

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

Away with such a hybrid, such a monstrosity, such a Frankenstein freak of a word as "electrocution" for inflicting the death penalty by electricity, says the *New York Press*. It is an etymological absurdity, because the criminal is not "cuted" by electricity or anything else. He is not even executed. It is the sentence of the law that is executed, as any other sort of authoritative order is executed. Some punishment fitting the crime should be devised for the man who invented the words "electrocute" and "electrocution." They should be boycotted by every speaker and writer of good, honest English.

Under paganism the rule regarding torture had been that it should not be carried beyond human endurance, writes Dr. Andrew D. White in the *Popular Science Monthly*, and we therefore find Cicero ridiculing it as a means of detecting crime, because a stalwart criminal of strong nerves might resist it and go free, while a physically delicate man, though innocent, would be forced to confess. Hence it was that under paganism a limit was imposed to the torture which could be administered; but when Christianity had become predominant throughout Europe, torture was developed with a cruelty never before known. The theological doctrine of "excepted cases" was evolved—these "excepted cases" being heresy and witchcraft; for by a very simple and natural process of theological reasoning it was held that Satan would give supernatural strength to his special devotees—that is, to heretics and witches; and therefore, that in dealing with them there should be no limits to the torture. The result was in this particular case, as in tens of thousands besides, that the accused confessed everything which could be suggested to them, and often in the delirium of their agony confessed far more than all that the zeal of the prosecutors could suggest.

The splendid triumphs of self-government here have been more keenly appreciated in Great Britain and by the great majority of the people in Great Britain than in any other country, says the *Inter Ocean*. There has been growing, beyond any doubt, a disposition to try similar institutions for the British people, and to see whether they would not result in that country also in greater progress and prosperity. The personal worth and high character of the Queen of England, and the great regard which the people of Great Britain have for her, have been more powerful in restraining this tendency toward a change of institutions than most people of other countries appreciate. But when it is felt that the next heir to the throne in case of the death of Queen Victoria is the gentleman whose habits have been brought to public notice through the baccarat scandal, and that royalty in his hands would mean something very different from royalty in the hands of the present Queen, there can hardly fail to be a disposition to look forward to a change of institutions as possible and desirable at the close of Queen Victoria's life. Not only her many admirers, the people of Great Britain, but all who

care for the maintenance of monarchical and aristocratic institutions, have peculiar reasons at present to wish long life to the Queen of England.

Even the *Methodist Recorder* concedes now that the phenomena of Spiritualism should be made the subject of investigation in a scientific spirit, and that such investigation may "open" something new to the human mind. It says: The American Psychical Society proposes to get at the bottom of Spiritualism. It goes at a very discouraging work very courageously. That there is a substratum of truth underneath what is called modern Spiritualism is very likely. How to get at this truth is the question. Fraud and deception have so taken possession of the field that it will be very hard to separate the modicum of fact from the mountain of duplicity under which it is hidden. Still it is time that a scientific spirit should supplant popular credulity in the investigation of this subject. There are no doubt obscure laws of mind which when discovered will throw light upon so-called spiritual phenomena, and which may open new and important fields for psychological and philosophical research. We wish the new organization success.

A dispatch from Lowell, Mass., of date July 31st, describes phenomena produced through the mediumship of a Miss Lord, a young woman, who is said to "have command of the occult powers, the unseen force obeying her directions." At command of Miss Lord three canes, one of wood, another of glass and another of steel, were made to stand upon the floor for five minutes in a vertical position. At another command these canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her. At another séance, at which Mr. Allen and Mr. Flower, of the American Psychical Society, Mrs. Flower and others were present, shadowy forms were seen plainly moving here and there, then seeming to rise in the air to be lost in the deepening shadows. At a little distance from the table stood a large rocking chair, which all at once began to rock. Gradually it slid nearer to the table and pushed itself in between two of the persons sitting there. Then it stopped for a moment and slowly rose a few inches from the floor, falling back again with a loud thud almost instantly. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table and began rocking violently. Later Mrs. Flower seated herself in the chair which began rocking backward and forward, and in a few minutes the chair with its occupant, plainly visible in the twilight, was lifted ten inches from the floor and then sunk back again. The chair was again raised and both it and the lady who occupied it were placed on the center of the table in the presence of the astonished company. At the third séance in the presence of the same company about the same phenomena occurred with an additional mystery, according to the dispatch. Near the ceiling was

a large picture hook. One of the men present asked permission to place something on it and was told by loud raps that he might do so. A stool was placed on the table, and he folded a bank note lengthwise and tied it about the hook. After he took his seat all joined hands and soon all were softly singing. The light was dim. Not more than five minutes had passed before the medium uttered a cry more like the war-whoop of an Indian than anything else. Throwing her hands upward she caught the bank note from the air just above her own head. With this manifestation the meeting broke up—not, however, until the members of the Society had expressed their complete satisfaction with what had occurred and suggested a continuance of these remarkable experiments in the autumn.

Judge Hammond, of the United States District Court in the case of R. M. King, the Seventh-Day Adventist who was convicted a year ago of Sabbath breaking by plowing on Sunday, in Obion county, Tennessee, has rendered a decision against the defendant who is remanded back to the custody of the sheriff to pay the fine or serve in lieu according to the sentence. The case was taken to the Federal court last November, the contention being that the conviction was contrary to the Tennessee bill of rights and to the constitution of the United States. The decision of Judge Hammond is based not so much on the constitutionality of Sabbath laws as upon the fact that Mr. King was convicted under the due process of Tennessee law, and that it is not in the province of the Federal court to reverse the case. The judge argued that even though the prosecution was dictated by malice, and working on Sunday was morally harmless, these facts could not shield him who had violated a law of the state. So Seventh-day Adventists and Seventh-day Baptists who believe in observing the Sabbath of the Bible, and not the Pagan Sunday, must nevertheless abstain from work on the latter day in the state of Tennessee.

In the June number of the *Social Economist*, Carroll D. Wright, United States Commissioner of Labor, has an article on the relation of invention to labor in which he shows that machinery both displaced and expanded labor, that displacement from old crude trades has been much more than offset by expansion caused by labor saving inventions. To the question if the wage-earner has received a just and equitable share of the economic benefits derived from the expansion of machinery Mr. Wright thinks an answer must be given in the negative. But his share has been enormous and the gain to him such as to change his whole relation to society and the state; such changes affecting his moral position. The worker receives twice the wages counted in gold that he did even sixty years ago, and each dollar will purchase twice as much of the wants and pleasures of life. In those countries given to the development and use of labor-saving machinery are found the greatest proportion of employed persons and the best wages and the best style of living; while in those countries where machinery has been developed to little or no purpose, as in China, Turkey, Russia, Mexico, poverty reigns, ignorance is the prevailing condition, and civilization is consequently far in the rear.

## A HOPEFUL VIEW OF SPIRITUALISM.

Every system of thought contains error as well as truth. Among the adherents of the various systems and beliefs are represented all degrees of goodness and badness. To err is human and we must not look for infallibility in thought or perfection in conduct in this mundane sphere which is but a nursery for something better and nobler. It is the duty of all to make the best of their opportunities to acquire truth and to realize in practical life, as far as possible, their highest ideals, to contribute to the sum of human knowledge, to combat error, to oppose vice in all its forms, and to co-operate with those who are working to make the world better. At the same time it is a part of practical wisdom to look at the world as it is now, to consider human nature—the brutal as well as the angelic side—as it manifests itself in the present, and while working for humanity to reflect on what progress has been made in the past, and not, on account of present evils, to grow impatient or discouraged as to progress now and in the future. Combat falsehood and folly but do not allow the numbers or the activity of their supporters to make you pessimistic or to lead you to abate your labors for the right. However furious the storm of opposition he has to face, the true reformer will keep up the fight till victory rewards his efforts or he falls in the contest and leaves others to continue the struggle.

Many Spiritualists seeing the fraud and folly which have been foisted upon Spiritualism, with the tricksters and charlatans who are, in one way or another, connected with it, and the large number who, in their ignorance and credulity, or for selfish purposes, are ready to defend the disreputable performers and performances, stand entirely aloof from the movement, or are comparatively indifferent to its support. Such people should consider that every movement has to pass through such an ordeal as that through which Spiritualism is passing to-day. The Protestant Reformation was the greatest, the most wide-spread and far-reaching reform movement of modern times; yet among its leaders were men, and even Martin Luther was one of them, whose lives brought reproach upon the cause they represented. Those who are familiar only with the popular one-sided accounts of the Reformation, written by prejudiced Protestant writers or for prejudiced Protestant readers, have no idea of the amount of vice and folly and crime which disgraced the Protestant communities, and of which the Catholic clergy made effective use to illustrate the mischievous and degrading tendency of Luther's teachings. The better class of Protestants deplored and denounced these evils and declared rightly that they were due to other causes than reading of the Bible and rejecting the authority of the pope. When there had been time for readjustment after the social and religious upheaval which marked the beginning of the Reformation, the grave evils that at one time alarmed the best friends of the movement, men like Melancthon, disappeared or lost their prominence in the general beneficent results that followed.

What was true of the Protestant Reformation was not less true of Christianity in its early history. How general fraud and falsehood were, may be inferred from the large number of spurious gospels, letters, interpolations, etc., composed by fathers of the church which have descended to this time; and these are only a comparatively few of those that were in circulation. At an early period jealousies, contentions and licentiousness were evils which assumed prominence in Christian communities, some of which like the Seven Churches of Asia died of their own corruption. These facts did not disprove the reality of a vital principle in Christianity, nor did they prevent its superseding the old Pagan faith. Clergymen like Rev. Mr. Brandt of Denver, who rake together all the evils incident to the progress of Spiritualism and all the denunciatory utterances against it by those who have considered only the crude ideas, fantastic or fraudulent performances, and immoralities of individuals during a period of transition, should study and consider carefully the early history of the religion which they profess to represent. Neither a system nor a civilization

can be fairly judged by that which is merely unessential and incidental to certain stages of its existence.

Intelligent Spiritualists, those who are such from principle, should meanwhile be more determined than they are to redeem their movement from the reproach which greed and fraud on one side and credulity and folly on the other have brought upon it.

## THE MECKLENBURG MYTH.

Mr. Moncure D. Conway, who has turned his pen to history of late, in a recently published paper says: "From the county of Mecklenburg, North Carolina, came resolutions passed May 31 and June 10, 1775, demanding the organization of an independent government. Congress would not allow such treasonable resolutions to be read before it, and the written records were lost. Jefferson pronounced the Mecklenburg resolutions mythical. But lately a copy of the South Carolina *Gazette* of June 13, 1775, has been discovered containing the resolutions; and I have seen a photograph copy."

The resolutions to which Mr. Conway refers—those of May 31, 1775, similar to resolutions adopted in other colonies at the time—were printed in Northern and Southern newspapers of that period, and there are several copies of the papers now in existence. Copies of them were filed in London with letters from the colonial governor of North Carolina, and from Governor Wright, of Georgia, to Lord Dartmouth, Secretary of State. A newspaper containing the resolutions was found at Washington in 1838, and later one was found in the British State Paper Office, sent by the colonial governor of North Carolina in August, 1775.

The genuineness of these resolutions is beyond question. Jefferson never pronounced them mythical. Here Mr. Conway is in error. Nor do these resolutions, although they were pronounced treasonable by Governor Martin of North Carolina, in letters to Lord Dartmouth, amount to a declaration of independence. Mr. Conway has evidently confounded these resolutions with the spurious ones of May 20, 1775, commonly known as the Mecklenburg Declaration, the document from which it was, for a long time, claimed by many that Jefferson copied a portion of the Declaration of Independence, and which Jefferson first in a letter to John Adams and in subsequent statements pronounced spurious.

This declaration is beyond doubt mythical. It is not alluded to in the resolutions of May 31, 1775, nor was it quoted or referred to by any historical writer for more than forty years after its alleged adoption. It first appeared in print in the *Raleigh Register*, of April 30, 1819, with a statement signed by Joseph McKnett Alexander, saying it was a true copy of a paper left in his hands by his father. It is not mentioned in Dr. Hugh Williamson's "History of North Carolina" which was published in 1812. It was copied into the *Essex Register*, (Salem, Mass.) of June 5, 1819 and a copy of the paper containing it was sent by John Adams to Thomas Jefferson. Adams spoke of it as "one of the greatest curiosities and one of the deepest mysteries that ever occurred to me." "How is it possible," he asked, "that the paper should have been concealed from me to this day? You know that if I had possessed it I would have made the halls of Congress echo and re-echo with it fifteen months before your Declaration of Independence: What a poor, ignorant, malicious, short-sighted, crapulous, mess is Tom Paine's 'Common Sense' in comparison with the paper. Had I known of it I would have commented upon it from the day you entered Congress till the 4th of July, 1776. The genuine sense of America at that moment was never so well expressed before or since; and yet history is to ascribe the American Revolution to Tom Paine." Adams never was quite able to divest his mind of jealousy of Jefferson's fame and he always tried to belittle the services of Paine. He was very ready to believe the Mecklenburg Declaration a genuine paper. But Mr. Jefferson's reply led him to reconsider his opinion, and he soon arrived at the conclusion that the document was spurious. Jefferson wrote him:

"It appeals, too, to an original book which is burnt;

to Mr. Alexander, who is dead; to a joint letter from Caswell, Hughes and Hooper, all dead; to a copy sent to the dead Caswell, and another to Dr. Williamson, now probably dead, whose memory did not retain, in the history he has written of North Carolina, this gigantic step in the county of Mecklenburg. . . . When Patrick Henry's resolutions, far short of Independence, flew like lightning through every paper and kindled both sides of the Atlantic, this flaming Declaration (of the same date) of the Independence of Mecklenburg county, of North Carolina, absolving it from the British allegiance and abjuring all political connection with that nation, although sent to Congress, too, is never heard of. It is not known even a twelve-month later when a similar proposition is first made in that body."

W. F. Poole in the *Dial*, of October, 1890, says: "Since the death of Mr. Jefferson documents have come to light which prove beyond a doubt that the Mecklenburg Declaration of May 20, 1775, is a myth. It is a singular fact, however, that in these developments no evidence appears of intentional fraud on the part of any person; and yet it is evident that the paper was composed (perhaps as an exercise, or a reverie) after Mr. Jefferson's Declaration of July 4, 1776, had been printed, and that the writer adopted Mr. Jefferson's ideas and some his expressions. That it was not intended as a deception seems probable from the fact that no public use was made of it during the life time of the writer." Mr. Poole adds: "It is probable that much of what is termed literary plagiarism is as groundless as these charges against Mr. Jefferson. It lessens our respect for popular history when myths like the Mecklenburg Declaration and the story of Pocahontas saving the life of Captain John Smith, still regarded in North Carolina and Virginia as their most notable events—can persistently maintain a place in books of American history."

## THE TOMB OF CHINA'S GREAT SAGE.

Dr. W. A. P. Martin, president of the Imperial College, Peking, China, gives in the *Independent* an account of his pilgrimage to the tomb of Confucius, at Chiufu. The city, he writes is "deemed equally favorable for the birth or burial of great men." It has no trade, but lives on the emoluments which the natives have thought fit to confer on its great benefactor. A lineal descendent of Confucius has his palace there with the title of duke and with ample domains. Twelve of the nearer branches of the family, and sixty of the more remote have likewise been provided for by imperial bounty. "The city is in the form of a rectangle, a mile in length by half a mile in breadth. One end of the inclosure is occupied by the Temple of Confucius, and the tomb, which is outside of the city, is connected with it by an avenue of stately cedars. This avenue bears the name of Shentao, (the spirit road) meaning that the spirit of the holy man, when invoked with proper rites, passes through these trees, back and forth, between tomb and temple. He has a temple in every city of the Empire, and his effigy is adored in every school room in the land. His worship is accordingly not localized, and hence, but little zeal is shown to make the pilgrimage to his holy city. Yet the tomb and temple are both on such a scale of magnificence as to be worthy of an empire whose most sacred traditions are here embodied."

The temple is the vestibule of the tomb. Passing through the gate of the temple, Dr. Martin found himself before the great shrine. "The moon being at the full, a company of young men in rich attire were paying their devotions to the spirit of their illustrious ancestor. I was politely requested to amuse myself in some of the adjoining courts until the service should be completed. It was not long—chiefly consisting of the kotow, or nine prostrations, accompanied by a repetition of the titles of the Sage, in form, something like a hymn of praise." Passing through spacious courts paved with stone and having gateways that lead nowhere, one with a canal meandering through it, and beautiful bridges of shining marble, another with a grove of funeral cypress, some of the trees of enormous size; the pilgrim came to another court in which "stood a forest of granite columns range on

range, each covered with laudatory inscriptions, and sheltered by a pretty pavilion. Each column had been erected by a sovereign of the empire; and some of them dating as far back as the dynasties of Han, Tsin and Wei (from fifteen to twenty centuries), were so defaced by time as to be illegible. The habit of taking printed copies from the stone had helped to obliterate the inscriptions. Some of later dynasties were more distinct. One by Chenghua (A. D. 1465) particularly attracted my attention. It styled Confucius the 'Heart of Heaven,' 'without whom we should have been wrapped in one unbroken night.' Expatiating on his virtues, it concludes with a hymn of praise." The tablet of Confucius bears on it this inscription: "The seat of the spirit of the most holy ancient Sage, Confucius." Some of the other inscriptions on gilded tablets, in the vaulted roof or pendant from the ceiling read as follows:

- \* "The model teacher of all ages."
- "With Heaven and Earth he forms a trinity."
- "His virtue is equal to that of Heaven and Earth."
- "The force of Nature could no farther go."
- "Of all the sages he was the grand consummation."
- "His holy soul was sent down from Heaven."

One building is devoted to the memory of the father of Confucius of whom nothing is known except that he died when Confucius was very young. A shrine to the "Holy Mother" honors the memory of the mother of China's great Sage. His ancestors for five generations have places of honor, and though poor in life, in death and dust—to mortal view—they wear princely titles. The most curious of these collateral shrines," says Dr. Martin, "is one of the Holy Lady, the wife of the sage. As she was divorced, it suggests the dilemma that if put away for cause, she does not deserve a shrine; if without cause, the Sage was not so perfect as the world supposes." Perhaps the reason was incompatibility!

On his way to the city gate the pilgrim saw a marble arch at a street entrance, informing the passer-by that "This is Poverty Lane where Yenhui, the favorite disciple formerly dwelt." Beyond the gate, pursuing for half a mile the graceful curves of the "Spirit Road," the pilgrim came to a column marking a limit where riders are required to dismount and proceed on foot to the entrance of the *campo santo*. The wall of the holy ground incloses a space of about ten acres, shaded by great trees and filled with tombs of the Sage's descendants, excepting an area of two or three acres on the side facing the city, which is occupied by a mound so large that it might be described as a hill. This is the Sage's tomb. The earth of which it is formed is a more enduring monument that brick or stone, and a few spadefuls are added every year, so that with the flight of time the hillock may yet become a mountain. A paved court and a granite column comprise all that art has done in the way of embellishment. On one side an old tree leaning on crutches informs you that it was planted by the hand of Teze Kung, one of the Sage's personal followers; and near it a tablet marks the site of the lodge in which this devoted disciple passed six years, watching by the grave of his master. The very grass that grows within this inclosure is sacred, and supposed to be endowed with powers of divination much beyond that which we attribute to witch hazel. . . . Though he has a temple in every city, Confucius is not deified. The honors paid to him are purely commemorative, and he is never invoked in the character of a tutelary divinity. The homage rendered to him is not, therefore, a direct obstacle to the acceptance of the Christian faith."

For twenty-three centuries emperors, princes and scholars have visited Chiufu, in the provinces of Shantung and shown honor and reverence to the memory of Confucius. The offerings are not enjoined as a religious duty, but are made from profound respect for the man and in gratitude for his services as a wise teacher.

#### A SECULAR PAPER ON SPIRITUALISM.

A Rev. Brandt, of Denver, Col. has been preaching against Spiritualism in a very indiscriminating manner. The Daily News of that city commenting on the

preacher's utterances says: The Rev. Mr. Brandt's copyrighted sermons against various forms of belief which are not in line with his theological views, are attracting wide attention, as the demand for Monday's News, in which they are printed each week, would indicate. It is not an uncommon failing of the pulpit to give a contracted and rather one sided view of a question; hence, in the interest of equity and fair play, the columns of the News have been open, within reasonable limitations, to such as disagree with Mr. Brandt. Those who believe that Mr. Brandt is right in his sermon of last Sunday in classifying Spiritualism as a demoralizing evil should regret that he did not adopt more effective tactics in assailing it, for then the influence of his sermon might be more extended and thus more good accomplished. That advocate is most convincing who is generous to his opponent and who paves the way to incisive attacks upon vulnerable points by conceding to the utmost limit all that his opponent can justly and honestly claim. In assaulting Spiritualism, Mr. Brandt concedes nothing worth mentioning, confining himself to a judgment based upon the statements of individuals, some of whom are avowed enemies and others exposed perpetrators of fraud. His wholesale denunciation of Spiritualism as an agency for suggesting and propagating immorality and crime will hardly wean many from the delusion and error, if Spiritualism is correctly designated as such, while a more temperate and broader view of the question would doubtless exert greater influence among those who have not yet been drawn within the vortex of what Mr. Brandt considers a destructive maelstrom. . . . If it is true that we have among us a form of religious belief, the following of which is counted by millions, which has a sweeping tendency towards vice and crime, the startling fact ought to be demonstrable in some way. The statistics of our penal institutions should settle the question. Figures are obtainable showing the denominational leaning of the convicts in most of the State prisons in the country. Could Mr. Brandt have quoted those statistics and shown that Spiritualism constitutes an abnormal recruiting agency to prison population it would have greatly strengthened his case. The pivotal idea of Spiritualism is a belief that communication with the spirits of the departed is, under certain conditions, possible. Some very gifted and lovely characters have testified to its truth, while others as able, and as irreproachable, have, after investigation, arrived at a different conclusion. It would certainly be worth a great deal to mankind, and would exert an influence that could not be harmful, if Job's question as to a future existence could be answered by such demonstration; and it would seem that a subject of such gravity might be investigated, and that belief in such communication might be possible, without necessarily developing vicious or criminal inclinations in the inquirer.

Evolution is a process of specialization. The changes of the individual organism epitomize the development of all orders, genera, and species, with their wonderful variety of form and function. From a jelly-like substance, without organs or specialized parts, have come all the wondrously complex structures that live on the earth. The main feature has been increasing specialization and the subordination of the parts to the complex whole. If the parts were not co-ordinated, made to serve a common end, they would be but so many incumbrances and hindrances to progress. The specializations of human life have included enormous development of the brain and nervous system, accompanied by great intellectual power. The brain is a highly specialized organ, and the faculties of the mind are but so many mental specializations. All the senses are but modifications of touch. Likewise, the capacity for the profoundest thought has grown from the capacity of feeling. With the increase of brain and intelligence, bodily strength and skill have yielded in importance to mental characteristics. When natural selection took hold of the mind, the survival of the fittest meant not so much the survival of those with the most prognathous jaws, as of those with the sagacity and alertness to guard against danger and

provide for safety. And, indeed, the influence of natural selection on man becomes less in proportion as he exercises consciously his powers for definite ends. When men unite for a common object, they may gain in a day what might not be brought about by natural selection in a century, if ever. They prevent, too, sacrifices sure to occur when it is mere strife of the strong against the weak.

How often is Christianity in a general way put forth as a panacea for all human ills. "If the teachings of Christ were accepted and carried out the conflict between capital and labor would cease and all social evils would disappear. Absolute justice would reign supreme." It is safe for ministers, orthodox or heterodox, to preach to rich sinners in this style. Men are apt to accept a faith which allows them to fold their hands and await the coming of a better day: when all mankind shall have equally with them learned to love one another. They hear from the pulpit that when the love of God fills all hearts there will be no justice, and go on collecting usury and taking legal advantage of their fellows with the consciousness that the coming day will not seriously disturb their occupation. So long as the minister only prescribes Christianity as the remedy for industrial and social wrongs, the man who is absorbed in money making and is indifferent to the welfare of others, is undisturbed; it is only when his own practices are included among those that are pointedly criticized, or when some evil which helps to increase his wealth is singled out for condemnation, that he becomes uneasy, and by his expression gives the minister a hint that the men whose money chiefly supports the pulpit and runs the church do not wish to pay for such preaching.

Through thoughtlessness or inexperience some investigators as well as some Spiritualists cause contributors to THE JOURNAL much annoyance and even distress, by hunting them down and plying them with requests for sittings in some cases, and with irrelevant or untimely questions in others. The contributing of a valuable experience, whether by a sensitive or researcher does not thereby warrant the invasion of the contributor's privacy and time. Nor does it invite the public to seek out and canvass the subject matter of the contribution with the contributor's relatives and personal friends who in many cases and for various reasons are sure to take offense, thereby causing the writer embarrassment. Should an article impel a reader to seek a personal interview or answers to questions, let the writer first be approached in a polite and considerate manner by letter in care of THE JOURNAL; and let the public understand that the contributor has forfeited none of the rights of a private citizen by appearing in print. THE JOURNAL is moved to speak of this just now by a case where great annoyance has been caused a worthy woman and excellent medium, by the impetuous and persistent efforts of curiosity hunters and ravenous seekers of psychical experiences.

On August 5th John and Isabella Beecher Hooker celebrated their golden wedding anniversary at their home in Hartford, Conn. Mr. Hooker has long been known as a reformer, as well as a lawyer of ability and learning who has prepared the reports of the supreme court of Connecticut for more than a quarter of a century. Mrs. Hooker, now in her seventieth year, continues with unabated interest in the reformatory work which has made her name known throughout the land. She was, like her brother, Henry Ward Beecher, brought up strictly in the doctrines of the Congregational church, but many years ago she became a Spiritualist and has since been deeply interested in the phenomena, philosophy and progress of Spiritualism. Her husband has been in sympathy with her in the work she has done. The gathering at the Hooker homestead on the 5th inst. was a great and important one. THE JOURNAL offers congratulations to Mr. and Mrs. Hooker, upon the fiftieth anniversary of their marriage, with the wish that many more anniversaries of the happy event may come before they are called to the higher life.



### WOMAN THEN AND NOW IN THE CHURCH.

By XYZOMMA.

Significant and even symbolical is the war of words still raging over Calderon's suddenly famous painting of the "Renunciation of St. Elizabeth of Hungary." The very depths of the *odium theologium* are dredged for the weapons of this religio-historical polemic. Yet no one seems as yet to have touched the core of the controversy. The picture may or may not be true to history in the persons of the Hungarian saint, and of her priestly persecutor, Conrad of Marburg; but the vivid flesh-tint of truth is there in the case of every woman in every day who ever submitted to the yoke and the lash of inquisitorial priestcraft. Elizabeth is but a type. Let us see of what she is a type.

Dietrich's "Life of St. Elizabeth," as translated into English by the Jesuit Clarke, has this passage.

"During Passion-tide the hand-maid of Christ [St. Elizabeth] was in a certain town belonging to her, in which there dwelt the Brothers Minors, whom she had placed there. But on Good Friday, when the altars were all bare in honor of the Mystery and in memory of the Savior hanging bare for us upon the bare cross, in presence of Master Conrad and some of the aforesaid brothers, she laid her sacred hands in a certain chapel upon the bare altar, and renounced her own will, her parents, children and relations, and all such pomps, in imitation of Christ; and she altogether despoiled and stripped herself bare, that thus stripped bare she might follow with steps of poverty and charity him who had stripped himself bare."

This famous historical scene is that upon which the artist has seized to paint a terribly telling picture of Zolaesque realism, taking Dietrich's words to the letter. It is simply awful—the wickedness, woe and anguish of the ordeal are unspeakable. A dark chapel, through which light only struggles to enter past a ghastly crucifixion; a naked altar, before which kneels and clings a naked woman whose head is bowed in an agony of shame, and whose clothes, just stripped off, make a heap near her feet, behind her two of her nuns in rapt adoration of the unholy sacrifice; and overshadowing all, the ghostly ghoul, her confessor and the vampire of her chastity, who devised with diabolical ingenuity and enforced with priestly authority this supreme outrage on decency, stands Conrad of Marburg in his black robes, with a leathery visage and vulturish beak, coolly surveying the iniquity he has wrought. The scene is complete. If I read it aright, the "Renunciation of St. Elizabeth" means: "The devil's success in tempting womanhood in the name of Christ."

Great as is the artistic power of the piece, this merit is thrown into the background by the fierce and furious fore-front of the historico-religious controversy that instantly followed the exhibition of the canvas. Great names and titles entered the arena. The Jesuit father, Clarke, was furious. Speaking in some sort as the church's sounding-post, he attacks the artist with the veritable virus of a true churchman, and vehemently vociferates that the Latin words he translated "stripped" and "naked" were figurative expressions, not to be taken literally. "Mr. Calderon" says the reverend Jesuit, "has painted a picture which is grossly insulting to a queen and a saint, representing her, as it does, as guilty of an act of indecency from which any woman of ordinary modesty would shrink in disgust. He has been guilty of an historical blunder and of a cruel calumny on Conrad of Marburg, the spiritual advisor of the saint, a man of high virtue and spotless reputation."

Enough! When a Jesuit nowadays mounts that sort of a rhetorical riding-horse we know what his fate will be—to be unhorsed at the first tilt against the lance of history in all matters touching inquisitorial infamies and iniquities. The storm broke

with but a feint of preliminary muttering into the full thunder of the *Times*—and that is a newspaper to make itself heard even when the Vatican is rumbling with all its might. The redoubtable Huxley, whom years have not yet spoiled for a fight—who in fact is always spoiling for such a fight as this promised to be, leaped into the ring with a club labeled "History," and proceeded with that weapon to beat it into Father Clarke's head what sort of a man was Conrad of Marburg.

Says the professor, referring to Elizabeth of Hungary and her maids: "Stripped to their shifts they were well whipped. This was the penance which that man of high virtue and spotless reputation, thought fit to inflict on Elizabeth and her maids, thereby shocking the obtuse sense of decency of his contemporaries, as much as he outraged their sense of justice by the hideous brutality of his proceedings as a witch-finder and inquisitor. It was of this 'man of high virtue and spotless reputation' that the Archbishop of Mainz wrote to the pope: 'he believed every false witness, refused legal defence to every one, however noble; the accused was obliged to confess that he was a heretic, that he had touched a toad or kissed some naked man or monster.' If the unfortunate wretch who fell into his hands protested his innocence, he was immediately burned."

As the fray more furious grew and faster, the arsenal of history was found full of ammunition to fire at the silly Jesuit who had given his whole case away by eulogizing a beastly bigot of the Dark Ages, this first German inquisitor, of whom we are glad to learn from the historian Mosheim "was sacrificed to the vengeance of the public which his incredible barbarities had raised to a dreadful degree of vehemence and fury." In Wirth we may read further of Conrad as follows:

"That malignant fanatic, the predicant monk, Conrad of Marburg, has gone so far in his brutality as to strike the pious Princess [St. Elizabeth] in the face, and to scourge her till the blood ran. . . . Having received full powers from Pope Gregory IX. for the conversion and punishment of heretics, Conrad began a truly insane persecution of liberal-minded persons, . . . . If any one who had been accused asserted his innocence, he was at once, without a defence being allowed, condemned to be burnt at the stake; and their sentence was immediately carried out on the spot, no right of appeal being granted. Accusation, examination, sentence and execution all occurred on one and the same day."

Father Clarke, in face of all this and much more to the same effect, endeavored to hold his own, and Prof. Huxley returned to the attack. "The virtuous Conrad" says Huxley "not content with occasionally boxing the Landgravine's ears, proceeded to more effectual methods of mortifying his penitent's flesh. Under the director's personal superintendence a sturdy brother scourged the poor woman's bare back, while Conrad furnished an accompaniment to the performance by signing the Miserere."

As Karl Blind puts it, a member of the Society of Jesus is consistent in upholding Conrad's "high virtue and spotless reputation." The rules of his order oblige him to lie in the service of Christ, to the greater glory of God—and I may add, to the shame of the envious devil. Not long ago, the French Jesuit, Louis Veillot declared of John Huss and Martin Luther that the only pity was that Huss was burned so late and Luther was not burned at all. We heard some parallel sentiments on the occasion of the late Bruno celebration in Rome; and it is only some months since a Roman Catholic newspaper of the United States loudly sighed for the bygone days of the Inquisition.

Small matter then, whether the Latin "*nuda*" and the English "naked" were said of women physically or metaphorically. Small question whether Calderon's canvas is a picture of a naked historical fact, or of a terribly undisguised historical truth. Every woman who goes into the confessional lays bare her heart—and what does the rest signify, after that? A queen is flogged on her bare back till the blood runs, and a priest sings the Miserere with the subtle sarcasm of

the serpent. A queen kneels nude at the altar of God—for what? For a spectacle on which a priest gloats. For nothing else—for, look you, that altar, too is despoiled and stripped," like the woman who kneels before it in such piteous humiliation, and with her modesty renounced renounces also "her own will, her parents, children and relations, all such pomps in imitation of Christ"—as the voracious historian relates with fervor.

Let women ponder the pathos of this picture, and remember that the church is infallible, unchanging, eternal as the hills of Rome. Calderon's canvas is as wide as the world, and its color as fadeless as history. He painted the church as it was then, is now, and ever will be so long as woman takes the attitude, actually or figuratively of Elizabeth of Hungary. Let the symbolism stand, an awful warning, till woman learns to say to this church in the language of her Lord, "Get thee behind me, Satan."

TRAFALGAR-SQUARE, LONDON.

### "A QUESTION OF METHODS?"

By F. H. BEMIS.

Referring to the editorial in *THE JOURNAL* under the above heading, published in the issue of July 18th, I cannot but think the question is pertinent and important. Genuine Spiritualism has nothing to gain by such vicious methods—through counterfeit phenomena or vindictive assaults upon its antagonists. To a calm and reflective mind the proposition is so apparent, it seems amazing that any should doubt it. To all candid and patient investigators, Spiritualism is rich in abundant demonstrative evidence. It does not rest upon sham and pretense. A fraudulent phenomenon adds no more to the wealth of that evidence than a counterfeit coin to the value of a country's currency; and it seems a pity that it should be deemed necessary to so affirm. It is commonplace to assert that a country's currency, with no safeguards against counterfeits, might become practically worthless as a circulating medium. So with no safeguards thrown around genuine mediumship, its phenomena, like genuine coin, become indistinguishable from the base and the spurious. Just so long as the fakirs and sharks who follow in the wake of Spiritualism are tolerated and encouraged, we must not blame investigators if they are unable to distinguish the true from the false in such medley and confusion. How long before Spiritualists will come to understand that it is poorly serving the cause they profess to love, to seek to propagate it by such unworthy methods?

A Talmage rants against Spiritualism and Spiritualists—a spiritualistic organ forthwith teems with villification and abuse against ministers of the gospel. It seeks to fire the passions of its devotees with hatred and revenge. It appeals to Spiritualists for patronage—on the ground that it is to become a conduit of moral filth—a vehicle of scandal and uncleanness.

I submit, it is not complimentary to the ethical culture of Spiritualists to assume that they seek or thrive upon any such unsavory offal. In round numbers there are in the aggregate, not less than 110,000 ministers of the various religious sects in the United States. It is not pretended that they are not fallible and human; or that they are not liable to err. Is it any wonder that some of them should go wrong, say one in 110; that would make a thousand. As the result of a similar gleanings, covering a period of six years, a Mr. — publishes a catalogue of the crimes of preachers, involving less than 800—not a very large proportion of the 110,000. So let us believe human nature is not wholly depraved. All are not Talmages, all are not vile. Why, then, this wholesale abuse of a class because one out of 110 goes wrong? Why seek to inspire and encourage hatred for persons and things, dear to millions of human hearts? When will Spiritualists themselves learn to be more spiritual—to seek to bring their own lives into divine accord with those eternal spiritual laws, which have been recognized by the seers and prophets of all ages? It is as true now as of old, that evil cannot be successfully resisted with evil. Hate can-

not be overcome by hating; or villification by reviling. This law is symbolized in Nature, who showers her blessings alike upon the evil and the good. Let Spiritualists never forget the words of an ancient seer, that though they speak with the tongues of men and of angels, and have not charity, they are but sounding brass and a tinkling cymbal. In conclusion, let me call the reader's attention to that sublime utterance of him who spoke with "the tongues of angels" as well as of men.

"Love suffereth long and is kind;  
Love envieth not,  
Love vaunteth not itself, is not puffed up,  
Doth not behave itself unseemly,  
Seeketh not her own,  
Is not easily provoked,  
Thinketh no evil.  
Rejoiceth not in iniquity, but rejoiceth in the truth;  
Beareth all things, believeth all things, hopeth in all things, endureth all things."

MEADVILLE, PA.

### "THE PROFESSOR'S LETTERS."

BY ELLEN M. MITCHELL.

That we are not wholly immersed in the external and material, is evident from our literature. Nay, it would seem as if we were in the beginning of a new spiritual renaissance, from the character of the books that excite most attention and interest. Among these is a little volume recently issued by Roberts Brothers, that will prove most helpful to all earnest souls who are seeking higher truth. It is entitled "The Professor's Letters," and in a brief preface we are told how these letters came to be printed. They were written by Theophilus Parsons to a young girl, who thought it was selfish not to share the wise thoughts with others, and so asked and obtained permission to publish them. On one condition, however, that she should select and arrange the material, re-writing and adding whatever thoughts were suggested during this work. She therefore obediently made slight changes and additions, but the letters in substance are the Professor's letters.

Professor Parsons is a Swedenborgian and the truths he utters are colored by his religious belief. But they are truths that are universal. He begins by rejoicing that his young friend is at last ready to welcome the new light that he will so gladly share with her, that she desires to learn more of the doctrine of Swedenborg. He tells her that God gives to men the power of active and voluntary working with him, that they may share, in their finite way, the infinite happiness he finds in his infinite work.

The key to the whole problem of being, the reconciliation of human suffering with omnipotent love, he finds in Swedenborg's doctrine; that human life is God's own life, given to man to be his own, his selfhood, himself. "Man is not an imperfect fragment of God, but has his own personal individuality; and can forever co-work with God in building up his own happiness, and work so of himself, of himself but from God; in freedom and in power and in consciousness of self-existing power—not self-denied power, but self-existing by God's gift."

It is God's wisdom that flows into our understanding there to become our thought, knowledge and truth; it is God's love that flows into our will, there to become all the love and affection that is in us. Infinite wisdom is one with infinite love, and he in whom it is desired to give it to us as largely and as fully as possible. Wisdom tells us we cannot wish too eagerly, strive too earnestly, hope too passionately for that good thing which will change our inward condition.

The essence of love is freedom. If man's love be free, he must be free to love what he will, the Lord his God, or himself; to love his neighbor for his neighbor's sake, or for selfish gain and enjoyment. "The free man does not walk as one whom Omnipotence constrains to go aright, but as one to whom light is given to ways of peace, and strength given to walk therein." Heaven is the certainty of choosing good, and yet making the choice in freedom.

Evil results from the abuse of freedom; the possi-

bility was necessary, but not the reality, not the abuse itself. Nothing can happen to us that will lift us from where it found us, unless we will that it should. It may bring us to a condition in which it is easier for us to yield voluntarily to spiritual influences, but the question still remains, whether we will profit by it. God seeks to lead us without compulsion to a more full, unperverted reception of his own life in our freedom. "He is most like his Creator who loves as he loves, who is like him in freedom, and, in the consciousness of a distinct personality, constantly exerts that love in the activities which it prompts." If his progress in good, in love, and in happiness, were to end in absorption into his Creator, what would this be but the extinction of his personality, the annihilation of his freedom as a spiritual being.

All influences from heaven seek to give freedom and not to take it away. "No conceivable happiness can be compared with that of the man who by his own act, not in independence of God, but in a free and voluntary co-operation with God, chooses a life which will bring him nearer and yet nearer to the likeness of his Father." Swedenborg says that love is the desire that what is one's own should be the other's. It cannot be in its freedom, and its fullness, and its entire happiness, unless it be returned. All the happiness of human life rests upon mutuality of love, and the best happiness of heaven can have no other foundation. From a true love to God springs all love of goodness, and therefore all happiness. But we must know and love him as our Father; and what can be more plain than that we can have no such love except for a person?

Science tells us that the impelling force of the universe is one. Religion tells us that the impelling force of this force is love—that this force itself, and all forces, are but forms, clothing, instruments of love. Nothing can happen as the effect of any other primal force, because there is no such other. The time will come when the science of the external will be utilized for spiritual truth; for all of it, to its minutest details, will be found to be only the embodiment and expression of that truth.

"In God, love is infinite and perfect, and because both are perfect, both are one. And as love and wisdom are one in the Lord, so would we have them one in ourselves. We can see this but dimly in this life. We can see, however, that justice which knew not mercy would be hard, severe and implacable; and that mercy which quite refused to listen to justice, would be mistaken and blind, and most mischievous. We can see then that justice is most nearly perfect and most beneficial when it remembers mercy, and that mercy is most useful and safe when it is most just."

I have selected a few of the helpful thoughts that are to be found in this little volume with the hope that my readers will be led to the volume itself, whose every page is full of inspiration. I will close with a final quotation, the closing sentences of the book. "We cannot serve God and mammon; and by mammon is here meant not merely gross and external worldliness, but all looking to the external as the source and means of happiness rather than to the internal. So far as we can resolutely give ourselves up to the work of cultivating within ourselves, with all the help he gives us, that condition which seeks only that we may become his instruments, looking only to our duty, leaving to God our happiness—only so far can we be sure that he will give us, through the long eternity which awaits us whatsoever will constitute those means which will best develop our minds and hearts, and give us through all changing states the constant joy of believing that we are becoming more and more his children."

### REMINISCENCES.

BY MRS. J. M. STAATS.

#### CHAPTER X.

##### DO SPIRITS' FORETELL EVENTS?

As very many were and are seeking mediums for purposes entirely connected with material and mundane affairs, much the same as though mediums were

fortune tellers, I have selected a few incidents that may be interesting, bearing as they do upon the question of our invisible friends having the power to see into the future and foretell events.

I believe it is an established fact that spirits do not regard time, and its flight as do mortals; frequent errors and much distrust of communications have occurred through this fact.

The following circumstance, which was puzzling to me, is a simple narrative; I have no doubt that a number of the early investigators will remember the parties: Mrs. Robert Tucker, an English lady, having lost her husband to whom she was devotedly attached, found after the settlement of his affairs that her income was too meagre to supply her wants, and possessed of a fine education she sought for and obtained a number of pupils to instruct as visiting teacher. After a long struggle with her faith, firmly welded by her early education, she threw off her belief in the Catholic church and became one of the most ardent supporters in her new found and firm belief in spirit presence. She had arranged to spend every Saturday morning alone with me, urging that no other party or parties should be allowed to interfere or trespass upon time devoted to her dear Robert. Mrs. Tucker was at that time settled in the family of Mr. Munson, a gentleman connected with the sale of Spiritualist books and papers. Both himself and wife were highly respected by the society, and Mrs. Tucker regarded her home as harmonious and permanent. At the close of our second interview which had been a very delightful one, Mrs. Tucker spoke of her home and surroundings, expressing great satisfaction; it was homelike and restful, and she was sure that her spirit husband found no difficulty in reaching her where all things were so peaceful. Addressing the spirit, she asked, "Robert, do you come when I am thinking of you?" Ans.—"Yes, but you will not stay there over a month longer." "Why, what reason have you for saying so?" Ans.—"I do not see you there." "Nonsense," said she, "this is not my husband, it is some undeveloped spirit come to vex me." The next and still another Saturday was made the same positive avowal of the spirit that she would not remain.

The fourth Saturday brought Mrs. Tucker to my home, as was her wont, in a fearful state of indignation and excitement. "I will not," said she, "resume further sittings with you; I cannot allow you to deceive me—nor will I encourage lying spirits, who, it is plain to see, have been attracted by you; see here, it is three weeks since you told me that I would not remain at Mr. Munson's. I will pay you for this morning as I had engaged your time." Remonstrance or explanation were alike vain; she held me responsible for the communication, and had not the slightest hesitancy in denouncing me as unreliable. I refused her proffered money, assured her that I did not regard the engagement as at all binding, having as she knew, broken my rule of keeping Saturday to myself, it being the day I usually spent with my own family.

The next Saturday at the usual hour Mrs. Tucker came to the front door; my maid answered the bell and to her surprise Mrs. Tucker would not enter, telling the girl that she wished to speak with me at the door. Answering her request I found her quite abject and crestfallen. She looked at me, her eyes filling with tears. "Robert was right," said she, "the scarlet fever has broken out in Mr. Munson's family. I shall be obliged to move as I cannot go to my pupils who are mostly young children; it would be wicked for me to expose them. Do you think Robert will forgive me for doubting him when he told me the truth? Will you forget and forgive my accusation?" I willingly granted her forgiveness; a thing I was happy to do in view of the fact that it was a victory for me whom she had made the scapegoat for her own hasty judgment. Why her husband did not give a reason for her removal I do not pretend to explain; when asked why he did not, he replied, "I only saw you going." I believe fourteen days are said to elapse before scarlet fever develops after exposure, whereas some twenty-three days had passed from the time of the first information of her going from Mr. M's house.

It was related by the late Horace H. Day that during his famous lawsuits at Washington, known as the Goodyear and Day patent suits, that Mr. Day had Mrs. Sweet, a very fine medium, in Washington; thus enabling him to be in constant communication with intelligences that would forestall all the movements of the opposing party, making it possible for him to check-mate said moves; much to the surprise and chagrin of the lawyers who began to accuse their confederates of treason. I know from Mr. Day that he regarded his success in the suit as due in great measure to the council of his spirit friends.

The late Daniel Webster, Mr. Day's lawyer, marvelled at the correctness of Mrs. Sweet's statements when under control, as did also the late Hon. Thomas A. Jenck's, of Rhode Island, whom it has been my pleasure to hear relate many wonderful things in this connection. For instance, Mr. Webster would say, "Inasmuch as our opponents intend to pursue such and such a course, we shall do thus and so" always hitting the fact as before given by Mrs. Sweet; which fact would be given before anything in the case had foreshadowed the tactics of the defendant. Mrs. Sweet was a very remarkable medium and a highly respectable lady, whose character and reputation were and ever have been above reproach. Horace H. Day was an early exponent of the spiritual cause, and generally aided its support in this city, being one of the few who enabled the Fox girls to give public and free sittings at a hall on Broadway, where their time was occupied in giving tests to all classes and kinds of curiosity seekers, many of whom became earnest believers in a subject which they had gone there to explode.

Doctor Stephen R. Kirby, one of the oldest and most respected homeopathic physicians in the state, having after thorough examination become convinced of the truth of the then new philosophy, had engaged an evening with me, desiring to bring with him two gentlemen friends. Dr. Kirby was a careful investigator, one of the few who was always passive and willing to take whatsoever came, much or little, the test with him being the quality. "If," said he, "one grain of truth is gained, however minute or simple, said grain is probably all that the seeker is able to digest and adapt to wholesome use." The two gentlemen accompanying the doctor were politicians, both having occupied important positions under the government. I sincerely regret that I am not at liberty to give the names. They were not introduced to me for the reason that the worn out test of a party being told their name by the spirit in communication with them was considered marvelous.

Waiting a few moments the older and most dignified of the three, after giving me a very searching glance, asked how my performance began? "Sit quietly," said the doctor, "and you will see." Again, said the gentleman addressing me, "Now, madam, if you possess the power of calling spirits from the vasty deep I wish you would call up my friend John C. Calhoun. He and I were life-long friends; and he, if any, certainly should come to me." I was glad he said "up." I had never located the great nullifier. Still no sound or movement indicative of an outside presence. The gentlemen were fine talkers, and at once began to relate some of the strange and unaccountable things which had taken place in their respective families. During their conversation my hand holding the pencil in a very peculiar manner; grasping it tightly as a stick straight up and going over the paper from right to left and vice versa, in a most erratic manner wrote the following: "For her's you' Mars William, Massa Calhoun can't come, old Cillie here to see you, don't you 'member old Cillie what use' to tote you? Didn't Cillie run wid you, honey, dat time you trow de mud over your mar's yellar shawl. Oh, Marse William! dem was happy days, so dey was, chile. Cillie come down to you, not up."

The party to whom it was addressed looked at it, turned it over and around, and remarked on its strange chirography—which was finally deciphered. The gentleman read and re-read this message, each time regarding it with more surprise and wonder.

Again looking at me, he remarked. "I came prepared to prove that you, madam, were deluded, I was sure that my friend, the doctor, was. I came with him, thinking it my duty to expose you and show the utter nonsense of the whole thing." Still holding fast the paper, standing up to get a better light, he asked, "Madam, were you ever down in Tennessee?" I replied, "No, I have not crossed Mason and Dixon's line." Striking his communication with some force he remarked, "This settles it. I know there is not a person present who knew anything of my old nurse, Cillie, my father's house servant, owned and reared on my father's plantation. My mother made her an upper servant, taught her to read and write. I remember the circumstance narrated by her, the shawl was I think, a fine, embroidered crepe. Cillie did not like the servant who had placed the shawl there, and I do believe that she enjoyed my mischief, hoping to get Betty flogged for hanging it where it became such a target for my shots of mud. So temptingly near, I threw them with a stick from the bed of a creek, after the manner of a catapult spring. I must have been at least six years old. The shawl was ruined and, I remember, had to be taken to town and colored black—an omen, the darkies said, which boded something very bad to my mother; for all of which Betty was the cause."

My other guest who had silently enjoyed the test given asked if his father was present, and, if so would he give him a test of his identity? At this time, it being in the first year of James Buchanan's administration, we were having no outspoken trouble with the South; nothing at least which had prepared the north for the shock which came with such terrific force in the first shot at Sumpter. My guests were Democrats, highly pleased with Mr. Buchanan and quite sure of a safe and satisfactory control under Mr. Buchanan's wise cabinet. However, the gentleman had requested his father, who had written his name, to give his views on the "present political situation." Then was written: "My son, our nation is nearing a fearful ordeal, one in which much blood will flow, civil strife wherein brothers and friends will face each other in mortal combat. Much as it is to be deplored, I fear it is too late to avert—hence you must be ready to stand firm when called upon to defend home and honor. I am sitting in councils not far above nor yet distant; death has not decreased my interest nor lessened my love of country; be wise and remember that God rules." To this was affixed the name of his father. Like his friend the gentleman said, "I am perfectly satisfied that this is written by my father, this"—pointing to his communication—"is his style of expression, but I am at a loss to know the meaning; it looks like danger ahead. Will my father if still here explain?" Ans.—"Bide your time, watch the course of events; I can say no more." I never saw or heard of this gentleman afterwards save through the newspapers where I read of his deeds of valor in the terrible struggle which followed; bearing out all that his spirit father had foreshadowed. Thus in some way in the presence of causes, our invisible friends are enabled to tell results to us entirely unforeseen.

Still another instance wholly beyond my ken came in a very remarkable way, much to my surprise and mortification. Mr. Staats had a very dear friend then major, now colonel in the Eleventh Pennsylvania cavalry. This gentleman had long been in the habit of receiving communications from his father by letter when he was absent with his command. On this particular occasion of which I write, there had been a lull in the movements of the army of the Potomac, and apparently from want of proper facilities to push their forces the army of Lee had become as the North had vainly believed demoralized and weakened beyond recuperation; in fact it was a pause in the great conflict which the North regarded as the breaking of the backbone of the confederacy. One evening to my surprise the father of the major said to me, write. Accordingly taking the pencil and a sheet of foolscap I began writing; on and on went my helpless hand, driven by a force which stopped not nor stayed until eight pages of foolscap were written, signed by

the father of our major to be forwarded at once. Upon reading it we found it to be a description of the present position of the southern forces preparing for the famous raid of Stonewall Jackson through or up the Shenandoah valley; giving instructions as minutely as if the whole scene had been written by a recent eye witness. For a long time my husband and myself queried over this unsought and I may say unwelcome information. We perused our daily papers where we found not the slightest hint or clew to warrant from my own mind a reflex of the intelligence before me. I declared it to be nonsense and determined not to send it to the major. However my promise had been to send "hit or miss" all that came over the name subscribed, hence the document was forwarded.

Days passed into weeks and I began to blame myself for allowing the nonsense, so voluminous, ever to go from me. However one still Sabbath morning our ears were startled with the cry of "Extra Herald, got news of Stonewall Jackson raiding Shenandoah Valley." These familiar voices came in every street louder and stronger; they echoed each other. It is useless to say that an extra was bought and perused, and that a load was lifted from my spirit. The following morning papers gave fuller accounts; our invisible reporter was right in every particular, nor was this all. I was shown the paper with the communication intact after the close of the war. I also had the satisfaction of hearing from our friend, that the details described in his father's report, which our press had no means of gaining, were wholly and entirely correct.

As heretofore I have made no attempt at explanation as to how and why some things and not others are foretold. I shall be obliged to say I have not the remotest knowledge nor can I advance a solitary theory, which I can regard as a crystalized fact. I am simply telling the tale of my own experience in as simple a way as possible.

#### THE VALUE OF SPIRITUALISM.

In reply to the remark of Julian Hawthorne that "There are men who maintain that for one person whom such investigation [of Spiritualism] has helped, there are a dozen whom it has hindered," Mr. Stainton Moses in his paper, *Light*, makes the following clear and concise statements:

1. Spiritualism by its evidence of perpetuated existence after death (loosely called immortality) affords scientific demonstration of what has hitherto been mere matter of faith.
2. This investigation, with the meagre results already attained, is confessedly of paramount importance to man. No nobler subject, none of more vital and permanent interest to him, can engage his attention.
3. The results already obtained, conclusive as they are in our opinion, would have been far greater if the investigation had been conducted on reasonable principles and methods, and had not been hampered by popular prejudice, and impeded by the fact that it has been, until lately, largely in the hands of incompetent persons.
4. With these disadvantages Spiritualism has won an amount of attention, has commanded the acceptance of competent inquirers, and has secured for itself an influential position unparalleled in like time by any similar subject during the half century that it has been before the world.
5. In spite of all disadvantages accruing from faulty methods of investigations, from irrational enthusiasm, and from uncompromising opposition, there remains a body of evidence for the reality of its claims and a mass of spirit-teaching of a high, ethical, moral, and religious character, which has "helped a considerable number of human beings to peace, trust, confidence, and strength," which they did not succeed in getting from any other source.
6. This has been affected by a realization of the truth that earthly life is a training school for a life that is to come, a continuation of the present existence, in which each soul takes of necessary consequence the place for which its acts and habits here have fitted it. Furthermore, by a realization of another truth, that each act bears its fruit and entails

its inevitable consequence from which none can escape, or compound for its results by any compact with another. Each soul must bear its own burden.

7. These cardinal teachings that spirits have given to us are not to be put aside by the fact that frivolous and insufficient tampering with the subject by flippant investigation through imperfectly developed mediums, has introduced into the inquiry an element of uncertainty owing to communications from undeveloped spirits. When inquiry is sane and sincere the results arrived at are practically uniform.

8. "For one person whom such investigation has helped there are a dozen whom it has hindered." If this be so, the methods of investigation and the investigators themselves have been at fault. Spiritualism is not an after-dinner plaything, and if treated as such is apt to entail results even more disastrous than Tranby Croft baccarat.

These propositions, to add no more, are susceptible of easy proof. That the outside critic misses his way in respect of this most perplexing and tangled subject is not to be wondered at. But a little study will convince an honest man, who will devote pains to the matter, that Spiritualism, in virtue of the nobility of its teachings, "has the promise of the life that now is as well as of that which is to come."

### SPENCER'S PHILOSOPHY, MATERIALISM AND MONISM.\*

By B. F. UNDERWOOD.

There is sectarianism in philosophy, or in what is assumed to be such, as well as in religion; and most people who are interested in philosophical problems deem it important to affix a label to every system, whether they understand it or not. A term is applied to a thinker, and it is often made to do duty in place of understanding his thought. The same label is often put upon thinkers whose views and methods are widely different. If a theory is advanced that is new or but very imperfectly understood, still it is labelled according to the first impression that some popular critic gives of it. Popular writers are almost invariably superficial. They do not penetrate beneath the surface. Their oracular utterances influence readers for the time only, and thinkers of great merit come finally to be appreciated, and their shallow labellers are forgotten. A not uncommon practice is to apply to a thinker some epithet like "atheist," "agnostic," "materialist," "infidel," and then to invest the word with a meaning that is at variance with the thought and character of the person thus maligned.

Herbert Spencer has been very commonly represented by his opponents as a materialist, notwithstanding the fact that in a number of his works he brings against materialism, as a philosophy, the most powerful arguments with which it has ever been opposed. In a recent letter to Dr. James, president of the Brooklyn Ethical Association, he wrote: "I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or to assign more conclusive proof than I have repeatedly done, as you know."

Spencer's position is that things in themselves are not perceived, yet that they correspond with perceptions. Between the mental and the external order there is congruity, but not resemblance. The objective existence is known only as it is symbolized, as we conceive it. It may not be in the least what we conceive it to be through our forms of perception and modes of thought. As for matter, we know it only as a series of phenomenal manifestations; and these we know only as states of consciousness, which we call color, sound, odor, resistance, extension, etc. All these words describe states of consciousness. All the qualities of matter are what they are by virtue of mind. All that we know directly is mind,—our own mind; the mind of others we know by inference. We can think of matter only in terms of mind, but mind we know only as a series of states of consciousness. The ultimate cause and basis of all phenomena, of

"the shows of things," of the effects produced in us by that which is manifested objectively as matter and force, and subjectively as feeling and thought, is unknown,—is Spencer's unknowable. This doctrine of the relativity of knowledge and the inscrutableness of the ultimate nature of things has been held by the greatest thinkers, including Kant.

Spencer's philosophy does not, as is popularly believed, teach that mind has been evolved from matter, but merely that in evolution the series of physical phenomena has been parallel with the psychical phenomena. The relation between the two classes of phenomena is one of concomitance, not a causal relation. With wonderful ability and ingenuity, Spencer has argued that the phenomena called consciousness are compounded of elementary feelings or psychical shocks, the ultimate units of consciousness. The series of phenomena known as consciousness corresponds with the physical phenomena which in the last analysis are resolved into simple pulsations of the atoms.

Mind and matter are manifestations under two different aspects of an unknowable reality which cannot be formulated in the terms of one or the other, since both relate to the characteristics of conditioned existence. The "substance of mind"—that which underlies mental phenomena—cannot be identified with matter; it cannot be identified with a series of conscious states: it is the same that underlies force and matter,—the unknowable.

But Mr. Spencer's "First Principles" contains some passages which are liable to mislead one who is not acquainted with his philosophy as to his real meaning; for instance, the following quoted from page 217 of the work mentioned:—

"Various classes of facts thus unite to prove that the law of metamorphosis which holds among the physical forces holds equally between them and the mental forces. Those modes of the unknowable which we call motion, heat, light, chemical affinity, etc., are alike transformable into each other and into those modes of the unknowable which we distinguish as sensation, emotion, thought, these in their terms being directly or indirectly retransformable into the original shapes. How this metamorphosis takes place, how a force existing as motion, heat, or light, can become a mode of consciousness, how it is possible for aerial vibrations to generate the sensation we call sound, or for the forces liberated by chemical changes in the brain to give rise to emotion,—these are mysteries which it is impossible to fathom."

Now heat, light, chemical affinity, etc., are not transformable into sensation, emotion, thought; and Mr. Spencer does not mean to convey any such conception. Wave motions of molecules in the brain may be changed from one wave of motion to another; but no kind of molecular motion can be converted into sensation and thought, which are subjective states, and not objective activities. As Mr. John Fiske, who has written very clearly on this subject, says, in one of his works, whatever goes into organism any way as physical force must come out as physical force. Every change that it may undergo must be accounted for in the terms of physical force, or else the requirements of the law of the conservation of energy is not met.

Spencer's statements about the transformation of modes of physical force into feeling, emotion, and thought, should be interpreted to mean only the relationship between those modes and the nerve changes which accompany feeling, emotion and thought. All who understand the drift of Spencer's philosophy will have no difficulty in making allowance for inaccuracy or incompleteness of expression, in seeing that in such passages as the one I have quoted Mr. Spencer means only the correlation and transformability of the physical modes of motion—those of the brain and nervous system, which are concomitants of thought—with all other modes of motion, such as heat, chemical affinity, etc. To those who are not familiar with Mr. Spencer's philosophy such passages must seem to have materialistic implications, and they furnish occasion for unintentional misrepresentation of his thought.

Mr. Spencer's philosophy is monistic, not dualistic. But we hear of monism in these days, as though the word stood for a distinct system of philosophy, definitely wrought out. Monism—from the Greek *monos*—single, alone—is the conception that all phenomena have a common basis, that underlying them all is one common principle. According to monism, the universe and life, as Strauss says, are constructed of one block. The monistic conception is the antithesis of the various forms of dualism, such as that of Des-

cartes, who assumed an extended substance, devoid of thought, and an unextended thinking substance, in opposition to all systems that have recourse to a plurality of principles to explain mental and physical phenomena. But monism is a very general term, and it may stand for numerous theories that differ widely, agreeing only in the single principle theory as opposed to dualism. There is the monism of Spinoza, which identifies God and Nature in an absolute substance, possessing, with many attributes unknown to us, both thought and extension; Schelling's monistic system of transcendentalism; Hegel's monism of self-evolving logical reason; Hartmann's monism of unconscious, transcendental will logically evolving the world; and the idealist monism of W. K. Clifford, who argued that the universe consists entirely of mind-stuff, that which is extended to the mind and is represented as matter is mind-stuff—in other words, that matter is the mental picture and mind-stuff is the reality represented, the ultimate, while matter is only phenomenal. Clifford's ultimate mind is mind-stuff, out of which the complex forms of thought and feeling are built up. In this ingenious theory, which has been so often and so erroneously labelled materialism, the hypothetical atom of mind-stuff corresponds to the hypothetical atom of matter, only the mind-stuff atom is the ultimate fact and the material atom is the phenomenon. Clifford saw the insufficiency of the old materialistic theory, and his speculations indicate the tendency to interpret phenomena in terms of mind rather than in terms of matter. Different from Clifford's monism is that of the German naturalist, Haeckel, which assumes the eternity of the material atoms and invests every one of them with sensation and volition, pleasure and pain, desire and aversion, which properties, aggregating parallel to combinations of material particles, form the complex souls, corresponding with the complex structures of animals and of men. Then we have the monism of George Henry Lewis,—a psycho-physical monism, which instead of making consciousness and brain motion convertible into each other, assumes that consciousness is the subjective aspect of the same fact of which brain motion is the objective aspect.

The monism of Bain teaches that physical and mental phenomena are the properties of one substance,—a double-faced unity." The monism of Spencer sees in mental and physical phenomena but different modes of inscrutable power, of which matter and force are symbolic representations. Monotheism, which ascribes all phenomena to one supreme creative first cause, is monism, and a system so different from this as materialism, which makes matter the ultimate basis of all phenomena, and mind an outcome of material organization, is not less monistic. Count Goblet d'Alviella, in his "Contemporary Evolution of Religious Thought," refers to "monistic solutions, in which mind is looked upon as the property or manifestation of matter (materialism), where matter is made the outcome of mind (Spiritualism), or, in the third place where mind and matter are taken to be the opposite of one and the same mysterious reality (monism proper)." This last form of ("monism proper") is that of Spencer, and perhaps the most widely accepted to-day among the great thinkers of the world.

A word that covers so many and such contradictory theories and conceptions has no value as the name of a system of thought. Yet it means something definite when used to express the unity of the cosmos, despite the infinite variety of physical and mental phenomena. "The universal spirit," says Goethe, "dwells within and not without." "The universal spirit," though divided like the billows, is united like the sea, constituting from everlasting to everlasting an unbroken unity, while manifesting a wonderful wealth and diversity of form. The farthest stars are connected with our planet, and the remotest ages are related to the present. There is

"A motion and a spirit, that impels  
All thinking things, all objects of all thought  
And rolls through all things."

Dr. Ewald Hering says, "Materialism explains consciousness as a result of matter, idealism takes the opposite view, and from a third position one might propound the identity of spirit and matter." That is, Hering holds that the two are different aspects of the same underlying reality. In this sense, Prof. Max Müller says: "Matter and spirit are correlative, but they are not interchangeable terms. In the true sense, spirit is a name for the universal subject, matter for the universal object."

To those who insist that we must think of the ultimate universal power as a personality I ask, is it possible to do so without conceiving it as circumscribed like ourselves? "Belief in the personality of God is a theologic cramp," says Emerson. "A personal God is not thinkable consistently with philosophical ideas" observes Fichte. Yet in the language of poetry we may speak of the Infinite One,

"Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man,"

\*An address given at the Princess Opera House, Chicago, Sunday evening, June 27, 1891.



## OH! WHO WILL ROCK THE CRADLE?

"Oh! who will rock the cradle, when  
The women go out voting?"  
Is the old saw we daily hear  
The average men all quoting.  
And this, the answer I would give,  
While warm the question waxes,  
The one who did the rocking when  
The women paid their taxes.  
Rock the cradle, keep it up,  
Rock the public's baby;  
Mother is for equal rights,  
Father also—maybe.

When women leave their families  
For charitable working;  
Who hides them for their waste of time,  
Or household duties shirking?  
"Though they should spend a week or more  
At fairs or supper tables;  
Do anxious men rise up and ask;  
"Oh! who doth rock the cradles?"  
Rock the cradle, etc., etc.

He most condemns the suffragists,  
And for excuse is looking,  
Whose wife goes out to earn their bread,  
By sewing, washing, cooking.  
She toils, while he gets drunk and votes,  
And seeks the gambling table—  
While they're both gone, I wonder who  
Stays home to rock the cradle?  
Rock the cradle, etc., etc.

The hand that rocks the cradle, when  
The women dressed so gaily,  
Go out to luncheons, clubs and balls,  
Or some amusement daily;  
Or when their studies they pursue,  
Or bend o'er artist's pallet,  
Or draw or play; can rock again,  
When women cast their ballot.  
Rock the cradle, etc., etc.

—AMARALA MARTIN.

A censure is always a painful thing—to the censured. Occasionally it is painful to the one who administers the reproof, but this does not always follow, writes H. M. K. in the *Inter Ocean*. Children are always deeply mortified over punishment publicly inflicted, or they may have been punished in that way until their sensibilities have become blunted. In this case irreparable evil has been done, and the man or woman who has had a hand in the hardening process has much to answer for. The teacher who stands pupils on the floor or makes them sit where they are conspicuous objects of reproach is blindly ignorant of the highest duty of her profession and should be retired from service. The moment a boy is thus distinguished for bad behavior he is placed under ban, and the old proverb of giving a dog a bad name finds an application. There are parents who habitually rebuke their children in the presence of guests, and the rebuke is sometimes followed by sterner means of discipline. The writer recalls an instance of this sort which, though it occurred years ago, is still a vivid and unpleasant memory. One of the children, a little girl of five or six, for some unaccountable reason was seized with a fit of crying. She refused to tell what ailed her, and would not be consoled. She was reprimanded and punished repeatedly and finally carried away in disgrace and put to bed. The disciplining was administered before the guests, and it is quite probable that they suffered far more keenly than the whipped child. At any rate, the experience extinguished the last desire to continue the acquaintance of the parents, which had that fate known as "dying a lingering death." Reprimanding servants before strangers or before guests, however familiar friends they may be, is another unpardonable offense against good breeding. Though the cook may make havoc with the dinner, the waiter deluge the hostess' best gown with soup, and kindred evils befall, these are ills to be borne in silence, until leisure and privacy afford the proper opportunity to "talk it over."

A woman writes: During the honeymoon he [her husband] had lots of money (most men do then), and I never knew of nor saw nor heard of expenses. When we got back we went to boarding (another mistake), so I had no housekeeping expenses. Of course I had an awful lot of clothes, bride-like (I have never had half as many since and never expect to again), so our money arrangements went swimmingly. My share

of them was to the extent of occasional matinee tickets, soda water, car fare, etc. The only account George wanted of the way I spent it then was a kiss. "But things changed. We outgrew the honey period, went to housekeeping and 'settled down.' Then I began to feel the annoyance of dependence, and every-day dependence, too, for I had no allowance. It grew worse and worse. I actually thought George was getting stingy and selfish and grasping, and he thought I was likewise selfish and extravagant. Every day at breakfast I asked for "some money please," and he demanded "What for? What became of that \$15 I gave you last week? Humph! You must have been going to the matinee a good deal lately or buying new clothes." It got so finally I could stand it no longer. What did I do? I went down quietly and got a position as stenographer. I used to be an expert before I was married, you know. The morning I was to begin work I walked in to breakfast with my hat on. "Where are you going so early, my dear?" said hubby, sweetly—so sweetly that my heart misgave me in the bomb I was about to spring on him. But I sprung it, for I thought of the way I had economized. I put the case before him, fairly, of my much-felt dependence and consequent humiliation, and of my finally deciding to go to work for myself again. George came to his senses, and—well, the outcome was delightful. I now get such a per cent of George's wages monthly, and I keep an account book (which usually balances, even though I am a woman) and we both have comfort, confidence and peace. And the "other man" had to get another stenographer. I didn't fill that position."

## TRANSITION OF PROF. NATHAN DYE.

Another tried and true Spiritualist and friend of THE JOURNAL has finished his mortal mission and gone to join his beloved wife and other dear ones. The music of the celestial spheres must have taken on a sweeter tone since Friday night of last week when this veteran musician and genial soul joined the angelic hosts. To live on earth to the age of eighty-three, and to carry light and happiness into thousands of homes was the fortunate lot of Brother Dye. No visitor to THE JOURNAL office was ever more welcome than this good man. Prof. Dye saw Chicago grow from a straggling provincial town to a metropolis of a million and a quarter people. He had as wide a personal acquaintance as any man in the city; and thousands of his pupils in music are scattered over the world blessing him for his faithful instruction and kindly helpfulness. The funeral service of the worthy brother was held on Sunday last at Central Music Hall; Rev. T. G. Milsted, Unitarian, assisted by Mrs. Emma Jay Bullene conducted the exercises, and the Weber Quartet furnished the music. The house was well filled with the "dead musician's" old pupils, friends and political co-workers. The Tippecanoe Club, wearing badges, to the number of sixty or more attended to pay respect and take a last look of the beloved face of one of the most honored members.

It was Prof. Dye's wish that his faith in Spiritualism should be avowed as frankly at his funeral as it had been by him during his earthly career. In eloquent terms and with the melting pathos of a loving friend Mrs. Bullene complied with his wishes. Her words sank deep into the hearts of many who never before heard a Spiritualist discourse. The *Chicago Tribune* in an editorial on Saturday last thus speaks of our friend:

"The death of Prof. Nathan Dye, the venerable music-teacher, removes a familiar figure from our busy streets and severs one of the oldest links connecting the music of the present with that of the past in Chicago. At the time of his death he was the oldest music-teacher in the city. His whole active life was devoted to that profession and over forty of its long years to instruction here. There was hardly a prominent bank or business house in this city where

Prof. Dye on entering would not be greeted by some of his old pupils now engaged in active business, while hundreds more of the mothers and daughters in our prominent homes owe their knowledge of the art to the kindly, gentle old teacher. He had fitted some for the stage and many for the choirs, but the largest share of his work was done for music in the home. His distinguishing trait was for his love for his profession. He was as earnest and enthusiastic in his love as he was free from jealousies, in his work. In his private life he was greatly beloved and his sunny, cheery nature commended him to all with whom he came in contact. The news of his death will bring sorrow to a host of his friends and old pupils. As one of the pioneers of music in Chicago it is to be hoped his last resting-place may be marked with some fitting memorial."

## WORLD'S FAIR IN MINIATURE.

Phillipson Brothers' miniature World's Fair modeled by architect Monshausen was thrown open on Monday night for exhibition to invited guests. A large array of leading people were present. The show is in the old Exposition Building on the Lake Front. The first view is one that would be got at an elevation of 300 feet, the next at 800 feet and the last at 1,050 feet. Colored effects and tiny electric lights add to the sight.

The first impression that a visitor gets on looking at this beautiful model is that the Exposition is to cover an enormous territory. The model is accurately constructed, the scale being one-eighth of an inch to the lineal foot. As the model is eighty feet in length by thirty-six feet in width it means that the great Fair will be 7,680 feet in length by 3,446 feet in breadth, or will cover 26,465,280 square feet.

The buildings that are now shown in the model are the Fisheries Building, the Woman's Building, Horticultural and Transportation Buildings, the Mining and Electrical Buildings, the Administration Building, and the Agricultural Hall and Palace of Mechanical Arts.

The buildings and grounds of the model were lighted with tiny incandescent lights, and the waterways and bridges added greatly to the beautiful effect. If the great Exposition looks as well in proportion on its magnificent scale the visitors from all over the world can have nothing but praise for it. The exhibit is to be permanent and will be both entertaining and instructive.

The enterprising *Chicago Daily News* has a Fresh Air Fund to which all are given a chance to contribute, much or little, dollars or dimes, according to their ability or liberality. The money may be dropped into the Children's Charity Globe or sent to the *Daily News* office, 123 Fifth Avenue, Chicago. The *Daily News* guarantees to send for two weeks into some pleasant country home within 150 miles of Chicago, one girl or boy, sewing or shop-girl, or mother with her infant, for every two dollars received for the purpose. No salaries are paid to any of the officials connected with the Fund. The *News* in fact defrays the entire cost of the management of the office work, and every dollar received is applied in full for the purpose intended. It secures invitations from its subscribers who live in country places, and the railroads charge half rates. Commissioners of the *News* select the guests, purchase tickets, see that the parties are given in charge of railway officials on the proper trains, that they are received on arrival, and safely returned to their homes. A most worthy and useful charity to which all should contribute who can, even if the amount that can be spared for the purpose

is but a dime. But those who are able should send checks of \$5.00 or more payable to Victor F. Lawson.

The Delphos, Kansas, Campmeeting, which begins its twelfth session this week, bids fair to be the most interesting and successful so far held. The platform will be devoted to instructive work calculated to produce spiritual and intellectual growth, rather than to psycho-pyrotechnics and mental jugglery such as are sometimes depended on in camps elsewhere to attract the crowd. The program is printed and may be had by addressing Mr. I. N. Richardson, Cor. Sec., care Spiritualists Campmeeting, Delphos, Kansas. Dr. De Buchanne is chairman of committee on speakers and mediums; and that indefatigable worker, Mr. Joy Blanchard is president of the Society.

Dr. Joseph Beals, President of Lake Pleasant Spiritualist Camp, writes that the meeting has opened auspiciously, more people being present than usual, and a prospect of an unusually interesting month. Lake Pleasant is in Franklin County, Mass., on the Fitchburg Railroad, "Hoosac Tunnel Route." It is one of the best places in the country to recruit one's health. The fine mineral springs, pure air perfumed by the pines, and a superior hotel table make a combination most attractive to invalids and those suffering from overwork.

## A DOG THAT IS A MIND-READER.

Speaking of cats and dogs reminds me of Rags, the favored companion of a lady well known in artistic and literary circles. Whether Rags believes in godliness is not known, but he certainly does not value cleanliness, for whenever his mistress makes preparations for his bath Rags condenses himself into the smallest ball of flesh and hair and hides away in a dark corner. He has learned to associate with the dreaded operation a certain blue-checked gingham apron which his mistress always dons, and whenever that is taken from the drawer Rags bolts.

A few days ago Rags and his mistress were walking on Broadway, and the latter having noticed several well-groomed pugs and poodles, thought: "Rags must have a bath when I go home." "Ah, indeed! Will we?" quoth Rags to himself. "We'll see about that." And when they returned, without waiting to have his harness unbuckled—usually his first request after a walk—he fled away from his mistress, condensed himself rapidly and effectually and was soon unscanned behind a lounge, from which he could peep from time to time.

"Now I am safe," thought Rags. "What fun it will be to watch her put on the apron, draw the water and fetch the soap and towels! Oh, dear! And then she'll call: 'Rags! Rags! Come here, Rags! Come to your mistress!' Not much, ma'am, no horrid bath for me. Then she'll snoop about looking for Rags! There, she's taking off her bonnet; now she has gone into the other room. I'll peep my head out and watch her tie on that apron. Well! I declare, she isn't going to get it this time. How long she sits by the fire! I must have made a mistake about that bath, but I certainly thought she would give me one. There's no use in staying here in this uncomfortable place. I guess I'll go have these straps unfastened." But here is where human intellect triumphed over canine intelligence, for his mistress was waiting for him apronless, and he had his bath after all. When Rags was warming his silken hair in front of the fire his mistress was telling this story to a friend in the same apartment house. PERIWINKLE.

Oh, girly girls with sunny curls, and eyes blue as the skies, and lots of lovely things the poet sings, say, won't you, just the same, take on a proper name, and drop, kerflop, Bessie and Essie, and Mattie and Hattie, and Sallie and Lallie, and Mollie and Pollie, and Jennie and Kennie, and Lizzie and Izzie, and Maggie and Aggie, and Lottie and Dottie, and Annie and Fannie, and Ettie and Hettie, and Gertie and Flirtie, and Gracie and Macie, and Cassie and Lassie, Bettie and Nettie, and Rettie and Pettie, and Flossie and Bossie, and Winnie and Minnie, and so, at length? may the gods give us strength never to call you by these names at all! Oh, girly girls, with sunny curls, etc.—*New York Sun*.





### CHARACTER OF A CAMP MANAGER.

TO THE EDITOR: For a dozen years or more the *Banner of Light* has been advertising, indorsing and commending a person in this city, who has figured as seance manager, developer of mediums, and magnetic healer. It is time the Spiritualists should understand that this man is a charlatan,—that George T. Albro is disreputable in character, a trickster in seances, a deceiver in his pretensions, and is destitute of all claims to the respect and confidence of Spiritualists. It is the infirmity of the *Banner of Light*, that it always seems ready to countenance and support every impostor that infests spiritualistic circles. I will not attempt to count the number of cheats over whom it has cast its protecting and patronizing wing, who have been driven out by exposure. Last year it was praising a swindler by the name of W. R. Colby; but a daily paper showed by quoting extensively from the RELIGIO-PHILOSOPHICAL JOURNAL what he was, and he was forced to quit the city. Yet the *Banner* never made the slightest apology for attempting to force a convicted scoundrel on the confidence of Spiritualists. And now, Mr. Editor, we turn to you, because you have done heroic service in cleaning out frauds, and will not, we hope, fail us in this emergency.

George T. Albro first set up in the pseudo-spirit show business, in partnership with the two Berry sisters, holding materializing seances for raising spirits in "full forms." He prospered in this till some naughty newspaper men invaded his seances, and, on two or three occasions, seized the "spirits," and found them to be full forms of flesh and blood. When these spirits broke from the embraces of their captors they left some portion of their vestments, which were deposited in the "Museum of Bogus Ghosts' Drapery," where there was already a large collection of similar habiliments, and from which Albro never attempted to reclaim them. Suddenly, last autumn, Albro ceased to advertise his exhibitions in a dark room, of "full forms." Nevertheless, it is known that he has continued his dark seances, with the aid of the sickly fraud, Hattie Stafford, and her mother, as confederates. But these are open only to a select and faithful few, who blindly cling to a fraud so often exposed, and for whose delight he will consent to raise the dead for the meagre consideration of one dollar admission each. Albro has also given his attention to the "development of mediumship." He practised this in a dark cabinet, where he manipulated his subjects till they exhibited the requisite "power." His customers were mostly poor women, who were made to believe that he could put them in the way of making an easy living. But the most of these were disappointed. The "power" did not develop; and, declining further instruction, they departed, with nothing in return for the money they had paid him, except that they were both wiser and sadder than when they began. Two of his disciples, however, became famous. These were the Cowans, whose subsequent exposure was complete, when the confession of their leading confederate was published, and when the trap doors in their house were discovered. By this ingenious contrivance, the spirits could pass under the floor from an adjoining room, to the cabinet and back again, without being perceived. It is suspected that for the glory of this achievement they were indebted to a suggestion from Albro.

This is the way to develop mediumship with Albro's magnetized paper: "Sit in a dark room, hold the paper in the hands for twenty minutes, then rub it across the forehead, and lay it on the floor beside your chair." But it would be more convenient if the nascent medium could take the paper to bed with him, hold it in his hands till the approach of sleep, and then lay it on his pillow,—so, all night long, he might be absorbing the "vitalized forces," and hastening his development. This would not try his patience so much as to sit in a dark room for twenty minutes, with nothing to think of, and with nothing but a half-cent's worth of brown paper in his hands. Or, why could not Albro magnetize a little tin rattle? Surely the searcher for the "essence of life," under the conditions prescribed, must be in that infantile state of mind which would find amusement in a rattle.

When we turn from Albro's pretensions to his character, the sense of humor gives place to grief and indignation. The records of the divorce court tell a shameful story. A young and artless orphan girl is sought by a man in middle life. Knowing nothing of his previous conduct, she yields to his persuasions, and is enticed into marrying him. On the wedding day, under the pretence of borrowing, he robs her of her money (not a large amount—a hundred or two dollars—but it was her hard-earned savings, and it was her all). He then begins a system of inhuman abuse. By threats, by insults, by choking her, by dragging her around by the hair, he makes her life a torment. It is impossible for her to endure this; and he drives her away from home, to become a mother. Penniless and destitute, an orphan without friends, she is left to confront her troubles alone. The child dies. And a woman, still young in years, is now struggling for her scanty bread, under all the sorrows of a blighted life. The villain, so brutal to his wife, so insensible to the claims of his offspring, is George T. Albro. The wife who, in her great strait, repeatedly appealed to him for some portion of the money he had taken from her—but always in vain—the wife, who was hurried into marriage only to be alienated by brutal abuse, could find no relief except in divorce. And there stands the record,—for "extreme cruelty and neglect." This is the man who deals out the "essences of life" in brown paper.

Nor is this all. A woman in another city was an earlier victim of this man's villainy. She, too, was driven to seek divorce, with a burden of blighted affections, and two of his children to care for and support. And such is Albro, the "well-known Boston Spiritualist," as *The Banner* delights to call him. He is just now running a summer meeting in Rindge, New Hampshire which he calls the "Banner Camp," in compliment to the organ which has puffed him so well.

This man continues to reveal his nature in every appropriate situation. He was at the Onset Camp, last August, with female assistants, holding materializing seances. At that camp a young girl and her father, who came from a distant rural town, assisted at certain hours in a large restaurant where Albro and confederates were in the habit of taking their meals. Albro soon began to pay tender attention to this young woman and show great politeness to her father, giving them free admission to his "show," as he termed it. This girl, though inexperienced, was observant; willing to learn, but not to be captivated by frauds. She was astounded, therefore, in going to Albro's seances, to detect, in the spirits he raised, the same beauties who came to the table with eager orders for "roast beef, rare, with all the vegetables." She could not believe that such was the proper diet for spirits. Albro, nevertheless, pressed his suit, and offered to "love and cherish" this innocent country maiden; but though he owned to her father, that the whole business of materializing the dead was fraudulent, and declared his intention to abandon it, she had the sense to decline the honor of his hand, and thus escaped the pangs of prospective divorce. Now, Mr. Editor, if Spiritualism is not to be overwhelmed with shame, these impostors who fasten themselves upon it, and get a dishonest living out of the credulity of unsuspecting dupes, must be weeded from its ranks. Any cause, however holy it may be, is disgraced by upholding and according distinction to those it cannot be denied are frauds. There is no remedy but exposure, for exposure will make people more cautious and discriminating, and aid in forming a sentiment which will make it impossible for such characters to thrive as they have in the past. If these exposures seem to be severe, it is because nothing but severity will answer the purpose. These tough fellows are not to be forced to retreat, unless their character and practices are laid bare. Something has already been accomplished in the way of purification, and thanks and gratitude are justly yours for the help your journal has given to so necessary a work. You know me and know I am responsible for all I say, hence it is not essential that I sign my name to this communication, every item of which I am prepared to substantiate in court; therefore the public need only know for the present that the writer is

A FRIEND OF TRUE SPIRITUALISM.

### TESTS OF SPIRIT-PRESENCE.

TO THE EDITOR: A few days ago I left the home of George W. Taylor (my dear friend for more than thirty years), the last

stopping place during my late tour eastward. Sitting by the door of his farm house and looking out on the pleasant valley which reaches north toward Buffalo and south toward the Cattaraugus hills, he gave me some remarkable facts of his experience visiting Moravia years ago, when Mrs. Andrew's psychic powers were at their best; he saw, looking out from the cabinet in the seance room, a neighbor and friend, a man of good character who had, under some special pressure of his affairs, committed suicide not long before. The recognition was clear, the likeness in aspect perfect, save that the form which appeared wore spectacles. He had never seen them worn by this reappearing friend, and did not know that he ever wore them. Going home he told the son of this bereaved family what he had seen, expressing surprise that the spectacles were visible, when the son said: "Father wore glasses at home to read, but not at any other time."

Mr. Taylor also saw at Moravia the spirit form of a young woman from near his home, whom he well knew, radiant in youthful beauty; with abundant golden auburn hair which had always been her marked and crowning glory; the form that looked out from the cabinet door was life-like and natural.

He said: "You still have the same auburn hair," when the form stepped back an instant, turned about and stood so as to show the back of her head, with the fingers visible, holding out the luxuriant loosened curls as they fell down over her shoulders. He had never met Mrs. Andrews before, she knew nothing of these persons, and he had carefully examined the room and the cabinet.

Fifteen years ago, or more, I was at George Taylor's one evening in company with Warren Chase and a few invited persons. A large closet in the sitting room was cleared out by Mrs. Taylor, its door opened, shawls hung over the doorway so as to part in the middle, and Mrs. White of Sodus, a stranger, never before in the house or near it, was seated inside, those outside sitting with hands joined and a lighted lamp beside the closet door. Mrs. White soon became heavily entranced and insensible and several forms appeared, among them that of William White, the pioneer founder of the *Banner of Light*. Warren Chase was beckoned to and stepped to the door, shook hands and heard a few words in a whisper—a message of friendly recognition. I was then beckoned to, a few words came to me, and I shook hands, noticing particularly the thin, long hand I grasped as totally unlike the full and broad hand of the medium. Mr. Chase and myself were quite satisfied with the proof palpable of personal identity as we knew William White.

After telling me his Moravia experiences friend Taylor said that some six years ago he had Charles Watkins at his house a month and that the country, quiet seemed to favor the best slate writing.

They went one day to the home of Elon Crampton, a highly intelligent Spiritualist whom I knew at Collins Center. Mr. Crampton and himself went to a store near by and took home several new slates. Mrs. Crampton sat at a table with the three men, and Watkins soon said to Taylor: "I see William White standing by you and looking at those slates. He wants to write."

Watkins then stepped to another table, selected two slates, which he had not touched before, cleaned them by wiping with his hands, put in a bit of pencil, laid them one over the other, waited, and put them on the table where the rest sat meanwhile and watched him. Mr. and Mrs. Crampton, at his wish, laid their hands on the slate with his for a moment, and he then asked Crampton to put them on the floor in the next room in plain sight, the door between open; the slates some twenty-five feet from them, and no one else in the house. Taylor said he could hear the pencil writing as they sat watching. Mrs. Crampton went and brought the slates to Mr. Taylor who read on one a message signed William White, telling Taylor he remembered well that interview with him and Warren Chase and myself at his house years before.

On the other slate was a message in a wholly different hand writing, a woman's hand, signed Jennie Bartlett, a relative of Mrs. Taylor. These slates were shown me and I read the messages. Watkins said he knew nothing of the seance ten years before, of which White seemed to write; but suppose he did know; that writing distant from any human hand, or visible agency is still unexplained, and all explanations are poor and weak save that of spirit-presence—of power, intelligence and will combined in an invisible personality.

No comment can add to the interest of experiences like these.

G. B. STEBBINS.

DETROIT, MICH.

### DREAMS.

TO THE EDITOR: If dreams are meaningless they are worthy of no attention. If they have meaning they are worthy of careful study. I know that they have meaning, and if studied, will prove instructive and oftentimes exceedingly useful. They seem to portrayals of fact, in sign language. They seem oftentimes to come from afar, like messages signalled from a mountain top, conveying information from the observer there to the troops, far down the valley. Only those in the valley who can interpret the meaning of the waving signal flags understand. The untutored, to whom these motions are meaningless, must accept the message at second hand but they can, if they try, master the symbolic language of the signal corps, for it is a science and they may become students. The clicking of a telegraph instrument is unintelligible intelligence to one who cannot read by sound, but who at the same time knows that messages are thus received.

In a dream years ago I found myself looking at some rapid transformations of scenery. With the fading of the last scene I observed my father, then dead, standing by, and he remarked, "This is an illustrated lecture." How suggestive the lines from Bryants *Thanatopsis*!

"To him who in the love of Nature holds  
Communion with her visible form, she speaks  
A various language."

I remember on one occasion of a partial awakening from light dreamy slumber hearing in distinct vocal utterance these words: "To him who holds communion with the heart of nature."

In neither of the foregoing instances can I recall the imagery of the dream. But the suggestion of "illustrated lectures," and of thus holding communion with invisible forms who speak and act, as it were from the heart of nature, was not lost, and since then, with intensified interest I have been more on the alert in recalling and studying the phenomena addressing my consciousness when the outer senses are closed. Have I found it meaningless? Well! I have a record covering a period of seven years which is far from being meaningless to me. T—, M. D.

The following list of fruits, indigenous and acclimatized, of the Hawaiian Islands, with their time and duration of ripening, is taken from the *Paradise of the Pacific*, published at Honolulu. It shows that the inhabitants of those Islands are favored with a great variety of fruit:

Avocado, or Allegator Pears, June to August; Bananas, all the year round; Cherimoyas, November—December; China Oranges, all the year round; Cocoa Nuts, all the year round; Custard Apples, September—October; Dates, June—October; Eugenie, June—August; Figs, nearly all the year; Garcinia, May—July; Grapes, June—October; Guavas (native), nearly all the year; Guavas (strawberry), January—December; Java Plums, July—November; Limes, all the year round; Litchie, July—September; Loquits, July—January; Mammae Apple, July—November; Mangoes, May—September; Mulberries, July—October; Muskmelons, June—November; Ohias, June—November; Oranges, all the year round; Papaias, All the year round; Peaches, June—September; Pine Apples, June—August; Pomegranates, June—October; Rose Apples, June—October; Sapota Pear, June—October; Sour Sop, nearly all the year; Spanish Cherries, May—September; Strawberries, February—September; Tamarinds, nearly all the year; Vis, June—November; Water Lemons, July—October; Water Melons, May—October; Whampoe, July—September.

The oldest woman preacher in this country is the Rev. Lydia Sexton, who was born in New Jersey in 1799, and who still preaches in various parts of the West. She predicts that she will live until 1900, thus extending her life into three centuries. Mrs. Sexton is granddaughter of Marquis Anthony Cozot, who came to America early in the seventeenth century. She has many relations in New Jersey, Indiana, Ohio, Illinois, Kansas, Missouri, Arkansas, and Washington. Her memory is excellent and her sight remarkably good. Her voice is clear and melodious, and she delights to sing sacred songs to the congregation.

## BOOK REVIEWS.

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

*Church and Creed.* By R. Heber Newton, Rector of All Souls Church. New York: G. P. Putnam's Sons. 1891.

Last April Bishop Potter received a letter, which appeared in the daily papers, protesting against the practice of certain clergymen of the diocese inviting non-episcopally ordained ministers to speak at special services in their churches. The letter set forth the alleged great evils that must result from such practice if persisted in. It was signed by about a third of the clergy of the diocese and by fifty laymen. Dr. Newton was plainly referred to in the remonstrance, although he was not mentioned by name. The first of the three sermons which make up this little volume was preached the Sunday following the publication of the letter complaining of alleged uncanonical practices. The other two sermons were preached on the third and fourth Sundays in June immediately following the appearance of a letter signed by twelve presbyters of the diocese which called attention of the bishop to "grave and wide spread rumors" abroad regarding Dr. Newton's "alleged violations of the doctrine and discipline of the Protestant Episcopal church. Accusations having been made before the bar of public opinion, Dr. Newton chose to lay before the same tribunal a general statement of his views as to "the doctrine of Christ... as this church hath received the same," thereby hoping to show that his interpretation of the creed of the church, had been given in good faith and to vindicate the liberty he had exercised, and at the same time help make the church roomy and a synonym for comprehensiveness and charity. In these admirable sermons Dr. Newton lifts discussion upon a high ground of principle. He does not believe in sacrificing a living faith to formula, the spirit to the letter, the substance to the form or the permanent to the transient in the teachings of the church. "A new synthesis of religion," he says, "seems oncoming." The supreme question for religion to-day is whether it can revitalize its forms of faith and thus regain its hold upon the minds of men; while it renews, in a fresh thought of the universe and of man, its spiritual life; rekindling in men's hearts the fires of ethical enthusiasm which shall feed the church with power to reform the State." The sermons are valuable for their broad, progressive thought, humanitarian spirit and fine literary quality.

*Socialism.* by John Stuart Mill. Being a collection of his writings on Socialism, with chapters on democracy, the right of property in land, and enfranchisement of women. No. 2 of the social science library. The Humboldt Publishing Co., 19 Astor Place, New York. Price 25 cts.

The publication of a special volume showing John Stuart Mill's attitude upon the question of Socialism should be matter of congratulation, both to individualists and socialists. His writings mark the beginning of the transition period from the *laissez faire* theories that had so long dominated English thought. By the natural repose of his character he was singularly fitted to fill the office which he regarded as the crying necessity of the hour, viz.: that of an unprejudiced legislator, absolutely impartial between the possessors of property and the non-possessors. John Stuart Mill throughout his life mixed on terms of the closest intimacy with the most distinguished men of his day, and he himself served in parliament. As a student he followed closely the speculative thought of Europe, though his ignorance of German, at a time when there were few translations, handicapped him heavily. As a man of action he took part in all the progressive movements of the time; battled bravely for women suffrage, insisted strenuously on the right of the poorest to a voice in the councils of the nation, since their very existence was jeopardized by misgovernment, and anticipated the whole Irish and general agrarian movement by the keenness of his criticism on the sins of landlords. All these subjects are treated with a peculiar lucidity that John Stuart Mill had invariably at command, in this second volume of the social science library. They make 214 pages of excellent reading matter.

*Vacation Time.* with Hints on Summer Living, by H. S. Drayton. M. D., New York: Fowler, Wells & Co. 1891. pp. 84. Paper 25 cts.

Dr. Drayton has brought together in this little work much valuable information in

regard to health and enjoyment during vacation days. The book is not less valuable perhaps for those who prefer or are obliged to forego vacation or to spend their summers at home.

Park Avenue Hotel, on Park (4th) avenue from 32d to 33d streets, New York, which was built by the late A. T. Stewart at a cost including land at \$3,000,000, has issued a fine illustrated descriptive sketch of New York city, which, apart from its primary object as an advertisement, is well worth having for its artistic and aesthetic qualities.

## MAGAZINES.

The leading article in the *Medical Tribune* for July is entitled "Some Practical Points in Abdominotomy," by A. J. Howe M. D. "Tricks Upon Physicians," by Anna E. Park M. D. enumerates some of tricks that deceitful individuals seek to palm off upon physicians.—*St. Nicholas* for July has delightful stories, poems and other articles with illustrations. "The Crowned Children of Europe," "Plain Truths about Hunting," "The Torpedo Station at Newport," "Vacation Days," "How the Maiden and the Bear Sailed Away" and "Jack in the Pulpit" are among the many very interesting contributions. The Century Co., New York. \$3.00 per year. Single number 25 cts.—*Our Little Ones and the Nursery* for August is full of pictures, poetry and stories in prose for boys and girls. "Wading Over the Ocean," by M. C. W. B., "The Moon-Beam Spirits," by Laura E. Richards, "August," a full page illustration, "First Love" by Emma Huntington Nason, and "The Squirrel's Arithmetic," by Annie Douglas Bell are among the attractions. Russell Publishing Co., Boston. \$1.50 per year.—*The August Wide Awake* has three poems—the ballad by Harriet Prescott Spofford, "Pope's Mother at Twickenham," the "Rain Song," by Eli Shepperd, and "The Burglar Bee," by Richard Burton; three stories—"Peg's Little Chair," by Sarah Orne Jewett, "The Bride's Bouquet," by Grace W. Soper, and "The Silent Lie," by Francis E. Leupp; three articles—"How the Cossacks Play Polo," by Madame de Meissner, "An Odd Set," by Eleanor Lewis, and "Mr. Brown's Playfellow," by J. Loxley Rhee; the Margaret-Patty Letter, by Mrs. William Claffin; "An Unanimous Opinion," by Helen Sweet; three serials by Margaret Sidney, Elizabeth Cummings and Marietta Ambrosi, and four pages of original anecdotes in "Men and Things." \$2.40 a year. D. Lothrop Co., Boston.

The August *Eclectic* opens an unusually varied table of contents with a strong article on "The Physical Conscience," by Dr. Arabella Kenaly. Mr. A. Hulme-Beaman has an entertaining paper of travel on those interesting races, the Bulgars and Serbs, who are the keys of the next European war, probably. Lady Desart, under the caption of "The Tsar and the Jew," reviews the recent action of Russia. Mr. E. B. Rowlands glances at the "History of Gambling," in a strong essay full of entertaining facts. "Moltke as a Man of Letters" will attract attention, and Mr. Haweis's article on Jenny Lind, *apropos* of the recent biography by her son and Mr. Roekstro, is very readable. "The Science of Preaching" is discussed by three great lights of the English pulpit, and a very striking discussion of that remarkable and much talked about man, Laurence Oliphant, with a sketch of his career, will be found a fascinating paper. There are many excellent minor articles, two powerful short stories, and small notable poems in the number.—Some of the illustrated articles in the August *Century* are Joseph Pennell's "Play in Provence: The Arrival of the Bulls: The Ferrade," with sixteen pictures by the artist-author; "Life on the South Shoal Lightship," by Gustav Kobbé, illustrated by Taber (both of whom spent a week on the ship); and "Cape Horn and Cooperative Mining in '49," the story of an exciting voyage around the Horn, with seventeen illustrations. Mr. William Henry Smith, the manager of the Associated Press, has an article on "The Press as a News Gatherer," in which he describes the origin and growth of that famous organization, the Associated Press. The entire world is covered in its wonderful system. Its leased wires, operated under its own direction, exceed 10,000 miles in length, and it pays nearly two millions of dollars a year for service. "The Work of a Single Day" is the title of one chapter, and Mr. Smith also discusses "Public Criticism," and "How Shall the Press be Reformed?"

In the *Atlantic Monthly* for August

Henry James has an admirable short story entitled "The Marriages;" and Mr. John C. Ropes, who is peculiarly strong in writing on military subjects, has an excellent paper on General Sherman, awarding him great but not indiscriminating praise. Edith M. Thomas writes exquisite "Notes from the Wild Garden." Olive Thorne Miller in "Two Little Drummers" treats in her usual fresh style the yellow-bellied woodpecker and the red-headed woodpecker; Miss Harriet Waters Preston and Miss Louise Dodge, under the title of "A Disputed Correspondence," discuss the letters which are said to have passed between Seneca and the Apostle Paul; Wendell P. Garrison has a political article on the Reform of the United States Senate. There are also other very readable articles in this number of the *Atlantic*.—*The Homiletic Review* for August opens with a very important contribution by Prof. Llewelyn J. Evans, of Lane Theological Seminary, upon "The Inerrancy of Scripture." The subject is handled in a conservative, yet masterly, way, and deserves careful perusal. Dr. A. J. Gordon follows with a bright paper on "The Preacher's Use of Illustrations." Dr. R. F. Sample presents concisely "The Elements of Pulpit Power." Dr. D. W. C. Huntington has a brief article on Preaching Politics, in which he defends the practice as a part of the legitimate duty of the pulpit. The Sermonic Section has its customary interest. The whole number is of exceptional strength, interest and value. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York.—The August *Popular Science Monthly* opens with one of Dr. Andrew D. White's able Chapters in the Warfare of Science, entitled "From Fetich to Hygiene," which gives a terrible picture of the ravages of epidemics when prayers and saintly relics were relied upon to check them. An illustrated series of papers which promises to be very popular, is begun in this number by Prof. Frederick Starr. It is on "Dress and Adornment," and the first paper, dealing with "Deformations," describes various modes of cutting the flesh, tattooing and painting the skin, filing the teeth, and flattening the skull. Somewhat similar is Dr. R. W. Shufeldt's paper on "Head-flattening among the Navajo Indians," also well illustrated. Two further installments of the discussion about the devils and the herd of swine are printed; one by Mr. Gladstone, entitled "Prof. Huxley and the Swine-Miracle," the other being "Illustrations of Mr. Gladstone's Controversial Method," by Prof. Huxley. Another controversial article is "Hypocrisy as a Social Debaser," by Dr. R. W. Conant.

## The Yellowstone Park Line.

The Northern Pacific Wonderland embraces a list of attractions simply unequalled.

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The Northern Pacific runs two daily express trains with Dining Car and complete Pullman Service between St. Paul and Tacoma and Portland, via Helena and Butte with Through Tourist and Vestibule Pullman Sleepers from and to Chicago via the Wisconsin Central, and first class through sleeping car service in connection with the Chicago, Milwaukee & St. Paul Ry.

Passengers from the east leaving St. Louis in the forenoon and Chicago in the afternoon, will make close connections with the morning train out of St. Paul at 9:00 a. m. following day; leaving Chicago at night, connection will be made with Train No. 1, leaving St. Paul 4:15 the next afternoon.

Yellowstone Park Season, June 1st to October 1st.

District Passenger Agents of the Northern Pacific Railroad will take pleasure in supplying information, rates, maps, time tables, etc., or application can be made to Chas. S. Fee, G. P. A., St. Paul, Minn. Write to above address for the latest and best map yet published of Alaska—just out.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

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A Pullman Car now runs from Chicago to Manitou Springs without change, via the Santa Fe Route. It passes through Kansas City, Pueblo and Colorado Springs. It leaves Dearborn Station on the Denver Limited at six o'clock and reaches Manitou at half past eight the second morning. No other line can offer this accommodation. You must change cars on any other line.

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As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.

Samuel Bowles's Pamphlets: Experiences of Samuel Bowles in Spirit Life, or life as he now sees it from a Spiritual Standpoint, price 25 cents. Contrast in Spirit Life, and recent experiences, price 10 cents, and interviews with Spirits, price 50 cents in paper cover. For sale at this office.

## Summer Tourists

To the Dakotas, Minnesota, Montana, the far Northwest and the beautiful Puget Sound region, will find it to their advantage to purchase tickets via the Chicago, St. Paul & Kansas City Railway. It lends in excellence and comfortable arrangement of equipment, safety in transportation and courteous attention to passengers, and stands very high in the estimation of the traveling public. The famous Compartment Sleeping Cars run on this line are the favorites of all who have tried them, and are comfortable at all seasons. Duluth, Lake Minnetonka, White Bear Lake, Denver and Colorado Springs are reached via this route, which connects with transcontinental lines for all other points in the territory named. For particulars concerning rates, time of trains, etc., address any of the company's agents, or F. H. LORD, General Passenger and Ticket Agent, Phoenix Building, Chicago, Ill.

John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

## THE INFLUENCE

OF

## FOOD ON CHARACTER

OR

## VEGETABLE VS. ANIMAL DIET.

BY

REUBEN PERRY.

The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation of character.

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## VACATION TIME

WITH

## Hints on Summer Living.

BY

H. S. DRAYTON, M. D.

The author of this pamphlet is well known and this suggestive and timely work will no doubt have a large sale.

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Comprising: Social Evils; God the Father, and Man the Image of God; The Brotherhood of Man, and What Follows from It; What is Spiritualism? The Spiritual Philosophy vs. Diabolism; Mediumship.

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**THE DEVELOPMENT OF THE NORTHWEST.**

"The Great Northwest" becomes a very indefinite phrase as the frontier moves westward with each decade. The new states that have recently been admitted to the Union have a good title to the old term "The Great Northwest," and the two Dakotas, Wyoming, Montana, Idaho and Washington make a great empire of new possibilities. The Chicago & North-Western Railway, that once covered the "Old Northwest," ministered to its growth and greatness and was a great missionary factor in the development of northern Illinois, Wisconsin, Iowa, northern Michigan, Minnesota and Nebraska. This was the Old Northwest, and now, by branch lines or by its alliance with the Union Pacific R'y it stretches out its protecting arms and hand of help to the six new states which have begun their march in the path of progress.

What a mighty tide of traffic is served by the thousands of miles of railway that compose the Chicago, Union Pacific and Northwestern Line! Reaching sixteen states and the territory of Utah, and touching more than 2,500 cities and towns, there is sure to be a wonderful growth and development, and somewhere in this mighty empire, there is always the high tide of prosperity and great opportunities for capital, brains and energy.

The splendid Vestibuled Trains of the North-Western, which provide all the luxuries of travel convey the traveler comfortably and safely to nearly every part of the "Great Northwest." One of these trains runs through, solid, from Chicago to Portland, Oregon, with sleeping car Chicago to San Francisco without change—another conveys passengers between Chicago and Denver with the loss of only one business day en route, and still another takes them to the Twin Cities of the northwest (St. Paul and Minneapolis), or to the rapidly growing metropolis, Duluth, without change, in cars that represent the highest skill and ingenuity of the best manufacturers in the world; combining in the highest degree, elegance, safety and luxurious comfort.

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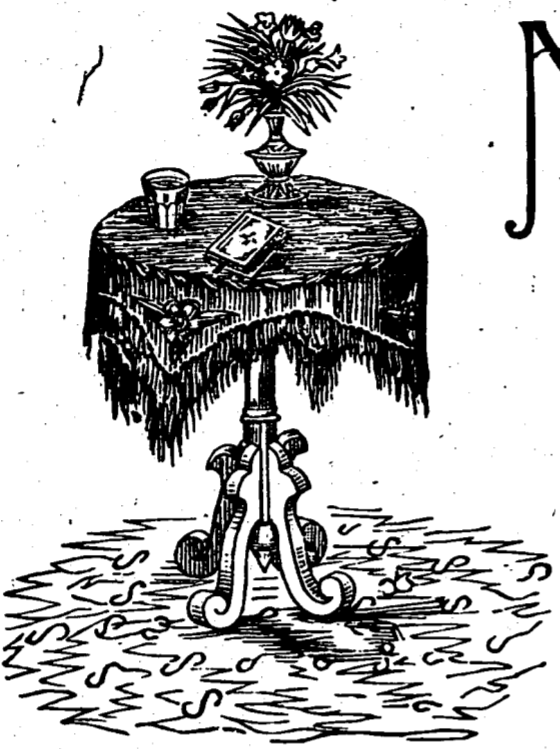
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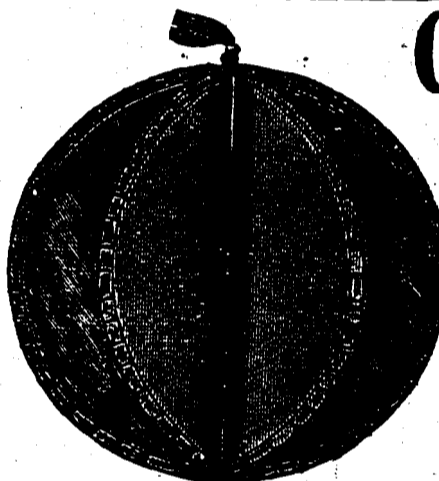
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And let pure water and air by their magic make
Ourselves as pure as they;
Then on the earth there would be, indeed,
A glorious washing day.

Along the path of a youthful life
Will heart's ease ever bloom:
The busy mind has no time to think
Of sorrow, or care or gloom,

I am glad a task to me given
To labor at day by day;
For it brings me health and strength and hope.

-LOUISE M. ALCOTT (at fifteen).

GOD'S PATH.

"O mamma dear! come quick an' see!"
How Bessie clapped her hands in glee,
And pointed where the pine trees high
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For just a moment, Bessie's eyes
Were lighted by a glad surprise;
Then turning, cried with eager nod,

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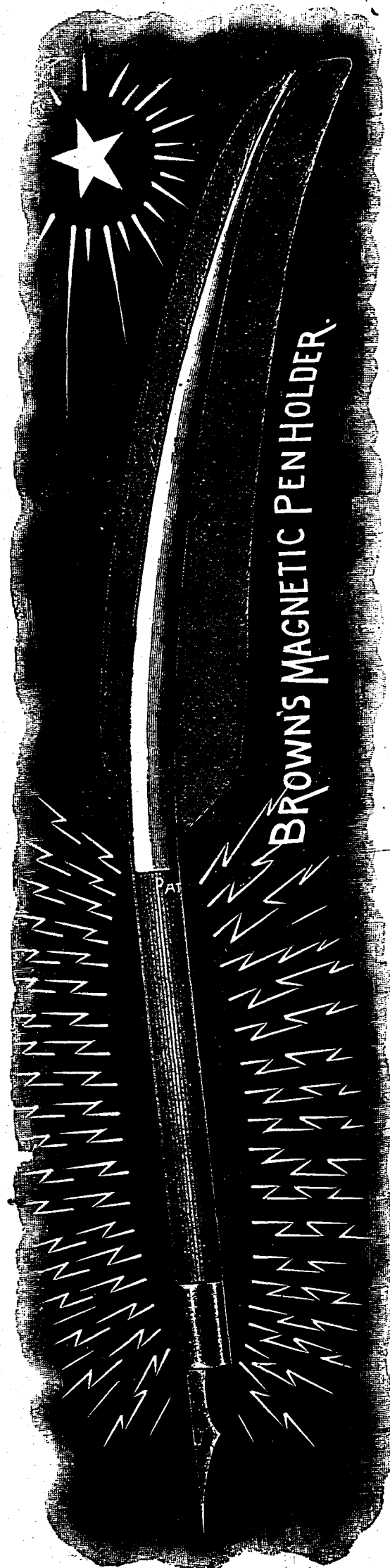
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"THANKS."

Returning from a short trip to St. Paul and the Rockies I am agreeably surprised to find a much larger accession of new subscribers than is usual at this time of year. My satisfaction is further accentuated by finding that a considerable number of long delinquent subscribers have paid arrears and renewed; some making amends by paying several years in advance. For all this and the steadily multiplying evidences of good will and increasing faith in THE JOURNAL's motives and methods I am profoundly grateful. It is impossible for me to express my thanks to each individual by personal letter, and I hope every friend who has aided or is now aiding to strengthen THE JOURNAL either by contributions to its columns or by soliciting subscribers will take this acknowledgment as personal and intended specially for himself or herself.

Great camp meetings are not the best places to procure subscribers, but they are good points at which to make people familiar with a paper, and I hope THE JOURNAL's friends in the various camps will make it a constant duty to advance its interests in all honorable and discreet ways; and to obtain as many paying readers as possible. THE JOURNAL does not seek so much to purvey current and unimportant news as it does to furnish reading matter of an instructive nature having permanent value, and to serve as an assistant and co-laborer in the study of psychics and the pursuit of spiritual truths. It is encouraging to note the growing appreciation and influence of the paper among thoughtful people everywhere, regardless of sectarian predilections and affiliations. Surely the world is making headway toward that desirable goal, "The Church of the Spirit" where freedom, fellowship and character, and a belief in divine goodness and the eternal progress of the spirit will be universal. With thanks for all these good things, accomplished and prospective, and with a sublime faith in the final outcome I send this number of THE JOURNAL to press.

Don't forget that I send THE JOURNAL three months on trial to new subscribers for 50 cents; and be sure and remember that for \$10 received at one time I will send the paper one year to five addresses; but there can be no modification of this offer. THE JOURNAL is well worth its subscription price of \$2.50 per year and there can be no person in health of body and mind who cannot afford five cents a week for such a paper.

The grounds and buildings of the World's Columbian Exposition will be so arranged that while each building will be perfect in itself and of its kind, each will be an integral part of an harmonious whole. The culminating point of the architecture will be the Administration building, designed by Richard M. Hunt, president of the American Institute of Architects. Its general plan is that of a square composed of four pavilions. It will cover an area of 250 feet square and will rise to the height of 220 feet. The crown of the structure is a splendid dome 90 feet high, including its base. The general design is in the style of the French renaissance. Immediately to the right of this building is the Palace of Mechanic Arts. The central idea carried out in this building, which will cover a space of 850 by 500 feet, is that of the railroad train-house. The building is designed according to the Spanish renaissance. Facing

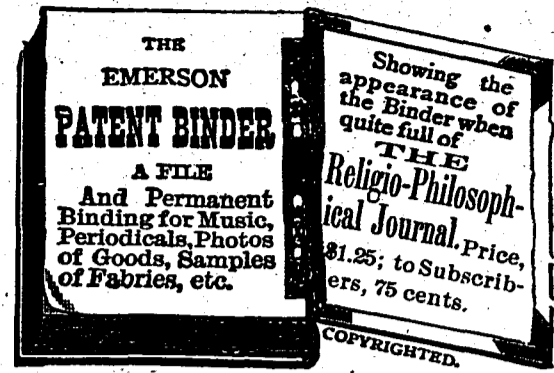
this, and on the other side of the Administration building, are two great buildings. The Electrical building is the first of the two reached. It will cover a space of more than five and a half acres. And yet this enormous space will scarcely suffice for the vast electrical exhibits to be made. The general design of the building is the Italian renaissance. Beside this building is the Mines and Mining building, to be of the same dimensions as the electric building, and is severely classic in design. The Agricultural building, second in magnificence only to the Administration building, will cover a space of 800x500 feet, almost surrounded by lagoons and canals. In design it is purely classic, and the exterior presents a richness of decoration skillfully handled. The Liberal Arts and Manufacturers building, which is also known as the largest exposition building ever constructed, will cover a space of more than 1,688 feet long by 788 feet wide. Just west of the Mines and Mining building will be the Transportation building; the great feature of this building, 960x250 feet, is the superb main entrance. The Fisheries building will be 1,000 feet long and 200 feet wide. The Horticultural building, 1,000 feet by 286, will be almost entirely constructed of glass. It will have a great crystal dome 187 feet in diameter and 113 feet high, in front of which two smaller domes, resting upon richly sculptured bases will flank the highly ornate arched main entrance. North of this building will be the Women's building, 200x400 feet. The general design is Italian renaissance with end and center pavilions. The design for this building was made by Miss Sophia G. Hayden of Boston. North of these buildings will rise the Illinois State building, and beyond this, in the improved portion of Jackson Park, is located the Art building and annexes, which will cover an area of 250,000 square feet.

On another page a Boston correspondent is given space to inform the public as to the fitness of one Albro to be a camp manager and to be held up as an exponent of Spiritualism. Bad as is the record given it might with truth be made worse. It would almost seem as though the editor of the Banner of Light had long been obsessed by diabolical spirits bent on using him as an instrument wherewith to bring Spiritualism into disgrace with decent people and make of it a cloak for all sorts of vagaries and moral offenses. That such a moral infant, such a psychological subject, should for a generation have molded the tone and character of the oldest Spiritualist paper in the world is seemingly a dire misfortune; but possibly in the divine order of the universe he has been utilized as a check upon the too rapid growth of Spiritualism. Possibly the ridicule, contumely and contempt which his editorial course has brought upon the cause will in the end be found to have been a "necessary evil" incident to the world's progress toward the good, the pure, and the beautiful.

Mr. Walter Howell has returned to America. He reports himself as much worn by his work in England, and will not attend any of the camp meetings in consequence.

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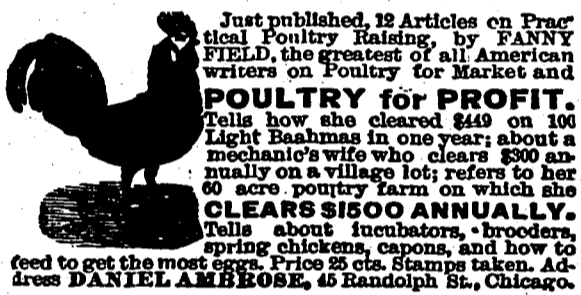


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