

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.

Dr. Talmage's recent declaration that God began the creation of the world on Monday morning, says the *New York Tribune*, is puzzling the friends of the Sabbath, for it implies that he worked on the Sabbath. But then, if he didn't work on the Jewish Sabbath, he must have worked on the Christian Sabbath, and that also may trouble some people.

Millard Fillmore's sister, Mrs. Julia F. Harris, who died lately in San Francisco, thus addresses her son in her will: "I shall be no less your mother on the spirit side of life than now. My love will bring me near you to suggest, impress and encourage you in the fulfillment of every honest obligation and duty, and I rely on you to reward my fondest expectations by a faithful discharge of all the trusts I have put in your hands." Mrs. Harris lived with her brother in the White House at one time.

According to Montreal dispatches, "A little French-Canadian girl, Rose De Linia, of Belleville, is reported as making miraculous cures in Quebec by simply touching those affected, with a feather. Thousands of French-Canadians crowded around her residence. The doors had to be barricaded and admission allowed through a window." It is reported that this remarkable girl will come to Chicago. Such claims as are made for her may be safely discounted in advance, whatever real psychical or magnetic power she possesses.

Away down in West England, a little seaport town, Bridgewater, Somerset, a correspondent a few days ago came upon an interesting relic of American history—the carved name-board of the Confederate cruiser *Alabama*. It is carefully nailed to the wall in the passage of a house of a local builder. The name-board was picked up floating in the English Channel about a fortnight after the *Alabama* was destroyed by the *Kearsarge* off the French coast. It was found by the father of its present possessor while engaged in deep sea fishing. The name is clear and distinct, and is carved in letters about three inches deep.

Rev. Charles H. Eaton does not think that Sunday opening of museums will "cut the cords of religion and send the community adrift on the sea of materialism and skepticism." Such a fear he says is groundless, and he adds: Such a movement would in the long run fill the churches, increase the active forces of morality and religion, and create a predisposition in favor of church and church methods that would be irresistible. The chief support of the church of Christ must be found among the masses. If the people think the church is forgetful of them or irresponsible to their needs, then the existing chasm between church-goers and non-church-goers will widen. Encourage attendance at church in the morning and open the museums in the afternoon. The museums will thus be transformed into the vestibules of churches. Let

clergymen and laymen speak at gatherings in these places. Who can overestimate the beneficial results? What better pulpit than the platform of art gallery or music hall? What better texts than marble statue of god and hero, splendid picture, curious column from ancient days, fossil of extinct animal, and model of temple and shrine? What nobler preachers than whole-souled artists, inspired singers, musicians, reverent lovers of science? We need all these aids in the religious life. Why do we neglect them? Why discrown these spiritual kings and crucify these saviors of a darkened world?

Mr. McCracken, of Mt. Pleasant, Iowa, a colored man, a barber by trade, having some trouble with his own church, secured a letter from the minister and presented it to Rev. Mr. Thorne, of the Asbury M. E. church (white). Mr. Thorne refused to receive him as a member. Mr. McCracken insisted. Mr. Thorne's congregation took sides in the matter and a rupture nearly resulted. The case was presented to the Iowa M. E. conference, which closed last week at Muscatine, and was referred by the conference to Bishop Foss, whose decision sustained Rev. Mr. Thorne. So the colored gentleman must look for church membership elsewhere.

The habitual drunkard in Norway or Sweden renders himself liable to imprisonment for his love of strong drink, and during his incarceration he is required to submit to a plan of treatment for the cure of his failing which is said to produce marvelous results. The plan consists in making the delinquent subsist entirely on bread and wine. The bread is steeped in a bowl of wine for an hour or more before the meal is served. The first day the habitual toper takes his food in this shape without repugnance; the second day he finds it less agreeable to his palate; finally he positively loathes the sight of it. Experience shows that a period of from eight to ten days of this regimen is generally more than sufficient to make a man evince the greatest aversion to anything in the shape of wine. Many men after their incarceration become total abstainers.

Judge Cooley, in his "Constitutional Limitations," reflects the consensus of American judicial opinion when he says: "He who shall examine with care the American constitutions will find nothing more fully or plainly expressed than the desire of their framers to preserve and perpetuate religious liberty, and to guard against the slightest approach towards inequality of civil or political rights, based upon difference of religious belief." Various tests have been suggested by which to judge of the highest type of civilization, one writer premising that it should be measured by the quantity of soap and sugar consumed, others by the percentage of illiteracy, the statistics of crime, and so on. The truest test by far is the degree of respect which the people of a nation have for each other's religious convictions and the measure of religious liberty which is secured to them as an inherent right. It is the glory of our government that, rightly interpreted, all restraints upon religious liberty have been abolished. In that particular at

least we have realized a central feature of Isaac Taylor's "Ultimate Civilization," which undertakes to shadow forth what shall be the condition of society when all the social functions are brought to their highest altitude and perfection. That author, one of the most thorough masters of English style and one of the most learned, says of religious freedom: "The bandaging of men in respect of their religious convictions and professions and conduct is a restraint which is useless more than any other; for danger on this ground does not come if it be not created; and it is prejudicial more than any other; because religious liberty, in its amplitude and when it is enjoyed by many, does by itself render despotisms impossible."

An article from that eminent Christian scholar, Prof. J. H. W. Stuckenberg, of Berlin, in reference to present industrial conditions of Europe, contains these sentences: "It is admitted that the church itself is largely to blame for the alienation of the masses. When now Christians propose to do something to meet the social needs of the day, the suspicion prevails that it is not love for the laborers and sympathy for their suffering which inspire the action, but a fear lest the church and society may be destroyed. . . . The church has sadly neglected the suffering and the poor; her best friends confess this. And it is evident that judgment must begin at the house of God. Socialists declare that it is too late for the church to do anything now; and a Christian minister whose life has been spent in labor for the poor also declared in a public meeting, 'It is too late.'"

According to letters from Indianapolis, the case of George W. Matthews, of that city, is engaging the attention of the medical and theological professions. About four weeks ago Matthews was suddenly deprived of speech while retaining his mental faculties, and for days while awake he walked his room like one in a trance. Among those who became interested in the case of Matthews was the Rev. James Bartlett, of the New Ross Congregational church. To him Matthews recently wrote that he would soon regain his voice, and that he would then tell of the wonderful things that had been revealed to him. After twenty-seven days his weird silence was broken, the first words spoken being the first sentence of the Lord's prayer, after which he broke forth into singing "Praise God, from whom all blessings flow." Recently Matthews addressed a large number of his friends at his home. His pronunciation was at times indistinct. He told a striking story of his experience during the period of his dumbness. He told that he had had visions in which the celestial city had been revealed to him, and his description of scenes and his intercourse with those gone before was thrilling in the extreme. While in his speechless state he told that he had revealed to him the fact of his daughter's death in Illinois. Matthews insists that he has been the subject of a divine visitation, and when he has fully recovered he will become an evangelist. Physicians and ministers consider the case one of the strangest that has ever come under their observation. The experience of Matthews is similar to that of Ansel Bourne, of Rhode Island, some thirty years ago.

PSYCHICAL STRAWS.

"What brought you back?" was asked of a worthless looking man the other day in one of the Chicago courts.

"My wife came to me and wanted the children looked after and so I came back," was the reply. In a suburb of Chicago lived a family of five, the parents and three children. The husband and father deserted those dependent on him and disappeared. The broken-hearted wife and mother struggled on as best she could to support the three little ones; but the effort was too much and she succumbed. The baby followed her to the Spirit-world soon after. The mother, relieved of bodily suffering herself, could not rest while her children were in danger of suffering. Her husband declared with every evidence of sincerity that she found him out, and from the Spirit-world was able to come to him on behalf of the children. A charitable institution had taken the orphans under its care and when the father put in an appearance it became necessary to have a judicial inquiry and decision. The evidence proved the father unfit to have charge of the children and not likely to provide for them. This was all of the case that interested the officers of charity; they paid little or no attention to the testimony of the poor dissolute creature though it did embody a message from the Spirit-world.

"There is no cause for anxiety. The girl is all right; and when she comes out of it, very likely she will have a story to tell. But caution her folks to be careful how they talk in her presence for I will guarantee she hears all they say." He was talking to the minister of the family to whom he had gone on hearing of the case and of the ineffectual effort of ignorant physicians to bring the young woman out of the trance; and this is the gist of what he said to the preacher.

In one of the finest suburbs of Chicago lives a family of devout Christians. A daughter has been very deaf for many years. One night not long ago the young lady knelt beside her bed in prayer, as was her custom. In this position she was seen by some member of the family. In the morning she was found in the same position, rigid and apparently insensible; evidently having remained all night in the posture in which she was last seen on the evening previous. Terrified, the parents raise their darling and place her on the bed, manipulate her stiffened limbs as best they can, and hastily send for a physician. He comes, looks wise, applies chloroform, sets up a theory—and does no good. Friends gather about the bedside, and under the impression that the patient is insensible, and knowing that in her normal state she is too deaf to hear them, they give vent to their terrified feelings without restraint. The case comes to the ears of a gentleman who knows something of psychical phenomena and with quick intuition he divines the true status of the case. With the decision and promptness characteristic of the man he acts. Not feeling at liberty to approach the family himself, and knowing the influence of the minister and knowing also that this minister is a man of sense as well as "a man of God," he appeals to him, and with success. Under rational treatment, freed from the tyranny of a doctor ignorant of psychics and blindly groping his way by the rush-light of physical science, the young woman comes out of the trance. She tells the attendants she heard what they were saying; tells more of her experiences, which sometime may be told the public. The experience is a revelation to the devoutly orthodox parents. They do not know what to make of it. It upsets all their preconceived opinions and the teachings of their theology.

This is by no means an isolated case. Every day the intelligent denizens of the world invisible are securing new channels through which to manifest their presence and to work beneficent deeds for humanity. It is folly, wicked folly, for doctors of the body and doctors of the soul to longer ignore or deny the close rapport between the natural and the spiritual worlds. The sooner they acknowledge it and cheerfully seek to strengthen their own equipment by the study of

psychics the better it will be for them and their patients and people.

On August 31st, a professional man of Chicago, well known to the public, was seated at his desk. Suddenly, and without any conscious impelling cause he felt a strong impulse to send his photograph to a gentleman and his wife residents of a city five hundred miles away. He had but slight personal acquaintance with them, never having met them but once, and then only for a few minutes. Naturally he felt that the act was scarcely in good form, and accompanied the photograph with a humorous letter in extenuation. On Sept. 17th he received a letter from Mrs. ———, saying that several weeks ago he had come into her mind while reading and she had tried to recall his personal appearance, but the result caused her to doubt whether she could recognize him again. Then she seemed to feel his psychical influence,—probably an effort of memory—and as she is a fine sensitive who delights in psychical experiments she spoke aloud saying, "——— send me your photograph!" This narrative may be only the record of a curious coincidence, but the psychical student will readily see that the thought of the sensitive 500 miles away may have reached the sender of the photograph and caused him to comply with the request.

A REMARKABLE MIND READER.

At Glasgow, Ky., is a young man, nineteen years old, who, from the accounts published, seems to be a remarkable mind reader. His name is Flavius Taylor, and he is son of Dr. F. J. Taylor, a well-known Glasgow physician. Dr. P. C. Sutphin, another physician of Glasgow, who is quite familiar with the young man's powers, sent some weeks ago an account of his feats to the *Courier-Journal*. Dr. Sutphin says in substance that an itinerant mind reader some months ago exhibited at Glasgow and that young Taylor attended his performance. Returning home, he playfully remarked to a young man who had accompanied him that he thought he would make a good mind reader, and that if the other would blindfold him and hide something he would find it for him. To have a little amusement he was duly blindfolded and told to find a book that had been hidden in an adjacent room. He grasped the hand of the young man who had hidden the book, but was utterly surprised to find that not only the book, but also its place of concealment were impressed on his mind. He readily took the young man to the place where the book was and handed it to him. After this there were more or less frequent tests of his powers in finding things thus, while all hidden articles were always promptly located by him. Intermingled with these tests were others, such as willing him to do certain things. Say, for instance, that it was willed for him to take a particular flower of a number of flowers in a vase in the room, and to hand it to a certain young lady present; to remove the watch from the pocket of a certain gentleman and to put it into the pocket of another certain gentleman; to go to a library and take out some particular volume in it, and turn to a certain page and paragraph or sentence in it, and so on of other requests of this sort. All these were readily and accurately done by him, down to the minutest particular of the wish. Any number of figures being thought of he has readily announced what they were, calling them out singly or in combination as desired. Knowing that he did not understand Latin, Dr. Sutphin improvised a short Latin sentence and asked him to tell what it was. This was made out slowly, but quite accurately, the words being spelled out, letter by letter. Upon what other grounds, asks the doctor, can we explain this telling of figures and calling out Latin than the silent impress of mind upon mind? This is the explanation, in fact, that young Taylor gives of his "mind reading." His great difficulty, he says, is to get a correct impression from some who either lack concentration of mind or allow the too frequent intrusion of other thoughts into it. For a good effect impressions must be forcible and sharp-cut, and the mind must be kept steadily and as ex-

clusively as possible on the subject. He thinks the hand acts only as a conductor of impression, and regards it as indispensable for that purpose, as the current of impression is transmitted in this way, without which he could tell nothing. In the performances of the young man there is usually considerable disturbance of his physical being. His respiration often becomes slow and labored, pulse usually goes up from ten to twenty beats above normal to the minute, there is heavy sighing at times, and sometimes so much exhaustion as to necessitate temporary rest.

SUNDAY AND THE WORLD'S FAIR.

Col. Elliot F. Shepard, rector of the New York *Mail and Express* and wholesale vender of commercial piety, came all the way to Chicago to bluff the national commissioners of the World's Columbian Exposition into demanding that the Fair be closed on Sunday. "If the Fair is not closed on Sundays," said Col. Shepard, "the Lord will put his curse upon the enterprise and the nation; he will send plagues and pestilences, as he did in the days of Pharaoh." Whatever else this Christian Shepard may be he is not a fool, and when he assumed to speak for "the Lord" he very well knew his mediumship was a fake easily discerned by Chicagoese and the "unregenerate" world. His message was only intended to be accepted by the faithful. His tricks here were on a level with the bizarre exploits of the Wells-Roberts-Diss DeBarr-Stansbury class of fakirs. It is no more creditable to fake in the name of "the Lord" than in that of "the spirits."

Before leaving Chicago the pious Shepard engaged a suite of apartments in the Auditorium hotel covering the six months of the Columbian Exposition for himself and friends at the contract price of \$25,000. As it is very certain the Fair will not be closed on Sunday, it is probable this pseudo-medium of "the Lord" concluded to ensure "plagues" upon the enterprise and Chicago in a limited way even if it cost him \$25,000.

"The Sabbath was made for man, not man for the Sabbath." Are the Master's words meaningless to the Christian church? Has it joined the Pharisees against those who lived and died that the truth might set all souls free? I sometimes think so, when I see the awful sacrifices of mankind's best and highest welfare in the interest of maintaining a custom, a creed, an institution, such as we shall witness in our great city if the halls of art, science, and industry are closed to the waiting multitudes, and the saloons, gambling dens, beer gardens, and like institutions are left undisturbed by the religious (?) sentiment of the people."

Thus spoke a noble Christian minister from pulpit the Sunday after Shepard & Co. had finished their hippodroming. The speaker was Rev. Florence Kollock, pastor of the Universalist church in the Englewood district of Chicago. Miss Kollock concluded an unanswerable argument in favor of opening the Fair on Sunday as follows:

"The strongest argument in favor of a World's Fair is that it will be an education to the masses, which means the working people. It is not for the rich, who, with money and leisure, can go abroad and see and learn, but for the rank and file, which are the bone and sinew of every nation. Then see how our strict Sabbathism would treat this class—close the gates Sunday and compel them to lose a day's salary every time they stepped within. This, with the price of admission, places the World's Fair among the luxuries, which, alas, this class of people has long since learned to see others enjoy and themselves forego. Nor is this all. Our Sabbathism that makes the days so sacred that for the people to look at pictures, books, flowers, minerals, inventions without the disturbing and confusion of the week day, when experiments are in operation and machinery running is not great enough, alas, to realize the possibility of greater discrimination outside of the buildings that might be thrown open to the public on that day. If some of the Christian Endeavor people, ministers' a-

sociations, synods and councils that are petitioning that the World's Fair shall be closed Sunday, petitioning that it may, or voting that the American Sabbath shall be maintained, knew a little more of the perils of a great city Sunday than it is evident they do. I cannot but believe they would 'resolve,' 'petition' and 'demand' to wiser ends than the shutting up all day of the one place that alone will keep thousands daily and Sunday out of the saloon and other places of sin. I had hoped that at the great gathering of the Christian Endeavor societies, at the annual meetings of religious bodies, that petitions for the closing of saloons and gambling dens would so pour in upon the mayor and city council that they would succumb to the voice of the people, and during the period of the Fair make the city safe for the million who shall be here at that time. But, alas! Instead of petitioning to save the people they are petitioning to save a day, though it send thousands to their ruin."

EXPERIENCE OF A BERNE PROFESSOR.

Professor Maximilian Perty, of Berne, whose services, says the editor of *The Sphinx* in a note, for the recognition of supersensory facts are well known to our readers, had two very gifted sons who died one after the other at short intervals, at a youthful age. After this bitter loss there remained to him still a little daughter of four years of age, who developed into a wonderfully beautiful, amiable and intellectually gifted child. The father was of course devoted to this child with an infinite fondness. Then a new blow fell upon him from which he believed he could hardly recover. The child came to its death by strangulation in eating a so-called heart-cherry, which remained sticking in its throat. The poor father was compelled to look on during the death agony of his child without being able to help it, or save it. About four days after the death of the child, he lay, as it were, annihilated with pain and sorrow, at night in bed. It was in the middle of the night when at the foot of his bed he saw a dazzling light rise up, which illuminated the room; then there arose slowly from below a very large garland of the choicest flowers; into the middle of this garland, as a sort of frame, now appeared suddenly his dead girl, lovely, smiling, glorified; the child bent toward him, motioned to him with consoling gestures, pointing with her little hand upwards. Entranced with joy did the father gaze upon this apparition until it slowly dissolved and vanished. From this moment on he felt his soul consoled and a change decisive for his future life and labors came over his interior being. From now on he no more doubted the persistent duration of the human soul and his entire thought from that time was to investigate the ground and source of immortality in order to bring about the proofs of it. At the time of this decisive change in his life he was in his thirtieth year and had just received a call to Berne as professor.

Spiritualism has come to correct the present—not the past. Thus it is vain effort to combat old issues and revelations that are losing power naturally in the light of modern inspiration and revelation.—*The Better Way*.

The Better Way's English is open to criticism and vast improvement, but the thought concealed beneath the bad grammar and badly selected words in the above is healthy. That "Spiritualism has come to correct the present," that its interests are with the now and the future, that it is first and last affirmative and constructive cannot be too often or too strongly accentuated. Its strength lies not in its denials nor its iconoclastic work; these are only incidental to the main purposes of its mission. It is not vain effort in the sense of being fruitless or ineffectual effort to combat old issues, but controversies over old issues are now largely works of supererogation, for in the bright light of modern spiritual thought and psychical research old theological dogmas are being naturally and rapidly disintegrated and dissipated. This we take it is what the *Better Way* means to say, and THE JOURNAL endorses the sentiment. "Old revelations" are, however, not "losing power"; on the contrary in the light of the new revelations they have

only lost their miraculous character; they are now known to have been under law and not outside of it; they have lost the element of infallibility but have gained in naturalness and healthy influence. Their real meaning and significance is coming to be better understood and more intelligently appreciated every day. Pseudo-revelations and false interpretations given genuine revelations are indeed "losing power naturally in the light of modern inspiration and revelation."

Referring to travel by electrical railways, a writer in the *Forum* says: Only twelve years have elapsed since the first crude suggestions of the practical working of an electrical railway were made, and four years ago a list of a dozen would comprise every such road in the world in even passably successful operation, whatever the method of application. The first large commercial electric railway was, after many difficulties and discouragements, opened in the early part of 1888 at Richmond, Va.; and since that demonstration was made, the industry has grown until there are now in operation or under contract, on the general lines laid down at Richmond, not less than 350 roads in the United States, Europe, Australia and Japan, requiring more than 4,000 cars and 7,000 motors, with more than 2,600 miles of track, a daily mileage of nearly 500,000 miles, and carrying nearly a billion passengers annually. Fully 10,000 people are employed on these roads, and there has never been an authenticated report of death on account of the electrical pressure used. Over \$50,000,000 is invested in this industry in this country alone.

In matters social, according to the *Illustrated American*, there is no more striking difference between methods obtaining North and South than in the way matrimonial engagements are announced in the first section and studiously concealed in the second. When a girl is betrothed in the Northern States the fact is told far and near, and its way into the newspapers, and is the occasion for general congratulation. The compact being only a degree less binding than that sealed by the nuptial ceremony itself, no effort is made to prevent a full understanding of the existing relations. In the Southern States it is altogether different. Both parties unite to deceive the public as long as possible, and only when disguise is no longer possible do they ever cease to deny and protest against the rumor. Both systems have their advantages, but it is noticeable that in the land of sunshine they make less mystery than of old when young people plight troth to each other. It may be remarked that on the Pacific coast the custom of engaged couples is to conceal their engagement as sedulously as do those of the South.

Col. Ingersoll in his lecture on Shakespeare, says of Bacon the philosopher: "He was lamentably ignorant of every branch of science and advanced theories that a child must laugh at. He turns to natural philosophy, to biology, geology, metallurgy, and medicine, and shows the fool in every subject." This leads the *Inter Ocean* to say: When Colonel Ingersoll undertakes to belittle Bacon, and cites the fallacies of an age or the blunders of a mind exploring the dark, mysterious ways of the occult sciences as evidences against the intellectual cogency of "the wisest of mankind," he does no harm to the philosophy of Bacon, but he proves himself a sorry dialectician. Laughing a plaintiff out of court does very well with the masses incapable of thought; it will hardly serve in the forum of deliberate, dispassionate, analytical judgment. Ridicule is a cheap weapon, a bludgeon that the yokel may wield to the discomfort of a scholar if he have the right audience; and Colonel Ingersoll, who pretends to a superior intellectual equipment, does ill, indeed, when he grieves the judicious merely to make the vulgar laugh. Is it not time that Colonel Ingersoll, with his superb advantages of language and imagery and poetic sympathy and a powerful popularity, give over playing the jester and the sentimentalist and devote his powers to the doing of something of enduring value to mankind? Can he find no work to

do seriously and honestly? Has he no other ambition than to make the lymphatic weep and the foolish laugh? Is his highest ambition to flout the intelligence of those who dissent from him and rail at the credulity of those who oppose their faith to his skepticism? Building word pictures is the art of the rhetorician, and in this Colonel Ingersoll excels; but truth exacts something other than platitude of the philosopher, the pretentious educator and benefactor of the race, and Ingersoll's tender to the treasury of truth and science rings sometimes very like base metal, the cheap and showy counterfeit of truth. Colonel Ingersoll has thus far done nothing for which the next generation will care to remember him; even his ablest, maturest production, his lecture on Shakespeare, being so tinctured with pettiness and unworthy folly, that minds of wisest censure must account it a miracle of sophomoric coxomberry.

Never mind in what locality this conversation occurred. The young man said: "I am so devoted to books I don't think I appreciate scenery. I have just been reading a very interesting novel called 'Les Miserables'; did you ever read it? It is thought a great deal of now." "No, I never heard of it," said the young woman. "Have you ever read Milton's 'Paradise Lost'? I am very fond of poetry, and that is what I call poetry. Why, it is as interesting as a novel. Then there is Emerson, are you acquainted with his writings? Emerson is a true poet; he says in one of his pieces: 'The stars are like forget-me-nots.' Now that is what I call true poetry. Did you ever read anything of Goethe? He is a fine writer, though he is a little circumscribed for my taste." The young woman was not acquainted with Goethe, but remarked that Holmes was her favorite author. "Oh, yes! Dr. Oliver Wendell Holmes. Well he is considered quite a writer"; but the young woman had never heard of him. She knew only Mary Jane Holmes.

It is a great mistake to suppose that money is the only reward for toil, says the *Progressive Age*. The consciousness of doing well is no mean reward in the estimation of the social reformer. Gold is good, but it is not the only good. The lover of his race gathers pearls and rubies and emerald gems, as he fights a struggle for the betterment of his kind, and these precious boons feed his soul, which gold and glittering successes cannot do. Garrison lived with the gods; his contemporary publicists who rowed with the current, from a soul point of view, lay in Gehenna. Garrison lived his thought; his contemporaries wrote for gold. Garrison lives forever, they, scarcely half born, never half lived, died when their hearts stopped pumping. He, garlanded by his countrymen, his brow radiant with the flush of his own generous thought, courted by the muse of history; they are lost amid the dust that hide their bones. It pays to live the utmost of your own best thought.

An eminent Italian scientist, C. Lombroso, Professor of Psychiatry, renowned for his researches in mental diseases, recently attended two spiritual séances by the urgent request of a leading Spiritualist in Naples. The séances were held in the Professor's own room at the Hotel de Geneve, one of them in the day-light. After the séances Lombroso wrote a letter in which he said: "I am very much ashamed and pained (*sono molto vergognato e dolente*) for having with such tenacity combated the possibility of the facts called spiritual. I say, of the facts, because to the theories I am still opposed. But the facts exist, and of facts I boast to be a slave."

The *Congregationalist*, of Boston, took a census of church attendance in eleven wards of that city on a recent Sunday. Out of a population of 172,441 there was an attendance of 71,069. Of this number 21,576 were Protestant, 49,311 Catholic, and 182 Jewish. On the same Sunday it found that about 40,000 people went to the suburbs, and 35,000 people traveled on the street cars. There are a great many sensible people in Boston.

THE OPEN COURT

"IS HE A CHRISTIAN FOR REVENUE?"

By M. E. LAZARUS, M. D.

Mr. Hargreave's Christianity, for revenue or otherwise, I care not to discuss nor ask what would become of those prominent Christians, the pope and the czar without their revenues; but if reverting to the Nazarene proletery and denouncer of wealth, these Christian chiefs be repudiated, still, how without also repudiating the gospels, can it be denied that the distinctive character of Jesus' doctrine, as compared with the previous altruism of Buddha and other ethical philosophers, was to attach the revenues of reward and punishment to human actions, thoughts and feelings? Was not this the logical consequence of a deism that made of Father Yahvah the universal landlord and usurer, (parables of the vineyard and the talents) and whose will and power, by grace of election, became the sole criteria of good and evil? What was the Christian but a spiritual hireling or tenant, suspended between heaven and hell, and with such revenue of wages for his fixed idea? No wonder that some Christians seek a foretaste of revenues this side of the grave. What is graver is that our government, for revenue only, will not abate aught of its onerous tax on spirits, how dilute soever, thus compelling the masses to season their tobacco with trash still more poisonous and demoralizing.

The question of antidotes is all the more urgent. As THE RELIGIO-PHILOSOPHICAL JOURNAL assumes that the chloride of gold is reliable, it may very usefully inform the public of the facts on which it bases this opinion. I had by the same mail which brought me THE JOURNAL, a prospectus from the "Golden Specific Co." The word golden with its special and exclusive claim to cure alcoholism, suggests that it may be the same company of which Messrs. Hargreaves & Keeley are members, though the only names it gives are Dr. Haines, and T. M. Boyle as manager.

I have several notes in favor of the chloride, cures of syphilis and of the melancholy form of insanity. I prepared it myself, and I remark that the gold, which in Columbia, S. C., in '64, was not cheap, was the least costly part, the operation requiring for extraction from its alloy in coin, utensils only found in a chemical laboratory. Knowledge of the formula would not enable individuals to prepare it as cheap as they can buy it from the company mentioned, at \$3 per package. It is a compound, and the American gentian, well reputed against the morbid gastric affections caused by spirits (of the still) may be one of its ingredients.

An important point claimed for the Haines' Specific is tastelessness, so that it may be given without the drunkard's knowledge in his ordinary beverages, by his wife or daughter. Among the physiological effects stated, I note increased perspiration, also a known sequence of the chloride of gold. So is improved appetite and digestion and a general tonic influence.

No exact comparison can be made between the points of a commercial advertisement, picked for seductive effect upon the public, such as the circular before me parades, and the impartial history of a medicine compiled entirely from the records of leading physicians, such as M. Trousseau's, in "Matière Médicale et Thérapeutique," Edn. 6, Paris, 58. We note, however, the claim of the G. Sp. Co. for a more prompt effect, even from the very first day of its rise, by a generally improved functional energy with buoyant spirits and the natural sleep of health—thus sedative as well as tonic. Now here is what M. Trousseau reports of the chloride: "Nervous excitement, especially in females, resembling what is called getting tight on wine, or agitated by some eccentric passion. In men, more sexual excitement, in women increased menstruation. After three or four weeks' use, a characteristic fever with copious sweats and increased urine." This, Niel regards as essential to cures. Often, also, salivation.

Gozzi, at Bologna (warmer climate), found these symptoms occur much sooner in the treatment, (after six or eight frictions). He, as well as Chrestien and Legrand agree with Niel as to the curative importance of the auric fever. These physicians have had especially in view the cure of syphilis, speak of this fever as the curative effort of the system to eliminate that virus; but Legrand cites many cures by gold without this fever. Trousseau, in resuming, allows from ten to fifteen days before the general influence of the chloride is felt. He says nothing of its causing a distaste for wine; yet this being the customary drink of French and Italians, so remarkable an effect could not have escaped notice. The G. Sp. Co. claim that their remedy acts on beer as well as spirit drinkers. Now beer contains less alcohol than wines. If the chloride is the basis of their remedy, they have probably reduced the dose in quantity, but developed its virtue by trituration with milk sugar, which would make it easy to cover the taste with gentian and other ingredients. Hahnemann thus developed gold and other substances, inert in their usual state, into active drugs. Of gold, the one-thousandth or even the one-hundred-thousandth of a metallic grain sufficed to him as a dose after trituration.

I have often verified this fact with sepia, in the cure of sick headache, and once with silic and carbonate of lime, in that of an advanced hip joint scrofula with dislocation and lengthening of the limb, and this without even a splint. Thus, also, drugs naturally poisonous, like arsenic, become safe by reduction of dose, while retaining their curative powers. This manipulation and management of arsenic is not confined to professed homeopaths.

INDIVIDUALITY.

By SOLON LAUER.

I had a lesson in individualism, recently, from a thorn bush which I found in the fields. There it stands, in the dignity of its own character, armed against all that would meddle with it. It does not preach or engage in enterprises of philanthropy and reform. It does not complain of bad neighbors, or set up any code of ethics for the regulation of its fellows. It meddles not with any bush or tree, does not go out of its way to meet noted shrubs, does not duck nor make obeisance to anything that grows. It is rooted in the common soil, and partakes of the common air and sunshine, taking only its small share from the general store. Its armor is not for offense, but defence. So long as its fellows mind their own business it will have no quarrel with them. Let them keep on their own ground, and not crowd nor jostle, and there shall be peace.

And, indeed, its defensive weapons are assumed not against any subjects of the vegetable kingdom, but against certain devouring and destructive monsters of the animal world—worst and most dangerous of which may be mentioned the cow, the hog, the ass, and man. Against these, for his own protection only, does the shrub put on such spike-like armor. Man is the only animal whose destructive propensity is so well seconded by wit as to make him dangerous to this sturdy little soldier.

I stood long before that bush, admiring its sturdy form, its manifest independence, its heroic self-assertion. It was from such a bush that a crown was once made for the head of a brave martyr whose only crime was independence and honesty of thought and action. From such a bush, the very type of individualism in the vegetable kingdom, was taken a wreath for the great apostle of individualism.

I love that shrub. But for invading the sanctity of its being, I should have brought away a branch to place above my book-case, on which stands a picture, the head of Christ; the two belong together.

We see this law of individualism manifest everywhere in nature. With entire respect to the great whole, each organism yet provides itself with some means for the preservation of its individuality. The whole is well, but we must remember that the whole is made up of parts, and that without the parts, there could not be any whole. The problem for society is

to preserve a due balance between the several parts, as parts, and the whole which they by their relations constitute. Any social scheme which invades the sacred precincts of individuality is fatal in its results. We must not lose sight of means, in our dream of ultimate ends. The Creative Power works through individual and narrow means, to broad and impersonal ends. The progress of the world has been achieved by individuals, not by conglomerate masses. Caesar, Napoleon, Luther,—these are the names of men, not of states. They represent individual forces, but forces which wrought out general ends. They succeeded by virtue of their individualism. If they had been made of blind stuff that would flow and mingle with the vulgar stream they would have accomplished nothing. But they were stone, brass, iron, moulded into definite form, which would not yield to any stroke. The plastic clay of common men is moulded by every hand, but these metallic men resist pressure, and defy the hand of fate itself.

RESURRECTION.

By ATHENE.

I have read with deep interest the Rev. A. N. Alcott's article on "The Nature of the Resurrection of Jesus and Its Place in the System of Christianity"; which appeared in THE JOURNAL of June 6th and 13th. I do not know how this subject appears to a majority of your readers, but I do know that it is the great question of the Christian church, the question of the age, and probably of ages yet to come.

Paul must have supposed it to be the greatest question of his age when he wrote to the Corinthians, saying, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen then is our preaching vain, and your faith is also vain." Well if Jesus' resurrection and man's resurrection is the great question, can modern Spiritualism or our spiritual philosophy, throw any light upon it? Some time ago there was published in THE JOURNAL an article by me entitled "True Spiritual Philosophy." The object of that article was to show that upon the death and burial of one order, class or condition of life, there followed in consecutive order the creation or resurrection of a higher order or condition of life. Positive, certain and well defined are all these different forms, classes and conditions of life marked throughout all the geological strata from the earliest beginnings of microscopic forms, following upward age after age a succession of strata, each one followed by deep burials or thick strata of earth with little apparent signs of life until we reach the last or surface of our globe. Standing upon this last and higher rung of the material ladder, looking or peering backward and downwards through the ages that have passed we see the continual birth and death of prior forms, then after a deep burial the birth or resurrection of a higher and superior state of existence; these successive steps go onward and upward until the human form is reached. Mark from the beginning the tendency has been toward the human form; but the first human forms are merely man-beasts, the pre-Adamite race, and later on, in what is called the Garden of Paradise, a more perfect form comes forth into which is breathed for the first time upon this earth the "breath of life." Man for the first time upon this earth becomes a living soul, that is, a conscious, immortal being; but do your readers or the members of the Christian church suppose that the man of that paradisaical or garden age, was like the man of to-day? Nay! nay! he was merely typical of the man of this age, and the man of to-day is also in his turn deemed spiritually the embryonic or the typical representative of what he is to be as he spiritually advances through the ages yet to come. In what way was he different in the paradisaical age, from what he is to-day? I hear some of your readers ask. I answer, man in all ages is the product of his surroundings and the revelations from within or above—these latter terms are synonymous. To discern and find out the condition of man in the ages that have passed we must transport ourselves psychically backwards to the conditions of that age.

One of Mr. Alcott's errors or mistakes is his re-

garding Christ's birth, death and resurrection from the same standpoint as man's, which, to my mind, is both unscriptural and irrational. As to his birth all the prophets prophesy and set forth clearly that Jehovah alone is to be the savior and redeemer of mankind, and beside him there is no other; fifty distinct utterances all carrying this idea can be quoted from all the prophets, but especially from Isaiah, and so it is in regard to Christ's death, burial and resurrection. All the prophets clearly set forth and portray the astounding fact that Jehovah himself was to come into the world to be born of a virgin, self-created in the human form; the reason for his coming, his mode of teaching, his doctrine, his death upon the cross, his resurrection, everything followed in due order; all these latter events showing the fulfillment of all the prophecies are clearly set forth in the four evangelists. If we admit that it was Jehovah himself who came, lived, died and was raised, all obstacles and difficulties that obstruct a rational understanding of this the greatest of all themes are at once removed, and the scene of his birth, miracles, transfiguration, death, burial and resurrection, all stand forth in successive order, clear to the understanding of all who view and recognize all these events from a spiritual standpoint; always remembering that the Bible or word has an internal sense, that it is the "sense of the letter that killeth, and the spirit that giveth life." Remember, also, that it was the same one God, Jehovah, who dictated the prophecies concerning his coming; and their fulfillment as related in the four evangelists. Remember, also, that "He never spake without a parable, and without a parable spake he not unto them."

If we follow Mr. Alcott's reasoning and regard Jesus' conception, birth, life, death and resurrection as that of a man and not a divine being what do we gain? why, only doubt, misgivings and an utter lack of all faith or belief in Jesus Christ, God, or the scriptures. For if Jesus Christ was not all he claimed to be, he was a deceiver and a liar. His marvelous powers he showed while living in the body, "Before Abraham was, I am." He always clearly taught that he was in the Father, that the Father and he were one, that the words he uttered were not his alone, and after his resurrection was not his language that of Omnipotence alone?—"All power is mine in heaven and in earth." Upon Mr. Alcott's theory what becomes of the scene of the transfiguration or the still more wonderful scene of Jesus appearing as the Almighty, as described in the first chapter of Revelations, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." . . . "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." And in the last chapter listen again to the words of confirmation. "I am Alpha and Omega the beginning and the end, the first and the last. I, Jesus, have sent mine angel to testify unto you these things in the churches," etc., etc.

I have seen from the time of the Rochester knockings the difference between spiritism and Spiritualism; one means life, the other means death, spiritual death. I mean that spiritual decay and death which is already in operation before the death of the body with all those who deny God and live selfish, sinful lives; for after the death of the body, the little spiritual life such beings possessed when entering the spiritual state would soon disappear; then they would still seek or be attracted to any like themselves, and they inevitably sink lower and lower, thus continually go on losing all their memory and human loves and affections, and eventually become so completely devastated of everything holy and good, that they no longer would know who they were, or from whence they came, nor their own final destiny. In all this I behold still the hand of divine law and wisdom, for if they are deprived of all those faculties and affections which cause delight, it follows as a rational sequence that their sufferings must be diminished in proportion to their loss. Shall we conclude from this that the human soul is entirely lost, God forbid; for my faith is still founded upon the teachings of the scriptures and more particularly so when they are in harmony with the divine love and wisdom. To prove that those who were spiritually dead can be reanimated and made to live again, I will refer to the Prophet Ezekiel, chapter 37—wherein is set forth a magnificent resurrection of the whole house of Israel. From the teaching of scripture and a true spiritual philosophy I am taught that "the nature of the resurrection of Jesus and its place in the system of Christianity," is exalted and far above the conception of the Rev. Mr. Alcott or any of the preachers of our day, nevertheless I have been much pleased with Mr. Alcott's article and hope we may hear from him again, but what we want is such an exposition of the life, death and resurrection of Jesus the Christ, as

will be in harmony not only with the teachings of the prophets and the evangelists, but with the teachings of the book of nature and a true spiritual philosophy.

True Spiritualism must always be the handmaid of true religion. I can well understand how and why it is, so few of our modern Spiritualists who inquire through mediums about Jesus Christ, get so little satisfaction; in the first place as a general rule, neither the mediums or those who inquire are Christians, although many of them may go to church, preach in the streets and profess that they have done many wonderful things in his name; all of which they may do, and still not be Christians, and it is not, therefore, surprising that all such persons can learn nothing about Jesus Christ or his people; besides, all who are in heaven are separated by a discrete degree from those in the spiritual orb, and I have never yet found a medium that had any communication with those who dwell in heaven.

The celebrated Oberlin's wife visited him for nine years after her death; her visits then ceased, and after making due inquiry why her visits ceased, he was informed she had passed on to higher regions. I am taught and believe that persons in her condition through mediums or subject spirits can communicate with spirits in the spiritual world, but not directly with the inhabitants of earth. The universal law is "like attracts like," "love attracts love," besides the law of spiritual relationship is entirely distinct and not always in harmony with earthly or material relationship. When we pass into the spiritual world, natural relationship begins to weaken and perish, although the genuine love and affection that exist among relatives here may be continued there—if they become regenerated and live the Christian life or life of Christ. Jesus laid down the law of spiritual relationship when he said, "He that doeth the will of my Father who is in heaven, is my mother, my brother, and my sister." In the heavenly life the grandfathers, fathers and mothers of many past generations may meet together and form part of one society but neither old age or natural relationship will there be noticed, for the oldest progenitor may there appear the youngest, and only those in similar life and love are bound together and form one society.

What I desire is to make clear some points in relation to a true spiritual philosophy, and it will be found that the corner stone of our beautiful philosophy will be an absolute recognition of the great truth that Jehovah descended and became a man to teach and regenerate man, and for this purpose he chose at first twelve disciples who represented or were typical of the human family, from Judas Iscariot the lowest, up through the different grades to the beloved John. Through these our philosophy teaches and explains that the God-man, Jesus, could be *en rapport* or communicate with the inhabitants of our earth, the denizens of the lower regions, and the universal spiritual world; and furthermore that through temptations admitted into the natural body full of hereditary evil which he received from the mother Mary through many generations of a corrupted ancestry, his body was made perfect by overcoming all evil, until it was made divine through the suffering on the cross and through death, burial and a glorious resurrection,—the successive steps or changes of his natural body in its refining process until it became a body such as it is probable the three disciples beheld as depicted in the first chapter of the book of Revelations. The process of refining we mortals while living in our natural bodies can scarcely recognize, and besides it appears to be a law of the Divine Providence that man can receive only of things divine in proportion as he becomes qualified as a medium or receptacle of superior attributes. "I have many things to tell you but you cannot bear it," said Jesus to his disciples, and we must not delude ourselves with the idea that because the disciples were taught directly by the Lord, they were therefore very wise; not so, they were very simple, child-like men, with rather little intellectual ability, and like Nicodemus who was a ruler among the Jews and who went at night—a state of mental darkness—to inquire of Jesus what he should do to be saved, was given to understand—that if he could not understand natural things much less could he comprehend spiritual things; and so it is to-day with Spiritualists and the great majority of mankind, they stumble at the conception, birth, death and resurrection of Jesus; they reason and judge from a natural standpoint, without even understanding the first principles of natural creation, as to how the seed sprouts, or the child grows in the mother's womb; and without even a rudimentary knowledge of these things, they openly deny and reject the plain evangelical history of the resurrection of Jesus with his whole body, and toss up the old tale of his body being stolen away by night, and make Pontius Pilate also a party to the theft. This is only another form of betrayal and rejection of the Son of Man.

I must close this article by again repeating that there is no conflict between God's book of nature, the genuine scriptures, and our spiritual philosophy. In

both the natural and spiritual kingdoms the law of evolution and progression is well defined, and so far as human intelligence can perceive, there are distinct degrees separating the terms found in each degree. In the lower strata of life, there is no instance of a Creator of a lower sphere, passing onward and upward and becoming the denizen of a superior degree or sphere of life; at first glimpse some would suppose that this three-fold life into which this butterfly has emerged is an exception to this law, but this is only an apparent truth, for many other forms of life undergo various changes from their embryonic stages of life until they emerge into the degree in which they are born; if there is an exception to this law it is in man, but even here it has its limitations, for in man there is first the natural degree which he holds in common with all the animal creation. Above this is his rational degree, which if properly developed while living in the body can open his mind to a higher degree, namely the spiritual, and if man develops in accordance with the divine law, he can have opened while still living in the body the celestial degree of his mind. The point I wish to make clear is this: that there is a threefold division in each of the degrees I have enumerated, and into whatever degree a man's life is opened while living in the body, into that degree alone can he be perfected to all eternity; this is very important and well worthy the attention of all Spiritualists, namely that the degree of life into which we can be perfected throughout eternity must be opened while living in the body; hence the necessity of Jesus' doctrine "Ye must be born again," for without this a man cannot perceive spiritual truth, and without a knowledge of the successive steps of regeneration obtained by practice, not intellectually, can man pass from one state of life to the other; this birth and growth of the spiritual is what constitutes "Life Everlasting." In the fall or allegory of the creation of a natural universe in the first chapter of Genesis we have depicted the birth and regeneration of man in successive order as the six days of labor, and seventh as the final period of eternal peace and felicity. It is man's privilege while living in the body to attain the highest while living an earthly life, at least the sixth. We pause to ask the question, how do Spiritualists and the people of our generation stand in regard to this momentous question? How many have advanced even to the first, second or third day of regeneration? for into whatever day or state of life they have come while living in the body, into that degree I am informed they will be made more and more perfect to all eternity. Jesus' words to Martha at the sepulchre of Lazarus, saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," are not the words of a mere man, but the words of Omnipotence, and his resurrection so totally different from all others verifies his words.

DURANGO, MEXICO.

OFFICES PERFORMED BY SPIRITS.

BY JUDGE JAMES B. BELFORD.

In what I shall write on the subject of Spiritualism I shall not attempt to explain the dreams and visions of Abraham or Elijah, of Jacob or of Moses, of Pharaoh or of Nebuchadnezzar; these things I will leave to the professional theologians, whose duty it is to vindicate the truth and divinity of the old Bible. I shall seek for proof outside of that volume and cite such evidences of the immortality of the soul as I can find in works written by men who had no special creed to advance, no special doctrine to maintain. There are few books more entertaining than Dr. Johnson's "Rasselas," when the hero of that story, accompanied by his sister, her favorite, and Imlac, were about to enter the great pyramid, the favorite starting back with horror at the gloomy entrance, mentioned her dread of apparitions. Upon the prince telling her to fear nothing, as the dead are seen no more, Imlac says: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth. Those that never heard of one another could not have agreed on a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence, and some who deny it with their tongues confess it with their fears." The above may be taken as a pretty fair summation of the doctrine entertained by the learned of Johnson's day. Formerly the word ghost meant guest, and until recently, if not up to the present time, the word guest in the north of England was used to denote an apparition. What then in the beginning of the present century was meant by the word ghost. A writer of that day explains it as fol-

lows: "A ghost is supposed to be the spirit of a person deceased, who is either commissioned to return for some special errand, such as the discovery of a murderer; to procure the restitution of lands or money unjustly withheld from an orphan or widow; or, having committed some injustice while living, cannot rest till that is redressed. Sometimes the occasion of spirits revisiting this world is to inform their heir in what secret place or drawer in an old trunk they had hid the title deeds of the estate, or where in troublesome times they had buried the money or plate; also they appear to foretell approaching dissolution." Taking the above as defining in some measure the offices performed by the spirits, ghosts or apparitions, let us see if there is any clearly authenticated instances recorded by reputable men where such offices have been performed. The life of the great poet Dante was beset with strange and painful vicissitudes. His house plundered, numerous of his writings seized and himself forced into exile. After his death it was evident to his friends that he had departed without having completed his divine comedy, or that some of the cantos were lost. Diligent search was made but with no result. I leave our own poet, Longfellow, to tell the story, which he does as follows: "A worthy man of Ravenna, whose name was Pier Giardino, and who had long been Dante's disciple, grave in his manner and worthy of credit, relates that after the eighth month from the day of his master's death there came to his house before dawn Jacopo Dante who told him that that night, his father, Dante, had appeared to him clothed in the whitest garments, and his face resplendent with an extraordinary light; that he, Jacopo, asked him if he lived, and that Dante replied, 'Yes, but in the true life, not in our life.' Then he Jacopo, asked him if he had completed his work before passing into the true life, and if he had done so, what had become of that part of it which was missing, which they none of them had been able to find. To this Dante seemed to answer, 'Yes, I finished it,' and then took him, Jacopo, by the hand and led him into the chamber in which he, Dante, had been accustomed to sleep when he lived in this life, and, touching one of the walls, he said: 'What you have sought for so much is here,' and at these words both Dante and sleep fled from Jacopo at once. For which reason Jacopo said he could not rest without coming to explain what he had seen to Pier Giardino in order that they should go together and search out the place thus pointed out to him, which he had retained excellently in his memory, and to see whether this had been pointed out by a true spirit or a false delusion. For which purpose, although it was still far in the night, they set off together and went to the house in which Dante resided at the time of his death. Having called its present owner, he admitted them and they went to the place thus pointed out, there they found a blind fixed to the wall, as they had always been used to see it in past days; they lifted it gently up when they found a little window in the wall never before seen by any of them, nor did they even know it was there. In it they found several writings, all mouldy from dampness of the walls, and had they remained there longer in a little while they would have crumbled away. Having thoroughly cleared away the mould they found them to be the thirteen cantos that had been wanting to complete the *Commedia*." (Longfellow's Dante, pp. 205-7.)

As it is well to examine a number of well authenticated stories. I copy the following, which is taken originally from the preface to the translation of "Luther's Table Talk": "I, Captain Bell, do hereby certify and declare to the present age and posterity, that being employed beyond the seas on state affairs for divers years both by King James and also by the late King Charles in Germany, I did hear and understand in all places great bewailing and lamentation, made by reason of destroying and burning of above four score thousand of Martin Luther's books, entitled 'His Last Divine Discourses,' upon which divine work or discourses the reformation began before in Germany was wonderfully promoted and spread into other countries. But afterward it so fell out that the pope, Gregory XIII, did stir up the Emperor, Rudolphus III, to make an edict through the whole empire that the aforesaid books should be burned, which edict was carried into execution. But it pleased God that in 1626 one of said books was dug up, having been found in digging a foundation for a building, and was sent to me, I having the high Dutch tongue very perfect, with the request that I translate it into English. Wherefore I took the said book before me and many times began to translate the same, but always I was hindered therein, being called upon about other business. About six weeks after receiving this book it fell out that being in bed with my wife between 12 and 1 o'clock, she being awake, there appeared unto me an ancient man standing at my bedside, arrayed all in white, who, taking me by the hand, said: 'Sir, will you not take time to translate that book which is sent unto you out of Germany? I will provide for you both place and time to do it.' Wherefore being much frightened, I fell into an ex-

treme sweat, and my wife awaking asked me what I ailed? I told her what I had seen and heard but I never did heed or regard visions nor dreams. And so the same fell out of my mind. About a fortnight after I was arrested by two messengers, who were sent by the council board with a warrant to carry me to the keeper of the gate house at Westminster, there to be safely kept until further orders from the council, which was done without showing any cause at all. I was kept there ten whole years, when I spent five in translating said book. Inasmuch that I found the words of the old man very true which he said unto me in a vision, 'I will shortly provide you both place and time to translate.' There was a committee of the House of Commons for the printing of this translation, which was in 1652." Speaking of this affair, Aubrey (in his "Miscellanies," p. 51 to 95) says: "Whatsoever was pretended, yet the truth of the captain's imprisonment was because he was urgent with the lord treasurer for his arrears of pay, which amounted to a great sum and which he was unwilling to pay, and to be freed from his clamors, clapt him into prison." To many the above stories may seem far-fetched, but they have been given publicity by men of character and are entitled to at least fair consideration. It is easy to laugh at the strange beliefs of our fathers, but the prudent and discreet will never forget that it was these same beliefs that made possible the sturdy freedom and vigorous civilization that adorns the world to-day.—*Rocky Mountain News*.

MODERN SPIRITUALISM.

BY PROFESSOR HIRAM CORSON.

One of the subjects, if not the subject, that most engages both the general and the scientific mind, at the present day, is that of spirit manifestation. It has quite ceased to be regarded as a mere hallucination of weak and unbalanced minds, as a will-o'-the-wisp projected by a sickly imagination; and is beginning to be recognized as of the deepest psychological interest and as pertaining to the highest spiritual well-being of humanity.

Whoever turns over, however listlessly, the literature of the day, especially that portion of it which best represents the current interest of the general mind, namely, the daily newspapers and the various forms of the periodical press, must be assured that this is no mere assertion prompted by an individual enthusiasm in the cause. In its ranks may be found some of the most prominent scientific men of the age, mental and moral philosophers, distinguished members of the medical profession, men and women of the highest culture and refinement, and even theologians. We say even theologians. For theologians are as a class, too much the slaves of authority, too much committed to their peculiar forms of religious belief, to identify themselves with any new movement, however much it may appeal to their private convictions, before it has got through with all its hard fighting against deep-rooted prejudices and institutionalized forms of opinion, and sees victory ahead. This will be found true in regard to every great movement of modern times. The church has cautiously followed afar off, until, in the hour of glory, it has rushed to the van and called upon the civilized world to behold the grand victory it has achieved in its conflict with the powers of darkness. One signal illustration of this is afforded by the history of the great anti-slavery movement in this country—a movement that has done more to place human rights upon a foundation that cannot be shaken, than any other, perhaps, in the annals of the race. What wretched fanatics were the pioneers in this great cause! How infidel they were to the teachings of the Bible! Did not Noah pronounce a curse upon Canaan, and declare that he be a servant of servants unto his brethren?

The present attitude of the church at large, toward Spiritualism, is more hostile than that which it usually assumes toward a new movement; for the reason, perhaps, that Spiritualism threatens to encroach, in fact, has encroached, upon what the church has always regarded as its special, peculiar, and exclusive prerogative—a prerogative, however, which it has almost altogether practically abandoned, in its greater interest for dogma and formula and prescribed modes of faith; so that it is now acting somewhat like the dog in the manger; "for ye neither go in yourselves, neither suffer ye them that are entering to go in." Christianity, when it first appeared, was not distin-

guished from other religious systems and codes of morality so much by what it taught; for we find the same truths which were taught by Christ to his disciples, as explicitly taught by moral philosophers and religious teachers centuries before he appeared in this world. What was it then that especially differentiated, and should now, if it were true to its divine Founder, differentiate Christianity? We answer, the exhibition, and realization, by and through Christ and his disciples, of the spiritual potentialities of men; not of men specially favored and commissioned by divine grace, but of all men, of all kindreds, and tongues, and nations, and of every color of skin.

Now it is the exhibition and realization, in these days, of those very spiritual potentialities that has given so great an offense to the church, and caused it to denounce all such spiritual manifestations as characterize primitive Christianity, as the work of the evil one to bring about man's perdition. The church claims apostolic succession, and that so stoutly that "the Holy Catholic (Protestant) Church" of England is just now protesting against the title of "reverend" being placed before the name of a dissenting clergyman on a tombstone. But how should true apostolic succession be shown? We answer by the realization of what Christ commissioned his apostles to do throughout the world: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matthew x., 8.) "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matthew x., 19, 20.) "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark xvi., 17, 18.) See also Acts II. throughout, in which are related some of the same kind of phenomena as are taking place at the present day under the ban of the church.

John Wesley, the founder of Methodism, who did more than any other man in England to quicken the torpid faith of the church of his day, wrote in regard to the above spiritual gifts: "The real cause why the gifts of the Holy Ghost are no longer to be found in the Christian church, is because the Christians are turned heathen again, and have only a form left." There is not in the New Testament the slightest intimation that the so-called miracles were to cease with Christ and his apostles, as many wise theologians would have us believe. On the contrary, there is abundant evidence to prove that the injunctions of Christ were meant to apply, not exclusively or even specially to his immediate successors, but to all true followers in all succeeding time. And among true followers should be included not only professors of Christianity, but all who in all time have possessed his spirit, whether in or out of Christendom.

Modern Spiritualism in claiming for mankind a universal though varied mediumship, either actual or potential, and a consequent proportionate power in working the miracles, as they have been considered, that Christ enjoined upon his disciples to work, is in harmony with what St. Paul, an acknowledged authority in Christian theology, teaches in his first letter to the Corinthians, wherein he says, "there are diversities of gifts, but the same spirit. . . . And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will." This is certainly very explicit, and the history of the world confirms the truth of what he says.

Furthermore, the miracles of Christ were not regarded at the time they were performed, as something entirely new in the world. Nor were they entirely new. The powers which he exercised had been exercised, though perhaps in an inferior degree, by thousands of men and women, in all nations, for centuries anterior to the advent to Christianity, and they were exercised by the heathen contemporaries of the primitive Christians, and they have been more or less exercised ever since by both believers and unbelievers, in Christendom and out of Christendom.

Christ's great mission was, not to infuse an absolutely new element into humanity, but to exhibit and realize to the fullest extent in himself, humanity's spiritual potentialities. Strange, indeed, is the attitude the Christian church now takes, in regarding the exhibition in these days of the very spiritual gifts which especially characterized primitive Christianity, as the work of the devil! St. Paul, if he is cognizant of things here below, must regard with wonder the

strange transformation which the church he labored so hard to establish has undergone.

The whole Bible, from Genesis to Revelation, is a record of ancient Spiritualism, of ancient mediumship, of clairvoyance, clairaudience, obsession, spirit-speaking, spirit-writing, spirit-touches, spirit-lights, and spirit-materialization, with which modern Spiritualism has proved itself identical, and so proved itself by an array of incontrovertible testimony that completely overshadows in amount the testimony upon which we are asked and required by the church to accept the manifestations of spiritual presence, influence, and power, called prophecies and miracles, recorded in the Old and New Testaments.

Among the manifestations of modern Spiritualism may be named:

1. The counteraction (not the suspension, for it is never for one instant suspended,) of the everywhere present law of gravitation.

To this class of phenomena, the history of Spiritualism for the last twenty-five years abounds in testimony which none, who are willing to accept the verdict of their own senses or of the senses of others equally trustworthy, can reasonably reject. Those that do reject it, are most consistent, to say the very least, if they accept the testimony that is given in the four gospels to the same kind of phenomena, for that testimony is, in comparison, of the flimsiest character. The narrow limits of this article do not allow any portion of the great body of testimony that has been brought to bear upon this class of phenomena, to be produced. Whoever would acquaint himself with it, can do so, by consulting what has been contributed on the subject by many of the most reliable witnesses of the age; men who have been trained by their scientific pursuits, to make the most searching investigations into the subject, without bias and without self-deception. The best compendium of such testimony may be found, perhaps, in that most scholarly work on Spiritualism, entitled "Planchette the Despair of Science." Being a full account of modern Spiritualism, its phenomena, and the various theories regarding it. With a survey of French Spiritism. Boston: Roberts Brothers. 1869. Since the publication of this work, vast additions to the testimony which it contains on this point, have been made, among which may be particularly mentioned those by Crooks and Wallace, whose scientific reputation needs no proping here.

For scripture phenomena of the same kind, the reader should consult Matthew xxviii., Mark xvi., Luke xxiv., John xx., Matthew xv., 25, et seq., Mark vi., 45, et seq., John xi., 19, The Acts, xii., 1-11; and then let him consider the testimony to the miracles therein recorded, and without bias, compare it with the testimony of these days to similar phenomena, and if he be not too bibliolatrous, he will be forced to pronounce the latter far more weighty than the former.

2. Of similar luminous appearances to those accompanying the manifestations of physical power, and the seeing of spirits, recorded in Matthew xvii., Mark ix., Luke ix., The Acts ix., and xii., and elsewhere in the scriptures, the history of modern Spiritualism affords thousands of instances, far better supported by testimony than are those related in connection with the transfiguration of Christ, the appearance of Moses and Elias, the release of Peter from prison, and the conversion of Paul on his way to Damascus. On what ground can the testimony in regard to these latter manifestations be accepted and that in regard to similar manifestations in the present day, be rejected and even hooted at? On no other than a blind adherence to authority. We would not convey the impression that the spiritual phenomena recorded in the Bible are not to be received as true, by reason of the imperfect testimony thereto; far from it. Modern Spiritualism has confirmed and illustrated their truth.

3. In Matthew xxviii., Mark xvi., Luke xxiv., John xx. and xxi., we read of the appearance of Jesus to his disciples after his crucifixion, that he spake with them, and commanded them to teach all nations, and promised that he would be with them always, even unto the end of the world, gave as signs that should follow those that believed, that they should speak with new tongues, that they should lay hands on the sick and they should recover; showed them his hands, his feet, his side; breathed on them the breath of the Holy Ghost, and to the doubting Thomas he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

Many other things are recorded in the last chapters of the gospels in connection with Christ's appearance in a visible, tangible, and speaking form, after his physical death. But the testimony to all these post-mortem manifestations which professors of Christianity are required to accept without questioning, is but slight compared with the testimony to similar manifestations in these days. Materialized spirits are every day seen, handled, and talked with, by hundreds of men and women no more liable to self-delusion and no less worthy of belief than were the

men and women to whom Christ appeared and spake. That they are more liable to self-delusion and less worthy of belief, it would be very difficult to prove.

4. Of the speaking in unknown tongues, such as is related in the second chapter of The Acts, and elsewhere, there are now daily instances, equally if not more remarkable. Scores of persons are known to speak and to write under spirit control, in languages of which, in their normal state, they are totally ignorant; and the communications made in these languages bear the strongest testimony to their proceeding from intelligences whom they never knew nor ever heard of; communications which to those to whom they are addressed, are perfectly convincing by reason of their allusion to circumstances known only to themselves and the intelligence communicating. These circumstances are often of a trifling character; but for that reason they often bear the greater weight with those to whom they are revealed.

A simple incident of the earth-life of a departed child, an incident known only, it may be, to the bereaved mother, carries with it more assurance that her darling has survived the mysterious chemistry of death, and is communicating with her, than could the revelation of the profoundest mysteries of spirit existence. It is not of these that the present time is most in need.

It needs a quickening of its torpid faith in immortality. To this quickening, the church has shown itself unequal, and now humanity is reasserting its high destiny independently of the church; is wheeling around in its cyclic movement to a new order of things, and exhibiting those spiritual potentialities whose highest realization, so far as history informs us, was reached by Jesus Christ.

What a power has the obscure life which he led in far distant Judea, more than eighteen hundred years ago, been in the world, in spite of all antagonisms to its influence! Though men have, as yet, done little towards revealing the mysterious secrets of their being, and towards revealing how fearfully and wonderfully they are made, the times are now full of promises that the real significance of the mission of Jesus will be soon more fully recognized and embodied in life than ever before.

A writer in Blackwood some years back, pronounced Spiritualism to be the disgrace of the age. To which *pronunciamento* William Howitt replied, "I, on the contrary, think the disgrace of the age is the want of faith in people's own senses, and the want of courage to make use of them." The religious character of the Howitts has never been questioned in England, even by those differing widely from them in religious belief. They are both professors of Christianity.

They are both also firm believers in Spiritualism, and see in it what all the more enlightened Spiritualists of the day, see, an illustration and confirmation of the great spiritual truths of Christianity. They know, too, how much importance to attach to the charge so constantly made against Spiritualism that its ranks are filled by a low class of people outside of the pale of moral rectitude and of conventional respectability. In the same rejoinder to the article in Blackwood, from which the above extract is quoted, William Howitt aptly remarks: "that the very same things which are now asserted of Spiritualism were said of Christianity, for above one hundred years after its appearance; ay, far worse things.

"The Christians were held by the Greek and Latin *illustrissimi*, not only as the grossest impostors, but as the most vile and degraded of men.

"The practices attributed to them were too revolting for modern language. Christianity was the *superstitio pava* of Pliny the younger; the *exitiabilis superstitio* of Tacitus; the Christians were the *Homines per flagitum invisos* of that historian. Every classical reader can lay his hand on these testaments."

To this may be added that, in the early years of Christianity, in the city of Rome, which has been for centuries the hub of Christendom, Christ was represented in caricature as a man with an ass's head.

We hear constantly of wiseacres who have ready explanations of the phenomena of Spiritualism; but since the first development of modern spiritual movement, some twenty-seven years ago, not a single satisfactory explanation has been given, outside of the spiritual theory, of any one kind of phenomena, from the rappings in the Fox family at Hydesville, N. Y., in 1847, to the wonderful materializations at Moravia, N. Y., at Louisville, Ky., in Philadelphia, New York, Boston, London and elsewhere, the world over; and this must be admitted by its opponents, after all the most searching investigations and jealous precautions against deception to which the phenomena have been subjected. True, there has been trickery resorted to by pretended mediums, and sometimes by those with genuine medium power, when the real manifestations have failed them, and its exposure has satisfied many that the whole thing has been explained; but somehow or other it won't stay explained.

The first scientific men of the age have had their

theories; but they have failed to satisfy; the most skillful jugglers of France have acknowledged their inability to do anything of the kind under like circumstances. Meanwhile, Spiritualism has been moving on, and daily adding to its rank. Professed Spiritualists number some nine or ten millions.

Large numbers of ably conducted newspapers are devoted to its advocacy in this country, in England, and on the continent of Europe. Books on the subject by prominent scientists, and men and women of high culture, are constantly published. The literature of Spiritualism would already make a good sized library. If it is a delusion, it is the most astounding one in the world's history; and if it is not a delusion, it is impossible to predict its future influence on the destiny of the race. It will revolutionize all the philosophies of the world; and all its systems of education.

Modern Spiritualism has brought out into the most emphatic distinctness, the all-important truth in regard to our common nature, which is too little recognized and acted upon in the prevailing systems of education and in our private, individual culture, namely, that it has a positive and a negative, or, an active and a passive side. Through the one, the soul holds on to itself, so to speak,—maintains its personality,—tests and gives definiteness and practicableness to its knowledge; through the other, it is fed with impressions from the outer world of nature, "the vicar of the Almighty Lord," and is, to a greater or less degree, linked and brought into sympathetic relationship with the all-pervading soul of things, and to its benefit or detriment, according to the character of its attractiveness with the "millions of spiritual creatures that walk the earth unseen, both when we wake and when we sleep," in a word, it is rendered a spiritual medium, more or less reliable to itself and to its fellows, and it divines before it knows intellectually.

This side of our nature admits of an unlimited culture, along with the positive side, though the obstacles to this culture, in the present constitution of society, are many and great.

A merely positive nature, were such possible, could never have glimpses even of the higher truths that lie within the potentialities of the spirit of man; a merely negative nature, were such again possible, would sink into a death-in-life listlessness. The highest form of life is that wherein a just equilibrium is preserved between the positive and the negative, or the active and the passive. All the great seers of the race, they who have penetrated deepest into what Goethe calls "the open secret"—open to all, seen but by a comparatively few—have realized to a greater or less extent, a well-balanced dual condition; to an all-subtilizing intellect, they have united an all-comprehensive impressibility.

A scientific education, as it is understood and usually conducted, tends toward a merely positive condition of the mind—a condition in which the subject of it may be, indeed as is shown by a large number of distinguished scientists of the present day, as sharp as a razor, but, for that very reason, ill-adapted for opening the uncut leaves of the book of spiritual knowledge.—*Cornell Review for December, 1874.*

ONE GREAT ATTRACTION OF THE STAGE.

The question next oftenest asked is: "What attraction has the stage for its followers, that they are so devoted to it?" Yes, we are devoted to it. We respect its antiquity; we admire the position it has gained in the world of art; we are grateful to it for our daily bread. One of its attractions is that it may prove a short cut to popularity. Then, people of other callings transact their business amid more or less dull surroundings and turn to their homes for that which the actor finds at the theatre alone, namely, light, warmth, music, sociability. For my part, I do not believe in a "mute, inglorious Milton." I think that all power demands expression, and the employment of power is a delight. The actor who succeeds feels he pleases his public, and therein finds his own pleasure. When triumph comes to him, it is in so delightful a guise he cannot help being moved by it. When an author places his book before the public, he must wait; he learns gradually of his success. Not so the actor. His work receives instant recognition in swift, soul-satisfying applause; and what a delicious draught it is! It produces a sort of divine intoxication, that, having once experienced, one longs to repeat. It is curious how a performer and an audience act and react upon one another. Sometimes an actor begins his work in the highest spirits, and the coldness, the unresponsiveness, of the audience completely crush him. He feels thrown back upon himself, and for the rest of the play, however painstaking he may be, he will lack naturalness and spirit. Again, an actor goes to his task in sickness, trouble, or sorrow, or quite unfit for his work, but his audience gives him a warm greeting; his heart responds instantly, his spirits rise, he decides he must do his best to please these generous people; so in trying to divert them he diverts himself, and all goes well.—*Clara Morris, in North American Review.*



A WOMAN'S ANSWER.

You ask my hand to-day, and bending near,
Your eyes meet mine; I hear your words that
burn,
But with my hand goes all I hold most dear;
What have you, then, to offer in return?
You say you love me. Men have loved before,
But not like you? Ah! you are not the first,
Shall it be "yes" or "no?" I'll think it o'er,
For by that word our lives are blessed or cursed.
You offer bonds and titles, gold and lands.
Whisper of all they buy of friends and fame;
'Tis insult! Higher things my life demands
Before I share the honor of your name.
Say you my talk is idle—heart is chill?
Stop, stop, my friend, turn not so cold away,
Bear with me for a moment, if you will,
And briefly hear the words I have to say.
Like must wed like or life die out in pain;
By mutual growth our natures must expand,
I cannot choose the hill and you the plain;
We two must go together, hand in hand.
I cannot dwarf, my mind my soul aspires,
I cannot stay and in the valley sing,
To you far heights where glow celestial fires,
You, too, must soar and match me wing for wing.
This is my answer: read it plain and straight,
Offer no word of love, no mute caress;
If your soul claims me as its kindred mate,
Close to your heart I'll rapturous whisper:
"Yes!"
But if it does not, come not to my side;
But heed my words, my friend, and turn and go,
Lest touched my scorn and roused by woman-
pride
There's but one answer to your question: "No!"
—HARRIET MABLE SPALDING, IN CHICAGO HERALD.

A French physician, traveling in this country last year, expressed his surprise at finding that the healthiest children that he had ever seen belonged to the families of educated, wealthy Americans, says the *Household*. He expected to see them thin and nervous, the victims of indigestion, but he found them plump, rosy and strong. The reason is that their parents know now, as past generations of Americans did not know, the necessity of change of air, of exercise, of simple diet, and scientific training for the bodies of their children, and they are able to command these things for them. In a paper read last August before the Town and Country club, at Newport, it was stated that a singular advance had been made in late years in the physical condition of young American women. The writer stated that twenty years ago sharp criticisms were made contrasting the thin, delicate, sallow American girl with her robust English cousin. No such comparison would be just now. The reason of this marked change is that the little maiden in New England or the Middle and Western States, as a rule, swims, skates, rows, plays croquet, ball or tennis with a vigor which would have been thought unwomanly by her grandmother. An English journalist who visited this country twenty years since, returned a few months ago, and on his return home commented upon the improvement in the appearance of American women as one of the most remarkable changes which he noted. "The American woman, if not the man, is learning to live out of doors, to eat slower, systematize her work better, and to give up her old habits of hurry and worry." It is always helpful to obtain a glimpse of ourselves as others see us, and it is especially useful when the results seen are so cheering and so easily obtained.

City Prosecutor Douglass is reported in an evening paper as saying: "I am going to rid the city of the female pickpockets and highway robbers who nightly prowl the down-town streets. I am going to make it a rule to demand the highest fine (\$100) in the case of every woman arrested on the streets when the officers are willing to swear that they know her to be a thief." Commenting upon this the *Chicago Daily Globe* pertinently remarks: While we are emphatically in favor of the suppression of such crimes, we can not indorse the methods proposed by Mr. Douglass. To say that any woman is prohibited from walking on the streets "when the officers are willing to swear that they know her to be a thief," is to establish a precedent which is both highly unjust and oppressive, and

would offer great opportunities for blackmail and imposition. If a woman commits a theft let her be tried and punished and when the penalty is paid she should have the same rights as a man. She should not be arrested because found on the streets and an officer can be found who is "willing to swear." Past experience proves that officers are frequently "willing to swear" and if their opinions are sufficient to convict without proof of theft, a power is placed in their hands unwarranted by law. One woman was fined \$100 yesterday morning because she had several times been held to the Criminal court and not convicted. The constitution declares that when a person is acquitted on a charge of crime that the acquittal is final. Yet we find a Chicago police magistrate assuming authority to over-ride both the constitution and the Criminal court. What next?

It is not many years since the direct and personal participation of a woman in any public enterprise was looked upon as unseemly, as unsexing her, according to the cant of the time. The great temperance and other moral reform movements of the first half of this century proceeded without the help of women as active agents. Women contributed to them their prayers and their influence in domestic life, but they were listeners and not speakers at the meetings. Nowadays all that has changed, and the change has come with surprising rapidity. In every employment where rude strength is not requisite, women have appeared as the competitors and assistants of men. They are not blacksmiths, masons, and stone cutters, the drivers of drays, stevedores, hod carriers, brakemen, and locomotive engineers, but any work, manual or intellectual, is deemed suitable for them if they can perform it. The appearance of women as speakers on public platforms and as organizers and directors of public enterprises is taken as a matter of course. Ladies of social distinction will serve on committees of the Chicago World's Fair. Women commissioners to that exhibition are appointed by the governors of states. Clubs and societies of women discuss questions of public reform in all parts of the Union. Women are acting as school officers. The churches are coming to the conclusion that not to employ their activity and consult their judgment is to waste a tremendous force available for the service of religion. The present temperance movement is largely, if not chiefly in the hands of women, the Woman's Christian Temperance Union being foremost in the good work. The meeting of the Women's Council and its cognate associations fill Washington with an enthusiastic crowd like that in attendance on a national political convention. At political meetings seats are set apart for ladies concerned as to public questions, and there is hardly a movement, secular or religious, which starts or proceeds without calling in the aid of feminine energy.—*Editor's Outlook, in The Chautauquan.*

Girls are blessed creatures, writes Amber, a lady contributor to the *Chicago Herald*. Said one of them to me the other day: "Amber, we girls adore you." Since which I have walked with my head high, like a gray goose returning to the shelter of the old barn door. For, as I have said before, I adore young girls. God never made anything sweeter, whether it was a blush rose in the dew or a clump of violets after a rain. I would rather see a pretty girl any day than to go to Venice. I would rather hear a girl's laugh—I mean a sweet-voiced, well-bred girl—than hear Ole Bull play on the violin, or listen to that little blonde German in Thomas' orchestra caress his flute. When I get to heaven (if ever I do), I think I shall spend the first hundred years making love to my old sweethearts, the dear, jolly, pure-hearted, tender-thoughted girls of my hampered earth life, where I was too busy to enjoy them, and too full of the grime and dust of the desert to fully make myself known to them, as I would love to be known—their true and loyal friend forever.

Men ask for shorter hours, and get what they ask, writes Miss Susan Wixon in the *Investigator*. Dressmakers, milliners, shop-girls, still plod on ten hours or more per day, simply because they are women. Saleswomen in stores are paid less than men for the same work and same hours. They dare not rebel, fearing they may lose their places altogether. Here is a woman who is making shirts for forty-two cents per dozen—three and a half cents apiece! This in Massachusetts, refined and educated Massachusetts! The blush must surely flash into the faces of observers. But the

women work on and say nothing. Not only women, but children are forced to work that the coffers of somebody may be filled to overflowing. Child labor, to the extent of two million children, is employed in our beautiful and blooming United States. It is a shameful spectacle, as well as a criminal one.

The model for Harriet Hosmer's Queen Isabella is nearly completed in that artist's studio in Rome. The famous patroness of Columbus is represented in full royal robes stepping down from her throne, with her jewels in her outstretched hand. The figure is said to be full of grace and strength, and the robes have been most gracefully draped by the artist, giving a pleasing outline from every point of view.

Miss Charlotte Higgins, who carried off the honors of entrance into the University of London over 1,600 male students, is a little Scotch girl, twenty years old, and to judge from her picture, a very youthful looking person. Her brilliant education has been due to the efforts of her mother, her father having died when she was a child of eight years.

THE STAUNCH AND STATELY SHIP.

BY LYLE BROWN.

"It is vain to stop the stream till the tide doth turn."

No, we could not stop the stream; we tried, but every effort was vain.

There was a mighty and turbulent river—it was flowing oceanward. On its rushing waters sailed a new and unfinished ship. It rode the waves undaunted, although beset with many dangers. The bow was broad and cut the waves in a reckless, devil-may-care way that said plainly: "Woe be to any craft, large or small, that comes in my way."

At the stern were little boats—hooks and ropes thrown out to all who cared to "catch on." No flag floated proudly above its deck, but the pilot shouted continually: "We are bound for the Summer Land."

That was enough. From every part a crowd of people came on board, and none came empty handed. All carried some sort of luggage. Soon the odd barque was filled so full that swamping seemed inevitable.

Then the little boats began to fill, and soon overflowed. But still they came. The ropes and hooks were cast out, while eager hands grasped and held on as if life depended on a voyage with the massive throng. Other boats were attached and more ropes thrown out among the waves, and more people clamored for hanging-on room, until the end of the fleet was so far in the distance that the pilot knew not what nor who this odd ship was towing into the haven for which they were bound.

What was this odd barque? you ask. It was the staunch ship "Spiritualism." It was sailing through a rough channel. All on board were proclaiming the truth of eternal life. It waited not to put all things in order. Its sails were not trimmed and there were not oars enough that all might lend a hand. There was no time for preparation. An angel had brought the good tidings that our loved ones were just "over the river"—so near that we could both see and hear. Death had been vanquished, and all the world must know the good news at once. And thus the ship goes on its course. And these people—and all this luggage—who are they and what do they carry? The people are from every nation and tribe in the land, and their luggage, which they would not leave behind, is each one's "pet theory," which they have labeled and hoisted into view, hung out on the bow or run up the mast. All who failed to get their particular hobby into view on the ship attached it to the stern and away they sailed—all clamoring to get their own ism joined unto the beautiful truth ahead; a truth that shines so brightly that naught can put out the light although it is in such a fog of ideas that one must wade through a swamp of confusion before they get the benefit of the true luster.

Was there any use to stop the stream and make war on the cranks who infest the ship? No! It was soon found there was no use to try. So, all together, they sailed toward the mighty ocean. But long before they came out into its clear waters a new trouble arose. "Money is the root of all evil," they say, and so it proved, at least, to our old ship. She knows she will weather the gale of free-love, reincarnation and various other delusions, but will she only escape these to be swamped by tricksters after filthy lucre?

Now, it must be battle to the knife to save the ship from sinking. Can it be done? Let us take a peep through the mists into the not very distant future. Ah! Watch the old ship as she sails on through the troubled waters. See! The light of day is breaking. Angels are at the helm! Heaven is just ahead! and God is over all!

Out of the narrow, turbulent stream, out into the grand old ocean, sails the staunch old boat, and the first billow of its cleansing waters washes away the frail barques clinging to it for support. Down beneath the billows go the cranks, hanging like barnacles to its stern. Then the tide with one mighty wave sweeps over the deck and every ism, every fraud, every pollutee of true Spiritualism is washed into the mighty sea which shall henceforth and forever bury them from sight.

Now, look once more at the ship. There she stands in all her glory. Masts flying, banners unfurled, music ringing and glad anthems of praise welling up from true and loyal hearts as they sing the song of peace and joy and gladness—that light has dawned on earth from the eternal shores. The cargo now is truth, justice and love. Angels are at the helm! Heaven is just ahead! and God is over all!

Friends, the tide has already turned.

MENTAL MAGNETISM.

"It is very curious how often it happens so," wrote Lydia Maria Child to a friend, under date of Wayland, Mass., 1862. "My wants are few, but when I do want anything very much, it is very apt to come to me, from some source, without my expressing the wish to any one. I wonder whether there is any spiritual magnetism in it." It seems that Mrs. Child had greatly desired a copy of "John Brent," Mr. Winthrop's most interesting and charming novel, then just published. "I looked at the advertisement in the window of Ticknor & Fields," she writes. "I wanted it very much, and was on the point of stepping in and buying it. But I thought of the 'contrabands' and of other claims upon me, and I said to myself: 'No unnecessary expense till the war is over.' I walked away very well satisfied with my decision, but I was most glad to have the book. How all alive it is! Glowing and effervescing like champagne poured out in the sunshine! I had formed the idea that Mr. Winthrop was an uncommon man; but I had no idea he was so overflowing with genius. Alas, that such a rich and noble life should have been cut off in its full vigor by the ruthless hand of slavery! Since a portion of his vivacious and beautiful mind has been translated to me through the pages of his book, I feel as if he were my friend, as if I had known and loved him." Mrs. Child's experience in this instance—of the book she desired coming to her, and the wonder as to whether it was a matter of spiritual magnetism—must be similar to that of countless experiences of this nature. Thirty years ago, when these words were written by this remarkable woman, it was certainly a matter of wonder, a passing question, a bit of fascinating speculation, to all who met similar coincidences, whether it was, possibly, due to some spiritual law, or was a mere matter of chance. Since that time psychic science has been developed, and humanity is beginning to discover and formulate the laws that predetermine mental magnetism.—*Lillian Whiting.*

DARWIN AND SPENCER.

Ellis Thurtell in the *Agnostic Journal* says: His [Darwin's] admiration for Herbert Spencer was very great. "I suspect," he writes to Professor Ray Lankester in 1870, "that hereafter he will be looked at as by far the greatest living philosopher in England, perhaps equal to any that have ever lived." But he could also write to Mr. A. R. Wallace, two years later: "I know not why, but I never feel convinced by deduction, even in the case of Herbert Spencer's writings." The tone of this reference to deduction is characteristic of Darwin's comprehensiveness and caution. He does not burst out into any abuse of the deductive method merely because it is not his own. He simply puts on record his personal dissent from its plan of proceeding. While his enthusiastic praise of a great evolutionary theorist, who largely, though by no means exclusively, follows this procedure, indicates at once his appreciation of its power, in proper hands, and the philosophic capacity of his own mind which makes this appreciation possible. It is the natural tribute of the most truly original and philosophic man of science to the most genuinely creative and scientific philosopher of his time.



FOR THEIR FREEDOM.

TO THE EDITOR: I have just received a private letter from Mrs. Densmore, now in London, not intended for publication; but I feel sure your readers will be interested in an extract from it, and will sympathize with Mr. Bidwell and Mrs. Maybrick in the cruel injustice that is being meted out to them. Austin Bidwell's brother, near twenty years ago, invented a scheme for defrauding the Bank of England, and succeeded in getting a large amount of money. Austin, now in prison, was only twenty-five years old and a clerk for his brother; and there is reason to believe that at first he knew nothing about the scheme, and that he did not fully understand it at any time. What a cruel thing that for a crime against property at the most a young man should have his whole future blighted; and even now when he has been imprisoned eighteen years it seems almost impossible to obtain his release.

EMMET DENSMORE.

NEW YORK, SEPT. 9, 1891.

The following is the extract above referred to:

I went with Mrs. Mott last Saturday to visit her brother at Chatham prison. I have not had a more interesting experience in a long time than this visit afforded me. I found Bidwell to be a fine specimen of a man; he stands erect, looks you straight in the face, and they have not succeeded in humiliating or degrading him in the least. His appearance is manly and straightforward, and he impresses me as being entirely truthful. More, he shows great good common sense. This I discovered in his advice and talk with his sister about various matters. We were not allowed to sit down or see him without the intervention of a warder, who stood in a little apartment between the one in which we were and that in which he received us at the other side of a grated window. He says his health is excellent; that he feels as young as he did when he was twenty-five years old; that since he made up his mind to accept the situation without rebellion, whatever the injustice or brutality, as inevitable without the possibility of relief, he has found his lot ever so much easier. They are allowed for reading matter only text books of an educational character, each one, for instance, has a grammar and arithmetic. Three years ago his niece succeeded in getting Shakespeare in place of his grammar. He says ever since he has had this book life has been quite another thing with him. He finds never-ending beauties in its philosophy, and no end of entertainment in reading the plays. He has studied the glossary, and has become acquainted with all the obsolete and obscure words, so that when he comes out of prison he thinks he will be a finished Shakesperian scholar.

He was very much interested in the details of what is being done for his release, and is full of hope and faith that he will not be there very much longer. At the end of about thirty-two minutes a bell sounded, announcing that our time was up. I was amused at the readiness with which he yielded to the summons. He was in the middle of a sentence, which remained unfinished. He expressed himself as greatly gratified at my visit, and I know by the light of his eye that he enjoyed it inexpressibly. I encouraged him as much as I dared to do that he would get out, and explained to him that his good health was a blessing, and that his regular habits, plain fare and constant exercise were the causes of it, which he seemed to quite well understand. He says that where prisoners submit themselves to the regulations without chafing at the brutalities and injustices, which at first is very hard to learn to do, as a rule the sick ones get well and the well ones are never ill. Of course we can quite well understand, in the light of the teachings we have had, that to be reconciled is half the battle, and that living above the power of these men he will not suffer from them, and I am perfectly satisfied that they have no power to make him suffer. He seemed to me to be very near emancipation, and I thought as I left him that I would much rather be Austin Bidwell in prison than the Prince of Wales.

I have read this morning, in the last New York *Sunday World*, a whole column by Gail Hamilton, on the Maybrick case. She has certainly made a clear case out of

it; one that ought to challenge the aid of every man and woman in civilization. It is one of her strongest and best efforts, and I think she is the strongest writer I have ever known in the matter of logic, and the straightforward way of putting a case. She goes over the entire case from beginning to end, analyzes the testimony, picks it all to pieces, shows clearly that the judge, since deposed from his seat in consequence of insanity, had already an unbalanced mind, and was unable through disease to do differently from what he did, making us, instead of blaming, pity him. You know how deeply I have felt on this subject from the time of the trial, how I wrote to the Baroness Roukes, Mrs. Maybrick's mother, and you can imagine how very delightful it is to me to read in one of our papers such a valuable contribution toward her possible release. Gail Hamilton makes a strong appeal to the women of the United States to make it their individual business to do whatever in them lies to help this work. And when I remember that she is the niece of Secretary Blaine, a strong personal friend and member of his family, I feel certain that Mr. Blaine is interesting himself in the matter officially, and my heart bounded for joy when I could feel a reasonable hope that something will be speedily done. I do not believe anybody could read that article and have a doubt of Mrs. Maybrick's innocence, or certainly not without great doubts as to her guilt. Do speak a word whenever you can and wherever you can for her, to make public sentiment, and I will send you one of the forms of petition that the Baroness sent to me, and ask everybody you know to sign it, and return it to me.

CHARACTER OF EMILY WARD.

TO THE EDITOR: IN THE JOURNAL, as in other leading papers, there have been just and commendatory sketches of Emily Ward of this city, who passed to the higher life last August, aged 82 years and five months. It is well that one so gifted in goodness as well as ability should be thus appreciated. Some twenty-five years ago in was my good fortune to visit her home at Marine City, on the St. Clair river, fifty miles north of here. I found her in a large old-fashioned house on the bank of the broad blue river, fitted and furnished in a substantial style of ample comfort. Four or five nieces, adopted daughters, were with her, and then, as always, she was the heart and soul, the guiding power, the beloved center of the home. I felt the presence of a large and strong personality, — a sense of protecting care, of abiding kindness, and of a tender motherliness. Her plain features were singularly attractive, her simple manners, healthful cheer, quiet decision, and wise sagacity, inspired confidence.

Through all these years a tender and abiding friendship has existed between her and my wife and myself, and we sorely feel her departure. It leaves a large void in our lives, and in the lives of many who knew her. Few women, or men, have faced danger with undaunted courage, endured hardship with unflagging strength, met emergencies with wise promptness, persisted in unwearied industry, and all the time giving help to the helpless, strength to the weak, and guiding care to the young, as has "Aunt Emily" Ward.

Of the twenty children she has adopted more than half are on earth to bless her memory. In the last months of a weary illness three of them cared for her, their children helping with assiduous affection. As a brave girl facing a score of hostile Indians in the lone cabin, and keeping them from the "fire water," as the child-mother of the family at ten years of age; as the prompt woman bleeding her brother before the physician could be reached, and saving his life in apoplexy; as the sage adviser whose counsel that brother always sought in his important business enterprises, she never failed to do her duty. In the pioneer days she cared largely for the school for which her brother E. B. Ward built a house, and was the trusted friend and helper of the preachers, of whatever sect, who aimed to help the people to a higher life. She belonged to no sect, adopted no denominational name, none questioned her creed, but all felt that a life so strong and beautiful, must be based on deep spiritual foundations. A wide reader she understood the larger thought of our time, caring little for dogmas but glad of the growth of truth. A few times I have known her to take much interest, and express marked satisfaction, at certain striking manifestations of spirit presence which she witnessed, yet she did not call herself a Spiritualist. She read THE JOURNAL

with thoughtful and constant interest, as she did the *Christian Union* and the *Christian Register*. She was so large in character, and so rich in thought, that it seemed fit for her to stand on her own individuality and give impartial hospitality to truth from every quarter, and none questioned her right to do so. The glory of her life gave ample warrant for this liberty. The adopted children fill useful positions in life, and their well being added to her enjoyment.

Allusions to the wealth which some of them have gained, were distasteful to her, simply because she did not like anything which tended to increase the worship of money. To her we may well apply Wordsworth's verse:

"A perfect woman, nobly planned,
To warn, to comfort, and command,—
And yet a spirit still, and bright
With something of an angel light."

DETROIT, MICH. G. B. STEBBINS.

FROM A RELIGIOUS STANDPOINT.

TO THE EDITOR: IN THE light of late developments, the logical tendency of dogmatic theology is toward Christology. Through this method the general mind will reach the conception of universal spirit as the Godhead, creator and controller of all things. The idea of God, beginning its manifestation as evolved from the elemental worship of Polytheism, gradually merging, though slowly, from the rude concept of the savage into the more refined sublime idea attempted to be grasped by the philosophy of moderns—"God, totally destitute of body, neither seen nor touched, and not to be worshiped under any corporeal figure"—such is the grand and ennobling spiritualistic idea, and though this idea is disclosed in the scriptures, it is seen only occasionally through rifts amid the clouds of darkening mysticism, with which ecclesiastical craft has so industriously shrouded these spiritual experiences of men and women of different nations. There is much of phenomena and spiritual philosophy contained in this old compendium of knowledge and good advice. But the sordid lower selfishness of priestcraft and kingly interests has so trammelled the translations and numerous revisions through which it has passed, that the real Christ-spirit of universal liberty is well nigh throttled. This has often been attempted, and not always by avowed enemies, but too often is truth wounded in the house of its professed friends. For too long has religious bigotry and ecclesiastical craft been engaged in binding back the spirit of liberty struggling to impart freedom to the race universal.

But the disenfranchising power is working within the churches. The dividing walls of sectarian exclusiveness will yet be broken down, barriers cleared away, and the people live and love more free, five in every day practice the real fraternal Christ-spirit as expressed in: "Peace on earth good will toward all men." John R. Paxton, D. D., the famous Presbyterian clergyman of New York, asked as to the outcome of the religious dissensions of the day said:

"It wouldn't take an angel to tell that. The church is undoubtedly on the brink of a revolution. The case is analogous to the years preceding the Rebellion. The South was gasconading and the North vacillating. It needed the first gun at Sumpter to rally the people around the flag. In the Presbyterian church such is the present situation. The followers of Dr. Briggs are openly defiant, and the general assembly and the church undetermined. My prayer and hope is that there will be concessions on both sides and that Doctor Briggs and his followers may remain in the church: It is broad enough for all. Of course, if his friends insist that the church must accept reason as co-ordinate with the word of God, there will a split. For we hold that the Bible is the only rule of faith and practice. The discussion which the great minds of Germany have precipitated on the Protestant churches will stir the churches to the center, but in a different manner than ever before. No one believes that mistakes have not crept into the Bible. A man like Ingersoll, who stirred the country several years ago with his 'Mistakes of Moses,' will not secure a hearing to-day. The ministers have gone beyond him and more serious questions engage the mind. This is an age when people analyze. The enormous storehouse of thought which Germany has opened after ages has caused speculation throughout the world."

Coming from a community so enthralled by creed, this is refreshing. For though

there is evidence that the outspoken doctor is not yet fully free, his words express good hope. "The church is undoubtedly on the brink of a revolution." The candor which prompts this admission is good, does credit to the doctor's heart. The fact is also good—"revolution in the church." Let it come; the more extended the better for the people. Because agitation of thought is the beginning of wisdom. Agitation is life; stagnation death. Revolution is the outward expression of the internal operation of the irrepressible spirit of evolution. Let the wavelets continue to chase and succeed each other into the billows, and the billows of reform and transformation continue onward until the people are saved from all falsehood and by truth made free indeed.

But there are obstructive influences. How shall the barriers be cleared away? In this good work the "Higher criticism" is doing its share. Demonstrating the errancy of the Bible, that it is not infallible—that even though the spirit communicating were allowed to be inerrant, the medium or prophet was human; subject to like deflections and passions as other men. He possessed this treasure gift of the spirit, in earthen vessels. As water takes the form of the vessel into which it falls, and partakes more or less of the elements through which it flows, so the message imparted is likely to partake of the medium's defective nature.

And so shall we eventually find the translation of humanitarian thought as expressed in the higher criticism makes clear the spread of spirit philosophy.

One of the great hindrances to this in church is the bungled translations and revisions of the Bible. Could it be revised in touch with the genius of American institutions and in accord with enlightened advanced philosophy of spirit and not as it has always been by ecclesiastical interest under the despotic domination of kingcraft, the people would then possess a spiritual compend worthy the progress of advanced humanitarian thought in the twentieth century.

Thousands of people will not listen to Spiritualism; give them the phenomena and philosophy through the Bible and they will receive it gladly.

Then why may we not have a revision in closer keeping and touch with the sunshine of American genius—the liberty-giving spirit of free, not despotic institutions. Why may it not be the province and reserved honor of America to furnish the world a book, not of creeds, but of spiritualistic ethics, that shall embody all that is valuable in the teachings of the greatest medium the church has ever possessed. His principles cleared of bombastic priestly terminology—the deadwood of kingcraft—as so much useless debris cleaned out that the sun of simplicity of the Christ ethics may shine clear with the effulgence of the original intent of their masterly and heroic representative, it will be less difficult for the landless and the poor to understand the uplevelling process of his law. The personal discipline of "Love thy neighbor as thyself," results in the social equality of a pure republic. Truth needs neither the mysticism nor the mystery of scheming. She is open as the sun and "wears no mask."

The translation of humanitarian thought in its progressive culmination is universal, political, social, spiritual equal liberty.

W. D. R.

In the Holland bathing places there is an absolute separation of the sexes. At Scheveningen, Zandvort, Wijk and Katwijk-on-Zee, the women have one part of the beach and the men the other. It fact, at Scheveningen (writes a correspondent), where we were training a glass on the fair bathers, a helmeted policeman, very solemn and firm, came up to us and said in good French: "It is not permitted to look at the ladies in that way." As we were prevented from using our lorgnettes, you would be disposed to believe the ladies in Holland bathe in very prim and antiquated costumes. On the contrary; the regular attire, official, in fact, consists of a simple chemise of white linen, décolleté and sleeveless, and fitting very snug. So that when the fair bather returns to her cabin she is obliged to respect the situation and has herself drawn up on the steps under the hood of her bath house. Ther she climbs two or three steps, separates herself from her clinging robe, which the assistant wrings dry, and, quite nude, she enters the cabin, so that its floor is never drenched. The proprietaries are not nicely observed, perhaps, but the Dutch reputation for neatness does not suffer.

Among the forthcoming booklets is "The Young Patriot Series," a cluster answering to the growing demand among parents for patriotic literature for their children. Among their authors are Edward Everett Hale, Willis J. Abbot and Ruth Ray. Accompanying these will appear another sheaf of choice booklets, "Our Dumb Friends," appealing to the humane instincts. Olive Thorne Miller, Frances Power Cobbe and Helen Ekin Starrett contribute stories for the series. These booklets, with a story; "How the Rose Found the King's Daughter," by Maud Menefee, will attract attention as the second venture of the firm of young women publishers, who issued the charming story "Gypsy" with such admirable success—the Misses Searle & Gorton, of Chicago. These booklets will be daintily bound with gold embossed and illustrated covers, and will be among the prettiest and most delightful booklets of the season.

The October number of *Demorest's Family Magazine* contains an article by an experienced physician, who tells what food to give, how to prepare each kind, just how much and how often the child should be fed, when and how often the diet should be changed, and gives bills of fare for different ages, so that the most inexperienced mother may know just how to feed her baby from its birth until it is able to eat the regular meals of the family. The October number of this comprehensive family magazine is bright with charming stories, including one by Ella Wheeler Wilcox; "In the Woman's Ward of an Insane Asylum" telling a pathetic tale; the article on "Sloyd" is instructive and entertaining; and there are other splendid articles, and nearly 200 fine illustrations. It is published by W. Jennings Demorest, at 15 East 14th street, New York. Price, 20 cents.

Miss Alice M. Fletcher, of the United States Interior department and the Peabody Museum, Cambridge, will contribute to *The Century* in 1892 the results of her studies of the American Indian in a series of illustrated papers. They will give an intimate account of how the Indian actually lives and thinks, his music, home life, warfare, hunting customs, etc., and it is the opinion of Professor Putnam of Harvard, that they will undoubtedly be the most important papers that have ever been published on the subject, and that they will give an entirely different idea of the Indian from that now commonly prevailing. The series will be called "The Indian's Side."

Short Stories for October gives, as the famous story for the month, that queer conceit of Chamisso's, entitled "Peter Schlemihl—The Man Without a Shadow," one of the most celebrated of the old-time German romances. Special translations from the Italian, Greek, Spanish, French and Russian, with choice English and American material, present a fascinating variety to the interested student of cosmopolitan fiction.

Current Literature in its October number will reprint an exceedingly clever article from the *National (English) Observer*, entitled "A Definition of Drama." Other interesting articles in this special department will be "Reforming the Stage," by Howells; "Attraction of the Stage," by Clara Morris; "Illusions of the Stage," by Franklin Fyles; and "Books about the Theatre," by Brander Matthews.

Hon. Carroll D. Wright will begin in the October *Popular Science Monthly* a series of papers under the title "Lessons From the Census." In the first of these he sketches the changes in scope and methods which the United States census has undergone in the past hundred years, and shows that its immense growth has made it a somewhat clumsy machine.

To make the child happy while it is developing and being educated is the high mission of *The Kindergarten Magazine*. One of its distinct objects is to help the mothers, and for 1891-'92 it will have a special department and course of practical papers for this purpose. (Kindergarten Publishing Company, 277 Madison St., Chicago.)

The October *Forum* will contain an article on the prevalence of gambling in the United States, in which an effort is made to calculate the enormous proportions of the "business." The writer will present much evidence to show that we are a nation of gamblers.

Mrs. Burton Harrison, the author of "The Anglomaniacs," has written a new novel of New York life which *The Century* will print. It is said to deal with divorce.

Two Harvest Excursions.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 29, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

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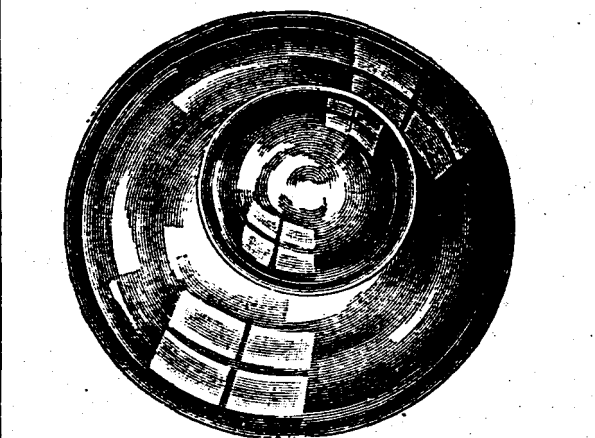
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Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizard Bubble Parties" are becoming the latest fad of New York's 400.

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Prairie City Novelty Co.: I received the Wizard Bubble Blower, and found it so satisfactory that I this day enclose you \$2.00 for a dozen more. MRS. W. W. JOHNSTON, Eureka Springs, Carroll county, Ark.

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This wonderful toy is sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

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FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from \$5 to \$10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you, both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write at once, if you haven't already. Address Stinson & Co., Box 1500, Portland, Maine.

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A pair of very chubby legs, Encased in scarlet hose; A pair of little stubby boots, With rather doubtful toes; A little kilt, a little coat, Cut as a mother can— And lo! before us stands in state The future's "coming man."

His eyes, perchance, will read the stars, And search their unknown ways; Perchance the human heart and soul Will open to their gaze; Perchance their keen and flashing glance Will be a nation's light— Those eyes that now are wistful bent On some "big fellow's" kite.

Those hands—those little busy hands— So sticky, small and brown; Those hands whose only mission seems To pull all order down— Who knows what hidden strength may be Hidden within their clasp, Though now 'tis but a taffy stick In sturdy hold they grasp.

—SOMERVILLE JOURNAL.

New York Recorder: The baby had lost his "dollar piece." Everybody was hunting for it but Willie. He sat on the stairs and did not move for a long time. Presently he walked into the nursery and said: "You needn't look any longer. I think an Indian has got it by this time." Everybody stared at Willie. "You see the missionary in Sunday school made me feel very sorry for the poor little Indian papoose, and I thought I'd help him to buy a 'spres wagon or something, so I sent him baby's dollar."

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We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a box of these goods, and if after 30 days' trial you are fully convinced that the soap and toilet articles are all we claim, you can then pay the bill—\$10.00. But if you are not satisfied in every way, no charge will be made for what you have used and we will take the box away at our own expense; HOW CAN WE DO MORE?

Some people prefer to send cash with order—we do not ask it—but if readers of this paper remit in advance and send us the names of ten lady housekeepers with full address (street, number and town) we will place in the box—in addition to this beautiful Piano Lamp—a valuable present.

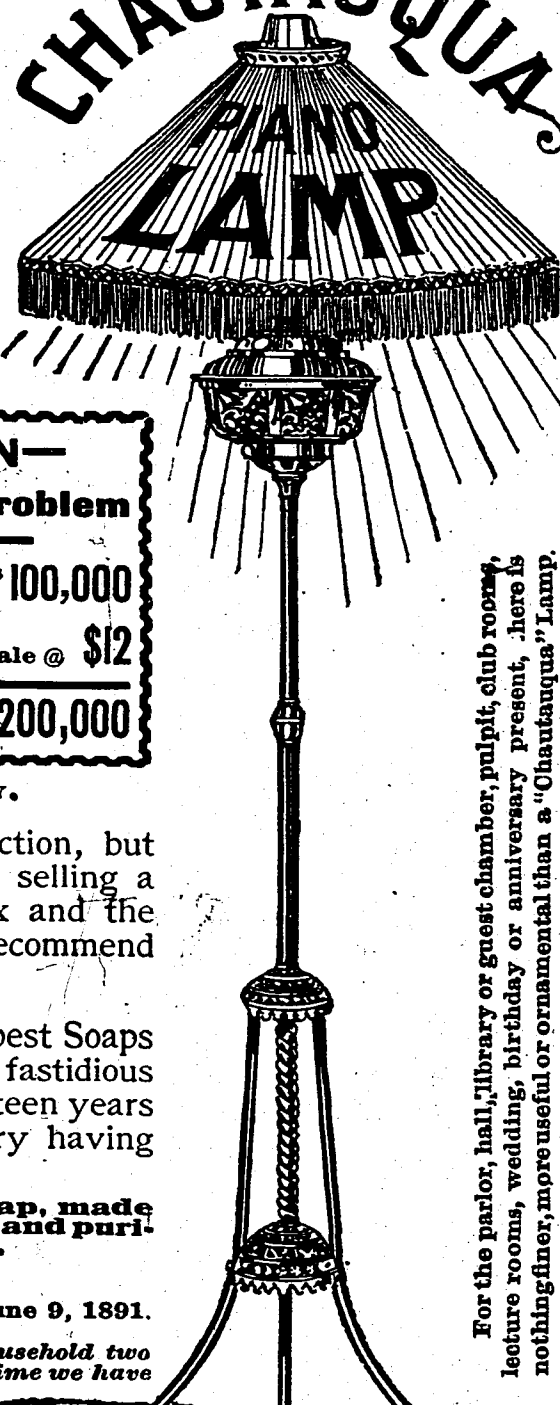
Where paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without argument or comment if the box or Lamp does not prove all they expect. PRICE OF BOX COMPLETE, only Ten Dollars (\$10.00.)

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\$23.35

Our Price For Box Only, \$10.00

MY LOVE.

Not as all other women are
Is she that to my soul is dear;
Her glorious fancies come from far
Beneath the silver evening star,

Great feelings hath she of her own,
Which lesser souls may never know;
God giveth them to her alone,
And sweet they are as any tone

Wherewith the wind may choose to blow.
Yet in herself she dwelleth not,
Although no home were half so fair;

No simplest duty is forgot,
Life hath no dim and lowly spot
That doth not in her sunshine share.
She doeth little kindnesses,

Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

She hath no scorn of common things,
And, though she seems of other birth,
Round us her heart entwines and clings,
And patiently she folps her wings

To tread the humble paths of earth.
Blessing she is; God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,

Nor hath she ever chanced to know
That aught were easier than to bless.
She is most fair, and thereunto
Her life doth rightly harmonize;

Feeling or thought that was not true
Ne'er made less beautiful the blue
Unclouded heaven of her eyes.
She is a woman; one in whom
The springtime of her childish years

Hath never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears.
I love her with a love as still
As a broad river's peaceful might,

Which, by high tower and lowly mill,
Goes wandering at it's own will,
And yet doth ever flow aright.
And on its full, deep breast serene,
Like quiet isles my duties lie;

It flows around them and between,
And makes them fresh and fair and green,
Sweet homes wherein to live and die.
—JAMES RUSSELL LOWELL.

"Did Mrs. Peeper ever attend a medical school?"
"No; why do you ask?"
"Because she is forever endeavoring to obtain
information about the skeletons in her neighbors'
closets."

Ethel—You jilted him and he proposed to me.
It was your own fault and I don't see what you
have to be sorry about.
Clarissa—I'm not sorry for myself, dear, but for
him.

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, 50 cents,
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in his great work on Spiritualism As Judge Ed-
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may be welcome to many, as it describes two scenes
in heaven and two in hell, in his most graphic and
careful style. Price, 10 cents. For sale at this
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THE FAMOUS MEDIUM.
BY
GEORGE C. BARTLETT.

The writer of this book was associated with Mr.
Foster for some years and took every advantage of
testing his peculiar gifts. Urged by many who were
knowing to this Mr. Bartlett finally consented, and
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tions of many seances held in all parts of the world,
which he hopes may be of service to investigators
and a stimulus to practical and scientific researchers.
Rev. S. C. Beane (Unitarian), in a letter written at
the time of Mr. Foster's obsequies and read by Rev.
George S. Hosmer, who conducted the services, has
this passage: "Whatever one's theory might be, in
his presence the reality of a future life seemed to
possess and command even the habitually indifferent.
To thousands of thoughtful men and women on both
sides of the Atlantic, he has been a voice from the
eternal world."

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Should be provided with Ayer's Pills.
No other aperient is in such general de-
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dies for constipation, biliousness, heart-
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Sugar-coated and compounded of the purest
vegetable cathartics,
they may be taken with impunity by
old and young. Physicians recommend
these pills in preference to any other.
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1853, by the advice of a friend, I began
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biliousness, constipation, high fevers,
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ever since."

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Every Dose Effective.

Advice to the Aged.
Age brings infirmities, such as slug-
gish bowels, weak kidneys and blad-
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Tutt's Pills

have a specific effect on these organs,
stimulating the bowels, giving natur-
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gripping, and
IMPARTING VIGOR
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They are adapted to old or young.
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Ten weeks on trial for ten cents in stamps.
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PERFECT COFFEE MAKER.
A new invention for making
Coffee or Tea better than any
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any Coffee or Tea Pot. If you
like a fine cup of coffee this ar-
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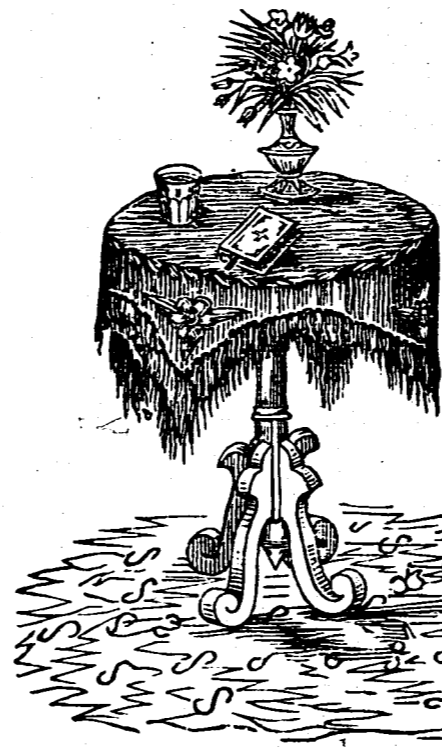
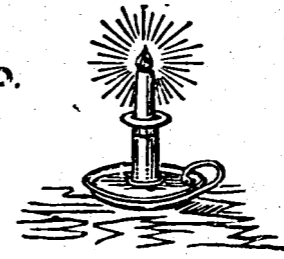
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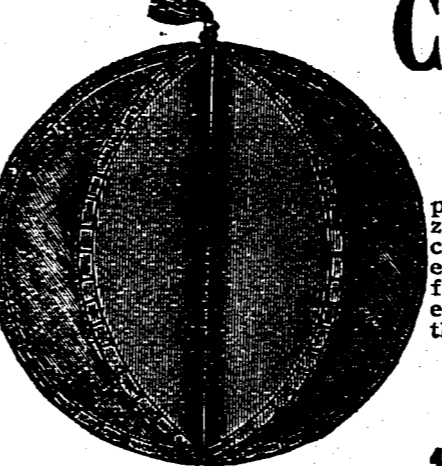
Helps
for
Home
Nursing



By Irene H. Ovington.

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to the doctor, efficient home nursing,
ought to be much more universal than it
is, outside of the regular training schools.
This little book deals in an eminently
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no little value. The chapters on venti-
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only that many a sick-room will be brightened and comforted through its means,
but that not a few of its readers will be led by it to a more thorough understand-
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The latest out. Better than the Dime Savings Bank. The
purse is made of the finest calf or kid leather. As a pu-
zle it is the best thing yet out. Any person not into the se-
cret of opening it will say it impossible, but you will find it
easy enough to open when once you know how. It will hold
from \$5 to \$6 in small change. It is the handiest and safe-
st purse ever sold. Agents can make big money selling
this purse, as everybody that sees it wants it.

Sample By Mail, Postpaid, 25 Cents.
PRAIRIE CITY NOVELTY CO.,
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The Open Door,
OR
THE SECRET OF JESUS

BY
JOHN HAMLIN DEWEY, M. D.

The author dedicates this book to "Those who
look, pray and work for the spiritual emancipation
and transfiguration of humanity; and he believes it
is a key to spiritual emancipation, illustration and
mastery.
The exposition of the divine possibilities of hu-
manity given in this book is based upon the recogni-
tion of a psychical and spiritual side to both nature
and man. "In recognizing a super-sensuous and
spiritual realm to which we are related," says the
author, "we must reckon it as a portion of the uni-
verse to which we belong, and our relations to it and
its influence upon us as perfectly natural and legiti-
mate under normal conditions."
"This book is an earnest effort from the standpoint
of a seer, to become a help not an oracle for others,
and to so unfold the law and conditions through
which the spiritual consciousness is attained and the
emancipation of mind realized. . . . that the truth may
be practically and readily tested by all who desire to
know it for themselves. . . . That the words of this
book may lift many to the mount of vision to behold
the nearness of the kingdom, and inspire them with
boldness and courage to enter in and possess its
treasuries, is the prayer of the author."
The work is printed from large clear type and
covers 156 pages.
Price, 30 cents, postage 6 cents.
For sale wholesale and retail by JNO. C. BUNDY,
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SYNOPSIS
OF THE
COMPLETE WORKS
OF
ANDREW JACKSON DAVIS.

Table listing various works by Andrew Jackson Davis and their prices, including 'Nature's Divine Revelations', 'The Physician', 'The Teacher', etc.

The Complete Works of A. J. Davis, if ordered
to one address, at one time, will be sold at a liberal
discount.

TO YOUTH.

BY DELLA B. MORRISON.

As manhood lifts its beauteous brow
Up through thine own.
Be all its rare expression
In thee shown.
May intellect's electric light
Gleam through thine eyes
With love—a mellow link 'twixt
Thee and skies.
The very pool beneath the feet, 'tis said,
Reflecteth Deus' perfect face;
And surely from the depths of those fair orbs
Should glow a somewhat of his grace.
As every motion of the wheel but shows
The guiding pilot at his place,
Should every action of thy soul reveal
Thee stamped as kin to angel race.
And if, sometime, there lurks within thyself
The hidden, subtle, tempting thought
That thou hast forces now enough for life
Without a daily blessing caught,
Immure thy mind, in ideal state, within
A lonely, perfect, hermit cell—
The force of thy being closely 'cealed
From influx—would'st thou do as well?
Suppose the earth encased within a crust
Impervious round its atmosphere,
And the initial force of every thing
Upon its bosom left it here,
How long, think you, could we progress without
The outer niscent molding force
Whose energy hath wrought these varied forms
Of life into existence' course?
Fling far away the paltry thought and use
For others' good thy splendid pow'r,
And know full well that all the universe
Contains, is given for thy dow'r.
Then bow the head and bend the worthy knee
In awe, before Our Father's throne,
Thy yearning rise an incense to that love
That poureth back upon thine own.

AT THE PLAY.

Of at the play in trance I seem to stand
Until the last shrill bell of warning rings.
Long ere the upward-rolling curtain flings
Its glory outward, a fantastic band—
Wealth, Love and Hatred, Glory and Command—
Troop to their places, as the moment brings
The prompter, Passion, forth to yonder wings,
Where the scene-shifter, Time, is close at hand.
And well I know that presently will One
Let the vast curtain of Oblivion fall.
Then shall we walk aboard, the pageant done,
And to each other in amazement call,
"How could we think that stage-glow was the sun,
Or ever fancy this were life at all!"

—ANDREW B. SAXTON.

Chautauqua.

This word applies to many good things. Beginning with the first Anglo-Saxon use of the word, which is of Indian derivation, meaning, "light in dark places."
We find the extreme Western County in New York State is designated by the name of Chautauqua. In the County there is a township which bears the same name; both County and Town are above the average as regards productiveness of soil, variety of products, healthful climate and intelligence of inhabitants.
From this county are shipped each year millions of baskets of luscious grapes, which in the past few years, have entered nearly every city and town in the land.
Nearly in the center of this county lies the famous Chautauqua Lake whose waters are about seven hundred feet above the level of the sea. On the shores of this Lake we find what might well be termed the eighth great wonder. The great Chautauqua with its novel features, its immense Amphitheatre, its schools of literature, languages, etc., has become so popular and well known that no word of ours can increase its fame.
Yet the real Chautauqua is not a place, it is an IDEA and the dictionary of the near future will define a Chautauquan as one who is endeavoring to make the best use of his time and talent.
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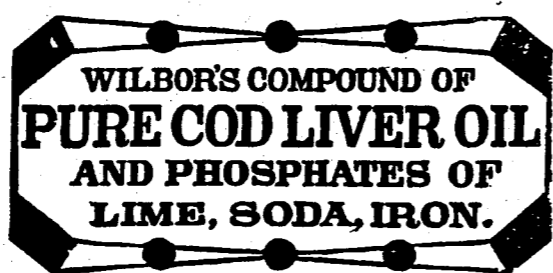
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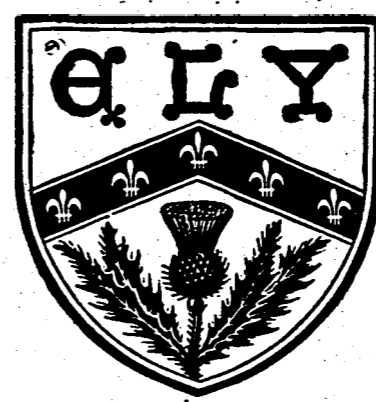
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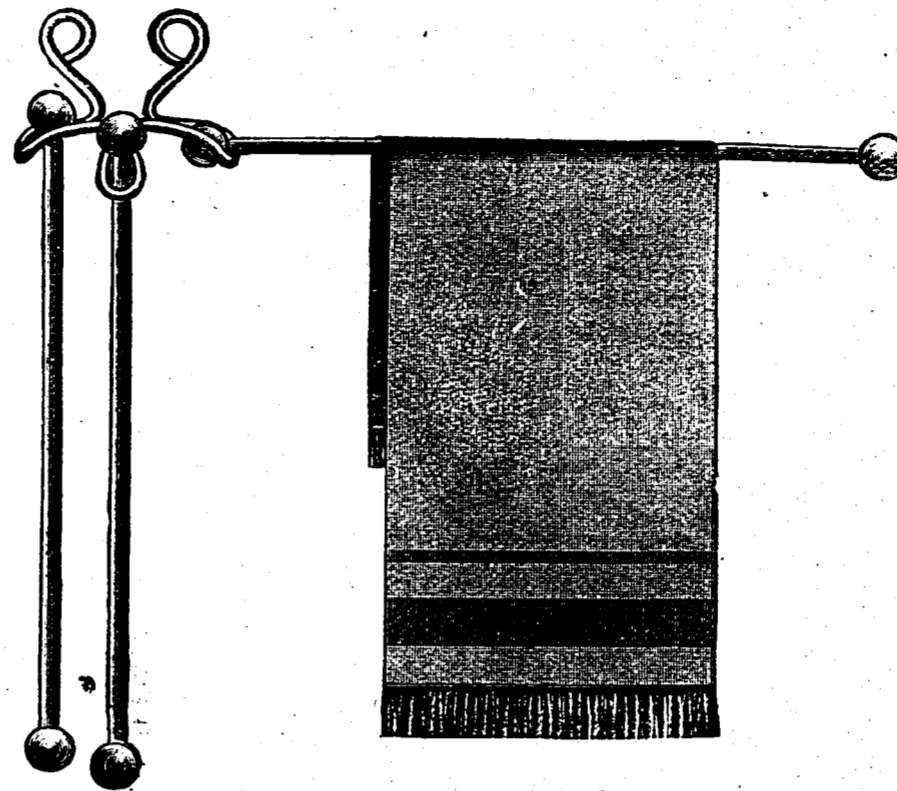
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THE BETTER WAY.

It is encouraging, inspiring, to note the steady growth of rational thought among Spiritualists as reflected from time to time in the columns of some of our contemporaries. In none of our exchanges is this growth so often witnessed as in the columns of *The Better Way*, of Cincinnati, whose way steadily grows better. From its editorial columns in the issue of September 19th we clip the following from an article on the camp meetings of this year:

"The applications of the severest conditions to psychic disclosures through media and matter, have been more marked, more common than ever before; blind superstition and ignorant gullibility have had to give place to careful, closely observing thinkers, who have demanded their rights in honest investigation, and those rights have been largely respected.

"Some few mediums have insisted upon applying their own 'conditions' to spirit manifestation through their organism, refusing fair test appliances, and as a result have been patronized by the lovers of the marvelous almost exclusively. These, if honest, open the door for the entrance of simulators, fakirs and frauds of which spiritualistic phenomena has had its full share in the past. In most of the camps it has been a poor year for these ghouls of fraud whose only desire is to harvest the greatest amount of shekels. Honest Spiritualists and mediums have had to suffer and the cause has been retarded by the fear that in exposing a fraud some true sensitive might be unjustly injured. But experience, the clearer understanding of the laws of spirit manifestation, and the fact that intelligent Spiritualists will not countenance the use of paraphernalia of frauds, tricksters and the professors of ledgerde-main, is fast driving these spiritual mountebanks into exile. A consensus of the worth of the camps, this season, shows this feature of healthy growth, most unmistakably. Every true Spiritualist will rejoice in it."

Mr. Thomas Peplar, of Alton, Illinois, carried off the premium offered in July for the largest list of addresses of people of liberal religious views and likely to be interested in Spiritualism. The prize, a copy of that valuable work, "Lights and Shadows of Modern Spiritualism," by D. D. Home, has been sent Mr. Peplar. The second prize, "Identity of Primitive Christianity and Modern Spiritualism" belongs to Mr. O'Halloran, of Cincinnati. A copy of the valuable pamphlet "Signs of the Times," a lecture delivered before the Western Society for Psychical Research by Prof. Elliott Coues was promised to all who sent in not less than fifteen names. In case any list-sender has failed to receive a copy it will be promptly mailed on receipt of postal card notice.

This unique epitaph is found in California: "Here lies the body of Jeems Hambrick, who was accidentally shot on the bank of the Pecos river by a young man. He was accidentally shot with one of the large Colt's revolvers with no stopper for the cock to rest on. It was one of the old-fashioned kind—brass mounted. And of such is the kingdom of heaven." The following epitaph is in Lanesboro, S. C.: "Here lies Jane Smith, wife of Thomas Smith, marble-cutter. This monument was erected by her husband as a tribute to her memory and a specimen of his work. Monuments of this same style, \$250,—*New York Tribune*.

A correspondent who fills the first page of *The Cassadagan* for September, among other things, says: "Lily Dale was much better represented by the secular press this year than ever before. Several leading

daily papers had regular correspondents on the ground, and they were very liberal in granting space. Among them were the *Buffalo Courier, Express and Times*, *Pittsburg Dispatch*, *New York World* and *Meadville Republican and Morning Star*.

Hon. C. O. French, of Chicago, writes: I notice in THE JOURNAL of the 19th, a statement that "Miss Florence Hartley now has the distinction of being the first woman in Kansas to occupy the position of court reporter."

This is an incorrect statement. As Judge of the Sixth Judicial District of Kansas, comprising the counties of Bourbon and Linn, I appointed in 1884, Mrs. Ella C. Porter, of Fort Scott, Kansas, my official stenographer and court reporter, which position she filled satisfactorily to myself and to the bar until 1891, when she resigned to get married again.

Mrs. Elizabeth Stranger, 91 McConnell street, Grand Rapids, Mich., is a test medium and lecturer. This lady is new in the field, but THE JOURNAL is informed that she is a lady of clear moral perceptions, and exalted conception of the requirements essential in a public speaker and medium and gives promise of a useful career in her chosen field. Mrs. Stranger will promptly respond to calls for lecture engagements.

A. M. Beecher writes from Washington, N. H.: There are a number of Spiritualists here, but so far as I have learned no paper advocating the faith. My impression is that some at least are in sympathy with your methods of clarifying Spiritualism, in which work God speed you. Kind regards to Mrs. Bundy and yourself.

M. B. Curtis, the actor, who made his reputation as a comedian in "Sam'l of Posen," is under arrest in San Francisco on charge of killing a police officer. He makes the same plea in court that he does as "Sam'l," when he says to his best girl: "I am the innermost man, Rebecca, vat ever vent on der road."

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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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