God said, "Take up your mantle, and follow me."

I followed; but I looked back and saw the crown burning, my crown that I had loved.

God led me among the mountains. Higher and higher we mounted, and the road grew steeper. Not a tree or plant was on the bare rocks, and the stillness was unbroken. My breath came hard and quick, and the blood crept within my finger-tips. I said to God, "Is this still Heaven?"

God said; "Yes; it is the highest."

Still we climbed. I said to God, "I cannot breathe so high."

God said, "Because the air is pure."

The blood burst from my finger-tips.

At last we came out upon a solitary mountain top. Not a living being moved there; but away off on a solitary peak I saw a lonely figure standing. Whether it were man or woman I could not tell; its breasts were the breasts of a woman, but its limbs were the mighty limbs of a man. I asked God which it might be.

God said, "In the first Heaven sex reigns; in the higher it is not noticed; but in the highest it does not exist."

And I saw the figure bend over its work.

I said to God, "Is it not terribly alone here?"

God said, "It is never alone."

I said, "What has it back for all its labor? I see nothing."

God said, "It has all things."

I said to God, "How came it there upon that solitary peak?"

God said, "By a bloody stair. Step by step it mounted from the lowest Hell, and day by day Hell grew farther and Heaven no nearer. It hung alone between two worlds. Hour by hour in that great

struggle its limbs grew larger, till there fell from it rag by rag the garments which it started with. Drops fell from its eyes as it strained them, and the moisture from its forehead was blood; each step it climbed was wet with it. Then it came out here."

And I thought of the garden where men sang with their arms around each other; and the mountain-side where they worked in company. And I said to God, "What gains the man who climbs here?"

And God touched my eyes, and I saw stretched out below us Heaven and Hell.

God said, "From that lone height on which he stands all things are open. To him is clear the shining in the garden, he sees the flower leaves open and the streams break out; no shout is raised upon the mountain-side but he may hear it. He sees the crown grow and the light rise. All Hell is open to him. He sees the paths mount upward. To him Hell is the seed ground from which heaven springs. He sees the sap ascending."

And I saw the figure bend over its work, and the light from its face fell on it.

And I said to God, "What is it doing there?"

God answered, "It is making music."

He touched my ears, and I heard it.

And after a long while I said to God, "Where did he learn it?"

God said, "That which he sees becomes light in him; it falls upon his work, and it is music."

I whispered to God, "This is Heaven."

And God asked me why I was crying. And I said, "For joy."

And the face turned from its work and looked on me. Then all about me it grew so bright I could not see things separately. Which was God, or the man, or I, I could not tell; we were all blended. I cried to God, "Where art thou?" but there was no answer, only music and light. And afterward, when it had grown so dark again that I could see things separately, I found that I was standing there wrapped tight in my little old, brown, earthly cloak, and God and the man were a long way off from each other and from me.

I did not dare say I would go up and make music beside the man. I knew I did not reach even to his knee, so large he was. But I thought I should stand there on my little peak and sing an accompaniment to the great music. I tried; my voice piped, and failed. I could not sing that tune. I was silent.

God pointed to me that I should go out of Heaven.

I cried to God, "Oh, let me stay here! I will interfere with no one."

God said, "Go."

I said, "If indeed it be, as I know it is, that I am not great enough to sing upon the mountain, nor strong enough to labor on its side, nor bright enough to shine within the garden, then let me at least go down to the great gate; humbly I will kneel there, and as the saved pass in I will see the light and hear their singing."

God said, "It may not be;" and still He pointed.

I cried, "Then let me go down to Hell, and I will grasp the hands of men and women there; and slowly, holding fast by one another, we will work our way upward."

God said, "Whither?"

I said, "To the highest Heaven."

God pointed.

I threw myself upon the earth and wept: I cried, "Earth is so small, so mean! It is not meet a soul should see Heaven and be cast out again!"

God laid His hand on me, and said, "Go back to earth: that which you seek is there."

I woke: it was morning. The silence and darkness of the night were gone. I closed my eyes and turned me toward the wall: I would not look upon the dull gray world.

In the street below men and women streamed past by thousands, I heard the feet beat on the pavement. Men on their way to business; servants on errands; boys hurrying to school; weary professors pacing slowly the old street; prostitutes, men and women, dragging their feet heavily upon the pavement after last night's debauch; artists with quick, impatient footsteps; tradesmen for orders; children to seek for bread. I heard the stream beat by. At the alley's mouth, at the street corner, a broken barrel-organ played; sometimes it quavered, then went on again.

I listened: my heart scarcely moved. I could not bear the long day before me; I tried to sleep again, yet still I heard the feet upon the pavement. Then suddenly I heard them cry loud as they beat, "We are seeking!—we are seeking!—we are seeking!" and the broken barrel-organ at the corner sobbed, "The beautiful!—the beautiful!" My heart which had been dead, cried out with every throb, "Love!—Truth!" We three kept time together. I listened; it was the music I had heard in Heaven that I could not sing.

And fully I woke.

Upon the faded quilt across my bed a long yellow streak of pale London sunlight was lying. It fell in through my narrow attic window.

I laughed. I rose.

I was glad the long day was before me.—*New Review.*

WOMAN'S DEPARTMENT.

INSIGHT.

I see with the spirit's sight
That many a nauseous weed of wrong
Has root in a seed of right.
For evil is good that has gone astray
And sorrow is only blindness,
And the world is always under the sway
Of a changeless law of kindness.

The commonest error a truth can make
Is shouting its sweet voice hoarse,
And sin is only the soul's mistake
In misdirecting its force.
And love, the fairest of all fair things
That ever to men descended,
Grows rank with nettles and poisonous things
Unless it is watched and tended.

There could not be anything better than this
Old world in the way it began,
Although some matters have gone amiss
From the great original plan;
And however dark the skies may appear,
And however souls may blunder,
I tell you it all will work out clear,
For good lies over and under.

—ELLA WHEELER WILCOX.

Miss Alice B. Tweedy in the *Popular Science Monthly*: In America, in "a report given of the family conditions of one hundred and thirty alumnae who have had children, the exceptional record of good health among these children, and their low death rate, are strong evidences that the powers of motherhood have not suffered from college work." In addition, the writer's wife of testimony may be offered. In the schools which she has attended, the majority of earnest students were in uniformly good health; a minority were delicate before beginning study. The most frequent examples of ill health were found among those who made a pretense of study and eagerly pursued social excitements. Subsequent effect upon the health may be judged when it is found that twelve years after graduation one young woman, ranking at the head of her class, is the mother of six vigorous children; two others, earnest students, have each a family of five, and a number of others have four children. No correspondence has been held with married classmates living at a distance. These mentioned are personally known to be mothers in the fullest sense, and constitute striking contradictions to the claim that education has an injurious effect upon woman. "But," it may be objected, "these are exceptionally healthy women." Undoubtedly, but if the training has any influence at all, it should make them fall slightly below the standard of the preceding generation, whereas, in several instances, they improved upon the record of their mothers, not only in general health, but in the condition and size of their families.

Woman is fast coming to the front in educational attainments. A Harvard annex girl captures the Sargeant prize for a poetical translation of a Horatian ode, sixteen male students going down before her valiant pen. While this triumph does not eclipse the splendid victories of the sex at Cambridge, England, it is sufficiently notable and gives the advocates of co-education another strong argument in support of their claims. Of the 389 colleges in the United States by which literary or scientific degrees are conferred upon male students, 237, says the *Inter Ocean*, admit women to all their honors and privileges. Even conservative Harvard has its "annex," in which women are given equal education, though refused equal honors to those granted to men in the university proper. Besides these there are 207 colleges and seminaries devoted solely to the education of women, employing 2,581 professors, and numbering 25,318 students during the past year. These figures prove that the higher education of women has passed out of the experimental stage in this country. The higher life no longer is a condition open to gentlemen only. Art and literature, science and business are fields now trodden frequently, and hereafter to be trodden far more frequently, by the feet of women. Not every girl will pass from school to college, not every boy does; not every girl who enters college will be more useful to others or more happy in herself than many other girls who do not; but not every boy who develops into a man graduate becomes a potent factor of social or civic life. But those who do graduate, be they male or female, are better fitted for the duties of private and public life than they would have been had they not graduated. The education has done very much for him or her who had very

great qualities to educate, very little for him or her who had very small qualities to educate; but it has done something for each; it has secured the best crop that could be raised upon the quality of soil. This much has been gained in a very few years. The ladies who have graduated from Vassar and Wellesley and Smith, where girls only graduate, or from Oberlin or Berea or Hanover, or any one of the more than two hundred colleges where the youth of both sexes study, carry as high honors in the sacred circle of domestic life as their less learned sisters. Slander and scandal have not assailed the college life of the girl graduate; her presence in colleges where the sexes are educated together often has prevented, and always mitigated, the necessarily rough, and frequently brutal, custom of hazing. The return of the girl from Vassar, Smith, or Wellesley frequently has taught the boy who has returned from Yale or Harvard that it is possible to be a collegian without being a rowdy. The colleges are doing great work for the future wives and mothers of the land, leaving out of consideration the hardly less important fact that they are educating a race of women who will not need to marry "to secure a home," or the very important fact that they are training girls to enter trades and professions with which they will bring those higher morals and gentler modes which are peculiar to women. The refinement of womanhood may refine several "liberal professions" which of late years have given sad evidences of degeneration toward quackery, pettifoggery and pedantry.

The Chicago Hospital for Women and Children passed its twenty-fifth anniversary June 8th, and Dr. Mary Thompson, who founded it, is still at its head. For years only charity patients were received, but the number of these became so great that, in order to help support the institution, private rooms were provided for the care of those who wished the services of the skilled attendants and could afford to pay. The hospital was built and is maintained aside from the income from the private rooms, entirely by free contributions. There are no endowments. About 400 patients were treated at the hospital last year, only one-third of whom paid anything for the treatment. An important part of the work in connection with the hospital is that done by the visiting physicians who attend patients at their homes. In 1889 these physicians made 1,302 visits among 440 patients at their homes. There is a training-school for nurses at the hospital, and nurses are sent out when they can be spared from the hospital. Medicines are prescribed and dispensed free of charge to the poor.

Speaking of the great number of girls in Massachusetts in factories and the way machinery is being perfected, Mr. I. E. Borden of Boston lately said: It is driving men out of the State and filling their places with young girls, and even with children, so far as the law will permit. Nearly all the more valuable machinery invented within the past ten years does its work by taking the place of anywhere from five to one hundred men a machine, and requiring from one to five girls to manage them. As a result such cities as Fall River, New Bedford, Lowell, Lynn and Worcester show a discrepancy between the numbers of the two sexes that is almost appalling. The preponderance of women over men in these centers is not conducive to morality, although it does not produce the vast amount of wrong-doing that nervous writers prate so much about. It does, however, increase poverty, by compelling its members to live upon insignificant wages. For while many of the mill-hands can earn from \$10 a week upward, there is a much larger number who do not average over \$5 a week. The girls get over this to a considerable extent by living together in little groups of four and five. But even then their mode of living is far from satisfactory. The system is so vast in its ramifications that it has almost exhausted the available supplies of young women in Massachusetts, and is drawing from the other New England States, and even from Canada, to meet its need of labors.

A Chicago paper makes the following editorial observation in regard to the appointment of more women on the school board of this city on which there is but one woman now: There are women in this city who have the time, knowledge and patience necessary to make them what not one man out of a hundred can be—real inspectors of schools. These women are paying quite as much attention to the moral and social problems of the day as the men. They will take a keener interest in

the enforcement of the compulsory educational laws. By virtue of the training received in the discharge of home duties they will be better sanitarians. They will see that every school-room is properly lighted, ventilated and heated. They will be curious about the condition of basements, and will see that no heaps of rubbish are poisoning the air. As nearly all the teachers are women, women inspectors will understand them and their ways better. They will not be caught by pretty faces as men sometimes are. The natural tendency of superintendents and teachers, from high to low, is to fall into a routine which they come to consider necessary and sacred. The men inspectors, knowing nothing about the matter, accept what is told them about the sanctity of this routine and will not change it. Women will know better. They will break up the stereotyped ways, and bring life into the methods of instructions.

HAS T. L. HARRIS REFORMED ?

TO THE EDITOR: I notice in two or three paragraphs in relation to Thomas L. Harris, that there seems to be a disposition again to bring him before the public in some form. It is now some forty years since Jas. L. Scott, a Seventh-day Baptist preacher of Brooklyn, turned up in Auburn, N. Y., as a preacher of Spiritualism. He visited a Mrs. Benedict, who lived a mile or two out of the then village, and there obtained, or pretended to obtain, wonderful communications from the apostle Paul. He must move to Auburn and become a great apostle himself. Early in the year 1850, a publication was started called *Disclosures from the Interior and Superior care for Mortals*. It claimed to be controlled by spirits out of the flesh and to have for its object the disclosure of truth from heaven, guiding mankind into open visions of paradise, open communications with spirits redeemed, and proper and progressive understanding of the holy scriptures, and of the merits of Jesus Christ, from whom they originated in inspiration absolute, and of whom they teach as the only Savior of a diseased and bewildered race. It was asserted that the circle of apostles and prophets were its conductors in the interior, holding control over its columns, and permitting no article to find a place therein, unless originated, dictated or admitted by them,—they acting under direction of the "Lord Supreme."

But previous to these absolute and holy words being given, a new helper of the inspiration had appeared and that was no less a person than Rev. Thomas L. Harris. He had become well known among Spiritualists and many others as the producer of two of the most beautiful poems in the English language, and so evidently under spiritual influence as not to be easily disputed. So it is but fair to give him his share in the producing and obtaining the above and much more which I might quote from the same source. The matter was written by the hands of Mr. Harris and Mr. Scott. Of this they then made no secret, but Mrs. Benedict was claimed, all the time, to be the medium, through whom it was made known that these two reverends were impressional mediums, and that gave their writings the requisite authority. After the establishment of the paper, Harris returned to New York and began preaching and proselyting for the apostolic movement. He also kept up his apostolic contributions to the paper under the heading of "John the Divine," "Daniel the Prophet," and his poetry (which was generally good) from "Coleridge," "Shelley," "Wadsworth," and others. During the year 1850 the congregation of Mr. Scott became quite numerous.

Then came an announcement that was made in July of that year in which Scott proclaimed a vision which he had had during the night that resulted in the moving of the faithful to Mountain Cove, Fayette county, Virginia. I might state here that Mr. Scott visited A. Leah Underhill at the time he was in New York, urging her to join the movement, placing in exceedingly bright colors the glory that would be shown to her if she would only become the medium of the enterprise. The result of the interview was that Mr. Scott got one of the severest lectures he ever received, for the medium he then tried to obtain was made of sterner stuff than he had found in the weak Mrs. Benedict.

On the arrival of the pilgrims at their destination the scene soon changed. Mrs. Benedict was no longer the chosen medium. Harris and Scott had everything communicated directly to them. The following is one of Scott's inspired speeches. "Know, O man, God proposeth to redeem, and proceedeth to the ultimate; nor hath error

power to overcome. . . . Know that since God hath chosen an external agent, Jas. L. Scott, etc., etc.

In September, 1852, a document was promulgated claiming to come from the world of spirits, through Scott and Thos. L. Harris sanctioning all their claims to the lands, tenements, etc., of the association that had been bought by the joint means of the "Apostolic Circle," and they took the title in the name of the two "Chosen of the Lord." This document was in the handwriting of Mr. Harris. In 1855 when Harris found that I was about to publish a book, ("Modern Spiritualism, its Facts and Foundations"), he prevailed upon Brother Brittan to come to Philadelphia to get me to suppress the Mountain Cove history. I told him that I was not publishing a defence of Spiritualism, but the truth, as far as I was able, in regard to it. He asked me to see the document I had spoken of. When I handed it to him he exclaimed: "Why, this is in Brother Harris' own handwriting." I said I knew that or should not have believed it. "Well," said he "Brother Harris ought to be shut up in a glass case." He said nothing further about my suppressing my history of Mountain Cove. It would have made no difference if he had. I regard it as one of the greatest frauds on its victims that has ever been known in the history of Spiritualism. If T. L. Harris has possession of land in California it may go to the state when he is through with it, for it is exceedingly doubtful whether it will be in any other hands than his.

E. W. CAPRON.

A LETTER FROM LONDON.

TO THE EDITOR: If I have been seemingly unmindful of my promise to write you of our journeyings, it has not been so in fact, for distance and strange scenes have not tended to weaken our memory of loved and substantial friends, nor of the duty imposed to chronicle and transmit anything of interest along the lines of life's labors where we are traveling. This is my first opportunity to redeem my promise. We left New York on the 31st of May, rich in the prayers, good wishes and tokens of many friends, who kindly came to see us off. Once outside Sandy Hook, on so grandly equipped a steamer as the *Clara* of Rome, we naturally looked around for familiar faces, and were not unsuccessful. We were soon making new and reviving old acquaintances. We found that our Captain, Hugh Younge, had given us very desirable table seats, and among our table companions we found the president of a flourishing New York City bank, and one of its directors who imports Chicago dressed beef. It is at such times that people go through the storehouses of memory hunting for mutual friends, and in this, we were unusually fortunate. Then it is that the absent acquaintance is discussed; but prudently of course, until we know his actual relations with our new found friends. Now it so happened in this instance, that our newly made acquaintances were well acquainted with and were warm friends of our mutual and valued friend, Benjamin W. O., of Brooklyn, and were high in praise of his excellent qualities as a man of business and a citizen. "But," said the banker, "he has some peculiarities, yet for all that he is an excellent man." Well, that the nature of these peculiarities which affected the mind of our banker dawned upon me goes without saying, and here was my coveted opportunity to even up an old obligation standing to the credit of friend O., who had once upon a time silenced a lawyer, who asked, when leaving my house after a business call, if he (Mr. O.) did not "think it very strange that Judge Dailey should get 'off' on the subject of Spiritualism?" "No," was the prompt reply, "I do not think him 'off' at all, I have been a Spiritualist a great many years." "Oh!" said the astonished lawyer, "I have never investigated it." So here was my chance to pay off this old debt, but my friend, the banker, had stopped short, and I did not wish to provoke a discussion until he said more; and, too, just at that moment my wife, who sometimes regulates me like a governor on a steam boiler, told me by a nudge, to be silent. As you, Mr. Editor, have observed the effect of her discipline, you will comprehend how easily I was suppressed; but the opportunity came when, later on, our friend expressed his surprise that so good a man as Brother O. should "get off on the subject of Spiritualism;" and I was able to say that "I did not feel at liberty to question the views of Mr. O., who had investigated for himself, especially as those with similar views could be numbered by millions, and among them clergymen, statesmen, philosophers, and some of the ablest thinkers in

the land." But our friend had not investigated, and never wished to discuss the matter further. The voyage across was not uneventful. As we had several clergymen on board and a few priests, the spiritual wants of the passengers could easily be attended to. The services held in the saloon Sunday, June 1st, were not numerously attended. We found here, as everywhere, persons whose religious convictions are like our own and were surprised to find among those whose acquaintance we made in the few days covering our passage, several who claimed that without investigation, without having ever attended a séance or meeting of Spiritualists, they had received evidence conclusive to their own minds of the attendance of friends from the spiritual realm under whose care they knew themselves to be. "Why," said a young lady to me, "do you know that I have no fear of death, none for the future? My own sense tells me that I shall suffer for my own sins, and that no one can atone for my mistakes and misdeeds but myself. You ask me how I come to this conclusion, and I cannot tell you. All I can say is that it has come to me so conclusively and so persistently has it forced itself upon me, that I cannot be shaken by doubt or fears. You ask me how I know my mother is around me; well, one time I was in great trouble, and I did not know what to do; my way was beset with difficulties I could not seemingly overcome and in my despair I sat down alone and prayed to my mother to come to me, and, well I can tell you no more. She came and manifested herself so convincingly that I know it was my mother's spirit. Since then I have always felt her presence in my hours of trouble and she has always led me aright. Why, to tell you the truth, I am going over to Europe under the guidance of my mother, and if I fail in my undertaking I shall know it is for the best." Surely such faith as this, such confidence in a sainted mother's guidance merits the transmission of the conversation to THE JOURNAL.

There is no place where the power of the elements, and the grandeur of the efforts of man to contend with them is so well displayed as upon a great steamer crossing the ocean, but to cross the Atlantic is so common that I can say but little to interest you. We had, however, an experience unusual I am happy to say to most European voyagers; and one, now that it is past, we shall all remember; some more vividly than others. We had wrapped ourselves in heavy shawls and inspected the great floating islands of ice, some of which, like phantom cathedrals in ghostly grandeur, white as snow, stood up against the leaden sky and floated down from northern seas. We had witnessed the very unusual exhibition of hundreds of whales sporting and spouting around these icebergs, and were congratulating ourselves that we were near our journey's end, when as you know, Sunday morning about five o'clock, June 8, the "City of Rome" struck upon a real rock, off the coast of Ireland—the land of Shamrocks. Premonitions of danger had come to not a few of the passengers, including both Mrs. Dailey and myself. I had scarcely uttered the words expressing my apprehensions of danger, when we experienced the sensation peculiar to such an accident. Mrs. Dailey was ill when we left home, had been confined to her stateroom for four days with a severe cold and sea-sickness; had eaten little, and now to hastily dress, and prepare for any emergency the occasion might present, required all the strength she could command. Happily a great disaster was averted, but contrary to our intentions we were forced to land at Queenstown or lose our luggage which, by mistake had been put on the lighter with that of Mrs. Dailey's maid, who had taken this occasion to return home and visit her parents. After three days, we started from Queenstown for Dublin, stopping on our way at Kildare and one night at Athy, an old Irish city, which we wished to visit to learn all we could of Ireland as she is. It may be interesting to some of your readers to know that Ireland presents a much better field for research into human antiquities than England or Scotland; at least in some respects this is so. As Spiritualists, we are interested in every lesson to be learned from every monument or structure erected by human hands, which tends to show the religious thought of man. The coming religion is the one that shall lift burdens from, not impose them upon the souls or bodies of men. Wherever we went in Ireland we beheld the ruins of costly edifices consecrated to the Catholic faith. Once substantially built they were now in fragments, and told a mournful story as we contemplated their history in the light of to-day.

In the churchyard at Kildare our guide stepped rudely upon the broken form of the stone statue of some ancient priest, whose robes indicated that he was of high rank in his day. Beside this was the fallen statue of one Fitzgerald, who is said to have been in his time one of Ireland's greatest warriors. His legs are broken across, and as he bore the emblems of the church upon him, I presume he distinguished his zeal in a peculiar Christian way so common in the past and not yet entirely outgrown. Beside this old church, is one of the best preserved round towers in Ireland. These towers are scattered all over the country, and are conceded to be of greater antiquity than any other structures there to be found. There is no written history of the age in which they were built, and the object of their construction has been much in dispute; some writers claiming they were towers of observation to spy out the approach of enemies, while others have as strenuously insisted they were used by the fire worshippers before the conversion of the people by Saint Patrick. I climbed to the top, 108 feet, by an inside stairway, disturbing the jackdaws who have made it a roosting place. There are but few windows, and those small and of triangular shape, to look from, and as the stone is of hard blue slate, and as the proportions are as symmetrical as those of a sperm candle, there is no reason why these towers may not stand for thousands of years, unless destroyed by vandals. For the most part between Queenstown and Dublin the country is rich, and very sparsely settled. Very little of the land is under cultivation and is mainly used for grazing purposes. The few houses seen along the route, outside the villages, are merely low stone huts and are in strange contrast with the heavy and commanding walls of large dwellings or castles to be admired even in their ruins. Here and there new cathedrals and churches are being erected, and fat, sleek, priests are plentiful, and alone seem to thrive in the desolation that has fallen on this once populous island. No one should assign to Romanism all the misfortunes of Ireland, but that it has contributed largely to her ruin no impartial mind can doubt. Any religion which places the church above the state, which is able to make its followers believe in the infallibility of its head, is dangerous and has always been a blight not only upon man but to the earth where it is tolerated. It will assert itself in America, and the child is born who will see the trial of the issue for supremacy between church and state in our own land. There is nothing more fatal to the spread of Catholicism than Spiritualism, and the time will come when its potency in this direction will be appreciated and acknowledged.

Yours Fraternally,
A. H. DAILEY.

LONDON, June 20.

THE NEW YORK PSYCHICAL SOCIETY.

TO THE EDITOR: The New York Psychical Society composed of many prominent liberalists and Spiritualists, after two years' effective service, closed its meetings for the summer, at 510 Sixth Avenue, on Wednesday evening, June 25th.

The opening address of its president, Mr. J. F. Snipes, (who had just returned from a trip to the mountains), was replete with practical philosophy and humor, which proved contagious with an audience that completely filled the hall.

After singing from the "Spiritual Sonnets," Mrs. Maude Lord Drake, related some interesting experiences, including an account of how her good parents, when she was but nine years old, had tried to convert her to a Methodist altar, but the chair before which she knelt persisted in dancing away from them, to the great surprise of the people. They then tried a stool (on which a pail of water was usually placed for the children), and told her to kneel on that, but it deliberately walked away of itself from the mourners' bench. Then they said—"It is the Devil," and scolded and threatened her, but a kindly brother remarked: "Don't whip her; there is something in this." A circle was suggested and arranged, and she had full form materializations for the first time at that tender age. The minister recognized his own son, and a lady, prominent for saying prayers, saw her husband, who declared he had been killed in battle that very day. Returning to her home in Hamilton, near Carthage, Ill., she received a telegram confirming his death on the day and in the manner as stated by himself. Mrs. Drake afterward proceeded to demonstrate the truth of her preaching by describing spirit-friends and relatives to skeptics in the hall, giving names and private mes-

sages, to their evident satisfaction. She still resides at the Chelsea, on Twenty-third Street.

Mrs. Henderson spoke very acceptably, and predicted a new era in Spiritualism, which she hoped all the older workers would live to enjoy.

Mr. Ostrander, of the U. S. custom house, questioned whether it is desirable for Spiritualism to progress too rapidly. Well-considered ideas and well-digested principles must be permanently planted in the minds of the people, and what is most needed is a better understanding of the manifestations through clairvoyance, clairaudience and psychometry. All these gifts are startling the world from its long sleep of ignorance and superstition, and if we are to show a better religion than the past has afforded, we must be thorough and sure before we go ahead.

Banker Bunce gave an amusing account of his early attempts at courting under difficulties. On the most promising occasion a maiden-aunt of the lady persisted in remaining in the room, to prevent declaration. Query: Why was that maiden aunt like Spiritualism? Because she had come to stay.

Mr. Jones offered a few remarks, and Mr. Deming presented his report for the quarter, showing a handsome balance in the treasury for future expenses of rent, speakers and mediums. Prof. Andrews, of Yonkers, presided at the organ, with accustomed skill. The audience next proceeded to demolish many gallons of excellent cream and cake, which they sandwiched with general jollity until a late hour.

Due notice will be given in the papers and halls as to date of resumption in the fall.

SECRETARY.

RATIONAL RELIGION VS. CHILDISH SUPERSTITION.

TO THE EDITOR: In some of the churches here this was Flower-Sunday. In the Methodist church the preacher gave a talk to the children of the Sunday-school, in the course of which he dwelt upon the Christian's obligation of literally believing and accepting the Bible, and every single statement contained therein, as the word of God, which must not be questioned, and warning his hearers, young and old, against all who dare to deny or doubt the literal truth or divine authority of any part or text of the book, as bad men. He illustrated his meaning by a reference to the story of Jonah and the whale, saying that if the Bible had it that Jonah swallowed the whale, he would feel bound to believe it just as much as he believed the account as it stands.

Is it not an amazing sight, at this age of the world, to see a full-grown man, who writes "Ph. D." after his name, stand up as a defender and upholder of mediæval superstition and bigotry? A man engaged to minister to the spiritual needs of the people, forging fetters for binding young and old to blind, unreasoning beliefs, and planting in the minds of the young the seeds of sectarian pride, arrogance and prejudice. Religious education, forsooth! You try to impose religion upon the young in the form of arbitrary rules, which rest on no foundation but your own word and will, instead of awakening the conscience, training the powers of observation and judgment, assisting the moral discernment, that the young may see and approve for themselves what is everlastingly right and good. You had better to teach a religion which will not be overthrown by the first rudiments of natural science.

Towards the end of the fourth century, Saint Augustine wrote: "The more absurd and contradictory to reason the Bible is, the more I believe it." And now near the close of the nineteenth century, there are men in the pulpit who have not advanced beyond such notions.

GEORGE LIEBERKNECHT.

GENESE, Ill.

CALIGRAPHY AND CHARACTER.

Character may no doubt be read from handwriting, which often represents a curious reflection of the mind of the writer; but to most rules the exceptions are as numerous as the examples, so that it is not always easy to tell which is which, says the London Standard. In caligraphy, certainly, if we take the verdict of history, it is curiously difficult to establish any definite rule of characterization. Nobody, for instance, could have read Napoleon's character from his small, crabbed penmanship, and the duke of Wellington successfully concealed the strength of his mind so far as his ordinary handwriting goes. Sometimes, per-

haps, when the veteran was more than usually incensed by the inopportunities of some one of his multitudinous correspondents, there is a reflection of his rare powers of decision in the blunt and brusque reply, but commonly his handwriting revealed nothing. There are, on the other hand, many well-known superscriptions which carry their story. Who, for instance, could doubt the mental vigor of "Good Queen Bess," with that wonderful autograph of hers as a guide? Not all the crabbedness of the court hand, which seems to have been the fashion of the time, serves to disguise the strength of character which guided the pen. There is, it is true, a similarity between the autograph of Queen Elizabeth and of her young brother, which is not borne out by the estimate of history, but the studious tastes of the boy king may have had an effect which is shown in his handwriting, and his untimely death prevented his character from being fully formed. But Elizabeth's handwriting, especially in the earlier examples, contrasts very forcibly with that of Queen Mary, and seems to show that there was nothing in common between the character of the two sisters. Mary's crabbed and stunted hand is heavy rather than firm, and has nothing of the fine vigor and freedom of the daughter of Anne Boleyn. It may be a fancy, but as one deciphers it one seems to see the unhappy queen brooding over her mother's wrongs and eating her heart out with chronic egotism and discontent. Another set of royal signs manual is singularly perplexing—that of the Bourbon kings. The last attribute of which one could suspect any of a Louis is firmness, yet the caligraphy of one and all of them is singularly bold and is characterized by a strong family likeness. The sign manual of Louis XII. is perhaps the most pleasing of all, but it is difficult to reconcile the signature of Louis XIII. with the commonly accepted estimate of his character. One seems to detect signs of weakness and vacillation in the cursive characters of Louis XIV., which reappear again in the hand of the ill-fated, if well-intentioned, King Louis XVI. But the Bourbons have been sadly maligned if we could trust their caligraphy to guide us to their characters.

Nobody contrasting the signatures of Charles I. and Oliver Cromwell could doubt which of the two men had the stronger will. Charles II. wrote a much more pleasing hand when prince of Wales than after his accession to the throne, but it is certainly true that handwriting undergoes many transformations and reflects in many unexpected ways the changes of mood of the writer. Nobody need hesitate to recognize the temper in which a letter is written, and nothing is more absurd than the incoherent haste with which any one in a passion expresses himself. Nothing, too, is more pathetic than the trembling characters formed by old age or ill health. There is a signature of the first earl of Shaftesbury, the author of the "Characteristics," in the British museum, which is eloquent of the infirmities from which he was suffering. It is a far cry from William III. to George Washington, but one seems to have a parallel in the caligraphy of the two famous captains, which is perhaps also to be drawn between their characters as men of action.

Men of letters are notoriously the worst writers of their time, and we look, perhaps in vain, for indications of character in the hurried scrawls which do duty for their autographs. There are, of course, here again, exceptions numerous enough to rank as examples of the converse rule. Addison, for instance, wrote a beautifully clear, if somewhat correct hand. Dean Swift wrote a legible, but stiff hand, nearly upright, a sufficient indication of his independence of character. Richard B. Sheridan wrote an execrable hand, while poor Shenstone might have been a writing master to judge by his educated if characteristic superscription. Dr. Johnson, again, wrote a very crabbed hand, but no fault could be found with it on the score of illegibility, for nearly every letter was well-formed, and one can believe that he had the horror of "corrections" before his mind. Voltaire wrote a small but legible hand, which seems to indicate that he must have been distinguished by method and precision of character. There was certainly no indication of genius in the handwriting of Edmund Burke, which is rather effeminate looking; but nobody could doubt the individuality of Francis Bacon. Congreve wrote a clear, if somewhat school-boyish hand, and Thomas Campbell, too, was a fine and free writer. There is a curious family likeness between the handwriting of Wordsworth, Southey and Coleridge, which tempts one to think that they copied one another; but if so, they certainly did not succeed in produc-

ing a very remarkable hand. Lord Byron was a much more untidy writer, and if we compare his handwriting with Southey's we can see at a glance what a gulf divided the two poets. Robert Burns had an autograph worthy of royalty. Dryden wrote a scholarly hand; but one can detect, one fancies, a lack of decision in his tremulous curve and thin down-strokes. The Italian school must have been in fashion when Maria Edgeworth was taught to write, for her hand represents a primness personified not unworthy of her tales. In the same way, too, few people would, we imagine, have been led far astray by the handwriting of Oliver Goldsmith, which, with all its beauties, is wholly lacking in decision and seems to curiously reflect his refined but wayward temperament. But it would be interesting to know what these modern soothsayers would make of some historical handwritings. It would be safe to predict that they would make a rare hash of such characters as Wellington or Napoleon.

CAMP-MEETING NOTES.

The Twelfth Annual Camp-Meeting of the First Association of Philadelphia has already begun and will continue until Sept. 12th. Lectures will be given each Sunday. During the week amusements sufficient to make time pass agreeably have been provided for. Circles are to be held three times a week, at which Mrs. M. Brown, Mrs. Faust, Mrs. E. Cutler and other mediums will be present during the camp. Among the lecturers are Hon. Sidney Dean, Mrs. Lillie and Mrs. H. S. Lake. The camp is at Parkland, on the Round Brook division of the Reading Railroad twenty-two miles from Philadelphia. Capt. F. J. Keffer, 613 Spring Garden Street, Philadelphia, will no doubt furnish circulars of information to those desiring further particulars.

Mrs. R. A. Sheffer, South Haven, Mich.: The meeting at Lake Cora was called to order by the president, L. S. Burdick. After music by Harris sisters, Mrs. R. S. Lillie, one of Michigan's favorite speakers, took the rostrum. Every face in that large audience was bright with anticipation, and we were not disappointed, for fully an hour and a half she spoke to us on the needs of Spiritualism. Many that are not of our faith said it was the grandest lecture they had ever heard. In the absence of Mrs. Woodruff, Dr. C. A. Andrus, of Grand Rapids, was called upon and gave us an improvised poem which was well received. Dr. Andrus gave a short discourse in the afternoon, followed by Mrs. Lillie. Subjects were taken from the audience and handled in a masterly manner. Camp meeting will be held at South Haven from August 8th to 18th 1890, and we will use our best efforts to make it a profitable and pleasant meeting.

Rosa L. Hardes, Reed City, Mich., writes: Please allow me to report through your valuable paper, concerning a society that we have organized here, to be known as the First Spiritual Society of Reed City. After a strong effort, we succeeded in organizing with twelve members. They are earnest workers, and we hope to be able to add to our list at our next meeting. The following officers were elected: President, Mrs. A. P. Rosenberg; Vice-President, Mrs. Emma Baldwin; Secretary, Rosa L. Hardes; Treasurer, Emma O. Rosenberg; Dr. S. A. Thomas and his estimable wife of Angola, Ind., have been stopping with us the past two weeks; while here the doctor delivered a course of lectures, and also assisted us in organizing. He is a fine inspirational speaker, and gets right down to facts, proving his assertions by the Bible. He gained many friends while here, and all join in wishing him success in his good work.

J. Pennell Stephens, Lancaster, Kan., writes: I have been a subscriber for your paper for the last three years, have found much in it that has strengthened and comforted me in the sorrows that the transition of dear friends has brought to me. I am not yet so fully lifted out of self that I can rejoice wholly for their gain and not mourn my earthly loss. I am highly gratified that you take so firm a stand against trickery and fraud, and hope you may long be spared to prosecute your noble work, and that sometime in the near future Spiritualists will unite that they may have more strength and power to promulgate the truth of spirit existence and demonstrate that there is no death, only change. While I was well enough pleased with THE JOURNAL in the old dress—I look more to the contents than form—I readily acknowledge the beauty and convenience of the

new form, and wish I could send you a list of new subscribers, but orthodoxy is too strong here.

Mr. Jonathan Watson, a cousin by marriage of Mrs. Elizabeth Lowe Watson, passed to Spirit-life on July 3d. He had reached nearly ninety years and had been a member of Mrs. Watson's family for a long time. The funeral took place on the 5th, Mrs. Watson officiating. We recall with pleasure our acquaintance with this good man during our visit in Mrs. Watson's delightful home in 1886. Sunny Brae is a most appropriate name for that charming home and "Uncle Jont," as the venerable man was lovingly called by the household, did his share, too, in making it a peaceful, happy spot. What a warm welcome the good man must have received beyond the veil from those who have passed upward from that sweet place of departure since our visit with them only four years ago.

The New York Nation was just a quarter of a century old on June 26. During all this time it has been under one management. It was a pioneer journal in independent weekly review of politics and literature, and it has won the position it now holds in journalism by real merit. It has had for contributors to its columns during the twenty-five years of its existence, a very large number of the leading names in literature, science, art, philosophy and law, both of Europe and this country. A bound volume of the Nation presents a remarkably complete and accurate record of the world's current history, with intelligent, independent and impartial comment on questions of interest to men and women who think.

J. Clegg Wright lectures the first three Sundays of July at Vineland, N. J. He spoke there last month to fine audiences.

The Better Way celebrated the beginning of its seventh volume last week by donning a new dress and using a better quality of paper. THE JOURNAL congratulates The Better Way.

"The Pathway of the Spirit," by Dr. J. H. Dewey, lately reviewed in THE JOURNAL, retails at \$1.25 instead of \$1.50 as erroneously stated. In paper covers it may be had for seventy-five cents.

Dr. J. K. Bailey writes that he lectured at Joliet, Ill., June 1st; Chatsworth, Ill., 7th and 8th; Friendship, N. Y., 22d; Bolivar, N. Y., 24th and 25th. He arrived at his home, June 28th, where he may be addressed: Box 123, Scranton, Penn., for engagements, etc.

The commencement exercises of the "Illinois Training School for Nurses" took place on the 29th ult. when a class of 29 graduated. The new class is now being formed for the fall term. Those desiring admission to the school should apply at once, as only a limited number can be accepted. Applications should be addressed to the superintendent, Miss Field, 304 Honor St., Chicago.

Miss Arline, daughter of Mrs. Ada Foye, writing from Denver to renew her mother's subscription says: We are all much pleased with THE JOURNAL'S new dress and wish you all possible success. Mother begins the seventh month of her work here under the auspices of the "College of Spiritual Philosophy" next Sunday, and the large audiences show the interest in the cause here.

In the June number of the Business Woman's Journal, a special department in the interest of women journalists, is opened, which will be under the editorial charge of Mrs. Estelle M. H. Merrill (Jean Kincaid, of the Boston Globe). It is believed that this department, if properly supported, may have a powerful influence in raising the status of newspaper women and winning for them the recognition which they deserve.

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The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rising from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

- I. The Essential Elements of a Liberal Education.
- II.—Moral Education. III.—Evolution of Genius.
- IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson.

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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.]

Russia: Its People and Its Literature. By Emilia Pardo Bazan. Translated from the Spanish by Fanny Hale Gardiner. Chicago: A. C. McClurg & Co. 1890. pp. 293. This volume is by a Spanish woman of rare literary attainments and of reputation as an author. This work on Russian literature was published in 1887. Before its publication selections from it were read, by special request, before the Ateneo de Madrid, an honor never before extended to a woman. The idea of writing about Russia, its literature and social conditions, occurred to this Spanish lady during a sojourn in Paris where she was struck, she says, with the popularity and success achieved by the Russian authors, and especially the novelists. She writes under the disadvantage of unacquaintance with the Russian language, but she has largely made up for this deficiency by familiarizing herself with Russian works in all the languages which she reads by associating with Russian writers.

The work is a careful, critical, and synthetic study of the Russian people and literature. The country, the race, the history, the autocracy, the agrarian communes the serfs, nihilism, woman and the family, Herzen and the nihilist novel, the beginnings of Russian romanticism and realism,—these are all described and discussed in a manner that is both fascinating and instructive. A large amount of space is devoted to realistic Russian novels which are declared to be a clear mirror, a faithful expression of society, reflecting the dreams, views and changes of that country. It is revolutionary because the spirit of the Russian intelligence and of the Russian educated people is revolutionary.

The Senora de Bazan defends the Russian novel thus: "The Russian novel proves that all the precepts of the art of naturalism may be realized and fulfilled without committing any of those sins of which it is accused by those who know it through the medium of half a dozen French novels. . . . In Russia where the readers do not ask the novelists for intricate plot or colored sketches, the novel is chaste, not mean in the English sense of being an air of affectation, and frowns and false modesty; I mean chaste without effort, like an ancient marble statue. In 'Anna Karénina,' Tolstoi depicts an illicit passion, extravagant, vehement, full of youthful ardor; yet there is not a page of 'Anna Karénina' which cannot be read aloud without a blush." Even in Turgenieff, regarded as the most sensual of the Russian novelists, "there is so much art in the disposition and harmony of detail and description that the deflutive impression, while less severe than in the case of the two others mentioned [Tolstoi and Dostoiewsky] is equally noble and lofty. The Russian novelists are praised by this writer also because they recognize "the psychical life and the spiritual, moral and religious needs of mankind. And I would make a distinction between the moral spirit of the English novel and the Russian. The English judge of human actions according to preconceived notions derived from a general standard accepted by society and officially imposed by custom and the Protestant religion. The Russian moralist feels deeper and thinks higher; morality is not for him a system of narrow and unalterable rules, but the aspiration of a creature advancing toward a higher plane, and learning his lessons in the hard school of truth and the great theatre of art."

In regard to the revolutionary movement in Russia the work is more valuable for the facts it gives and the conditions it describes, than for any judgments or opinions as to its doctrines, its methods and the probable outcome, in regard to which the author is in an uncertain, vacillating state of mind.

Theodore Parker. A lecture by Samuel Johnson, edited by John H. Clifford and Horace Traubel. Chicago: Charles H. Kerr & Co., 175 Dearborn street. 1890. pp. 78. Samuel Johnson was a scholar of broad views and sympathetic spirit well qualified to understand the character and to appreciate the work and influence of Theodore Parker. It is gratifying to see the Unitarians of to-day circulating Parker's writing and diffusing information respecting his services as a moral teacher and a religious reformer. Mr. Johnson's statement of the intellectual and moral characteristics of this strong man, who uttered his convictions when it required rare moral courage to do so, is well worth reading. Theodore Parker will never rank as a great philosophic thinker, and his works are not likely to be much read

in the future, but he made his influence powerfully felt while he lived, and it is still strong through those who heard his sermons or read his writings during the period of his great and noble service to humanity.

Mother's Help and Child's Friend. By Carrica Le Favre. Chicago: Published by the author. pp. 180. Cloth, price, \$1.00. In this volume questions of vital importance to mothers and to all interested with the care and education of children are discussed in a plain and sensible manner. The author thinks many children who are naturally good are made vicious by the early training which they receive. She pleads for kindness and adduces facts and arguments proving its efficacy. She does not write in a sentimental or goody-goody manner, but practically, with facts and arguments, and with a high moral purpose. The book contains information in regard to many important problems which continually present themselves to mothers and to all who have charge of children.

Proceedings of the Society for Psychical Research, for June (pp 27) contain papers of much interest by F. Podmore, F. W. H. Myers, G. Le M. Taylor and others, for extracts from which THE JOURNAL hopes to be able to make room soon.

The Eclectic is one of the most readable of all the magazines. The July number contains, among other papers, "Physiology and Fasting" by Dr. Robson Roose, "English and Americans," by Morton Fullerton, "Insect Curiosities," by Mrs. Florence Miller, "The Great Equatorial Heart of Africa" by Paul du Chaillassa. E. R. Pelton, 25 Bond street, New York, publisher.

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PASSED TO SPIRIT-LIFE.

Mrs. Mary Ellen Barnes, daughter of Amsey and Elizabeth Mulock, was born in Orange County, New York, December 15th, 1837, and departed this life at her home in Bremer County, Iowa, June 11th, 1890, aged 52 years, 5 months, and 26 days. She was married in McHenry County, Ill., to Mr. Eli Barnes, July 22d, 1858. She leaves her husband and two sons, Rexford, and Oscar, to mourn the loss of a loving wife, and a kind and indulgent mother. She was a firm believer in the spiritual faith and lived a life well spent in deeds of charity and kindness. She had taken THE JOURNAL many years. She was active in the woman suffrage movement and in the cause of temperance. All who formed her acquaintance can testify that she held malice toward none, was hospitable to a marked degree and died loved and respected by her neighbors. Death to her was never a terror, and when she knew she must die, she spoke calmly of the event, as merely passing over to the great world of spirits whose inhabitants had long been her friends. The funeral address was delivered by Mrs. Nelec, of Shell Rock, and a large concourse of friends, occupying thirty-five carriages, followed the remains to the place of burial. The profusion of flowers with which the casket and the grave were strewn attested the affection in which she was held.

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Loss of appetite and nausea; the bowels are costive, but sometimes alternate with looseness or diarrhoea; pain in the head, accompanied with a dull, heavy sensation in the back part; pain in the right side and under shoulder blade; fullness after eating, with a disinclination to exertion of body or mind; irritability of temper, low spirits; loss of memory, with a feeling of having neglected some duty; general weariness and debility. If these warnings are unheeded, serious diseases will soon be developed. No better remedy can be used than TOTT'S PILLS. A single dose produces such a change of feeling as often to astonish the sufferer.

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The Three Sevens.

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

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Emma J. Nickerson in Chicago.

Miss Emma J. Nickerson, of Boston, Mass., the eloquent trance and inspirational speaker will lecture and give public readings and tests at Banner Hall, No. 33, South Peoria Street corner of Monroe Street, on Sunday, July 6, at 8 p. m. sharp. Subject: Spiritualism, past, present and future. All are invited. This will be the only opportunity to hear Miss Nickerson here for the present.

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PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for thirteen years, costing over \$20,000, without asking for donations or collections. Any liberal Spiritualist should willingly co-operate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

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Cassadaga Lake Free Association.

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Good hotel and camping accommodations. The Platform will be occupied by the best talent obtainable and well developed and reputable mediums will be present. For full particulars how to reach the Camp, list of speakers, excursion rates, etc., send for circular to A. E. Gaston, Secretary, Meadville, Penn.

IMPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME.

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Part Third. MODERN SPIRITUALISM.

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APPENDIX. This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book. This is the English edition originally published a \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre. 8vo., 412 pages. Price, \$2.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

HE WORKED HARD.

They sat upon a doorway once,
To watch the evening star—
She said: "How bright and fair it is!"
He said: "O yes, you are!"
A silence fell upon them then:
The night was still and fine.
"I wish that star were mine," she said,
He said: "Would you were mine!"
The star sank down in the West,
As stars are wont to do:
She said: "The brightest stars decline!"
He said: "My love, do you?"
The moon arose—the moon was old—
To them her smile was new—
"The dew is falling, sir," she said—
And then he got his due.

—HEPBURN JONES.

LAW OR SPIRIT.

Materialism declares that every atom of matter in the universe is governed by immutable law which seems to emanate from the constitutional properties of matter; that man is a natural product of the earth and the elements which surround it; that he has arrived at his present condition of intelligence through gradual development from an originally feeble and savage state; and, of course, that with the death of the physical body, man has no further existence.

Spiritualism declares that every atom of matter in the universe is governed by spirit, or permeated by spirit, and which the Materialist criticises because proofs are lacking of the existence of spirit. Can the Materialist define law or give a tangible proof of its existence any more than the Spiritualist can define spirit or prove its existence? They say force is proved by its effects on planetary bodies. So spirit is proved by its effects on human bodies. That man has arrived at his present condition of intelligence through gradual development from a savage state is not objectionable. But if intelligence is an effect, what cause produced it? If force or law is, it must be intelligent or possess an intelligent attribute. May this not be the spirit that Spiritualists cognize and the cause even of the force or law that Materialism proposes?

We have proofs of a future state—that man does exist after physical death. But proofs or facts need no augmentation and we will leave the Materialists to ponder and debate among themselves, if they wish, as to the existence of a spirit body. If we cannot prove spirit as an entity, we can as an individualization at all events and this one fact which they deny so emphatically knocks the rest of their theory into an old-fashioned hat or the middle of a future week.—*The Better Way.*

AN ACTRESS ON MEN AS LOVERS.

As human beings of contrasted sex men and women intoxicate each other and drive each other mad. Love always brings less than it takes. Friendship gives, love bargains, and if it is a man's love it wants the best of the bargain. It is almost impossible to classify lovers. It is fatal to take one as a type of a class. The man who is devoted, patient and interesting as a friend, is exacting, cranky and tiresome as a lover. A friend can exchange ideas with you in every direction. A lover has only two ideas—himself and you—and that is no exchange. If you don't care about him discussion of himself is a bore. For yourself, having lived with yourself all your life, you look for no news of yourself from him.

The actress thinks it useless to set rules for the behavior of girls to whom men make love. What settles one man upsets another. The stony air of disapproval that freezes one, fires the next. Passive endurance that disheartens one encourages another to new efforts. The bombshell delivery that suggests that you mean your "no" inspires the next with an idea that you mean "yes." The gentleness that in one case wins consideration and respect fires another man to go further and say more. Exactions and caprices that weary one develop in another untiring meekness and patient devotion. Invective that shoots one off into a rage reduces another to a palpitating pulp of passivity against which no woman of any heart can exert herself. All you can be sure of is that the man who loves you to-day is probably a bore, the one who loved you yesterday is a brother, and the one who is likely to love you tomorrow will be both. The moral drawn by Miss Sheridan is that a girl must set to work and find some more satisfactory interest and amusement than men.—*Detroit Free Press.*

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And twilight advances from woodland and shore;
The Day-King reposes—his banners are furled,
And his rainbow of light circles half of the world.
The stars one by one are awaking from sleep,
Like angels of light their watchcare to keep;
And the soft silver moon, bright Queen of the night,
In her glory appears with smiles of delight.

The buds and the blossoms have gone to their rest;
The love-birds are twittering low in their nest;
All nature seems wooing with gentle caress
The beauty and love of the world with a kiss.
Sweet music is heard in the distance away,
Like Æolian harps when summer winds play;
Now near, and now far, it floats over the sea,
With a lullaby soft for my darling and me.

More precious than jewels and riches untold,
Is the dear little form which I tenderly hold;
And bright are the ringlets that fall on my arm,
While the dreamer is safe from evil and harm.
The ear with the delicate sea-shell would vie,
While closed are the lids o'er the laughing blue eye;

And pearls I can see are beginning to peep
As twin cherries part—for she smiles in her sleep.

Oh! hush-a-by little one—sleep then to-night,
The birds and the blossoms attend in dreams bright,
The sweetest of music falls soft on your ear,
While fairies are dancing on lily-buds near.
My darling, dream on—I have hushed you to rest
With the stories you like, and songs you love best;
The angels will guard you and watch ever near,
For love is your pillow in dream-land, my dear.

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Now, we do not think the two terms are synonymous. If this world, with men and other creatures in it were created, they did not evolve. If evolution is true, then Genesis is not, for it speaks of all things coming perfect from the hand of God in so many days—whatever those periods may mean.

Geology proves evolution; and it proves the imperfections of the earlier types of all forms of animal life, showing in the stony volume of Earth the progress towards their present perfection, of all created creatures, in the air above, on the earth, and the waters below. When one tries to believe the senses and the evidences of nature, and then to reconcile them with the fables of a supposed inspired book of an infant race, one's reputation for sound logic is bound to suffer.—*Golden Gate.*

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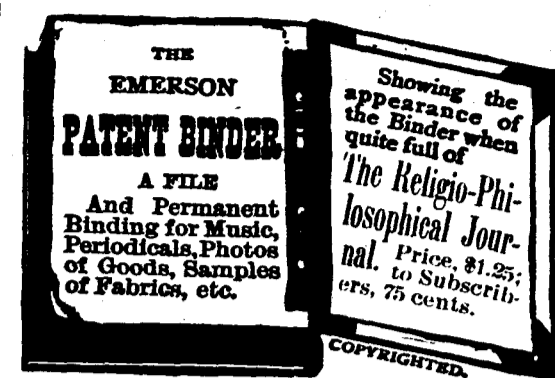
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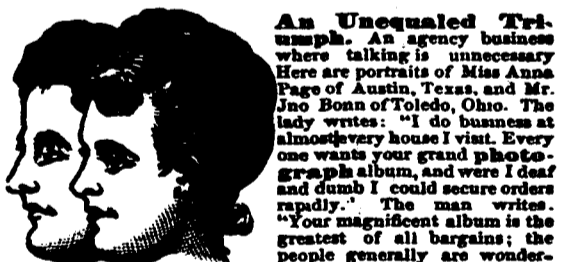
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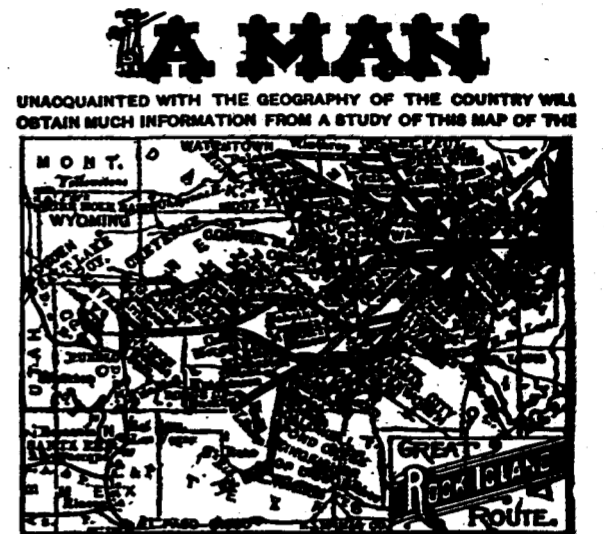
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THE PUBLISHER.

"A tool that was sharp last week, may be dull to-day. Keep up with the times."

This motto means a great deal; and to the teacher, the Spiritualist and the journalist it should signify more than to others. How quickly a teacher, whether in the school-room or in the world's great college, falls behind if he does not keep the windows of his mind well cleaned, and his attention directed to every quarter. It doesn't take long for pupils and public to discover the intellectual shiftlessness of the would-be teacher, or his non-progressive nature. The religious teacher has been slow to learn this; both to recognize the growing intelligence of the people and adapt himself to it. Slow, because he has thought all things settled and his authority confirmed. He is finding out his mistake and grumblingly and grudgingly modifying his pulpit before the irresistible and persistent evolutionary processes going on in the pews. Here and there may be found splendid exceptions to this willful blindness, tardiness and perverse ignorance; and these exceptions are increasing with a rapidity most alarming to moss-backs and hell-fire religionists. Here and there a Heber Newton, a Savage, or a Thomas suddenly springs up with a bright light which makes the old all the more dull and gloomy by contrast. The people shout for joy; take fresh courage, feel themselves better men and women; and are filled with higher resolves, greater self-respect, an increasing comprehension of the love and wisdom of the Great Spirit and their oneness with Him. These preacher-teachers and their people are growing; they keep their intellectual and spiritual tools keenly ground; they keep up with the times as nearly as they can.

No one can be a true Spiritualist who fails to keep his powers of mind, body and spirit at their best, fully equipped and ready for the work lying nearest. Spiritualists of all people on earth have least excuse for lagging behind, for using dull tools. They should be more intuitive, receptive, and quicker to understand than others. They should realize that their interests and duties lie in the here and the now, not in the there and the then; that it belongs to them to make their best endeavor to bring heaven upon earth and spread happiness and peace in this world. They should seek to comprehend what it means and all it implies to assume the name of Spiritualist. The journalist of to-day is the most vigorous product of this prolific age; in the aggregate he is all-powerful, overturning governments, revolutionizing public sentiment, forcing reformatations, stimulating all great enterprises and moulding the destinies of the world. Against a united press all other agencies are powerless. The true journalist doesn't rely on a "tool that was sharp last week"; he sees to it that the edge is keen to-day; he "keeps up with the times." When his faith, be it political, religious, scientific, or what not is to be expounded or defended he doesn't rely on the dull and rusty tools and implements of his forefathers or of the founders of his cult; he has his own armory ready. Completely equipped with the latest implements, appliances and discoveries he moves forward, if not to victory at least to a defeat which may be even more honorable and glorious than success. He does not try to fool himself by underrating the strength of his opponents and overrating his own resources. He does not conduct his campaign according to the light of forty years ago, but in full harmony with that of to-day. He has no use for "chestnuts" unless it be to fill up sloughs of ignorance which lie in the way of the road he is building into the enemy's country. He don't, with a whine at his hard luck, point to the prowess and teachings of his predecessors in lieu of courage and equip-

ment on his own part. Above all he is independent. By virtue of his office he has more windows open to his vision, wider and more accurate sources of information, and a fuller comprehension of the situation and issues involved than has his cult, party or sect. Thus prepared he forges ahead undismayed by the forebodings of the less informed, the timid and the faltering among those who profess his faith and essay to follow a common flag. To be a true journalist one must have a clear head, a clean heart, courage, indomitable will, faith in God, and moral fibre so thoroughly tempered and welded as to stand any strain. Such at least are the qualifications which Spiritualism demands of its journalists, and those who fall short of this high standard will sooner or later reach their level.

SHORT CATECHISM.

Did you get a subscriber to THE JOURNAL last week?
Did you try to obtain one?
If in arrears, did you pay up and renew your subscription?
Did you write out some marked and well attested personal experience for THE JOURNAL?
Did you take time to formulate your thought on some vital question in a clear straightforward way?
Did it occur to you last week that with increased knowledge your responsibilities to your fellowmen were enlarged?
Have you at any time within the past seven days stopped to consider that psychical science and Spiritualism have nothing to fear from the truth,—the whole truth?
Will you do what you can the coming week and every week to sustain THE JOURNAL, forward the interests of psychical research and glorify the cause of Spiritualism?
Will you see that your tools are kept sharp; that you keep up with the times and help to keep THE JOURNAL in the van of progress?

PRESS OPINIONS.

Our Best Words, (semi-monthly Unitarian). Shelbyville, Ill., June 1. Miss Frances E. Willard in a letter to Brother Bundy says: "You are the ablest editor of a psychical paper that has been developed on this planet. In the pulverization of shams you are an expert as pronounced as Edison in electricity. Whatever anybody may say about it, everybody with a head on his shoulders or heart in his breast, is interested in such work as you are doing. As you know, I am a Methodist sister, have been since I was twenty, and shall be during the remainder of my pilgrimage; but I see no harm, on the contrary, find much good, in travelling about like a bumble-bee who visits every flower and carries all the honey he can get back to his hive." We agree precisely with President Willard in regard to Col. Bundy and his paper; only we work in another denominational hive, preferring to be more independent than the Methodist or any other sectarian discipline allows. We are really glad to testify to the ability and purity of Brother Bundy as editor. The new dress of THE RELIGIO-PHILOSOPHICAL JOURNAL is very neat and well fitting. May this interesting weekly have increasing success and usefulness!

The Unitarian, Ann Arbor, Mich., July 1: In honor of its twenty-fifth birthday THE RELIGIO-PHILOSOPHICAL JOURNAL, the well-known Spiritualist paper of Chicago, has made its appearance in a new and more attractive dress. We wish it renewed prosperity. It has long stood for Spiritualism in its most thoughtful and helpful form—a Spiritualism which has very much in common with Unitarianism and Universalism. During the past year it has been making efforts to induce the Spiritualists of the country to organize themselves into societies for distinctly religious purposes, under the name of the Church of the Spirit, and upon the basis of the Fatherhood of God, the Brotherhood of Man, and the demonstrated certainty of immortal life. Certainly a religious movement of this kind would be very closely in line with Liberal Christianity. In all its good work of making free thought earnest and religious, and religion rational and broad, and in helping men to a firmer

faith in a future life, THE JOURNAL has our cordial sympathy and our best wishes.

The Independent Pulpit, Waco, Texas.

We find many earthly things therein [referring to THE RELIGIO-PHILOSOPHICAL JOURNAL] and, as a rule, they are presented with a force that is quite impressive and a brilliancy that is both pleasing and interesting. It is not devoted simply to expounding spiritualistic theories, but also in exposing spiritualistic frauds, in which capacity its editor seems to be an expert. Aside from its connection with Spiritualism, however, THE JOURNAL is of great value as a medium for the discussion of all forms of psychic phenomena. Its present change of dress and increase of matter indicate a prosperity that is, we think, deserved, because well earned by the ability and energy of its editor and proprietor.

The Manifesto, Canterbury, N. H., July:

Every reader of Col. Bundy's valuable paper, THE RELIGIO-PHILOSOPHICAL JOURNAL, will appreciate the improved changes that have been made in its form, as well as in the beautifully neat appearance of the whole paper by the acceptance of a "fine, new dress." As an able and fearless advocate in the spiritualistic field, THE JOURNAL comes to us as a welcome friend. It is a knowledge of the truth of Spiritualism that we appreciate and the man who gives that to his readers is a benefactor to the race.

Times, Watseka, Ill., June 7.

THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, is the ablest and best exponent of spiritual philosophy. It is a model in style and in matter, faithful, fearless and friendly; always interesting, always instructive; it never fails to awaken the best impulses of our frail human nature. Col. Bundy has made a wonderful success and his success is well deserved.

Press, St. Augustine, Fla., June 7.

... This wide-awake, fearless and honest journal is doing a grand, glorious work in the spiritualistic field and never tires in exposing frauds and humbugs that enter sneakily into "The Great Truth". We wish the never-tiring editor, J. C. Bundy, a universe of convincing success and prosperity.

The National View, Washington, D. C., June 7:

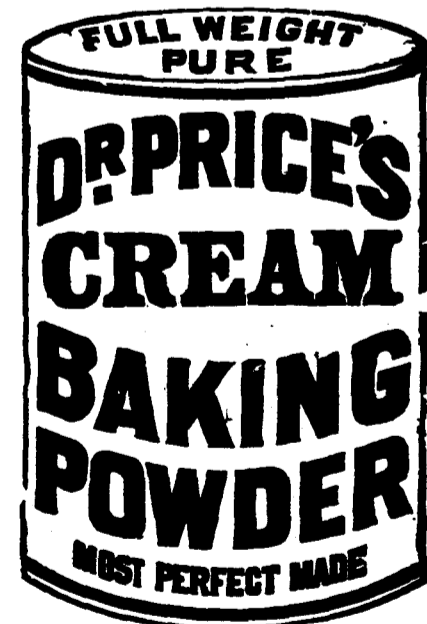
THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, is a paper a little peculiar in its way, but is being read by a class of people who are rapidly coming to the front in this country. We give it our hearty indorsement.

Golden Gate, San Francisco, Cal.

It [THE RELIGIO-PHILOSOPHICAL JOURNAL] is now a 16 page weekly, and is a model of journalistic beauty, and really of spiritualistic excellence.

The Headlight, Ortonville, Minn., June 7.

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