

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

W. J. Alexander, professor of logic and rhetoric, has been expelled from the faculty of the State University at Columbus, S. C., because he is a Unitarian, says the *Twentieth Century*. The rulers have thus made a religious discrimination in a secular affair; and yet there is a popular belief in this country that in the eye of the State no man is under any religious disabilities. Think of the absurdity of holding that in order to be eligible to teach logic, a man must believe in the Trinity! It might as well be held that a man is unfit to teach mathematics unless he believes in the three-times-one-makes-one doctrine.

Philips Brooks—one of those few clergymen to whom the titles Rev. and Dr. add nothing, and the omission of which as prefixes to his name implies no disrespect—has great personal influence in Massachusetts. This the *New York Independent* says, "explains the remarkable growth of the Episcopal church in Massachusetts of late years. Unitarianism has been almost swallowed up by its young people going into the Episcopacy, and there has been no small exodus to that church of young people from other denominations. It is likely that the election of Mr. Brooks as bishop and his increased influence will still further swell this movement."

Referring to Col. Shepard's mission at Detroit to procure an expression of the assembled divines' hostility to open the World's Exposition on Sunday, the *Chicago Times* observes: The colonel is related by marriage to a considerable block of stock in the Vanderbilt railroad properties. All of them run trains Sunday. Between the Missouri and the Hudson they have a large number of locomotives out on the Sabbath. They furnish meals, sell wines, pocket profits on the Sabbath. Does Col. Shepard refuse any dividends from the block of Vanderbilt stocks related to him by marriage earned in part by this desecration of the day of holy rest?

The difficulty of obtaining a sufficient number of recruits of the requisite size has obliged both the French and the Italian Governments to reduce the minimum of their former standard by half an inch. Says Felix L. Oswald in the *Voice*: A similar reduction became necessary in 1496, and again after the Napoleonic wars, that devoured the tallest men of France at the rate of 35,000 a year. The incessant wars of the Roman Republic were, however, not followed by any analogous results, and the luxury and intemperance of the Empire did more to hasten the progress of physical degeneration than the slaughter of a thousand battles. In France absinthe alone has, in that respect, probably done more mischief than gunpowder.

At last the Metropolitan Museum of Art, in New York, is to be opened to the public on Sundays. The movement to accomplish this result has been so strenuously opposed, has met with so little favor from the trustees of the museum, that it is

with some surprise one receives the important news. The trustees, at their quarterly meeting Monday evening, passed by a vote of twelve to four a resolution that "until further order of the board the museum be opened free to the public every Sunday from 1 p. m. until half an hour, before sunset." The vote marks the success of a long and often discouraging fight against ancient prejudice. The resolution is in terms for temporary opening, but by the time the summer ends, the worth of the public service will have been so demonstrated that it will not be possible to go back to the old prescription of the people.

The unveiling of the Linnæus monument in Lincoln Park, Chicago, on the 23rd, was an event that will long be remembered in Swedish circles. Robert Lindblom, president of the monument directors, made the presentation speech, in which he turned the shaft over to the park commissioners and the city of Chicago. He paid a high tribute to the men who have made famous the name of Sweden. The canopy of science, he said, contains no brighter stars than those in the Swedish sky; no poet in any land or clime ever portrayed the passions of men any better than have those of Sweden, who drew their inspiration alternately from the midnight sun and the midday twilight. "We had all this great array to choose from," said Mr. Lindblom, "but it was in harmony with the advanced thought of the age that we selected the greatest scientist of the last century to represent us in the present."

Rev. Dr. C. H. Parkhurst, of the Madison Square Presbyterian church, New York said last Sunday morning: If apostleship had not started before Princeton did, there would be no show for the apostleship. The spirit of such an institution is to make theologians just as a machine makes shoepegs; just as a baker makes crackers. It was passing strange the comfort that the church had always taken in casting its members out of the synagogue. The quickest way to fire church enthusiasm was not to show to it a poor sinner for it to convert, but a poor heretic to sniff after and run down. We rain vast piles of money to convert a man and get him into the church; but the moment of supreme felicity, the time when enthusiasm flashes up into one compact flame of radiance and heat, is when there is a prospect of getting a man out of the church. The church has always fought new ideas. It never subscribes to a discovery in science till it has to, and the man who has a new understanding of things is always a hated man.

The Presbyterian divines in convention assembled on the 22nd deferred for a year action upon revision of the Confession of Faith and did this without debate upon the report of the committee. While it is therefore impossible to determine what the opinions of the Presbyterian church, as uttered by its highest representative body, are upon the question of widening the charity and lessening the rigor of its creed, the mere fact that the committee's report has virtually eliminated the doctrines of election and infant damnation is indicative of the force of the liberalizing movement

within the church. The substitution of the word "condemnation" for "damnation" suggests, as one of the papers remarks, that "at least the star of hope shines, if faintly, on the grave of the impenitent dead." The committee thinks that it has touched nothing vital in the system of Calvinism, but there are those within the church and outside who will differ. That it should have endeavored to adhere to this determination is but natural, for the parts in the logical structure of Calvinism are so vitally interdependent that the destruction of one is certain to put the edifice in peril.

Five hundred people witnessed the whipping of ten prisoners at the Newcastle, Del., jail, on the 16th. The culprits were first placed in the pillory and compelled to remain there an hour, much to the merriment of the crowd that watched the pranks of the men. The whipping is described as a ghastly sight. After standing in the pillory the prisoners in turn were led to the post like hogs to a pen. They were stripped to the waist and the chilly weather made their punishment all the more severe. The sheriff applied the lash and it cut the backs of most all the unfortunate ones. Their shrieks and yells could be distinctly heard outside the high jail wall. One of the convicts was so terrified when his turn came that he fainted away. After gaining consciousness he was led to the post and when five lashes were heavily laid on his bare back he became violently ill and was taken into the jail. The cat o' nine tails cut his flesh deeply, and as he was carried away, the blood from his wounds left its stains upon the ground. This brutal scene was enacted not in Russia, but in the United States, and was witnessed by 500 people. Delaware needs to be reached with civilizing influences.

Dr. R. Heber Newton, last Sunday before a congregation that filled every seat in his church, defined his position on Episcopalian doctrine. He declared that the thirty-nine articles contained no statement of faith that was binding on him, and spoke of the Nicene creed as the charter of the church's liberty, under which was possible to hold all the divergent views concerning future punishment, the atonement and other doctrinal matters which are at present turning the world upside down. Dr. Newton said: Christendom is torn and dismembered before our eyes. It is paralyzed with doubt. The strife of creeds is seen on every side. Man cannot find a shelter under the reformation's confessions of faith with their long-drawn metaphysics. He who reads the signs of the times, the alternative to throw overboard the creeds and simplify them. To-day could our Protestant church be content to part with their reformation confessions of faith and adopt that great catholic creed which come down through the centuries there would be end of strife and contention. Dr. Bridgman would have to leave his church for his views on the question of future punishment and Dr. Briggs could excite contention in his church on the question of infidelity. Our great creed is the reconciliation of Christian faith and modern thought of theology and science.

## PSYCHOGRAPHY.

After materialization of spirit forms no theme is so prolific of differences among believers in spirit manifestations as that of psychography—writing without the intervention of ordinary human agency. Psychography is a much better descriptive term than either direct writing, independent writing, or independent slate-writing which is most in vogue. Psychography of course covers all forms of writing by preter-human methods and is therefore not always sufficiently definite, and probably for this reason the word has not come into more general use.

As in the case of form-materialization there are thousands of spiritists who either deny psychographic phenomena, or, are so incorrigibly skeptical as to be unable to rationally consider the evidence. A spiritist—one who has satisfied himself of the continuity of life and the ability of spirits to manifest, to intelligently direct force and communicate with mortals—cannot consistently deny the probability of psychography nor sweepingly discredit the testimony of critical, intelligent investigators who affirm it. That a spiritist has not himself witnessed psychographic phenomena is no warrant for his denying their occurrence. That he has witnessed numerous attempts at deception does not justify obstinate incredulity, nor warrant disrespect for the testimony of others, who in very many instances are not only as truthful as their co-believers in spiritism but much better equipped and circumstanced for crucial investigation and accurate observation. Indeed, unpalatable as may be the assertion, we do not hesitate to say that the evidence of either one of a goodly number we can name who have placed on record the successful results of their psychographic experiments ought, from the standpoint of psychical science, to be better evidence to the majority of spiritists than would be personal experience. The intrinsic value

personal experience in this matter depends on the competency of the person experimenting and the conditions and circumstances under which results are obtained. To make this plainer: We personally know, for instance, that in the presence of Henry Slade psychographic phenomena have occurred under conditions acceptable to the most rigid scientist; we also know of our own knowledge and on the testimony of others that Slade frequently resorts to deception and that his deceptive practices are beyond discovery—unless by accident—to a majority of those who patronize him. Now a spiritist however acute in other branches of the subject and however generously endowed by nature cannot reasonably expect to cope with Slade in one of his deceptive freaks if he has not been trained in this or some other field for just such a trial. Hence he may come away from the séance believing he has witnessed independent slate-writing and accompanying phenomena under conditions identical with those he has read or heard of before, when as a matter of fact the whole or a greater part of the exhibit was deception. When one has through personally acquired knowledge become convinced of the power of spirits to manifest, one is no longer on the same footing as a non-spiritist; and while abating nothing of one's rigid scrutiny and caution when essaying new fields of investigation, one is bound to weigh the evidence in favor of phenomena not only with judicial fairness as one might while a non-spiritist, but must weigh it in the light of one's own knowledge that spirits have power to manifest, and that this being granted it were unscientific, philosophical and inconsistent to limit the ability of spirits or of psychical sensitives to one's own comparatively narrow personal experience.

THE JOURNAL is fully committed to the scientific method; and it warns believers against the unscientific and inconsistent attitude into which many of them unconsciously drifting, impelled by contempt for prevalent trickery and the hasty acceptance of alleged phenomena by many professing spiritists. An abnormally incredulous spiritist is the most incorrigible hopeless subject for change; more hopeless even than one who is over credulous. The latter may, if well endowed with common sense in other mat-

ters, outgrow his folly; the former never can, and will always remain a carper and an obstructionist.

On another page is published a letter written to a member of the American branch of the English Psychical Society by our esteemed contributor and friend, Mrs. E. B. Duffey, and by the recipient sent THE JOURNAL for publication. Mrs. Duffey's experience with Mrs. Patterson was similar to our own in the single sitting we had with her some years ago. The barefaced trick was so bunglingly done that we wondered how the shrewd business men who sat at the table with us could have failed to see the imposition. Yet we are in doubt whether Mrs. Patterson may not have psychical powers and whether at times independent writing may not have been accomplished in her presence. We admit the possibility and hardly dare deny the probability. Charles E. Watkins is a more audacious and expert trickster. At times the audacity of his trickery reaches the sublime; and the stupendous nature of his impudence is only surpassed by that of the blindness and gullibility of his victims. Yet if spiritists are to sweep away the testimony in favor of the genuineness of some of the psychographic phenomena witnessed in his presence they will by the same motion remove every vestige of support from all the objective phenomena of modern Spiritualism. There is no better evidence extant in the whole history of modern Spiritualism in support of objective phenomena than exists in support of the claim that writing has occurred in the presence of Watkins without the active or direct intervention of human agency.

The long career of deception practiced by Mrs. Hough-Stoddard-Gray, etc., in connection with her son is a blot upon the Spiritualist movement, whose followers have tolerated the imposition, and a disgrace to human nature. Still, because these unconscionable tricksters have simulated form materialization it is no argument against the possibility or probability of genuine materializations; but only an evidence of the depravity to which human nature can descend and the gullibility of those who make the deception possible.

We have during our twenty-five years of experience frequently noticed that mediums for mental phases are, as a rule, exceedingly incredulous as to objective phenomena; and the more highly developed, the greater their skepticism as to the psycho-physical manifestations. The philosophy of this is a theme too big to discuss at this time. But we caution all concerned to be careful and not heedlessly do or say aught to invalidate the genuineness of any class of phenomena. It is mischievous, dangerously mischievous, and carries the potencies of dire peril—not peril to psychical truth nor spiritual things, but peril to the development of psychical science, genuine mediumship, a rational view of the future life and all that this implies. Be critical, be cautious, be courageous, be reasonable, be fair, be just, be sympathetic; and avoid captiousness, hyper-criticism and a contempt that paralyzes sound judgment and effective action.

## PERTINENT AND PLAUSIBLE.

Lately an article appeared in the daily *Press*, of New York City, in relation to the new American Psychical Society. It was written in Boston, and bore the imprint of having been inspired by some one within the inner circle of the society and most friendly to the once successful charlatan, "Dr." R. C. Flower. In that contribution it was mentioned that a new device was being constructed whereby to experiment. Rev. T. Ernest Allen, of Providence, R. I., secretary of the A. P. S., was inspired to reply. He did this in the character of an interested "outsider" bent on probing the spiritualistic and psychical problem. The *Press* of May 18th publishes a review of Mr. Allen's letter, by a Boston correspondent, which is so pertinent and in its closing paragraph so plausible that THE JOURNAL reproduces it:

As a public worker in the cause of Spiritualism I have read with interest the subject matter in regard to the psychograph, an instrument for determining the origin of occult phenomena, and the Rev. T. Ernest

Allen's reply to the article that appeared in the *Sunday Press*.

That all investigations whereby a clearer apprehension of the truth is arrived at will do good we are all prepared to admit. But one who is familiar with the history of the persons connected with this society cannot but be surprised at the attitude taken. In the first place, one would suppose that the founders were all novitiates just starting out through an undiscovered country and compelled, to exercise the greatest care, just through lack of experience. The Rev. T. Ernest Allen was formerly the secretary of the Spiritualist Society in New York and spoke upon the subject—and must know—well, just a little about it, while Dr. R. C. Flower, one of the most prominent in it and a financial backer of the *Arena*, was for years a clairvoyant physician, occupying the old Tweed mansion in New York, and has practiced until recently in Boston. So there ought to be a little knowledge on the subject.

"Our society," says Mr. Allen, "is entirely independent of the spiritualistic movement." Then if that be true, who will have the credit after the investigations are made, should they prove a success, the ministers for having made a new discovery in the realms of truth or the Spiritualist for having made the announcement first and received a clerical indorsement forty-two years afterward? That is just where the whole trouble lies—the effort to separate the ist from the ism. There ought to be no difficulty in finding honest mediums in this movement that is "outside of Spiritualism."

The Rev. Cephas Lynn, who has recently preached in the Rev. Dr. Miner's church, was for years a so-called trance speaker on the spiritualistic platform, was afterward educated through the generosity of a Spiritualist in Troy, N. Y., and then came out as a clergyman, saying: "I am not less a Spiritualist, but the pulpit is surer in its compensations." The Rev. Charles Hayden, who was known as the Boy Trance Speaker, claiming to lecture always in an unconscious state, was prominent for years among the Spiritualists until the Rev. Robert Collyer heard him, and the church swallowed him up. The Rev. William Brunton and the Rev. H. H. Brown and others, all prominent in Spiritualism and mediums of repute who are now working in the ecclesiastical vineyard, will certainly, unless they have lost their former occult powers, furnish in their own organizations every opportunity that the investigator can want to establish the fact of spirit control.

The fact is, these gentlemen, instead of trying to be converted to a new faith, are really seeking a highway whereby they can return to an old love.

BOSTON, May 16.

F. W.

If there is any subject or any field of research which it would seem should be free from all finesses, from all pretences either expressed or implied; in which those coming to the front as active workers should be candid, frank, and free from all subterfuge it is the spiritual and psychical.

Now it is denied by those in authority that "Dr." R. C. Flower has any part in the new movement called the "American Psychical Society"; but to those familiar with his peculiar methods and who have seen the first article published in the *Press* the fine Italian hand of that many-sided individual is apparent. So, had the writer of the above spoken of "Dr." R. C. Flower as one of the most powerful—even the most powerful—in it, instead as one of the most prominent, THE JOURNAL would have accepted the statement as probably true.

It is pertinent to ask why should Mr. Allen pose as a novice and as a fresh scientific investigator, of the Unitarian ministerial cult? It is neither frank nor candid, nor even politic in the long run for him to thus impress the public. It is a notorious fact within the knowledge of a large number that he is and has been a life-long Spiritualist, that his mother is a fine medium and that he has in the past been identified with business schemes in which mediumship was used to forward success. It is further known that his stepfather is a medium. The editor of THE JOURNAL has heard the latter declare that his success in business was due to the advice of spirits, received through his wife—the mother of Rev. T. Ernest Allen. Now it seems to THE JOURNAL that however pure his motives, this young man, fresh in his ministerial clothes, has made a mistake in his effort to advance the interests of scientific Spiritualism by pursuing a course which, however justifiable by the standard of current "business" ethics, is not in accord with either the ethics of science or of sound religion. That the clergy are prone to specious methods and to proceed

by indirection is no excuse for him; he is too new in the minister's vocation and belongs to too advanced a sect to plead any clerical immunities.

After these many years of endeavor in the interests of scientific research, and uncompromising demand for honesty, accuracy and judicial fairness, it goes without saying that THE JOURNAL is at one with the purposes of the proposed American Psychical Society in so far as those purposes are along the same lines. The comments on Mr. Allen are made in no unfriendly or captious spirit. THE JOURNAL, however, would be inconsistent if it deprecated want of candor and anything misleading in the avowed exponents of Spiritualism, as it does, and failed to take notice of what certainly seems to be both uncandid and misleading in those who propose scientific researches in the psychical field. THE JOURNAL is quite willing to forego any temporary and fleeting advantage to Spiritualism which may be gained by throwing dust in the eyes of ministers, orthodox and heterodox, and their followings, even though that dust is scented with the aroma of Unitarianism and condescends impartially to cover Spiritualists and non-Spiritualists alike.

#### THE REFUGE OUVROIR.

In all great manufacturing and commercial communities are women in large numbers—servants, work girls and others thrown upon their own resources—who at times are out of employment, and to whom life seems a hopeless struggle against adverse fate. They are exposed to temptations which, however much they shrink from them at first, sometimes become too great for average human nature to resist. Young and beautiful girls, of the class here mentioned especially, are in danger of being driven or lured to degradation. By the promise of lascivious scoundrels who are ever on the watch for new victims, or the treacherous aid of the so-called lover, thousands of young women are induced to take the first step in the path that leads to infamy. In all cities there should be some provision made at the public expense for the temporary assistance of women who have no helping friends and whom circumstances have reduced to a condition of temporary dependence.

To Paris, the city of gaiety and vice, as it is commonly represented by English-speaking people, belongs the honor of having first recognized the need of such an institution and at the same time of doing something practical in the way of meeting the want. Nearly a year ago it established the Municipal Working Refuge (Refuge Ouvroir Municipal). In the *Westminster Review* for May, Edmund R. Spearman, having visited the establishment, gives an account of the undertaking and of the successful work, which he highly praises. It is not a "refuge for fallen women," where women who have any shred of self-respect left dread to go, but rather "a refuge to prevent women from falling." The only personal requirement on entrance is readiness to work, which alone is sufficient to exclude professional prostitutes. The Refuge Ouvroir offers entire freedom. The women are given shelter and board and allowed to go out on certain days to seek work. To enable them to contribute toward the cost of the hospitality which they receive they work in shops established for that purpose. They are obliged before they are admitted to furnish information, as to name, place of birth, whether married, widow or single, occupation, by whom employed the last two years, dates when unemployed, cause of unemployment, present abode and references.

The directress of the institution is Madame Louise Koppe, who is a founder of women's trades unions, editor of a semi-monthly journal devoted to women and children, and a writer on social and industrial subjects. Says Mr. Spearman: "The women instantly recognize the extreme value of the Refuge Ouvroir as an aid in their distress, to be used as intended by the founders and for no other purpose. Although in the most mentally depressed condition possible for human nature, the condition of the

Poor o'erlabored wight  
Who begs a brother of the earth  
To give him leave to toil,

and having had their 'poor petition' probably spurned many times of late, they yet have almost looks of content, and even some gleams of happiness at the present temporary relief. It is not a place for permanent domicile, but for a short respite, and yet they are still plying the disheartening avocation of seeking for work and finding it not; but still they have good rest and good living, an immense aid in that epoch, as so many millions of the unemployed in all lands know only too well."

The statistical record from July 17, 1890, to March 31, 1891, shows among the occupations represented by the inmates, servants (415), cooks (84), day-workers (89), housemaids (24), shop girls (12), laundresses (20), hospital nurses (11), florists (6), tradeswomen (5), milliners (3), "reduced lady" (1). There are 628 spinsters, 105 widows, 84 married, and 5 divorced; 140 in a condition of pregnancy, 129 nursing babies, 32 feeding babies, and 75 with children over two years old. In this table, as Mr. Spearman mentions, the number of women with child and of children with women is noticeable, yet he says the establishment is neither a foundling hospital nor a lying-in hospital, and there is no provision for either function. "Only the night before my visit," he says, "an inmate prematurely seized with the pains of labor, had to be transported after midnight for accommodation and care by the *sage femmes* of the municipality." But although the establishment is not designed for motherhood, the pregnant woman is always given the preference. "It is during these times that the unbefriended work-woman finds the struggle for existence most maddening and needs most the kindly hand of friendship. These women are those also too likely to fall into the abyss of prostitution unless soothed by a protecting influence at the critical period. It is no part of Madame Koppe's religion that a woman is a subject for scorn or social stigma because she has had, or is about to have, an illegitimate child. Not that all these unborn children are illegitimate." Some of the women are wives whose husbands have fallen upon hard days. But the good directress has great respect for the mother who in the hard struggle of destitution without work tries to nurse her baby instead of leaving it for others to keep or to kill. Madame Koppe would enthrone motherhood as the most sacred of obligations and as the salvation of France.

Mr. Spearman was shown through the Refuge Ouvroir by the directress. Some of the workers were employed with sewing machines, some with needles. In the dining room everything "was most fascinatingly perfect in quality." It looked "more like a dining hall at some great seaside hotel, frequented by the democracy, rather than a workhouse feeding room. In another hall around a warm stove were gathered invalids and old women, a few babies and children, they or their mothers being on the list of slightly indisposed. An inmate who is seriously ill is taken to the hospital. On the second floor was found a dormitory for women with children, some of the beds occupied with mothers nursing their little ones. Another dormitory, a large one divided into two sections, with two long rows of beds in each, and another unfinished to be used when the limit of inmates is reached, were visited. A large bath room and shower bath, "both of the most sumptuous character," and a kitchen in which the process of cooking is "a sample of the best and healthiest French cookery," are among the conveniences and advantages mentioned by the visitor.

The inmates who obtain employment not far from the establishment are permitted to lodge there for awhile, until they can get a start.

More than one-half of the inmates of the Refuge Ouvroir are servants. The reason of this Mr. Spearman says is the widespread system by which rascally housekeepers obtain a succession of cheap hands by plotting with the *bureaux de placement* to take an applicant, divide the annual commission paid in advance, and then on some frivolous pretext turn the girl into the street when full wages begin, all the fees coming out of the first month's earnings. The *bureaux* do a large business by a constant succession of vacancies, and the housekeepers get servants at half price. To girls treated in this manner—turned into the street,

without money or place to sleep—the Refuge Ouvroir must seem like a veritable home and the humane and sympathetic Madame Koppe like a kind mother. The civilized world is indebted to the Municipal Council of Paris for the good example it has set in a truly noble work. Chicago ought to have an institution of the same kind.

That is certainly an excellent regulation said to exist in Sweden, although lately not always enforced, that every person intending to emigrate shall procure a certificate from the pastor of the parish. Says the *New York Press*: The Lutheran pastor in Sweden is a civil officer as well as an ecclesiastic, and has supervision over the free schools which have enabled Sweden to take highest rank for the literacy of her people among all the nations of Europe. The pastor who gives a certificate knows, therefore, the facts upon which it is given, and the emigrants whose character is thus attested are not likely to belie the recommendation. "If all our immigrants were of this class," remarked Colonel Weber, when the Hekla landed her Scandinavian passengers Sunday, "no Immigration Bureau would be necessary. Not one of these people ever remains in the city. They are farmers by birth and training, and come here prepared to go farming in the West. They never become a burden to a community." But why should any immigrant be allowed to land without some reasonable evidence, in the form of a certificate, or otherwise, of good reputation at home? Why should not the rule which Sweden established be made a requirement as to all foreign countries? In most European countries the pastor of a church could be depended upon as conscientious and reliable in any testimonial affecting character, and if not the pastor, then some responsible civil officer, such as mayor or prefect, might certify. At present the trash of Southern or Southeastern Europe is pouring into America in a volume at once appalling and amazing. Something must be done to stop the spread of the imported ulcer, and a rule such as we have described would probably at least alleviate the evil.

Referring to the death of Mme Blavatsky and the scheme to introduce into this country Hindoo mysticism a writer says that from the first the theosophical speculation lacked a vitalizing principle and had nothing in common with the higher feelings and aspirations of men, that "the strange doctrine found but little favor, and its few disciples were attracted rather by curiosity than by faith. The curiosity passed into indifference, and the queer woman with her queer religion faded out of sight together, sometimes recalled to the world's attention by a alleged exposure or a sensational criticism. She is dead, with her mysteries and her imposture, if intentional imposture there was. She made a brief ripple in the majestic current that sweeps on to the ocean of eternity. Others have done the same before her, others will do so again. But their puny efforts cannot swerve the mighty destinies of the human race."

Gen. Booth's plan for rescuing the "submerged tenth" from wretchedness and other practical efforts of the Salvation Army, led Canon Farrar to compare the work of the unlearned Salvation workers with that of the early Christians; "those ragged, wandering preachers, whom trade denounced, whom respectability disowned, whom the religion of the day excommunicated and anathematized," but who "nevertheless did, with the irresistible might of weakness, shake the world." The resemblance is stronger than many of the worshipers in our stately churches would like to own. It is true enough that Salvation leaders have been guilty of many extravagances of conduct and offenses against good taste. But can we doubt that so were numbers of the early Christians, from whom the great church has descended, "the little companies of slaves and artisans—not many rich, not many noble, not many mighty—who met to listen to St. Paul in the purlieus of Corinth or Ephesus, or Rome among the Jewish mendicants of the Tra vere?"



## A GREAT WRONG.

BY W. WHITWORTH.

Wages in the United States are higher than in any other country in the world. So far, good. This increase, in great part, is believed to be due to the tariff that places restriction on foreign competition, shutting out goods made by the cheap laborers of less favored lands. Again, so far, good.

But, if cheap laborers are permitted to stream into our land, steadily cutting down wages toward a starvation level, while the protected necessities of existence are doubled, how then? In an old brick barrack in this city the three floors are laid off into low-grade tenement habitations. A respectable horse would turn up his nose in disgust if requested to stable there. The building swarms with the poorest class of European labor serfs. They are of the downtrodden creatures who fabricate the cheap goods the tariff is established to shut out. Their methods of life both morally and materially are a direct menace to the well-being of American work people. The latter have received education and surroundings that call for things decent and orderly, for home life that is cleanly, self-respecting and Christian-like. How can this be obtained in competition with these labor serfs from foreign lands? In the brick barrack referred to there is a family consisting of a man and his wife and six children. They live in a single room, eating and sleeping in a huddled heap, like so many cattle. Is wholesome cleanliness or common decency possible? An old rusty cook-stove stands at one end, a rough, square, pine table, with chairs and stools of like cheap pattern, fill the space down one side, while the opposite stretch of room is filled with three beds, ranged in an unsheltered row, having not a foot of space between. In one sleep father and mother, the next is occupied by the three girls, in years from fourteen to eighteen, while the third is for the boys, ten and twelve; the eldest, a young man of twenty-one, being recently married and living in a room adjoining. Their entire possession of household goods would not sell for \$25. Not a shred of carpet is on the floor, not so much as a cheap picture is there to relieve the dead hideousness of the four bare walls, not a scrap of cloth ever lies on the coarse pine table. The scant supply of pans, kettles and dishes is scattered over a couple of unplanned boards on either side of the stove. Cooking, eating, sleeping, dressing and undressing are all done within the restricted space of this one room. Not even a strip of half-way concealment is hung between the beds. Every atom of home-life is as free and familiar as that of hogs in a sty.

But they flourish. Each one adds a mite to the family earnings. Father and mother, boys and girls alike issue forth to every-day labor; the latter, during years of the period when they should be in school. What the result? Ignorance and coarse thought and feeling; animal-like, their morals and sense of enjoyment are comprised within the whisky-jug and mug of beer! But they flourish. Though toiling singly for a wage on which an American workingman's family would starve, the aggregate of their earnings foots up to quite an available sum, and a portion is steadily laid by for a rainy day. In a dozen or more years the father will erect a board cottage on some outlying common, and after struggling through as many more to pay for sewerage, grading, paving and crushing load of tax-rate, with white hairs and a worn-out body just ready for the grave, he will own a home one or two degrees better than a shed for cattle.

In the meantime, what? He will have helped to crowd self-respecting American laborers to the wall; millionairism will flourish like a noxious weed; his children, educated by their new surroundings into aspirations for the higher wages that can alone give

decent living, will in their turn be crowded down by other streams of old-world serfdom pouring in.

Does not this point to the veriest mockery of wise statesmanship, even-handed justice, Christ-like Christianity? To be effective, should not revivals of religion reach down into the evil depths of our modern social condition? Or must this influx of European slave labor go steadily on until the whole body of American workers are sunk to the same low level?

CLEVELAND, OHIO.

## PERTINENT QUESTIONS BY A UNIVERSALIST MINISTER.

To the Universalist, Unitarian, and Liberal Ministers of America:

I would like to ask a few questions if you will be so kind as to answer them by writing me directly.

Has a minister of the gospel a right to investigate the phenomena of Spiritualism?

Is it his duty to do so? And having carefully investigated the subject and found that certain facts which he has observed, prove the truth of the Christian's hope is it his Christian duty to announce it? Or is it his Christian duty to keep it still? I am engaged by a congregation here in this city to preach to them the hope of immortality and furnish them all the consolation possible in that line, and having learned that many intelligent men claim that the facts of psychology furnish proof of what I am engaged to preach, it occurred to me to look at those facts to see if their claim is true and this has caused some of my congregation to make complaints against me.

Now, I do not want to do anything wrong or inconsistent and I cannot see anything wrong in a man trying to prove what he says. If all the liberal ministers who see this will take the trouble to write me and give me advice on the subject I will be very grateful. Hoping to hear from many of you soon, I am

Faithfully,

T. W. WOODROW,

Pastor Universalist Church.

MARSHALLTOWN, Iowa, May 18, 1891.

## REMINISCENCES.

BY MRS. J. M. STAATS.

## CHAPTER III.

WHAT TO DO AND HOW TO DO IT. PROPHECIES AND PERSISTENT SPIRITS. UNWELCOME GUESTS.

When great sorrow becomes absorbing, we fall without knowing it into a kind of selfishness which usurps sway over all about us. Our friends offer sympathy, and we readily take it, in fact begin to exact it, thereby feeding despondency and becoming useless, constantly dwelling in the irrevocable past, there to find nothing save tears, wasted energy, wrinkled faces, and gray hairs. One may, as did I, regard it a great unkindness, in fact cruelty, when a friend asks, "what are you going to do? You know you have a son almost entirely dependent upon you." Do! I wanted nothing. However, there was magic in the words that a child was dependent upon me, and a feeling came over me which seemed to arouse energies heretofore benumbed and latent. The mortal I had been was now another being; I had entered upon a new world, the old life was dead, past resurrection. The experiences of the majority of women compelled to gain a maintenance by their own exertions, are many and varied. One of mine is as fresh in my memory, although thirty-five years have passed, as if it had occurred yesterday. I narrate it because of its ridiculous character, it being the first of a long series of strange happenings, which I do not expect my readers unacquainted with outside occult forces to appreciate or understand.

A lady, employed in making dress caps for the trade, whose business had increased, desired a partner, and proposed as it required a small capital that I should join her. The plan was for me to go into the work room a few days to obtain an insight into the modus operandi of making caps, which was a very easy matter, after which I would be able to relieve her and allow her more time to purchase goods and

increase sales. I started in, full of courage, beginning at once to feel myself a business woman, and regarded for the first time in many months my future provided for. The first day of my apprenticeship passed off very well, as there was nothing to do, save to learn the details of the work and make note of the different branches of the same given to the girls employed, so that material should not be wasted or soiled. The aforesaid girls, some of whom had been a very long time at work, manipulated with apparent ease long strips of tarlatan, lace, ribbons, etc., shaping caps which were marvels of beauty and style. Although their hands were not—excuse me—as shapely or white as my own, it really was very wonderful to see how easily and deftly they rolled over the cut edges of tarlatan and other material, leaving not a single loose thread to mar the ribbon-like strip required for the full plaiting, then so universally worn. Of course I could do it as they did, so with this assurance, I began the first strip of tarlatan, taking care to select a corner piece; I placed thumb and forefinger in position as did the girls; alas! it would not turn over; it tore at every inch; turn and pinch it as I might, it still refused to be rolled. Becoming nervous I pinched it still closer, when to my greater chagrin the strip was jerked out of my hands, and torn in two halves it floated to the floor on either side of the chair in which I was sitting.

I saw the girls smile and whisper, yet none of them offered to assist or instruct me. I was the new partner to enlarge the business; it was not to be supposed that they were to teach me as an apprentice. A week passed, each day bringing more and more confusion and greater mortification. On one occasion my scissors were thrown, in spite of myself, into the lap of the proprietor, a good orthodox lady who, I believe, thought me guilty of purposely throwing them at her. Such a week of trial I hope may never fall to the lot of any mortal seeking to begin a business life. I begged my mother to go to my partner and tell her as best she could of my inability to keep my contract. I was willing to pay for material destroyed, in fact would do anything if my mother would only make excuse for my strange conduct. Mrs. Smith, my partner, said she did not understand me, thought I was a little shattered on account of my late bereavement. It was evident to me that this experience was no portion of the far more exceeding weight of glory, which was not to begin with making dress caps.

My next effort was a very common one to many left alone to seek daily bread in this great city, namely, that of keeping boarders. Boarding-house, the only name given an abiding place wherein the word home never sounds as sweet, either to those who board or those who keep it. However, as I had a number of friends who would be glad to board with me at my low prices, because of being old friends, it was my best and only way to make a home. My second effort went on fairly well until my mother returned from a western trip where she had visited near Rochester, and consequently being near Hydesville had heard all about the wonderful Fox girls, and had actually seen parties who had witnessed spirit rappings. The result of her hearing was that she at once espoused the cause, was filled with the subject, and could scarcely talk of anything else. I begged of her not to speak of it to my boarders, and upon no account to start it at the table, assuring her they would think her crazy and leave the house. "My child," she would say, "not to speak of it will not stop it; it is a great truth, in which will be found proof of immortality and the continued progress of the soul," etc. To argue with me relative to such an unpopular subject was of no avail; I simply implored her if she had any regard for me never to mention spirit manifestations again. She made no reply, looking at me as if to say, you little know what you are doing.

A few weeks later the Fox Sisters arrived in New York, stopping at the Howard House, corner of Broadway and Maiden Lane, where my mother lost no time in arranging for a seat at their crowded séances. I saw that I had hurt my mother, who, I knew, was very anxious to share her new found joy with me, as her visits to the séances had now become

more frequent. Not meaning to be unkind, I finally asked what communication, if any, she had received? Looking at me very earnestly, she replied, "Do you wish me to tell you?" Upon assuring her of my willingness to listen, she drew from her pocket a small piece of paper, upon which was written, having been given by alphabet, "Jenny is a medium; she will write." My great disgust upon hearing this prophecy is beyond my power to indite. However, if any known power of will force, or having nothing whatever to do with the subject would keep off this unsought blessing, I most certainly would repulse it by fortifying each and every avenue through which a spirit could gain access or control. Alas, all opposition was vain; the ghosts would not down. The subject became the absorbing topic; the house was divided, one half cried humbug and knee joints, the other said electricity, and forthwith commenced to sit at pine tables, previously heated, the better to facilitate and enable the tables to move; which move they did, cutting up all sorts of antics when two little girls, nieces of mine, were in our circle. So far our manifestations were entirely physical; not a word of intelligence. However, as the fact was established that the tables were moved without the will or volition of any of our party, those who would not accept declared that only the low and ignorant were believers, and being such was sufficient proof that it was humbug and chicanery. It never occurred to them that the Christ, who came to revolutionize and Christianize humanity, sought and found twelve of the most prominent men on record from the humblest walks of life. Yet, among all who were known in that time of our investigation, not one was a fisherman, nay, nor a carpenter.

It was fortunate for the weaker party to be strengthened by the arrival of a friend, in the person of the late S. W. Brittan, of Troy, cousin of the late Dr. S. B. Brittan, so long and favorably known through his books and lectures, than whom spiritism has never had a more honorable exponent and defender.

Mr. S. W. Brittan was a fine conversationalist, strong, clear and authentic in argument, was like the old lady who knew all about the earthquake because of being in the very house where it was. He had attended a great many private circles, had also, by magnetizing, developed and entranced his subjects so entirely that they had not only astonished others, but himself as well, having told strangers' family names and related events transpiring, of which those present knew nothing; which were proven true on inquiring of those remote from places where his séances were held. On one occasion he selected for subjects two ladies, strangers to each other, also to Mr. Brittan. Both passed into a quiet slumber, to all appearance; one walked to the lounge, lying down perfectly naturally, while the other reclined her head upon the back of the easy chair. All was quiet, when Mr. Brittan remarked, "I am going to make Rose [we will so call her, meaning the lady on the lounge] talk." Making a few passes downward, sure enough she began to chatter, a little confusedly at first, but quite distinctly after a few more passes. "Who are you?" asked Mr. Brittan, pointing to the lady still asleep in the chair. She said, "I am Helen." After quite a lengthy conversation about matters of which the party of friends present declared they knew nothing, she said, "Wake me up," a task not a little difficult. While the waking process was going on with Rose, Helen began to yawn and to show signs of awaking, and did awake.

The strange part of the story was that the spirit of Helen left her body while she was sleeping and took possession of the sleeping body of Rose, through whose organism she had told events known to no one present save Helen. Much to our surprise the two ladies declared that they had not the slightest knowledge of what had occurred during their magnetic sleep, from which they awakened refreshed and natural.

How did we know the events narrated by Rose were known only to Helen? Mr. Brittan related, in the presence of the company, what had transpired. Helen, greatly astonished, admitted the fact and was not at all pleased with the liberty taken by her spirit, blam-

ing Mr. Brittan for the transfer, for which however he was in no way responsible, being the most mystified man of the party.

In this experiment our circle found it quite evident that a spirit could leave the body while sleeping or with suspended functions; this being the case, as the Bible was authority that a spirit was undying, it was feasible and indeed rational to believe that after the change called death, a spirit may have even less to hold it from those attractions which are constantly seeking its presence. One gentleman declared we were dual beings, quite capable of separate and distinct lives. He did not believe in limiting our own spirits of which he assured us we knew very little. The experience of "Dr. Jekyll and Mr. Hyde" was not known in that day; had it been, no doubt our friend would have claimed that the spirit knew how to produce this dual effect without the use of Dr. Jekyll's chemicals.

As our investigations became more interesting, of course our sittings were more frequent. All sorts of strange rappings and noises were heard; about the house; shade, not spring rollers, were drawn up; curtains, in the winter season, pulled back and held firmly away from the windows, while large bodies of light appeared, producing explosions, which, when we were awakened—for this phenomenon usually occurred in the night—would linger a short time, then fade away; after which performance the shade would go down, and heavy Nottingham curtains drop back, leaving hangings at the window carefully arranged as before meddled with. On one occasion, a very dear friend of mine who like myself was puzzled relative to the many peculiar doings about the house, concluded to say nothing of our intention, but agreed to sit up all night, indeed to watch many nights, determined to find out and catch the disturber of our rest and slumbers. Accordingly, after every member of the household had retired, we took the precaution to lock the door leading to the servants' room, which, being in the basement of the house, made it impossible for them to gain access to the upper room, which we also barred and bolted. Not being in the least nervous or afraid, we entered upon our vigil with great composure and good nature; feeling quite sure that we should see the night through without being visited by spirit or mortal in any guise or form.

We chatted and talked until our little clock had struck half past one, then, feeling a little sleepy, thought, as the witches' hour was passed, we would retire for the remainder of the night. No sooner was our lamp extinguished than a slight noise at the window was heard. Immediately turning our heads there, sure enough the window shade which had to be drawn up from the inside, slowly rolled up, the hangings were not parted and turned in opposite directions as is usual, both were drawn far back to one side, as if gathered in one hand, and there held until we had a fair view of the luminous globe of pinkish-hued light which bumped against the window pane, as if making effort to enter, then disappeared. As slowly as the shade went up it came down; the curtains fell back into position, and no trace of mortal aid could be seen. We were out of bed on the instant and made every possible investigation, finding everything precisely as our precaution before retiring had arranged it.

I must not forget to mention here that the room we occupied was on the second story back, the lot a deep one, and on the rear of our dwelling was a row of new warehouses, closed with iron shutters, which were never lighted at night; hence the theory of reflection from another window was out of the question. Admitting that that might have been, it did not offer explanation of the drawing up and letting down of the window draperies.

Much as I disliked to admit these facts to my mother, who of course was delighted at what she called evidence of spirit guests, I still felt obliged, as did my friend, to confess to the truth and admit myself puzzled. While I would not believe that disembodied spirits had any lot or part in the matter, I did also confess to a feeling of contempt when my friend and I were told it was simply imagination. I need

have no fears, they said, of being disturbed when my imagination was less active. I would then see no more lights, etc.

I had no fears of them at any time; they were intrusions which were unwelcome. I held them as obnoxious in every respect, and if there was any way to be rid of them, that way I would find. If in prayer, that I would most seriously and religiously employ. This, however, was of no avail, for while I was praying to be delivered from the terrible evil, my dear mother was praying for a continuance of the divine blessing, and asking aid to make me the willing instrument through whom evidence of immortality and the progress of the soul could be given to weary, waiting humanity.

It now remained to see whose prayers were to be answered. Mine were offered with all the force I could bring to make them effective.

(TO BE CONTINUED.)

#### THE INCOMING AGE.—IV. (CONCLUDED.)

By M. C. C. CHURCH.

The angelic society to which I belong and with which I hold communion, recognizes the out-worked Supreme Life taking form in the family, as so much gain to the race in its onward march under the law of evolution. It holds to the duality of this Supreme Life and regards marriage or the union of one man with one woman as its representative expression. It has nothing to do with polygamy, polyandry, free love or extra marital or sexual relations of any kind. It knows but one law—the law recognized in all civilized States—the monogamic marriage. It does not condemn other systems or their teaching as to the relation of the sexes. It recognizes rather, if the discrimination can be made, that these extra-sexual relations have been a necessity in past conditions of the race. It was the coming down of the Divine Life taking upon itself these diverse forms. Whilst angels of the society with which I am associated are rigid in their exactions in complying with the representative conditions of marriage, they do not confine their sympathy to those who live this life. They especially reach down into the hovels and dens of vice to rescue men and women from the excesses of sensuality. They mitigate where they cannot cure the disorders of our civilization and seek to infuse the true spirit into these relations and to bring the light of knowledge to bear where now ignorance reigns almost without exception. It is their privilege and pleasure to teach the race what true marriage means and so to uplift the souls of men and women that the divine life of God may find fruition in the conditions purified by the true love of one man for one woman and one woman for one man.—They are not iconoclasts, world-reformers, disturbers of the peace, nor visionaries seeking to inaugurate a *regime* outside the common life of humanity. We recognize the will of the Supreme revealed in the events of human life—knowing that the one Supreme Intelligence guides all to a higher issue, and that only as they and we work in conformity with this will can we hope to attain proper results. It is not theirs nor ours to formulate the present, but to infill it and the past with the true spirit and work in the sequences of law as it unfolds in the ordinary conditions of life—day by day. The angels of sympathy and love go hand in hand to relieve suffering, but not to change the uses of suffering. Here they recognize the directing power which men call Providence; and they never seek to thwart its purposes, knowing that that Providence is all-sufficient and takes cognizance of each and every event that transpires in all lives, whether of angels or men.

The angelic society to which I belong seeks not to proselyte but to inspire all with the love of pure truth and to disseminate the knowledge which will dissipate ignorance and show the true meaning of "Man, know thyself."

In a recent communication which he wrote for THE JOURNAL the writer gave as a fundamental axiom that all knowledges, whether of God, angels or men come in one of four forms, viz., revelation, reason, intuition or experience. This he believes. Tha-

which pertains to our mundane life, usually called physical science, is largely the result of experience. That which pertains to the inner natural plane belongs to intuition. That which is rational, logical—the realm more particularly of the understanding and the higher cognitive faculties—belongs to the domain of reason. Few ever rise above this plane. It is the plane of philosophic insight. Revelation comes through angelic communication, through prepared media. This is by the opening of the inner senses and the quickening of the faculties to see pure truth and to be able to translate it according to the law of its evolution—illustrated in the case of the Bhagvat Gita, the utterances of the Hebrew prophets and of men like unto Swedenborg. They give knowledges of spirit and the future life not communicable through the ordinary conditions of mentality. These angelic utterances are not authoritative except as they are confirmed by the other three factors for the attainment of knowledge. Revelation simply transcends these but is always in accord with them. Revelation is the outcome of angelic societies—never from spirits so-called; and hence what they give has in it that which has never been given to the race. Spirits impart no truth that is not already known—through one or the other forms for obtaining knowledge which we have mentioned. This should be remembered as the clear distinction in our searches after truth in its pure form without the admixture of appearance.

A word more may be proper here. The instrument used by the angelic society to which I belong is a man who has devoted the larger part of his life to the investigation of occult phenomena; and occult literature, especially of the East; a man acquainted with the claims of all modern science; is himself a scientist of no mean acquirement and withal a busy man of the world, touching its business, its politics and its various humanitarian movements. Accepting the principles of Swedenborg as the ground of his mental evolution, he is much like him in many particulars, only the truths revealed through him are far in advance of Swedenborg's claims. His is an infilling first of Swedenborg and then an extension of his grand principles. I regard the truths revealed through my friend as far in advance of anything heretofore given to the world. These truths rest upon science as a base, and ascend by easy stages to the Great Beyond—never shocking the simplest intuitions of the soul.

I make the above statements that the reader may understand that what I may write in the remainder of this series will be largely the thought obtained by me through the writings of my nameless friend. I am a pupil, not an attorney; I am a scholar, not a teacher, rejoicing that I have found in my long and weary journey that which satisfies my reason and common sense, and responds to the longing to know that which solves for me the riddle of existence.

At this stage of the world's evolution it is a source of profound pleasure to know that the stale, unprofitable and fragmentary teachings of so-called "spirits" is to be superseded by that which comes from an angelic source; that which seeks not to destroy but to infill with new life all that humanity has conserved in the past, and to bring to our expectant vision the truths which will illuminate—freeing the mind from its illusions and bringing knowledge which will dissipate our ignorance.

The great curse of this age is antagonism. We combat because we like excitement for its own sake—not for the principles we cherish. This is the hindrance in the spiritual movement of to-day. Its leaders are jealous of one another. Each has his hobby, and for this he struggles until he is exhausted to find that somebody else has thought or said all that he has thought or said. There is no unity anywhere. No feeling of fraternity expands the soul into higher ends and aims, and hence as a movement, except in its phenomenal aspect, it is a failure; and this because the leaders of this movement have no central philosophy around which to rally—a philosophy which explains human life to those who think and feel; and who want to act, and who, especially, want peace.

What are the practical results following the line of thought in the preceding papers? We know that

there is one self-conscious Supreme Power who imparts his self-consciousness to the forms of life called man-woman. We know that this Life is imparted moment by moment and is so imperceptible that we imagine it is our own, and hence "appropriate" it, and under the law of appearance we feel it as a sense of I-hood and hence as a sense of freedom. We know when the darkness, into which we have descended, recedes and the light shines, chasing away the clouds, that there is but One-in-Many. We know that in our ascent from time up through the states of eternity that we come into the palengensis or second birth, and are forevermore gods—parts of the God-head. We know when we arrive at this state that a life of eternal progress begins, which has no end. We know that our destiny is ruled by law and that in the infinite drama we act our parts—masked in time under our present personality. We know that all experience is God-appointed and that we of ourselves cannot change our allotments. We know that all seeming good or ill is not of our choosing but is chosen for us and this for the evolution of God's involved life in quantitative and qualitative forms. We know that all worship is God's joy in us—giving us to realize his own self-Love reacting in and through us by experience! We know there is one, two and three and that this trinity is the—All!—discreted as father—mother—child! Through father—mother—god—angels are we differentiated!

#### HUMAN IMPONDERABLES—A PSYCHICAL STUDY

BY J. D. FEATHERSTONHAUGH.

XXI.

##### RAISON D'ETRE OF A SPIRITUAL HYPOTHESIS.

In entering upon this speculative branch of the investigation, we are to brush aside the assumption that our preconceptions have any reliable value whatever. The feeble gossip of "impossibility" or the superstitious dread of "ghosts" is unworthy of a moment's consideration. We have no right to dogmatize as to the existence, non-existence or modes of action of spiritual beings, seeing that aside from the claims of these phenomena in their different phases we know no more of the subject than Harold Skimpole did of the mysteries of finance. The only path the thinking mind can pursue is to take the facts that are conclusively proved and from them reason up to a cause. We must look for proof or disproof of an hypothesis to the character of the effects laid before the senses; to rest upon a peremptory denial is a broken reed and ends in disaster. Whatever conclusions the true facts establish, we must accept; in no other way can the light flow in upon us of God's dealing with men in this matter.

There is no accurate line of thought that permits us to entertain intelligent beings other than those of the human family. We know of embodied intelligence and there is a logical probability of disembodied. Other orders of spiritual beings are to be relegated to traditional belief and are not the objects of reasoning. Is the probability then of spirit-life sufficient to justify an examination into it as the cause of observed facts, and engage us to seek a rational basis for the transcendental hypothesis founded upon them?

When by the study of the phenomena of somnambulism and clairvoyance we find an embodied intelligence, independent of the limitations of matter, not using for its knowledge and perceptions the only physical means by which we come in contact with the outer world, enjoying both thought and memory, without the conscious brain, we have good reason to hold that this thought-principle parted from the body by death, may still continue to energize without the aid of matter, as it so often had done in life. We establish a logical presumption as well as more than a probability of the continuity of life, and gain the right to reason of a spiritual hypothesis and apply it to the facts by which it is enforced. Knowledge of distant events without the employment of the physical senses, with memory and reason apart from the matter of the conscious brain being demonstrable facts, the moral certainty of the endurance of those powers is hardly less stringent. The philosopher

Büchner speaks wiser than he knows, when he says, "perception beyond the natural reach of the senses is on physical grounds an impossibility."

As every adverse opinion formed without examination of a subject that offers visible, audible and tangible proofs, must necessarily be valueless, and as all experienced observers are agreed upon the affirmative established by countless experiments and the ample confirmation of scientific methods, our thoughts may now be turned with a certain confidence to the moving causes. The bold negation of the voluminous mass of testimony provokes inquiry and ministers to the truth. The possibility of intelligent denial of the facts has vanished, and the battle now to be fought is as to the nature of those facts. The balance is settling down on the side of facts and the opponent may dimly read the old inscription on the wall.

Although the believer in spirit-intercourse is often charged with relying upon proof that is no proof at all, and demonstrably due to no exterior spiritual cause, it is fallacious in the last degree to imagine, because so much of his claim demands further and closer experiment, that the superhuman explanation has no need of careful inquiry.

In thinking of this subject, we are too apt to forget that we are not dealing with matters of opinion, but with objective facts, that must be examined on every side to get at their true bearing. The sum of all the imperfectly understood and apparently incongruous phases, and of all the many shortcomings, may ultimately bear heavily upon any spiritual solution, still the question we must ask ourselves is imperative, and not to be evaded or silenced. Whence these intelligent signals from invisible sources—these unseen agencies that write beneath your very gaze—the greeting of friendly hands that press our own and caress us, or these voices full of affection and tremulous with emotion all coming in the name of the dead? Herein is a substantial reason for an inquiry, impregnable to loose criticism or idle negation.

We are compelled to look at an intelligence behind the facts, and we must examine that intelligence from every point of view, however trifling it may sometimes appear, or however much it may shock the traditions of our education. The reality of by far the larger portion of the alleged facts is a certainty with those who judge from knowledge, and collective character forms the only sound basis for an opinion as to their nature.

Putting aside for a moment if we can scientific prepossessions, religious antipathies, likes and dislikes, all equally worthless in the face of new facts, let us honestly ask ourselves, what at the present day is the actual position in the world of this most serious subject? A spiritual hypothesis entertained from the remotest antiquity, familiar to every religious system, then lost sight of from time to time, and at length, when belief in it was at the lowest ebb, reappearing in two little girls of the most ordinary sphere of life and of the most limited advantages, has since run the gauntlet of nearly universal opposition until it has rallied thousands around it. The most cultured and intelligent become from foes its fastest friends. The more frequent the exposures, the more complete the elimination of fraud, until the residuum of truth stood out the clearer. The more various the explanations, which never explained, the facts went on, multiplying in number and exploding each fresh fallacy by different forms of greater significance and certainty.

Sure of their position, distinguished men stepped out from the trammels of social restraint, and in the cause of what they knew to be the truth, had the nerve to dare the ridicule, loss of respect and undisguised contempt the startled world heaped upon them. The movement was not swerved from its steady march by all the load it bore of doubt, obscurity and fraud. Scientific hostility, when healthy cerebral conditions permitted, surrendered unconditionally. Wherever the facts entered they lived and grew, insensibly coloring the thought of the world, and exerting a silent influence on every degree of culture. How may we understand this power and vitality, that no sane judgment could have prophesied from the small beginning, or how this incredible revolt against the

old negation, stamped in the very fabric of the brain by generations of inheritance, if there is no shadow of truth at stake?

The phenomena came to many unsought, and wherever a few are gathered together, often with song and prayer, they are there. They come with the attraction of novelty, the charm of mystery, and seem to answer the long cry that goes up for our dead. The table is the household altar of thousands of families in our midst. By every law of evidence which can establish any other truth in nature, the reality of these facts has ceased to be a legitimate subject of discussion. The testimony of observers is all one way, and the only difference is between those who know and those who do not.

It is hardly necessary to look for further proof of a strange reality, for the point has been already reached where proof ceases to be cumulative. The advantage at this moment is with the affirmative, as a blind negation must perforce be wrong when it disputes the position adopted by all who are at the pains to inform themselves. It is a safe statement to make, that the only course now open to us, is to fall into the line of observed fact and connect these apparent evidences of exteriorly acting mind, with ourselves, our dead fellowmen or both as best we may. Those who judge solely from their own vague incredulity or from the absurdities and follies imported into the subject, see and know nothing of a graver side and are unfitted to form a just conclusion. They are at no pains to acquire an intelligent view of the gradual steps in the past, which, one after another, have led up through mesmerism, somnambulism and clairvoyance to the present order of related facts.

(TO BE CONTINUED.)

#### SLATE WRITING AND PSYCHICAL EXPERIENCE.

The following letter sent to us by the person to whom it was written, is published in THE JOURNAL at his suggestion and with the permission of Mrs. Duffey:

MY DEAR SIR: Yes, I am still a Spiritualist, "but not a d—d fool." The profanity is the late Oliver Johnson's, not mine. I shall cheerfully give my testimony to the Psychical Research Society. I wish I were located so I might join the society.

You ask me if I can explain the slate-writing trick, and if there is any genuine slate writing. To answer the last question first, I have yet had no reason to believe that there is any genuine slate writing, or spirit materialization either; and considering what a door these open for fraud, I believe Spiritualism would be better off without them. To return to the first question; I can explain all the slate writing I have ever seen, though my experience is limited, being confined to two so-called slate writers only: Mrs. Patterson, lauded by the late Thomas Hazard, and Charles Watkins.

Mrs. Patterson is so transparent a fraud that I wonder she deceives anyone. I sat for an hour and watched her write messages on a slate. There is no trick at all about her writing. She first writes a long communication and gives it to you to take up your attention while the slate writing goes on. She screws up the slate in your presence, and then holds it under the table for the spirit to write upon. Whenever her eye was upon me I was absorbed in the communication, when she was doing the writing—and she could not write without using her eyes—I was looking at her, and watching the elbow of her right arm I saw her unscrew the slate and then write; and afterwards screw the slate up. The slight motion of her elbow told the tale. Once in closing the slate under the table in her lap, the fringe of her overskirt got caught between the two slates, and she did not perceive it until she had lifted it up in my full view. She hastily snatched it out, and then glanced anxiously at me to see if I had perceived the incident; but I was deeply absorbed in a communication from Jane Eyre or possibly Currer Bell—they were both numbered among my guardian spirits—and of course had not seen anything.

Charles Watkins will bear closer watching, but give me dexterity of hand and I could do all that I saw him do. The pellet trick it seems hardly necessary to describe. I saw through that at once. The slate writing it took me a little longer to understand. He depends upon distracting your attention. Two slates were written upon, and of the eight people present three will probably declare to this day that Watkins never touched the slates before he held them in plain sight to be written upon, while two of the remainder

were of the same opinion until the incidents of the evening were recalled to them.

The way he managed the writing was this: He took up the two slates, one after the other, early in the evening, and inspired by spirit controls (?) proceeded to write upon them what purported to be answers to two of the pellets. He then pretended to read what he had written, then pretended to rub it out; and then, without permitting anyone to inspect the slates and see whether they were devoid of writing or not, he closed and locked them and laid them aside, charging us on no account to touch them. Late in the evening these two slates were brought forward and held above the table by all present, when Watkins, by a scratch of the finger-nail simulated the sound of writing, opened the slates, and lo! there were the spirit messages he had written earlier in the evening when the slates were in his possession.

I have no doubt slate writers perform much more difficult tricks than this. I wish that I might see Slade. I am conceited enough to believe I can detect fraud when it is present. In fact, it seems that my experience in Spiritualism has been continued detection of fraud.

The only materialization I ever witnessed was by Mrs. Stoddard-Grey and her son DeWitt Hough. It was so palpably fraudulent that I wonder anyone present was deceived. But there was half a large circle accepting it all as genuine visitations from the Spirit-world. Truly, there are a good many fools among the believers in Spiritualism.

Now let me turn to the other side and tell some experiences I have had. As I understand it the object of the Psychical Research Society is to investigate everything which seems beyond the realm of the probable.

I once sent for a doctor at 11 o'clock at night, by a spirit, and the doctor came at 3 o'clock in the morning, having walked three miles, in the dead of winter, in a severe storm, the cars having stopped running at that hour. When the bell rang I went to the door. There stood the doctor, looking very foolish. "I don't know what I have come for," said he, "but I felt that I ought to come." "It is all right," I replied, "I sent for you."

That is a fact that I think it will be difficult to explain away, except perhaps by the influence of mind upon mind—my mind influencing the doctor's, three miles away.

Now for another fact for which telepathy will not account, that has come under my personal knowledge. A friend of mine was a widow. One evening at a little circle we were holding for investigation, a medium present—by the way the room was lighted only by a turned-down lamp placed outside a half-closed door—went into her dark closet, which she had never entered before, went into a trunk, took out a satchel in the trunk, from the satchel took out a bundle of legal papers, and—all in the darkness—without any hesitation, singled out a paper and giving it to the lady, said, "Attend to that, it is wrong." These papers had never been looked at since the deceased husband, who had had ample notification of his approaching death, had put his affairs in order and placed these papers, deeds, etc., in this satchel and trunk for safe keeping. The lady looked at the paper and found it was an insurance policy. None of us were competent to tell if it was incorrect or not. Taking the paper to a lawyer, without giving him the reasons for her inquiry, she asked him to look at it and see if it was all right. He examined it and discovered an error which invalidated the whole paper. Here was knowledge imparted that was possessed by no living person. How will you explain it?

I believe the society investigates dreams also. I used to consider it exceedingly superstitious to believe in dreams; but I have had some strange experiences, one of which I will relate. Some fifteen or more years ago I dreamed that I went to Ohio to visit my mother. While in the little town which was her home I went to the post office, which in my dream was located where it had never been before in my knowledge; that I looked in the box, which was not the same box my mother used to have, and was disappointed in not receiving a letter. Then I thought I had gone as far as Cleveland on my homeward journey and there lost all my money. This I dreamed on a number of different nights, the circumstances always being the same in my dream. Not long after, I went to Ohio; found the post office in the very house in which my dream had located it; the box also the same as in my dream. The one time I visited the post office I was disappointed in not getting a letter. On my return home, when I reached Cleveland I was astounded to find my money gone. The dream had foretold everything. I might mention here that three months afterward I got my money all right, and that which had made me heart-sick on its occurrence gave me a good laugh later on; but as my dream did not foretell this part, it is not pertinent to this article.

I have been a sort of little psychical research society all by myself for a number of years past, taking evidence, sifting and drawing conclusions, many of which latter are so utterly at variance with the popu-

lar beliefs on Spiritualism that if I were to express them I fear I should be read out of the synagogue.

I am glad to see the good work Col. Bundy is doing in THE RELIGIO-PHILOSOPHICAL JOURNAL. He is rigidly critical, but that is what Spiritualism needs.

This letter is a long one, but you set me going by your questions and you will have to take the consequences. You can make whatever use of it you choose.

Respectfully,

Mrs. E. B. DUFFEY.

#### "I MUST TAKE THE ERIE."

My aunt, Mrs. O. P. Smith, of St. Louis, started east a few days ago to visit relatives of her husband's in Dutchess county, said one of those relatives, a well-known railroad man, to a New York Sun reporter. Her direct route was by the New York Central's system to Fishkill, and that was the way the trip had been laid out. Half an hour before starting, however, Mrs. Smith surprised her husband by saying that she intended to go by the Erie route. That would necessitate a roundabout way by New York city or by Newburgh and across the Hudson, and her husband tried to argue her out of her sudden and unreasonable determination. She stoutly insisted, however, that she must go by the Erie.

"I can't tell you why I have such an inclination to go that way," she said, "but I have that feeling, and I do not believe I could bring myself to go any other way."

Of course her husband gave in to her whim and put it down to woman's caprice. My aunt is a native of Richmond, Va., and during the war, being about 16, her only sister died, and her brother was killed in the defense of Richmond. This left her without a known relative, unless the oldest one of the family, a brother, who had gone to California in 1855, was living. She found a home, however, with a Richmond family, who moved west after the war, where the orphan girl, whose name was Allison, subsequently met and married my Uncle Smith. She was 10 years old when her brother went to California, and he was then 25. She had never heard anything from him since the war broke out. Although her father died when she was but 8, she retained a vivid remembrance of his face and manner.

"At Meadville, Pa., the next morning after leaving St. Louis, my aunt kept her berth. While she was making her toilet the porter had made up the section. When she returned and sat down a sprightly but elderly man sat down in the other seat of her section, and said:

"Excuse me, madam, but I'll just drop down here while the porter fixes up things in my section. I'm only going to the next station, anyway."

My aunt opened her mouth to reply, but she didn't speak. She simply fastened her eyes on the old man opposite. He was tall and bright-eyed, with a silver gray mustache and goatee, the latter long and pointed. He wore a wide-brimmed felt hat. My aunt's manner seemed to nettle him, and he exclaimed, rising:

"If I annoy you, madam, I will go to some other seat."

My aunt managed to loosen her tongue then, and putting out her hand begged him to be seated. He sat down again, and my aunt looked out of the window, or at least she says she tried to, but she felt herself drawn irresistibly to look covertly at the gray-bearded stranger. When the reporter had arranged the stranger's section, and he arose and went to it, my aunt's eye followed him. She tried to speak to him as he went from her seat, but she didn't seem to be able to get out the words she wanted to say. The next station was Union City. It was only half an hour's ride from Meadville, and as the train drew nearer to it my aunt says she could hardly breathe, her heart beat so, and she felt as if she must speak to the old man or die. But somehow she could not. At last the train whistled for Union City. The gray-bearded man took his valise, and prepared to leave his seat. The train began to slow up. The old man walked toward the front end of the car. He was passing my aunt's section. She pressed one hand on her thumping heart, and, almost choking, she touched the stranger's arm and gasped:

"Sir, isn't your name Allison?"

The man looked surprised and said: "Why yes! My name's Allison."

"Charles Jasper Allison?"

"Yes," said the stranger, looking still more surprised.

"Didn't your sister Carrie used to call you Jass?"

"She did!" he exclaimed. "But why—"

"Oh, Jass! I'm your sister Carrie!" exclaimed my aunt, and her arms were around the old man's neck, and he was holding her to his breast, while both of them sobbed like a couple of children.

The long-lost brother did not get off at Union City. He was the very image of her father when he died,

my aunt said, and that is why she felt from the very first that he was her brother Jass. The brother is still a Californian, an extensive vineyardist, and while in Chicago he suddenly remembered that an old friend of his was in or near Union City, and he resolved to visit him before returning to the coast. This had occurred about half an hour before the train he was to take left Chicago, and he was just able to catch it by an extra effort. The old man will stay east for some time now and talk over the old days with his strangely found sister.

Suppose my aunt hadn't suddenly taken that whim to travel by the Erie? Or suppose her brother hadn't suddenly bethought him of his old friend in Union City? And how do you account for it at all, anyhow?"



#### FATHER'S KISS.

By W. B. SEABROOK.

I am a father, still I own  
A priceless privilege in this;  
To answer to his warm embrace  
And give my father kiss for kiss.

There is in mother's fond caress,  
At meeting, or when e'er we part,  
A feast of fervent tenderness,  
Appealing sweetly to the heart.

But in my sire's grave salute,  
To earnest benediction wed,  
The steadfast eye, the grip, the words  
That breathe a blessing on my head.

There is a warning influence  
That thrills directly to the soul,  
And, all unconsciously, I fix  
Mid nobler heights the moral goal.

To press those withered lips with mine  
And clasp in mine the palsied hand,  
To read that look only which love  
Can give, or love can understand,

Recalls the cradle and the morn,  
The home of joys akin to bliss,  
Whence golden precepts echo back  
To sanctify my father's kiss.

Among those who think that the modern progressive education of women is hurtful rather than helpful is Mrs. Lynn Linton, who wrote recently in the London *Graphic* deploring the effects of the latter day "emancipation" of the sex. She declares that there is nothing that men do that the modern woman does not want to do; that she aims to fill the offices and professions hitherto filled entirely by the masculine sex; that she is fast freeing herself from masculine control and direction, and assuming the right to inquire into and regulate the lives of men; that the training and development which educated women receive in the present age are fatal to the priceless feminine possession of modesty; that medical schools and art schools "kill something in the girl which is more valuable to the race" than the knowledge she gains of the laws of her being or the ability she may acquire to portray the human form in its ideality. The *New York Press*, disputing these conclusions, says: It is undeniable that the present tendency is to train women to fill many places in life which have hitherto been filled by men. But it is difficult for unprejudiced eyes to see how this can in any way detract from the glories of womanhood. The training which is necessary for the bar, for the practice of medicine, for the higher kind of literary and artistic work, by developing woman's faculties, stimulating her energies and widening her knowledge of life and its inevitable conditions, adds immeasurably to her mental grasp and power. But that is surely not against it. Ignorance is not womanly any more than it is manly. There is no danger that American women will ever desire to be allowed to perform rough and rude manual labor. Certainly in the practice of the liberal professions there is nothing to "unsex" woman, but much that tends to make her wiser, stronger and happier, because more independent. The charge that the nineteenth century woman is assuming the right to "inquire into and regulate the lives of men" amounts to no more than an admission that she believes in the enforcement of the same law of morality for men as for wo-

men. This most assuredly would tend everywhere to women's welfare and happiness. Mrs. Linton's final charge, that medical and artistic studies destroy the modesty of our young women, is unbelievable. Why should they? Knowledge of physiology and hygiene teaches the girl of to-day not to violate a hundred laws of health which our grandmothers and great grandmothers violated, and from which they and their descendants have suffered severely. Knowledge of art as exemplified in our reputable art schools must impress every intelligent and honest girl with a fresh sense of the glory and dignity of the human form—with a newer appreciation of its beauty and sanctity in the perfection which God meant it should possess. The innocence of ignorance is not virtue. Woman as well as man needs knowledge, training, development, to enable her to cope with the realities of life.

Do you know that that beautiful national flag of ours was designed by a woman? writes Teresa H. Dean. It was. And those brilliant colors that always send a thrill of pride tingling through the veins of every true American were selected by a demure Quakeress. This woman was born in Philadelphia in 1742. In 1762 she married a merchant named John Ross, but Mrs. John being a strict member of "The Society of Friends" was always known as Betsey Ross. And Betsey was known to the world—what little there was at that time on this side of the Atlantic, and to all the manufacturers on the other side, as the most artistic upholsterer in America. She was famous for her love of gorgeous colors. The primary colors—red, white, and blue—were thrown recklessly into almost everything she adorned, and she adorned all of the noted places at that time, among others the hall of Congress, the Governor's reception room, and the cabins and staterooms of Caleb and Thomas Cope's packet ships. She was a friend of Washington, Franklin, Adams, Morris, Jones, Rittenhouse, and very highly esteemed by her brother-in-law, Colonel Ross. She was asked to design a flag for the country, which was then called Columbia. Congress at this time was called "Continental Congress," and the states "colonies." By the request of Dr. Franklin, Robert Morris, and Colonel George Ross, she made the flag for the country and herself worked in the words in silk, "The United States of America."

The flag consisted of thirteen red and white stripes; a blue field as a square on the left upper corner. On the blue field was a spread eagle with thirteen stars in a circle of rays of glory. While she was at work designing and making the flag her workshop was visited by all the noted men of the day, who took the most vivid interest in the work, and never failed to compliment her very highly on her inspiration. She made the flags for the country for fifty-five years, and died at the age of four score and ten. The United States seal was made from the design of the flag. Long before the Revolution of 1776 her red, white, and blue streamers used to float from the packet ships that brought her material to carry on her artistic business.

The "Emmanu-El sisterhood of personal service" is an active, incorporated society of Jewish women, which was organized in New York, March 3, 1889; with forty members. Its purpose is to render direct personal aid to those who are in need of it. No dues are required of the members; they serve and give, according to their time and means, and select their work from one of the four sections into which the society is divided: "Friends of sick and needy," "Friends of children," "Friends of working girls," and "Friends of working women." The sisterhood maintains a home where an industrial school and a day nursery are carried on, and where the "Friendly club" which it organized among the Jewish working girls, holds evening meetings. House-to-house visiting, relief, employment, classes, entertainments, lectures, and a library are features of the work. The sisterhood is raising a building fund for a larger home to accommodate its growing work, and publishes a "Monthly Record."

At Baltimore, Md., Mrs. Louisa Murphy accomplished the wonderful feat, says an exchange, of holding up a stove, nearly red hot, which, had she let go her hold, must have killed her daughter. Mrs. Murphy had been cleaning in her kitchen, when a portion of the hearth gave way. This was followed by cries of anguish from below. Peering through the opening she saw her daughter, Mrs. Mary Schumback, who had been in the cellar getting

coal, pinned down by the heavy masonry, while the hot water and grease were dripping on her neck from the pots that had been upset on the stove. She was about to go down to her when to her horror another part gave way and the stove had fallen forward and was to follow. Without thinking of the consequences, the brave old mother caught hold of the stove and pushed it over against the wall, holding it in position until help arrived. Mrs. Schumback's injuries are also severe, besides being scalded she was much bruised by the brick work. But for Mrs. Murphy's bravery the stove would have fallen on her daughter.

#### THE SPIRIT BOARD.

The following letter was written in reply to a request for a description of the "spirit board," a reference to which was made in THE JOURNAL some weeks ago:

TO THE EDITOR: In reply to your communication I will give as concise as well as particular description of the "spirit board" as possible. It consists of a board, two feet square. Mine was made from a new moulding board, lettered by stencil letters, one inch high; the letters are in three rows, each row containing nine, put at convenient distances: there is also a row of numerals up to 9, with the 0 following; in left hand corner is printed "yes," right hand corner "no," with "good-bye" between. There is a small table made from a cigar box, about 4x7, with a hole in the middle, of size suitable to enclose a letter; it has legs made of small pegs about as large around as a very large lead pencil and about one and a half inches high; these are glued on. Two or more take the board upon their laps—more convenient than a table—turn the little table upside down and wait patiently for movement, the time of which varies with the sensitiveness of the holders. As soon as it begins moving we inquire who is there, or with whom they wish to talk, and proceed as in all other such affairs. The table settles over the required letter, so as to leave it within the hole. Some controls work very rapidly and fluently convey their messages, or often call for some of our friends to assist them. My experiences have been varied and wonderful, which is remarkable considering that I have been utterly incredulous as to anything of the kind and a firm believer in the action of the mind upon it. This idea has been completely refuted. I seem to possess strong mediumistic powers. The satisfaction of communing with my dear children and friends is worth the having lived nearly fifty years on this side and passed through the sad experiences which have fallen to me. I think my description will be sufficiently clear.

Yours,

MENIA EWING WATERS.  
MUSKEGON, MICH.

#### A MASSACHUSETTS MEDIUM'S OPINION.

In a letter of May 20th, Mrs. Emma Miner, of Clinton, Mass., and a lecturer and medium of ability and growing popularity, writes:

I notice in the press that you have made a speech before the Illinois legislature in favor of the bill against fraudulent materializing mediums. I am heartily thankful that you have had the sense and courage to do so. I hope it will have a good influence. Such work as some of the frauds are doing is a disgrace to every decent and honest person. I hope the bill will pass. I have always felt it was not rightfully understood by many, and maliciously attacked by many others who ought to know better.

#### THE USUAL STYLE.

When people have done a foolish thing they rarely blame themselves but, with a readiness and zeal which would be commendable if properly directed, forthwith proceed to hunt up some one on whom to cast the blame. Here is a specimen in the customary style:

OMAHA, NEB., MAY 17, 1891.

TO THE EDITOR: Sometime the latter part of March a medium from your place by the name of Dickinson, gave several lectures here and at Council Bluffs. She also claimed to represent a paper published in Chicago by a Miss Nickerson called the "Psychic." A large number of circulars

was distributed and a host of subscribers were taken at \$1.00 each. No papers have come and the postmaster says that no such paper was ever placed in the Chicago post-office. We feel that we have been swindled. It is such fakes as this that have retarded the cause of Spiritualism in this section. One well posted says that 200 subscriptions were taken here, and many others sent their dollar by mail. Is it a fraud? Respectfully yours,

178 North St. Mrs. B. STYLES.

Why pay money to a payee whose identity and responsibility are unknown to the payer? But if this is done, why publicly advertise the foolishness? It is not "such fakes as this" that retard the cause of Spiritualism in Omaha and elsewhere so much as do the soft and sentimental people who make haste to swallow fakes and then regret it publically. If the supposititious "host" who parted with their coin had been readers of THE JOURNAL, their education would not have been so defective. THE JOURNAL is not "well posted" but it ventures the prediction that investigation will reduce the alleged two hundred subscribers to not over twenty. We will, however, volunteer the opinion that Miss Nickerson took subscribers to her proposed publication in good faith and will refund the money if she does not start her paper. Her address, we believe, is 1351 Michigan Boulevard, Chicago.

#### "LIGHT OF EGYPT" FREE TO FREE PUBLIC LIBRARIES.

The author has authorized THE JOURNAL to distribute one hundred copies of "The Light of Egypt, or the Science of the Soul and the Stars" among free public libraries. Application must be made for the book, and naming the library and enclosing fifteen cents to prepay postage. The work is a large 12 mo. of about 300 pages, printed from large type on fine paper and beautifully illustrated; for further particulars see description in the advertising columns of this paper. The book has been the subject of wide comment. Those who oppose on *a priori* grounds its central claim are vigorous in their criticisms, those who have no well-defined preconceived opinions and those who favor the doctrines advanced are equally robust in their commendations. Whatever its merits, it is a book likely to be freely called for when catalogued in public libraries.

Applications for the book can only be received from librarians or some officer of the library for which the book is desired. Readers of THE JOURNAL interested in having the work in their respective free public libraries should see to it that the application is made through the proper channel. The reasons for these conditions must be readily apparent on reflection.

#### CAMP AT ORION, MICHIGAN.

The customary annual meeting of the 1st District Association of Spiritualists of Michigan, will begin at Orion Lake on June 13, and continue ten days. Mr. L. C. Howe and other speakers will be in attendance. Mr. G. B. Stebbins has often commended the spirit and personnel of this meeting in years gone by. The scenery is beautiful, and the managers promise ample accommodations at fair rates. Admission to the grounds is free. THE JOURNAL wishes the success to the friends having the affair in charge.

J. B. Cong, Gonzales, Texas, writes: Reading in THE JOURNAL "Thus Far," by Amarala Martin, there was awakened anew in me a desire to give expression to an apprehension of danger that has existed in my mind for some time when I have cast in my "mite" to a woman's emancipation, viz.; that the church—in a general sense—calling itself Christian, whether Catholic or Protestant, when it could no longer successfully combat a reform move-



ment that would place woman upon civil and social equality with man and thus guarantee to her a right that is inalienably hers, would fall in and attempt to take in this grand movement, in the way of which it has thrown every impediment that lay in its power, and divert it from its legitimate ends and use it to further its own purposes, taking advantage of the confidence that our gentle mothers, wives, sisters and daughters have in priests and preachers. The clergy are ever ready to use the potent influence of the women in society to the furtherance of an end that, with them as with their predecessors, the Jesuits, justifies the means, to-wit: The administration, by the church of the civil policy of the government and the forcing of an unwilling but higher intelligence to yield an obsequious assent to the traditions of men and the dogmas of the church.

Alas, that little bird who sang the song about Dr. Phelon, spoken of in last week's paper, proves to have been a mocking bird; indeed, it is not improbable he may have been an "elementary" or a "gnome" sent from the lower regions by some anti-Blavatskite to warble a wicked whopper, and thereby create dissension among the faithful. Dr. Phelon writes that he "disclaims all ambition, desire, or secret hope for the mantle" of Blavatsky, and adds in most loyal spirit, "The Masters will give it to whom they will." Evidently THE JOURNAL's office cat knew the nature of that bird better than did the editor.

Mrs. Effie F. Josselyn, an indefatigable promoter of the public interests of Spiritualism, writes from Grand Rapids, Mich., that "Mrs. Richings, after giving us the first two Sundays of May, made prominent in our memory by the grandeur of her utterances, was obliged to cancel her engagement with the Progressive Spiritualist Society and return to Lookout Mountain, Tenn., on account of poor health. She will rest there three months under medical direction." THE JOURNAL joins with Mrs. Richings' host of friends in sympathy and earnest wishes for the complete restoration to health and labor.

Mr. Giles B. Stebbins is on his annual pilgrimage to Boston and other sacred places. He will add interest to the yearly meeting of Progressive Friends at Longwood, Penn., on the 6th and 7th of June.

The missing number from THE JOURNAL files has been found. We thank friends heartily for their prompt kindness in responding to our request.



#### MR. SINGER AND HIS LITTLE MUSICAL GENIUS.

TO THE EDITOR: Recently while giving a few lectures and test sances in Chicago, I invited my old friend, Mr. Joseph Singer, of Chicago, to contribute some of the violin music which so gladdened the hearts of our old spiritualistic friends in the past. He cheerfully complied with my request, but proposed that a second and revised edition of his flesh and blood substitute his little fiddle for papa's bigger one. To say that the little fellow astonished my audience is saying but little. The child is wonderfully gifted, and possesses a tone and technical skill that compel the admiration of even veteran musicians. He plays with the self-repose and the abandon that, to me, has a deeper significance than the mere outward effect. The Spirit-world will one day manifest grander things through him, I am convinced.

Some six months ago Mr. Singer was frustrated in a musical enterprise of considerable magnitude because of the impos-

sibility of securing the cooperation of a competent harp player. It was a successful failure, however, because it resulted in the child's taking up harp practice. In the incredibly short time since then, and almost wholly without assistance, the boy already accompanies his father in his violin and mandolin solos. His winning ways and gentlemanly deportment, united to general intelligence, endear him to all who know him.

Mr. Singer is a staunch and thoughtful Spiritualist, as far as possible removed from crankery. Thoroughly read in the current literature of Spiritualism, he is intensely logical and progressive in his views. His articles appearing from time to time in the spiritual press, have won him commendation for their keen insight into the heart of the spiritual movement. He has been repeatedly urged to lecture, and I am convinced that his public advocacy of our glorious truth would find wide acceptance especially among inquirers and skeptics. With his lectures set in the framework of such beautiful music as he and his talented little son would give, I cannot predict for him anything but the greatest success.

But the main object of this letter is to draw attention of all my friends at the various camp meetings, that in all likelihood—and certainly at my most urgent advice—Mr. Singer and his little genius may possibly pay them a visit this coming season. In connection with a delightful musical repertoire of violin, harp and mandolin music, he is also preparing some equally attractive lectures. Portions of the one on "Inspiration" were read to me, and I promise a treat to others who may be so fortunate as to hear it.

I bespeak for Mr. Singer and his little musical genius the good will, appreciation and substantial support that Spiritualists extend to all who are worthy of it.

MAUD LORD DRAKE.

#### MRS. ELDRÉD IN MILWAUKEE.

TO THE EDITOR: Allow me through the columns of THE JOURNAL to say a few words in regard to Mrs. Adaline Eldred, of 2138 Michigan Boulevard, Chicago, who is now with us. On Saturday evening Mrs. Wyman gave her an informal reception at her parlors, 421 Milwaukee street. There were about thirty present. A very enjoyable evening was spent. Mrs. Eldred gave a brief talk on the subject of psychometry, followed by readings of several of those present. Another reception will be held at the same place this evening. On Sunday afternoon Mrs. Eldred spoke to a large and appreciative audience. Her subject, "What is Psychometry?" was discussed in a scientific, practical manner. Then followed readings of articles of persons in the audience which in every case was pronounced "correct." In reading one of the articles sent up, the word "Alien," was given followed by description of character. It proved to be an Italian which was very satisfactory. A *Sentinel* reporter was present and gave Mrs. Eldred a letter to psychometrize. It was done so very clearly and in so satisfactory a manner that the reporter (I wish there were more like him) came forward and said, "In justice to the lady I wish to make this statement: 'In the brief reading the lady made of this letter, she has described more accurately the personal traits of character of the gentleman who wrote it, than I could have done after an acquaintance of over twenty-five years.' He was a personal friend of Abraham Lincoln, and was instrumental in his nomination for the presidency, a man of great prominence politically. At the close of the meeting the gentleman suggested that a vote of thanks be given Mrs. Eldred. So many engagements were made for private readings, that Mrs. Eldred has concluded to remain five days longer than she had anticipated. It is safe to say that no one ever met with a more cordial reception here than has this cultured, gifted lady.

MARY E. VAN HORN.  
MILWAUKEE, MAY 19.

#### SNAILS.

TO THE EDITOR: Would not the complaint that spiritual advancement is slow, largely cease if people would only show in dealing with things spiritual the same liberality and determination to know the truth, which characterize their investigations in material fields?

A woman known to the writer contemplated a journey to an unknown land; and how eager her desire for information regarding it. Not confining herself to one guidebook, all were enthusiastically consulted, and a willing ear lent to all that was said of the unknown country, both *pro*

and *con*; yet this same woman when asked to investigate Spiritualism, exclaimed: "I don't want to read or know anything about it lest I should believe it." "If better than your present belief, why should you not believe it?" asked a friend.

"Oh, I don't care for any better belief than the one I hold now, that my parents held before me," was the satisfied response of the narrow mind, which is only a type of many, making those more liberal sigh for a legal enactment that should compel such snails to come out of their shells, and take one good, honest look at the world about them. Such law failing, let each reader of THE JOURNAL try to coax, force, or smuggle a copy of that fearless exponent of the truth into the shell of at least one snail. But great tact is required in such an introduction. To one snail, the most advanced one, you may say: "Here is a good thing! take it and read it." To another one merely toss the paper, saying: "Did you ever see a Spiritualist paper? Thought you might like to look at one just for curiosity." While to snail No. 3, you must say: "Here is a Spiritualist paper, but I don't suppose there is anything in it that you will be interested in." "No, not likely," will be the response; and yet if you happen round that way a few moments later you may find this snail peering cautiously into the pages of THE JOURNAL "just to prove there's nothing in it, you know," but looking for nothing, he is sure to find something; and this may be the first step toward making a good prospective Spiritualist.

Then, meeting that great class who, in spite of unfortunate early training theologically, and perhaps later, misdirected investigation into Spiritualism, when they have become the prey of an unprincipled medium, still are earnest seekers after the truth, might not great good be accomplished by an occasional free lecture, delivered by a highminded and intelligent Spiritualist, who would explain clearly and freely to the people much that is now to their minds only a confused jumble of "spooks and table-tappings." I say freely because of the objection which I have often heard raised "that Spiritualists always want money for anything they give you, while ministers will tell you things for nothing." So to put it briefly might not a judicious free lecture be the stepping stone to much that we would accomplish? C. B. M.

Those who "sigh for legal enactment" to compel men to accept what is assumed to be the truth sigh for a method that reason, justice and experience condemn. Of course "C. B. M." is not really in favor of any such legislation. Lectures free to the public are desirable, if they are of the right kind, but those who desire and arrange for such lectures should compensate the speaker for his services. Ministers could not "tell you things for nothing" if they were not provided a salary by the societies that employ them.—ED. JOURNAL.

#### INDEPENDENT SLATE WRITING WITH SLADE.

TO THE EDITOR: Having previously informed Dr. Slade by letter of my intention to call on him April 3rd, when I hoped to witness some of the extraordinary phenomena said to occur in his presence, when the day arrived, accompanied by a friend, and taking with me two new slates, we repaired to Dr. Slade's residence about 3 o'clock in the afternoon. After some minutes passed in conversation, Slade proposed that we take seats at the table; he at one end, my friend at the other, while I was at Slade's right at the side. Immediately on our hands being joined on the top of the table, raps came on the table and on Slade's chair. In reply to the question, "Will Dr. Davis write something?" three raps were given. Slade then took one of the slates and attempted to hold it under the corner of the table, remarking at the same time that the forces were very strong, which was soon demonstrated by the slate and frame going to pieces as if crushed, the fragments, except a few crumbs and a piece of the frame that remained in Slade's hand, falling to the floor. The second slate (which was one of my own) met with the same fate as the first. When broken they were touched by nothing except Slade's hand, being in plain view. I was looking at them when the phenomena occurred. He then attempted to hold another slate in the same position, but was unable, so laying it upon the table he placed another over it with a crumb of pencil between the two. Taking them in his left hand, he turned them up so the edge

of both frames rested on the table, when immediately a sound as if the pencil was writing was heard, which continued for some time, closing with three raps. What was written on the inner surface of the slates will be found on enclosed photograph numbered (1). In the next attempt a slate was placed over a bit of pencil lying on the table, when Slade directed me to place my left hand on it. On doing so I could not only hear but feel the vibrations as the pencil wrote on the under surface of the slate, what is contained on photo. (2). Slade then enclosed a bit of pencil between two slates which were held in his left hand extended above the table toward my friend, who was requested to take them in his right hand, the slates standing on edge. While thus holding them, what was written is shown on photo. No. (3). Slade then placed his right hand on the back of my chair and directed my friend to look under it. He then asked that I be lifted, when my chair was suddenly raised several inches from the carpet, held for some seconds, when it came down with a thud.

HERBERT O. GENTRY.

BROOKLYN, N. Y.

Since the value of these tests for investigators consists in the manner in which they were given rather than in what was written, it is not deemed necessary or important to print the communications which were given on the slates, photographs of which accompanied Mr. Gentry's letter.—ED. JOURNAL.

#### AN EXPERIMENT RELATED.

TO THE EDITOR: In the latter part of the summer of 1888 I had occasion, with others, to try an experiment, and though the result was all that was promised by its illiterate introducer, I have never had an explanation of why its accomplishment is possible. I will give you an account in detail of the *modus operandi* and its result, hoping that you or some reader will be able fully to explain the cause.

In the year named I had a corps of men with me making a survey of our county boundaries, and on a rainy day, when all were confined in the tent, a party asserted that he and one other, or three others—it mattered not which so it was one or more pairs—could lift the heaviest man in the outfit on the points of one broom-straw held in each hand. It was first thought to be a prank he wished to play upon some credulous boy, but when another party, not given to frauds, asserted that he had seen the thing done and that it was no prank, a young man weighing about 160 pounds offered himself to be lifted, and four of us, eager to try the experiment, procured two stems each of a small weed known here as brown weed. The boy to be lifted laid at full length on the ground, on his back, with hands folded on his chest, and the four to do the lifting, with straws held between the fore finger and thumb of each hand and presented in the proper attitude to grapple the weight, arranged ourselves in pairs, facing each other, two on either side opposite the shoulders and two likewise at the knees of the party to be lifted. At a given signal all together bowed low and arose, exhaling as we descended and inhaling as we ascended, repeating this the second time, and the third grappled the weight, and to our utter astonishment and delight, without feeling the least resistance more than was felt in the first and second ascent, raised the young man some three feet from the ground; and too, without touching him with anything but the ends of the straws, all of which bound in a bundle would not have sustained a one pound weight. To the best of my memory the party lifted exhaled and inhaled as we did till we came to lift him, when he held his breath.

T. W. BROWN.

BRECKINRIDGE, TEXAS.

#### ANOTHER THEORY ABOUT THE SUN.

TO THE EDITOR: I see in THE JOURNAL of April 25th, page 4, an article on the sun. There have been many ideas expressed relative to the light and consequently heat from that body, but the one original and plausible with me is that the sun is covered with water and the surface is being constantly decomposed by electricity, causing terrific explosions occasionally, opening down through the water and showing its body in the shape of dark spots, which are often visible. Water is the only thing that I am acquainted with which is restored to its original elements by combustion; after that it is ready for another current of electricity, and so on *ad infinitum*. A. G. NYE.

WEYMOUTH, MASS.

THE INFALLIBLE SIGN.

From the hillside peepeth the daisy shy  
And we feel the breath of the clover;  
We are getting ahead of the bacilli,  
And the days of the grippe are over.

The summer is nearing, without a doubt,  
And to know it we've ample reason;  
For the last year's straws taken out  
And brushed for another season.

THE DAINY BATHING SUIT.

Of what delight shall the maiden dream,  
As her mind on the summer dwells?  
There's a germ in candy and cool ice cream  
And in chocolate caramels,

Oh, the maid may dream of a pleasure still  
Though the ice cream germ's afoot;  
The pleasure of being dressed to kill  
In her dainty bathing suit.

"I did not think, Mr. Jones," she said, with her eyes fixed on the clock, "that you loved money so much as to be extremely reluctant to part with it."

"I do not."  
"But you said your motto was 'pay as you go.'"  
"So it is."

"Then I should say you are a slow payer."  
When he did go it was with the determination to pay no more visits there.

Rousing himself at last, and screwing up his courage, he said:

"Jennie, I must say it. I suppose you have been expecting something coming all this evening—"

"No," she said, with a sleepy yawn, "but I have been looking for something going for quite a while."

First Hired Girl—Life would be pleasanter if it were not for washing days.  
Second Hired Girl—Aye, there's the rub.

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"No," said the clerk, "I used to tend bar."

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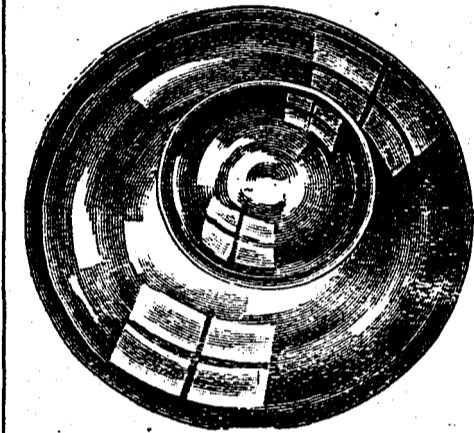
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Its signs are seen on every hand;  
Its cheering presence fills the earth,  
Its voice is heard throughout the land.

The stream has burst the icy chains  
That erstwhile held it firm and fast;  
And nature's burst her cements dear;  
The long dead winter now is past.

The chipper crocus now begins  
Its cotyledons to deploy,  
The buds upon the hawthorn bush  
Are bursting with a vernal joy.

And all the birds; come back again,  
Are bursting into happy song;  
The poets, too, would do the same—  
But they've been busted all along.

—BOSTON COURIER.

We're living in an age of germs,  
The scientists declare:  
They're in our drink and in our food,  
In fact they're everywhere.

The air we breathe is full of them,  
Of every shape and hue,  
And 'tis believed when summer comes  
They'll be in ice cream, too.

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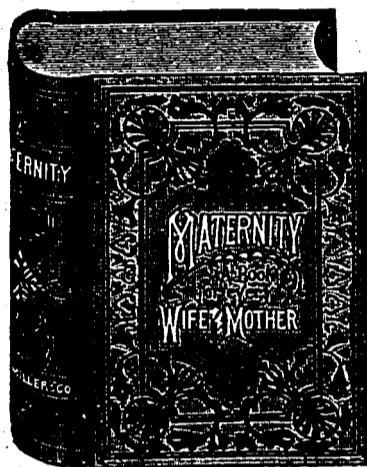


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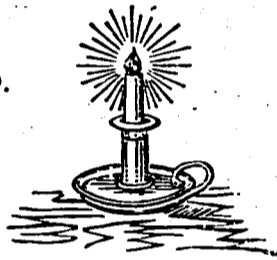
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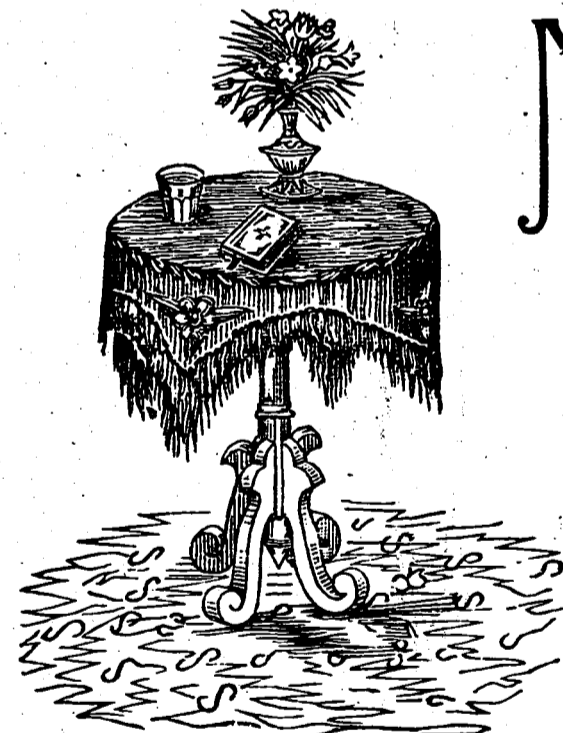
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## BOOK REVIEWS.

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

*Unitarianism, Its Origin and History.* A course of sixteen lectures delivered in Channing Hall, Boston, 1888-89. Boston: American Unitarian Association. 1890. pp. 394.

In this work Rev. Joseph Henry Allen discusses early Christian doctrine. Rev. Andrew P. Peabody considers Christianity from the fifth to the fifteenth century, and Rev. Seth Beach gives attention to Unitarianism and the reformation. The other lectures are entitled "Unitarianism in England," by Rev. Brooke Herford; "The Contact of American Unitarianism and German Thought," by Rev. J. H. Allen; "The Church and the Parish in Massachusetts," by Rev. George E. Ellis; "Early New England Unitarians," by Rev. A. P. Peabody; "Channing," by Rev. G. W. Briggs; "Transcendentalism, the New England Renaissance," by Rev. Francis Tiffany; "Theodore Parker," by Rev. S. B. Stewart; "Unitarianism and Modern Literature," by Rev. Francis Hornbrooke; "Unitarianism and Modern Biblical Criticism," by Rev. James De Normandie; "Unitarian and Modern Scientific Thought," by Rev. Thomas R. Slicer; "The Law of Righteousness," by Rev. George Batchelor; "The Relation of Unitarianism to Philosophy," by Rev. C. C. Everett; and "Ecclesiastical and Denominational Tendencies," by Rev. Grendall Reynolds. Some of these lectures make claims for Unitarianism that cannot perhaps be sustained, but on the whole the volume is of real value to the student of religious thought and history.

*A Queer Family.* By Effie W. Merriam, author of "Pards; a Story of Two Homeless boys." Boston: Lee & Shepard. 1891. pp. 215. Cloth; price \$1.00. Chicago. A. C. McClurg & Co.

This handsomely printed and gaily bound book contains a brightly told but rather extravagant story of the fortunes of a brother and two sisters who ran away from disagreeable relatives and their farm home, to make their living in a city. In an hour of extremity they are offered a share in the poor lodgings of two unkept ragged urchins who make their living by odd jobs and street minstrelsy. These five make an attempt at co-operative house-keeping on a very small scale, but the principal good gained by all is an exchange of the better manners and language of the farm children for the true kindness and real concern of the city waifs. The author leaves all of the queer family with good friends ere the story closes.

*Confession of a Nun.* By Sister Agatha. Philadelphia. Jordan Brothers. pp. 337. Paper, 50 cents.

Sister Agatha, born near Florence, enters a convent and remains some years, evidently earnest in her faith. But it is disturbed and then dissolved by all she observed there, in much of which she was obliged to take a part. Sister Agatha at last leaves the convent, having not taken the irrevocable vows, joins her family, who have left the church, and is happily married to the man she met at a banker's. Intrigues and adventures are described, and bits of anecdote give variety to the story.

*The Biography of Dio Lewis, A. M., M. D.* By Mary F. Eastman. New York: Fowler & Wells. 1891. pp. 398. \$1.50. (A. C. McClurg & Co., Chicago.)

This volume, prepared with the co-operation of the widow of the late Dio Lewis, gives the story of a life that was full of activity and usefulness. This sketch will be welcomed by many who knew the subject or was interested in his methods and work. The account of the "temperance crusade" is given as gathered from current newspapers of its time and from the published narratives which followed it.

*Second Biennial Report of the Bureau of Labor and Industrial Statistics of Nebraska for 1889 and 1890.* By John Jenkins, Deputy Commissioner. pp. 956.

The first chapter of this work contains tabulated results of inquiries as to the cost of living among unskilled wage workers. The next chapter deals with loan and building associations. The remainder of the work is devoted to giving information in regard to farm mortgages in the state, manufacturing industries, strikes which have taken place together with the causes, ballot reform, etc. Mr. Jenkins is evidently well qualified for his work, and the collection of facts he has made is valuable

and the discussions in the volume are both interesting and instructive.

## MAGAZINES.

In the June number of the *Popular Science Monthly* is an article on "the Manufacture of Wool" by S. N. Dexter North, who describes early forms of that industry. This paper, like the others of the series to which it belongs, is appropriately illustrated. Dr. Andrew D. White concludes his chapter on "Miracles and Medicine" in this number, dealing with theological intolerance of Jewish and other physicians, inoculation, and anaesthetics, changes of vogue in regard to saintly relics, the royal touch, etc. Under the odd title, "Our Grandfathers Died too Young," Mrs. H. M. Plunkett sketches the progress in sanitation which has doubled the average length of human life within a few hundred years.—The *Chautauquan* for June has an article on "Hungary's Progress and Position" by Albert Shaw, Ph. D. "Farmers' Alliance and other Political Parties" by H. R. Chamberlain, "What a Contract a Married woman may Make" by Lelia Robinson Sawtelle, L. L. B., and "Why so Many Women do not Marry" by the editor, are among the other very readable papers.—The *Westminster Review* for May has for its opening paper "The Primrose League." A very interesting article on "The Paris Municipal Refuge for Working Women" by Edmund R. Spearman, one on "The Sentiment of Nationality" by T. Robertson Edwards, and another on "The Early Inhabitants of Britain" by R. Seymour Long, are among the solid contributions to this number.—The *May Wide Awake* is replete with such reading as interests and instructs children. Miss Plimpton has a unique story, "The Black Dog," which she has illustrated herself, and Susan Coolidge contributes another story entitled, "A Good Bad Horse." "Our Government—Who Runs it and How" by Hon. John D. Long, and "A Visit to Anne Hathaway's Cottage," are among the many admirable contributions.

*Proceedings of the Society for Psychical Research* (Part XVIII., April, 1891) opens with "Experimental Studies in Thought-Transference," by Baron V. Schrenck-Notzing, M. D., Munich, a very valuable paper, being a record of the author's numerous experiments to test the reality of mind reading, of which he claims there is "unexceptionable evidence." A discriminating article on "Some Recent Experiments in Automatic Writing," by Thomas Barkworth, aims to show that "nothing is really forgotten, though the bygone memories evoked by pencil, or crystal, may appear so new and strange that we fail to recognize them as ever having been included in experience." Mrs. Henry Sidgwick contributes an article in which evidence for clairvoyance, which seems to be conclusive, is adduced. In "Apparitions of the Virgin of Dordogne," by Léon Marellier, is a description of phenomena in which the author believes verbal suggestion played the principal part. "If," he says, "cases exist where several people have seen an apparition simultaneously without any verbal suggestion at all, these cases belong to a different category of phenomena." A lengthy review of Prof. William James' work, "The Principles of Psychology," by F. W. H. Myers, is marked by philosophical acuteness and fine discrimination. One or two extracts from this valuable paper will be given in THE JOURNAL next week. In addition to short book notices are three circular letters, the first on "Hypnotism, Its Conditions and Safeguards," the second "An Appeal for Collaboration," and the third on "The Importance of Publication of Names." This number of the *Proceedings* is an unusually valuable one.

"Monk and Knight," a historical study in fiction, by Frank W. Gunsaulus, which is just issued from the house of A. C. McClurg & Co., Chicago, is likely to surprise even the warm friends and admirers of Dr. Gunsaulus. It is a bold venture for one new to the task of writing fiction, and yet the critics will probably pronounce its boldness fully justified. It introduces and clothes with life and action such figures as Erasmus, Sir Thomas More, Cardinal Wolsey, the Chevalier Bayard, Martin Luther, Aldus the Venetian printer, Rabelais, and many other well-known personages to that day, besides the magnificent monarchs Henry the Eighth of England, Francis the First of France, Charles the Fifth of Spain, and Pope Leo the Tenth. Heroic figures and actions are relieved and brightened with quiet and lovely scenes in cottage and

castle, on lovely mountain sides, and in the secluded cloisters of great monasteries.

C. H. Kerr & Co., 175 Dearborn street, Chicago, has issued a second edition of "The Genius of Galilee," by Anson Uriel Hancock, a historical novel which depicts the life and times of Jesus from the standpoint of modern thought and criticism. It is a work of ingenuity, insight and great breadth and liberality of thought. It was reviewed in THE JOURNAL when the first edition appeared.

*La Revista de Estudios Psicologicas* (The Review of Psychological Studies) published at Barcelona, has just entered the twenty-third year of its publication, the third under the management of its present editor, Sr. Vizconde de Torres y Solanot. It was founded by Jose M. Fernandez Colavida in the year 1869, and has not suffered the least interruption during this time.

A new publication, the *Photo-American Review*, the official organ of the American Photographic Conference and of the Society of Amateur Photographers of New York, presents itself for the suffrages of literary and artistic people. 92 and 94 5th avenue, New York City.

*The Hermit's Tale, and Other Poems.* By Galeigh, published by John B. Alden & Co., New York, is a little volume of poems, probably by a young man who has spirit, sentiment and some talent for making smooth verse.

*La Nueva Era* is the name of a new Spiritualist paper published monthly at Guadalajara, Jalisco, Mexico, "to propagate and defend the spiritual-magnetic sciences," says *La Ilustracion Espirita*.

## Real Estate.

The real estate firm of Eugene D. White & Co., of Portland, Oregon, have in very successful operation a plan for investing in the very best business and suburban property in and around that remarkably flourishing and prosperous municipality, that is worth the thoughtful attention of all inquiring investors. It is a very safe plan, and admits of investment by persons of small means, or large.

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To THE EDITOR: THE JOURNAL, I am proud to see, is being conducted in such a manner that true and enlightened Spiritualists can point to it with pride and recommend it as an exponent of the scientific principles on which their knowledge is founded. While THE JOURNAL has at its head, "Truth wears no mask" etc., it may now also place beneath that, the following: "Science is the twin sister of Truth and can never bow to authority, submit to the arbitrary dictates of any earthly power, nor consent to be governed in her progress by any time-honored rules; she longs not for power, wages, or honors, and asking only the cooperation of Truth, and to work on in her labors. She therefore demands, and will have a hearing." In your good work, you may expect to meet opposition from the malignant, and to be misunderstood by the ignorant, but knowing that you have the two above named invincible champions as your backers, you are ultimately bound to gain the victory for the spiritual philosophy which can be accepted only by those who are prepared, mentally, to receive it, they being those who have attained the knowledge to know that "Christ," "The Logos," "The Word," "The Father," or "The Divine Principle," as it is embodied in mankind, is God. Our heaven being a republic and not "a monarchy" as taught by the orthodox churches, there is but one true church and it is catholic, not Roman; for in it "there is neither Jew nor gentile, bond nor free, male nor female, for all are one in "Christ" or the divine republic, the Church of the Spirit; and of which Jesus of Nazareth was a grand exponent.

WM. SELFRIDGE.

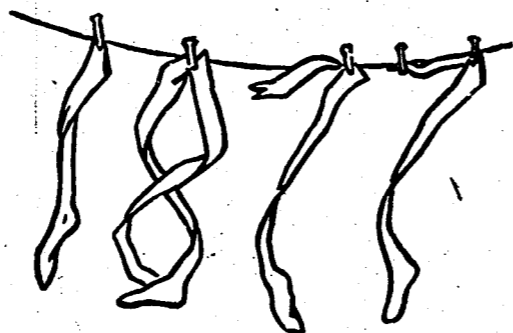
**"CAN ANIMALS SEE SPIRITS?"**

To THE EDITOR: An interesting note upon this subject appears in THE JOURNAL for April 18th; you ask for facts. I send you a statement which I assert is absolutely true in every respect:

In 1876 I was residing in a country village and possessed a very small but smart bull-terrier, named Nellie. She was an exceedingly affectionate pet, but very jealous of any stranger who came too near me. One evening I was suffering severely from toothache, the result of over study and overwork. I was quite alone with the exception of Nellie, and had been for some time, when all at once Nellie commenced to snap, bark, and growl at some invisible object, and I was quite a long time in quieting her,—in fact to do so I took her on my knee. I was quite sure that something spiritual, astral, or magnetic was near, for I began to feel that peculiar cool draught upon the side of the face, so common to sensitives. All at once Nellie sprang out of my arms, over my shoulder, barking and snapping at the same invisible object, but after a while she again settled herself down and I began to feel the same soothing, cooling influence and in a little while my pain had disappeared. A few days after this I was sitting with a young lady who possessed some mediumistic power as a writer, when a control, said to be that of a Dr. C. who had been a great friend of my mother, came and told me that my dog was too full of fight to be a pet. As the lady knew nothing of the circumstance I thought some spook or other might be reading my mind, but the alleged Dr. C. said he would give me a test that evening. To be brief I was ready, quite alone, and before long up sprang my dog, just the same as before, fighting some invisible object. I was quite satisfied and after that made many tests with her and soon became convinced that Nellie was quite a seer. Since then I have come across many examples of animal clairvoyance. And at this moment I have a grey mare that frequently exhibits strange symptoms of second sight—in fact I know she can often see things invisible to ordinary eyes.

\*\*\*

The following example of feline sagacity is given by the Bangor *Whig*: A good cat story, illustrating the sagacity of the felines, is told by a gentleman who saw the occurrence. A cat saw a large rat run out from under a stable and seek shelter in a woodpile. Tommy followed his ratship and tried to reach him, but could not do so. Finding that his efforts were in vain Tommy scratched his head and hit upon an idea. Leaving the woodpile he went off a short distance, informed another cat of what was up, and the two went back to the woodpile. Tommy No. 1 stationed Tommy No. 2 at the place where the rat had entered the woodpile, while he climbed upon the wood and began scratching. This frightened the rat out and he ran into the chops of Tommy No. 2, who had been expecting such an occurrence.



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What a croak to darken the child's delight! And the stupid old nurse again and again Repeated the ancient, dull refrain.

The child paused, trying to understand, But her eyes saw the great world rainbow-spanned; Her light little feet hardly touched the earth, And her soul brimmed over with innocent mirth.

"Never mind; don't listen, O sweet little maid! Make sure of your morning song," I said "And if pain must meet you, why, all the more Be glad of the rapture that came before.

"Oh, tears and sorrows are plenty enough; Storms may be bitter and paths be rough; But our tears should fall like the dear earth's showers That help to ripen the fruits and flowers.

"So gladden the day with your blissful song; Sing on while you may, dear, clear and strong! Make sure of your moment of pure delight, No matter what trials may come before night!"

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He had never kissed her and was somewhat anxious to make up for lost time, so he said: "You might let me kiss you—just once."

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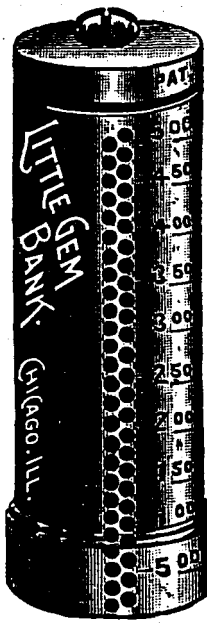
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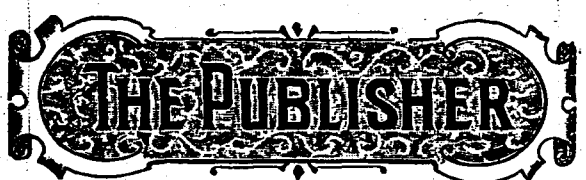
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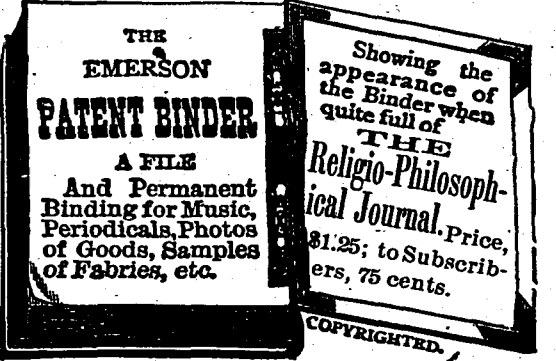
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