

# RELIGIO THE PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

Georgia is going to tax batchelors. A bill for that purpose has been brought into the Georgia legislature, and the house committee on hygiene and sanitation has reported it favorably. Under its terms it will cost a Georgian \$25 to begin the bachelor business at thirty years of age, and on a rising scale of \$25 for five years a man of sixty and over will be at the expense of \$200 per annum for the privilege of going without a wife.

James Whitcomb Riley says: "My first trip abroad taught me that the United States is a very nice country in which to live. England, Ireland and Scotland are very picturesque, but some of the famous old historical spots are marred by the presence of modern improvements, including the intensely modern guide, who invariably uses bad English and lies to you about a thing whose history is well known to the average American."

A dispatch from famine stricken Russia says: "Hundreds of peasants are roving about the high roads seeking for means of subsistence, and any convoy of grain or other food, even though under military escort, is pillaged by the starving mob. As a result sanguinary fights have taken place, in which some hundreds are said to have lost their lives. Outrages, indeed, of all kinds are increasing, the people seizing almost any opportunity of committing crime to get into prison and so escape starvation." This is a fearful starvation picture.

According to published dispatches the celebrated Pere Hyacinthe is in London immersed in theosophy and the mysteries of the Mahatmas. He intends shortly to address an audience on the subject of esoteric Buddhism and the inner spiritual sight. Pere Hyacinthe, like Annie Besant, has lately become a convert to this ancient and yet new cult, and he expects before long to be able to work, he declares, those miracles promised in the scriptures as well as in the Vedas to men of faith. Having worn out the sensation of years ago, Father Hyacinthe no doubt itches for fresh toriety and thinks to share with Madame Besant the pantom beating in the Mahatmic circus.

How shall the ideal Sunday be spent? A notable discussion of this problem is that which is furnished to the current number of the *North American Review* by the Rev. Charles H. Eaton, a doctor of divinity. Dr. Eaton's ideal Sunday is one in which opportunities are offered for mental and moral elevation, not only for the poor and the wageworkers, but for the rank and file of business men who need rest and who can find it in the education which is furnished by science, history, art, and nature. From this point he contends that the opening of museums, music halls, and art galleries on Sunday does not violate the conditions of rest, for rest is to be found in change, and the truest rest fills the mind with new objects of delight and takes men out of the straitened domestic routine and ruts of business. To carry out such a scheme he would have the morning devoted to church-

going for those so disposed. He would also close all places of business and places of public amusement, established as business ventures, which charge admission for private profit, and open the museums and art galleries and music halls in the afternoon. Such is his ideal Sunday.

In his recent address as president of the British Association for the Advancement of Science. Dr. William Huggins stated that it is now some thirty years since the spectroscope gave us for the first time certain knowledge of the nature of the heavenly bodies, and revealed the fundamental fact that terrestrial matter is not peculiar to the solar system, but is common to all the stars visible to us. This instrument, in this time has analyzed the stars, though it has failed, thus far, to interpret the remarkable spectrum of the Aurora Borealis, and to teach much of the physical and chemical nature of the sun's corona. It has shown reasons for arranging the stars in a series in which the different temperatures seem to be indicated and to denote different stages of evolution, our sun occupying a place near the middle of the series. It has given us a means of determining that some stars are approaching and some receding in the line of sight, and of measuring the rate, though the nearest star is so remote that its approach at the rate of 100 miles per second would not increase its light one-fortieth in a century. The motions of about fifty stars have been thus determined, with an accuracy of about an English mile per second. Indeed, a number of measures of the star Arcturus have been made by Keeler with a variation of not more than six-tenths of a mile per second, these being determinations of the motion of a remote sun by means of light waves which have been nearly 200 years upon their journey. Nebulae have been seen to move at about the same rate as the stars—from two to twenty-seven miles per second, and in one case nearly forty miles. Photography, which has rendered wonderful help to the astronomer in other ways, aided in these researches.

The *Personal Rights Advocate* has some sensible remarks on an order recently issued from the police department of Newark, N. J. Morality must be at a pretty low ebb in Newark, and men like the superintendent of the police assumes that the girls are to blame for all of it. He has, accordingly, forbidden girls under sixteen years of age to attend theatres, concerts or be in other public places at night unless accompanied by their parents or guardians. He has also instructed his men to arrest not only all girls who disobey this order, but all girls under sixteen years of age found behaving in a disorderly manner in the streets. No doubt the superintendent means well. But he ought to ask himself a few questions about the matter. If a girl under sixteen behaves in a disorderly fashion in the street she ought to be arrested, of course; but so ought a boy under sixteen or a grown man or woman so behaving. Why single out disorderly girls for arrest? The offense that justifies arrest is disorderly conduct, and not the youth or sex of the offender. Again, if the public places of amusement in Newark are really so bad in character and in the conduct of those who attend or

perform in them that young girls cannot visit them without demoralization, it is right enough to keep the young girls away. But why does the superintendent permit places of such character to exist? Is it not his duty to restrain and regulate their conduct? The government of girls under sixteen is properly the function of their parents, not of the police superintendent. His care should be to see to it that every street and public place is so well guarded that young girls and grown women may freely frequent them in the evening without fear of harm or suspicion of wrong. When that is done there will be no occasion to assume that every girl under sixteen who goes out of an evening after working all day is intent upon misbehavior.

Eleanor Kirk, in a letter printed in the *Cape Town Advertiser*, writes: "I suppose you are glad that some mediums have been exposed at Onset Bay," "A Believer in all Phenomena" writes me. Right royally glad am I. I have just come from Onset, and I want to be put on record as saying that there are still more frauds there who ought to be exposed. And I also wish to advise those who think of visiting slate-writing mediums not to write the names of their friends on small pieces of paper provided for the purpose, and not to state their request on other slips. The fraudulent mediums have a way of opening these bits and your "tests" are simply those which the sitters have furnished. Ask no questions, but express yourself as willing to receive anything that the spirit may give you. If you get a name and a characteristic or a correct message under these conditions, you have got something that ought to set you thinking. If on the contrary there is a stumbling round among names and you are asked if you know a John or an Ed, or a Mary, do not swallow this bait and go floundering into the boat of humbug. Ask for the last name, and it is never amiss to remark that everybody has one time or another had relations with denizens of this earth bearing these names. If the full name is given without guess-work, and without any hint or help on the part of the sitter, then there is something worthy of investigation. Now this is not the method of procedure advised or approved of by the Spiritualists who support and recommend the men and women who have been proved impostors. But it is the only proper way. I had one full day with the mediums at Onset. I detected fraud with some, suspected it of others, and found a few precious and comforting grains of truth in places where names were given without the aid of slips of paper, or by means of guess-work, and where the messages were pertinent and characteristic. In fact, there were things told and written that no one living on this earth was cognizant of. These are what I call tests, and while there are degrees of correctness which we must have patience with, make allowances for, and suspend judgment upon, we should not call an experiment a test. I should like very much to write out all my experiences at Onset, though some of them were too disgusting to recall. But as the work was performed in the cause of science and humanity, I do not in the least regret the unpleasant part of it, and am more than thankful that I found truth enough to make it possible for me to testify to it with a clear intellect and a clean conscience.

## FLORENCE MARRYATT'S EXPERIENCES.\*

Florence Marryatt, daughter of the famous naval novelist, Captain Marryatt, has been long and favorably known as the writer of many charming stories of English life and manners. She comes before the public now as the author of a work more thrilling and romantic than any of her novels, but which she declares to be every word true from beginning to end. It is the story of her own personal experiences and investigations in Spiritualism; and her own belief is evidenced in the title of that work "There Is No Death." If we accept her statements as the truth, her experiences have been among the most marvelous on record.

They began in childhood in a way similar to those of Prof. Calvin Stowe, as described by Harriet Beecher Stowe, in "Old Town Folks." "From an early age," writes Florence Marryatt, "I was accustomed to see, and to be very much alarmed at seeing certain forms that appeared to me at night. One in particular, I remember, was that of a very short or deformed old woman, who was very constant to me. She used to stand on tiptoe to look at me as I lay in bed, and however dark the room might be, I could always see every article in it, as if illuminated, whilst she remained there."

Doubtless this gift of spirit vision was hereditary, for she writes in her preliminary statement, "I do not think it is generally known that my father, the late Captain Marryatt, was not only a believer in ghosts, but himself a ghost-seer. . . . I am glad he shared the belief and the power of spiritual sight with me. If there were no other reason, to make me bold to repeat what I have witnessed, the circumstance would give me courage." She cites several instances of this power in her father, and quotes a paragraph from his "Phantom Ship," to prove that like herself, he had the courage of his convictions and did not hesitate to avow his belief in spirit return. "Had he lived to this time," she goes on "I believe he would have been one of the most energetic and outspoken believers in Spiritualism that we possess."

Although a believer in Spiritualism Mrs. Florence Marryatt (she has been twice married, the first time to a Mr. Ross-Church, the last time to Col. Lean, being best known, however, by her maiden and pen-name) is a Catholic, and felt obliged to get special permission to attend sances from the priest who was her spiritual director. This permission she obtained under protest and on the assumption that as she was a writer for the press, to be unable to attend and report on spiritualistic meetings would have seriously militated against her professional interests. On this point she further states, "It is a fact that I have met quite as many Catholics as Protestants—especially of the higher classes—amongst the investigators of Spiritualism, and I have not been surprised at it, for who could better understand and appreciate the beauty of communications from the Spirit-world than members of that church which instructs us to believe in the communion of saints, as an ever-present though invisible mystery."

Mrs. Marryatt thoroughly believes in the possibility of so-called "materializations" and records very many instances of such materializations occurring in her own experience, while she claims on all occasions to have made careful provision against the possibility of fraud. She is the mother of a large family of children, several of whom died in their infancy, or at birth, yet she claims to have watched the growth of at least one of these—"Florence"—from infancy to full-grown womanhood, through frequent "materializations" during a series of years. No matter to what mediums she resorted or in what country she sought them, "Florence" and another, a male spirit friend, made their appearance even where the mother's identity was wholly unknown. She talked with, touched, and caressed many of these returning friends, some of whom she avers de-materialized even while she held them in her arms.

She objects to the use of the word supernatural in these manifestations; she says "there is nothing miraculous in it, and far from being supernatural, it is only a continuation of nature." In the last chapter of the book she deals with the question asked by Julian Hawthorne in discussion with M. J. Savage, *i. e.*, what good is accomplished by these manifestations admitting them to be realities and not delusions? She says "I may say emphatically that the greatest good Spiritualism does is to remove the fear of one's own death. . . . As matters stand at present I have no fear of death whatever, and the only trouble I can foresee in passing through it will be to witness the distress of my friends. But when I remember all those who have gathered on the other side, and whom I firmly believe will be present to help me in my passage there, I can feel nothing but a great curiosity to pierce the mysteries as yet unrevealed to me, and a great longing for the time to come when I shall join those whom I loved so much on earth."

## RADICALISM.

Radicalism and conservatism correspond with centrifugalism and centripetalism, with variation and heredity, with legislation and the judiciary, with political reform and the constitution, with religious progress and established creeds, with innovation and custom, with new inventions and old methods, with things as they are seen ideally and may be and things simply "as they are."

The essence of radicalism is dissatisfaction, founded upon perception of error or wrong and desire to remove it. "Where liberty is there is my country," said one of the founders of our Republic, repeating an old expression. "Where liberty is not, there is my country; and thither I hasten that I may help to establish it," said the bold and radical Paine. Heaven—regarded as it is by many as a place of perfection and eternal rest—would not be a fit place for the active and progressive radical, even if rigid orthodoxy would consent to his admission. There would be nothing for him to do—no field in which he could exercise his reformatory powers, in which he could work for the abolition of evils and introduction of better views and methods.

Many there are who have the spirit of radicalism, who are filled with enthusiasm for reform, but lack the judgment to steady their conduct and the knowledge to act wisely for the desired results. The people of France in 1789 wanted liberty and were ready to make sacrifices for it, but lacked the knowledge and stability to embody it permanently in republican institutions. The love of liberty among the ancient Greeks, who were in many respects like the French, amounted to a passion, but there was lack of knowledge of the principles of government, and lack of sobriety of judgment necessary to prevent turbulence, insurrection and bloodshed. In like manner the zeal of radicals now sometimes outstrips their knowledge, and passion gets the better of their judgment. Exuberance of zeal will not supply deficiency of knowledge in practical matters. Radicalism, so-called, is not always marked by breadth of thought and a charitable spirit. Those who are exclusively devoted to one reform are liable to be narrow. They are people of "one idea." Some men, like some rivers, are both broad and deep. Such a man was John Stuart Mill—a man of colossal mind and of the most catholic spirit. But some men are clear and deep, yet circumscribed in their range, and from inability to consider a subject in all its bearings and to grasp the relations between it and other matters, are constantly taking narrow views and frequently doing injustice to those who differ from them. There are others who are superficial, who see only the surface of things, who are incapable of profound and accurate reasoning, yet who are broad and bright, full of animal spirits, of emotion, poetry and sentiment, and whose influence, like that of the stream which lacks breadth but spreads over a wide area, is to enrich and to bless multitudes.

Many of the men who have stamped themselves

ineffaceably upon the age, and influenced succeeding generations, have been men lacking breadth, but possessing concentration, persistence and the enthusiasm of humanity. Such men are usually courageous, often fanatical, frequently violent in language, and unjust and uncharitable to opponents; but among a people ignorant and indiscriminating, they make the most successful party and religious leaders. The masses, when their interests and passions are aroused, have no appreciation of the man who, with discriminating fairness, is just and generous to all, who treats his subjects with comprehensiveness and views everything in the unimpassioned light of the understanding.

There is an impatient so-called radicalism, that comes, perhaps, usually from a sanguine temperament and lack of careful reflection. It wants always to adopt measures for the immediate realization of a reform, without regard to the practicability of the measures. One ever feels kindly toward this class on account of their sincerity and earnestness. They generally become less extreme in their views and more reasonable in their method, with increasing years. The Utopian visions of youth give way to the calmer reflections of manhood, and changes once believed to be near at hand are seen to be very remote, if, indeed, to come at all. The reformer realizes that he cannot change public sentiment in a day, nor secure effective reforms without a public sentiment back of them; and thus he learns to moderate his expectations and labors more patiently and with more steadiness. Unfortunately, some men, in their disappointment, become indifferent and even cynical. Misanthropy is often philanthropy turned sour.

There is a sham radicalism which shows itself in "mouthfuls of spoken wind." Speakers and writers are sometimes, by a perversion of language, said to be radical when they are simply rabid, when they are abusive. Radical is from *radix*—root—and the true radical is he who goes to the root of things. The mere declaimer who mistakes violence of language for argument, and denunciation for depth, is no radical. He is a rant. Rant is not radicalism. There are too many superficial minds clamoring for change, with no well-defined ideas of what they want, who regard themselves as the most radical of radicals; and if you venture to oppose their wild, ill-digested notions and impracticable theories, they exclaim, "Oh, you are too conservative for me!" Such people exhibit their ignorance and crudeness on the free platform of radical meetings, afford the press a theme for merriment, and put into the hands of enemies weapons with which to prejudice the public mind against movements that are unpopular and that need the most favorable presentation to the public to insure consideration.

Yet in spite of all the erraticisms and follies incident to radical movements, it is to radicalism that the world is indebted for every improvement. Discoverers, inventors, reformers are necessarily radical. They are not satisfied with things "as they are." Socrates and Jesus were radicals. Luther, with the spirit of radicalism in his soul, protested against the pope's authority, and enunciated a great principle which by implication, gives every one the right to protest as long as he sees anything to protest against. The exercise of this right will yet destroy all spiritual and priestly hierarchies.

One of the most thorough-going radicals of the revolution was Paine, who advised separation from the mother country, when our fathers were on their knees begging the insane King of England to redress their grievances. Paine gave us the expression: "These are the times that try men's souls," and the phrase, "The free and independent States of America." Jefferson was a true radical. He was but a young man when in 1774 he wrote the celebrated "Summary View," and when in 1776 he penned that immortal paper, "that charter of public right," as Edward Everett said, "destined, or rather let me say, already elevated to an importance, in the estimation of men, equal to anything human ever borne on parchment or expressed in the visible signs of thought—this is the

\* There Is No Death. By Florence Marryatt. New York. John W. Lovell Co. (159 International Series) pp. 265. Paper, price 50 cents. For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.

glory of Thomas Jefferson." Radicalism inaugurated and carried the Protestant Reformation to success in Germany and England, gave us the discovery of America, the art of printing, the discoveries of Copernicus and Galileo. It lessened persecution, destroyed witchcraft and removed slavery. It abolished rotten boroughs in England, secured Catholic emancipation, extended the franchise and disestablished the English church in Ireland. It crowned with success the efforts of Bradlaugh to take his seat in the House of Commons and enabled him to carry through parliament his affirmation bill. Radicalism is trying to do justice to unhappy Ireland where conservatism has seen strong men die amid abundance and babes perish on the milkless breasts of their starving mother, and a whole people, in wretchedness, without making any efforts to save or to help. Radicalism gave a Republic to France, wrested Rome from the temporal power of the pope, and gave to Italy the services of Cavour and Garibaldi. In this country it is promoting temperance, elevating woman, modifying theology, improving religious literature, advancing science, giving the world a multitude of inventions adding to the comforts, luxuries and elegancies of life, and in thousands of ways benefiting and blessing the race.

#### COLOR LINE IN A METHODIST CHURCH.

Rev. W. G. Thorn, pastor of the First Methodist church, of Mt. Pleasant, Iowa, received Mr. S. H. McCracken, a colored brother, by letter from another church, and so announced to his congregation, and a number of prominent members extended to him the hand of fellowship. But there were some influential members, representing considerable money of course, who did not want any colored folks in the church, and so Rev. Thorn erased from the church books the names of Mr. McCracken and his wife. Here is Mr. McCracken's own statement:

"On the 13th [of December], my wife joined on probation, and was received as such, and on the 19th Rev. W. G. Thorn, a child of the Most High God who had been called by him to go and preach his gospel to all mankind, regardless of color, removed our names from the books, and returned the letter with his regrets that man's call was stronger than God's and that we could not remain in said church any longer, and then I asked him what was the matter that we had received such treatment? And he said there were eight prominent members that did not want us in the church; and then I asked him who they were, and what the objections were, and he would not give either; and then I called his attention to the color line, and asked him if it was that, and he said not altogether. On the 22nd he said to me in the presence of Rev. Reeves that if he should let me and my wife remain in the church that he understood there were three other colored people who were dissatisfied, and they might want to come and join, and we do not want them in our church. He also said to Rev. Reeves and me that he took a colored man and his wife into his church at Fairfield, and there were no objections made, for they had no colored church there, and he did not think there would have been any objection here if there had not been a colored church here, and as there was, we had better go there, for they needed our help and the M. E. church did not; and I sent my complaints to the quarterly conference, for the treatment that I had just received, which convened here on the 23rd. The presiding elder ruled that he had no jurisdiction of the case. On the 26th I met Rev. Thorn and I said to him: 'As you fellows do not want colored people in your church, I have come to the conclusion that if you will give me a letter from your church, so that I can join some other church, I will be satisfied to go some place else'; and his reply was that he had no right to give me a letter, for I did not belong to his church and never had."

Mr. McCracken addressed a letter in regard to his case to Bishop I. W. Joyce, D. D., who replied as follows:

"If Brother Thorn received your letter from the A. M. E. church, and announced to the congregation, or

the official board, that you had been received on that church letter from the A. M. E. church, then you were a member of the First M. E. church, of which Brother Thorn was the pastor; and the only way for you to get out of that church was by a letter given to you and signed by Brother Thorn, of your voluntary withdrawal from the church, or your expulsion from the church after charges had been preferred against you, and you had been tried in due form."

The case was subsequently referred to Bishop Foss, who decided that Mr. McCracken was not received into the First M. E. church, of Mt. Pleasant, and was not therefore entitled to recognition as a member. The decision, contrary to the facts, was evidently thought the most convenient way to dispose of the difficulty and retain the members who would not associate with a colored brother. Mr. McCracken says: "I have no assurance that he [Bishop Foss] ever looked at any of the evidence on my side of the case, and therefore I cannot and will not accept such a decision, and in the name of Christianity I ask the good people of the great Methodist church to see that I get justice." The facts as published seem to leave no room for doubt that Mr. McCracken was duly received as a member of the church from whose books his name and the name of his wife were removed by Rev. Thorn to please prominent members who did not want to worship with people of color. The *Free Press* says, editorially: "There is no use any longer mincing words about this case. No reasonable explanation has been offered or given why Mr. McCracken or his wife were not allowed to remain members of Asbury M. E. Church. The evident reason is because of their color. The sooner this is frankly acknowledged the better for all concerned."

The most disgraceful part of this affair is the cowardly use of deliberate falsehood in order to get rid of a brother and at the same time to avoid the charge that he was excluded from membership on account of the color of his skin. Rev. Thorn saw when he had received Mr. McCracken into his church that if he gave him a letter to join some other church that the obvious inference and charge would be made that this was done to get rid of the brother on account of his color. But it would not do to keep his name on the church books, and the only way out of the trouble was simply to deny that he had been received as a member. What kind of Christians are those whose moral sensibilities are not shocked by such a subterfuge as this employed to virtually expel a colored brother and thereby to avoid the withdrawal of certain supporters of the church.

Mr. Burroughs, manager of a theatre at Grand Rapids, Mich., was recently arrested for giving Sunday evening entertainments. The *Daily Eagle* of that city is moved to comment as follows: The question as to how rigidly the Sunday observance laws shall be enforced, rests largely with the public to determine. It is a subject upon which men differ radically, and seemingly with no hope of reconciliation. On the one side is found a class of persons who would stop all business, all play, and all enjoyment save that which some persons can find in religious exercises, on the first day of the week. On the other hand there is a class of persons who claim that they have an inalienable right to enjoy themselves as they see fit on that day, as on any other day, provided, always, that they do not trench upon the rights of others. They concede this simple right, freely and unquestioningly, to all other persons, and claim for themselves no more, no less. The persons last named are of the class who will attend places of amusement on Sunday, if opportunity is afforded; the former class will prevent these amusements, if possible. If the one class is able to enforce its views by reason of a preponderance of numbers, we shall have a rigid enforcement of Sunday laws. If the other class can prevail, the Sunday laws will be laxly enforced, or not enforced at all. These Sunday laws have stood for years upon the statute books of Michigan, but have not been enforced with any degree of thoroughness in any important city. In Grand Rapids we have candy stores, tobacco stores, restaurants, saloons (on

the quiet), fruit stands, news stands, etc., etc., running every Sunday, and there is no police interference. Then there is the running of street cars to and from pleasure resorts, the setting of type and the printing of Sunday morning and Monday morning newspapers, the running of hacks, and various other forms of labor or amusement, any or all of which are as directly in violation of the law as is the giving of a theatrical performance. Shall we draw the line at the theatre? If so, why at the theatre? If the law is a good one it should be enforced. If it is bad, it should be repealed. But if enforced at all, it should be enforced impartially. It is manifestly unfair to enforce the law in one case, and against one class of citizens, and neglect to enforce it in another case, and against another class.

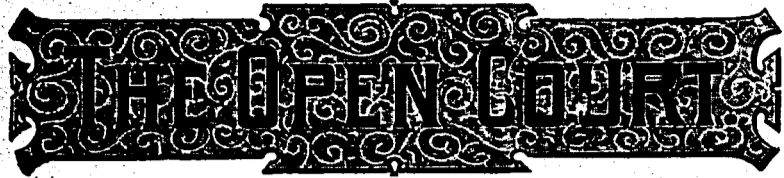
If the Sunday theatre is wrong, the Sunday drive is wrong, the Sunday street car is wrong, the Sunday pleasure resort and its attractions are wrong, as are all other enterprises or amusements conducted on Sunday. There is no evading the logic and equity of the proposition that if the law is to be enforced, it should and must be enforced impartially.

The *Agnostic Journal*, of London, publishes in its issue of September 19, the following letter. That the writer hits the main cause of the theosophical antagonism to "Light of Egypt" is quite clear; and for the same cause the book is denounced by some other aspiring souls now in very humble walks of life, but hugging the delusion that they were once kings and queens and will be again in a later incarnation: Here is the letter alluded to above:

SIR,—In reading your issue of September 5th I noticed that Mr. Tindall, when referring to the author of "The Light of Egypt" as an Initiate, put a point of interrogation after Initiate. Who is Mr. Tindall that he should doubt the credentials of such a gifted man? I am neither a theosophist or a Spiritualist, but I have read "The Light of Egypt," and, in my opinion, the author has the greatest knowledge of occult science of any living man I know of. I do not know the name of the author of "The Light of Egypt;" but, when dealing with occult science, he appears to my mind to be endowed with a large amount of common sense. In intellectual ability I would place this man against a regiment of theosophists. I believe he is an Initiate; and for any one to insinuate to the contrary, without presenting proof, is both insidious and invidious. I think there is not much difficulty in discovering the secret of Mr. Tindall's point of interrogation. The author of "The Light of Egypt" has smashed and demolished the doctrine of re-incarnation, which is an insult to reason and an outrage upon common sense. I defy the ingenuity of man to distil common sense into the metaphysical subtleties and hermeneutics of re-incarnation and the tomfoolery of its accompanying absurdities. Yours truly,

PRO BONO PUBLICO.

The Rev. Dr. J. C. K. Milligan, who for a third of a century has been the pastor of the First Reformed Presbyterian church in West One Hundred and Nineteenth street, New York, surprised his congregation last Sunday by announcing that he would resign his charge at the meeting of the New York Presbytery of the Reformed church, before which he had been cited to appear October 29th to stand trial for alleged violation of the canons of the church. The news of the step he had taken did not leak out until yesterday. The members of the congregation will hold a meeting at the church next Tuesday evening to determine whether they will acquiesce in the resignation or whether they will send a remonstrance to the Presbytery against its acceptance. It is extremely probable that they will oppose the resignation. Dr. Milligan's particular heresy consists in holding that a member of the Reformed Presbyterian church may vote as an American citizen, without violating any of the laws of the church. It will be remembered that at the meeting of the Synod in Pittsburg, last May, there was a fierce fight over this question. It was won by the conservative element in the church, which maintains that under its canons a member has no right to vote until God is recognized in the Constitution of the United States. Dr. Milligan was one of the leaders in the minority.



## A. R. WALLACE ON "THE SPIRIT-WORLD."

[Dr. Eugene Crowell has kindly sent to THE JOURNAL for publication the following letter addressed to him by Dr. Alfred R. Wallace the great naturalist, giving his estimate of "The Spirit-World." The letter is an interesting and valuable contribution to the literature of Spiritualism, and it will be prized by our readers both for its intelligent and discriminating estimate of a well known work and for the distinguished character of the writer of the letter.—ED.]

MY DEAR DR. CROWELL: Many thanks for your kindness in sending me a copy of "The Spirit-World" which I have read with the greatest pleasure and the most intense interest. It fills up a void which has long been painfully felt, and it to some extent shows why that void was not filled up before. It required no doubt energy, perseverance, and knowledge on both sides, but the result is well worth the labor, for it furnishes us with a more complete, harmonious, intelligible, and I think credible account of the "Spirit-world" than any that has yet been given. I find little or nothing that I cannot assent to as possible, and even probable. It is much more reasonable that the change from this world to the next should be moderate than that it should be complete; and once granted the possibility that material worlds may exist immediately above us and near to us, which are yet totally unperceived by us, and all the rest presents no difficulty whatever.

To Spiritualists who have not long thought over the subject in all its aspects, no doubt much will seem incredible and even absurd; but I am sure that no possible conception (in detail) of a Spirit-world can be formed which would not present equal if not greater difficulties.

To myself the picture presented of the future life is inexpressibly delightful, because it shows that all the higher and purer joys both of sense and of intellect are to be continued there. How could we, constituted as we are, and with the education this world has given us, contemplate with any pleasure a world in which food and drink, and conjugal love, and the pleasures of bodily exercise, and of the contemplation of natural scenery and the exquisite works of nature were all alike unknown? As described in your book it all seems too beautiful and desirable to be real; and although the fact that we exist at all is so marvellous as to make any other existence probable and even easy yet the ingrained skepticism of early years still comes over me occasionally. My reason tells me that the evidence of a future life is now overwhelming, yet I can never feel that certainty of it I ought to feel. Still an absolute termination of consciousness with the death of the body seems in the highest degree improbable, and if consciousness continues then the life as pictured by you seems to me a probable and natural succession of this life. There are a few points in which some remarks may be made.

1. At p. 12 it is said that all men are not to enjoy this future life. This seems to me very improbable, because wherever you draw the line, you have hardly any real difference as to the two sides of it, and yet the result is the infinite difference between annihilation and eternal progress and happiness.

2. At p. 58, it is said that there are causeways from one heaven to another along which spirits travel; but at p. 124 it is implied that these heavens are not seen or noticed in passing from earth to the fifth heaven in two minutes. This seem inconsistent and also as spirits move through space by will-force (Chapter viii.) why then do they need causeways and carriages to pass from one heaven to another?

3. The eighteenth manufacturing heaven seems not in harmony with the rest of the scheme. What becomes of all the mechanics and artisans, while they are in the third, fourth, fifth and other heavens? Do they do nothing in their several occupations, or are those who have a love for their work at once transported to this eighteenth heaven? It would seem more natural that in each heaven, work should be carried on by those who are interested in it.

4. At p. 61, it is said that spirits as far as the thirtieth heaven may visit the earth, while at p. 134 it is denied that very ancient spirits ever do visit the earth—Jesus, Socrates, Plato, and Paul—for example. I presume, however, it is not so much a question of period as of progress, and there seems no reason to doubt that many spirits as ancient as these may not have progressed so far as the thirtieth heaven in 2,000 years. I dare say you see the remarkable series of "Historical Controls" by A. T. T. P. published in the *Medium*. We have lately had Caesar, Cicero, and Lucius Junius Brutus, with many others. These have often a wonderful air of reality and identity, and as all were men not of the highest moral type they may not have progressed beyond the reach of earth.

5. As to persistent languages, how is it that so many controls give names of foreigners and yet speak good English? Mr. Morse's chief guide claims to be Chinese, to say nothing of the scores of Indian spirits speaking English.

6. At p. 135, it is positively denied that the sun is a globe of fire. This will prejudice scientific men, in the face of spectrum analysis which shows the metals in a gaseous state in it. It is a pity the spirits make such statements unless they can go further and explain whence comes the heat that keeps the elements in a gaseous state, and how the heat is permanently kept up. Of course it is just possible that a lower atmosphere may shield the sun's real surface from the intense heat of the upper atmosphere which warms the whole solar system, but the source of the sun's heat becomes more difficult to understand than ever. I fear they must be wrong on this point.

I have lately noted these few points of difficulty, but they are really nothing in so vast and difficult a subject. As I said before the great difficulty of all is to believe that when we look up to the star-lit sky there are above us and near us a series of forty or fifty concentric worlds, real and densely populated, and yet absolutely transparent to our eyes! Admit that this first difficulty is not insuperable and all the rest is easy, harmonious and credible.

Again thanking you for your most delightful and suggestive book, believe me,

Yours very faithfully,

(Signed) ALFRED R. WALLACE.

E. CROWELL, M. D.

## SLATE-WRITING EXPERIENCE OF M. J. SAVAGE.

By WM. EMMETTE COLEMAN.

Genuine spiritual or psychical phenomena should ever be carefully considered and correspondingly prized,—indices as they are of the inner realities of man as an organized unity in complexity, and of the universe in its multifarious manifestations as matter, mind, and spirit; and among the wonderful psychic phenomena of to-day, those of slate-writing, when of a genuine character, are about as remarkable and striking as any. During my sojourn in San Francisco there have been many persons here claiming to be mediums for slate-writing. With one exception, I believe them all to have been and to be frauds; some of them I know to be such, including the most widely advertised one of all. The one exception is Mrs. M. Francis, now resident at 811 Geary street, to whose genuineness I can testify from careful personal investigation. Some years ago I had a test séance with this lady, at which, in full light and under circumstances precluding trickery, I witnessed the following phenomena. (1) The medium holding the slate under the table without pencil, a name and a few lines were produced on it,—the writing being fainter than where a pencil was used. (2) The medium holding the slate, with pencil, under the table, her hand being extended over to my side of the table, and thus being plainly seen by me while she held the slate with it, I grasped her hand around the finger and thumb, the hand holding the slate being then seen and felt simultaneously; under these circumstances, when it was impossible for Mrs. Francis to write a letter on the slate, had she been so inclined, writing in answer to my questions was produced; it should be noted that one slate alone was used throughout the entire

séance, the writing being erased each time of its occurrence; and also that when the slate was carried under the table over to my side and the hand grasped by me, as above stated, it was done instantaneously, no time being given for the psychic to write anything on the slate before passing it over to my side of the table, and when I released my grasp of the hand, the slate was brought and placed on the table at once, with no delay whatever in transit, enabling any writing to be placed on it by Mrs. F. (3) Under still more fraud-proof conditions, similar writing was produced; the slate was placed on top of the table, perfectly clean, a small piece of pencil laid on it, and a small handkerchief placed loosely over a part of the slate, covering the pencil; the uncovered end of the slate was held in the hand of Mrs. F., and her hand was grasped by mine. I thus not only saw her whole hand, but held it firmly in mine, while the slate lay before my eyes on the table. Under these circumstances, as under all others, the sound of the pencil was heard moving over the surface of the slate; and on lifting the handkerchief, an appropriate communication was found traced thereon. During the séance, lasting over an hour, the writing occurred some twenty-five or thirty times at least, in response to various questions propounded, etc.

Mrs. Francis's son, aged ten or twelve, came in from play in the street during the séance; and having remained absent longer than permission had been given him, expected to be corrected therefor, as his conversation indicated. His mother requested him to hold the slate to obtain the writing, and though his mind was on his expected chastisement, of which he kept talking while holding the slate, the writing came for him as for his mother. She informed me that while he could obtain the writing at almost any time, her two daughters could never obtain any. I was recently informed by Mrs. Francis that after he got older he became nervous and sensitive and grew frightened at the phenomena, and he has now abandoned all attempts to get the writing.

The table upon which the phenomena were produced was a small, narrow, marble-top one. I lifted the top and otherwise examined it prior to the commencement of the séance. Removing the top revealed the usual empty space found in the framework of marble-top tables. Mechanical contrivances were out of the question; and none such could have aided, in any manner, in the production of the phenomena.

Now for the mental features of the phenomena,—the purport and character of the communications written on the slate. For obvious reasons, in referring to the names written, the reader is not to suppose that the true ever appear in this report. Responding to the query if any of my relations were present, two names which I shall call John and Elizabeth were written. I asked that the relationship of John be indicated. It was then written: "John is uncle," which was correct. Next was written: "Liz is sister." My sister Elizabeth was nearly always called "Liz" by the family. Asking if any other friends were present, Mary was written; and in response to the query, "No, who are you?" it was written, "Mother"—which was also correct. Asking my sister if she approved of my course in relation to her smaller children since her death, the answer came that she was thankful for my conduct toward her three lambs (which number was correct). Inquiring how many children in all she had living, the correct number was indicated, with the additional statement that two could take care of themselves,—also correct. The thought coming to my mind that perhaps this is not my sister communicating, but an exhibition of the mystic wonder of psychic force, it was at once written, "Brother, do not doubt, I am sister." A mental question being put by me to the intelligence manifesting, I received an appropriate answer.

The facts of psychography and clairvoyance, at least, were here strongly manifested. I know positively, beyond all doubt, that an unseen physical power and an unseen intelligent agent were exhibited—a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of perceiving my thoughts,

and of inditing a reply to unspoken questions. Some of the information contained in the writing could have been derived from my mind by mental sympathy or mind reading; but some of the points alluded to were not in my thoughts when the writing took place, they being brought to my remembrance by the perusal of the writing.

Rev. M. J. Savage has recently been in San Francisco. I heard him deliver a lecture in the Unitarian church on "Modern Thought and Immortality," in which he succinctly portrayed his experiences in spiritualistic phenomena. These he ranged in three classes,—(1) those due to fraud and delusion; (2) those due to the action of the psychic power of men and women in the mortal body, including clairvoyance, mind-reading, etc., and (3) those for which he accepted, provisionally, the spiritual theory as the most rational,—that is, that they proceed from the spirits or those we call dead. This classification is the same as the one which I have advanced in THE JOURNAL and elsewhere for many years, except that where Mr. Savage accepts, for No. 3, a provisional theory of origin, I have ever accepted their spiritual origin without reservation. Many Spiritualists were present at the delivery of this lecture, including Mrs. E. L. Watson and her daughter Lulu, who came from Sunny Brae to this city on purpose to hear this lecture. Mr. Savage preached twice on the following Sunday to crowded audiences, the aisles being packed with additional chairs, brought in to accommodate the theorizing multitude. Of all preachers in America Mr. Savage being my favorite, I was glad of the opportunity to both hear and talk with him. I have long wished to live in Boston for a time at least, in order to have the pleasure of hearing some of Mr. Savage's excellent common-sense sermons.

Having informed Mr. Savage of some of my experiences with Mrs. Francis, he expressed a desire that I accompany him to a séance with her; and accordingly we had a sitting at her residence on September 14th. At my previous séance with her I had not seen the pencil during the process of writing; but I had been informed by friends, who had visited her since I sat with her, that they had seen the pencil write the concluding parts of some of the writing. This phenomenon I was anxious to see, and during the séance with Mr. Savage, I, on two occasions, saw the pencil write the last two or three letters of the final word. The pencil does not stand uprightly or obliquely when writing, but lies flat on the slate and crawls or hops along as it writes. I presume that it requires a much greater exercise of the psychic power to hold the pencil up and write, than to write with it as it slides along the slate; and that the intelligence producing the writing has not sufficient power to write on the slate in the usual manner. In the cases when I saw the pencil write, the slate was withdrawn from under the table before the writing of the message was finished. The table now used by Mrs. Francis differs some from the one in use during my first séance. It is a small, ordinary wooden table, and now has a cover on it, extending a few inches from the top. Mr. Savage examined it and found it free from contrivances for fraud. At my former séances the slate was usually held up tight against the edge of the table, for the writing; now it is held under the table in the open space below the edge. Formerly, I was informed at the time, as soon as the human eye rested upon the pencil it immediately stopped; now it can be seen moving and writing for a brief space of time,—these facts indicating an advance in the exercise of the psychic force productive of the phenomena.

Mr. Savage received a number of messages, all claiming to come from one person, of whom previously he had never heard, and who asserted in effect that he had been appointed to aid Mr. S. in his work on earth. He got nothing from any personal friend. The messages were of a semi-religious order, one of them being a passage of scripture from I. Corinthians, twelfth chapter; and once he was called "Brother S." Although I did not tell the medium who he was, it was possible that he, being a public character, was known to her. I think it probable that he was not; but this being uncertain, Mr. S. did not consider the

wording of the message as of a "test" character. Mr. Savage tried several times to obtain an appropriate answer to a mental question, but failed each time. This was the least satisfactory part of the séance.

Once he held the hand of Mrs. Francis, under the table, while she held the slate with it, and in this position the writing came as usual; but it was not repeated, as it was written, "Do not disturb the conditions." Attempt was made to get the writing while the slate was held over the table, wrapped in a handkerchief, but it was not a success. The slate was also held up before a mirror, while we looked in the mirror, to see if writing would take place under those circumstances; but it was a failure, although Mrs. F. told us that on some occasions writing had been thus produced for her. Several attempts were made to obtain writing while the slate was held away from the table in the air, with our eyes fixed upon Mrs. F.'s hand as she held the slate; twice it was written on the slate in this position, "I cannot," in very faint letters.

Evidence was thus secured that the writing was not done by Mrs. Francis, but it would have been much more satisfactory had Mr. S. been able to obtain the writing in the cases described above as failures. My first sitting was much more satisfactory than was that of Mr. S.; as I got a number of personal "tests," had the mental question answered, and had the writing on the slate on top of the table while it was partially covered by a handkerchief. I should have liked, for the advancement of the truth, that his séance should have surpassed mine in value and assured results; and the medium seemed quite anxious to procure the best results, making many attempts to secure writing in the various "test" positions above named.

The account of each séance has been written by me above with the most scrupulous and conscientious care, and every statement can be relied upon as strictly correct. The incidents of my first séance are derived from my notes made at the time, and not from my remembrance only, which might be defective, imperfect, or even erroneous in part. That Mrs. Francis is a genuine psychic or medium is beyond question. I have never heard of her being detected in fraud of any kind.

In continuation of the good work done in this city by Mr. Savage's lectures, it is probable that Mrs. Elizabeth L. Watson will deliver a free lecture on spiritual phenomena and philosophy in one of our largest halls at an early date. I understand that a regular course of lectures by her is being, or soon will be, delivered by her in San José.

SAN FRANCISCO, CAL.

#### ABRAHAM LINCOLN'S LOG CABIN.

By NORAH GRIDLEY.

Many miles south from our busy, throbbing, restless city may be found an unromantic spot, but it has already become memorable, and historical. It is the early home of our immortal Lincoln, and the scene of his early struggles and trials and poverty.

In leaving Chicago and journeying by rail southward nearly two hundred miles, one finds oneself at the end of the steam trip and proceeds to the locality by overland route. There are several objective points where one may leave the iron roadway, but upon my first visit to the now renowned locality, I alighted from the train at Mattoon, a thriving village of some three thousand souls. It is reached by the Illinois Central, and from there a drive of twelve miles across rich and fertile country brings one to the very threshold of this historical spot.

This is by far the preferable route, for in journeying from Mattoon to Goose Neck Prairie whereon stood the Lincoln log cabin, one passes the Gordon cemetery wherein lies buried the father and foster mother of our martyred chieftain, and here sightseers and curiosity seekers may pause to glance at the modest shaft which silently marks the sacred spot. The other terminal may be found at Charleston which is replete with memories and associations of the great man.

The old and dilapidated court house voices his very presence, the walls reflect his image, and the en-

closed space is filled with "the sound of a voice that is still." Here too one may hear of the famous riot, which once took place in the court-yard, when a bloody and disastrous encounter occurred. It was during the time of our late rebellion and when the heart of the nation was throbbing with anguish, and hope had well nigh fled; when mothers were giving up precious sons, wives beloved husbands, and sweet-hearts with blanched cheeks and trembling lips were bravely trying to part with dear ones, while the people of both sections looked on with bated breath and prayed for deliverance, a company of brave and noble boys in blue gathered to say farewell. As the gallant Col. Tork spoke to them, and with words of cheer and hope bade them God-speed, a bullet with swift and unerring aim struck him down and the dear heart was stilled forever. A melee ensued, many were wounded and several killed, but the dastardly band of recreants were speedily captured and safely transported to a place of confinement. Many of the inhabitants of this little town will relate with great zest and relish the story of this riot.

In passing from Charleston to the former site of the old log cabin, a distance of ten miles, one encounters at every step some spot where "Uncle Abe did this or said that," 'till actually one expects to behold the materialized form of our illustrious dead.

Again from a little burg called Janesville, only distant some two miles from the "cabin," one may walk over stone and stubble and just before reaching the identical spot will pass through a little grove upon which grew the very quaking asp of which the old "cabin" is built. And now, to be more explicit, one may find this memorable locality in the extreme southern part of Coles County, Illinois. About a quarter of a mile west, and a mile north of the "cabin," one finds the little primitive village of Farmington, which boasts a postoffice, general store, church and blacksmith shop. This quiet, dull little burg has really become historical, for it contains an object of interest, and the inhabitants with pride point out a curious and dilapidated house, and in solemn tones inform the traveler that "Abraham Lincoln ate dinner in that there house after he was elected president."

It was during the early part of December, 1860, that he went to visit his feeble old mother, and it was upon this occasion that he dined at this old house. He came up from Springfield to Charleston, and from the last named point proceeded by carriage, in company with a relative, to the old homestead, the now famous "log cabin." But upon reaching the house he found it lonely and desolate. The dear old mother was not "at home." Inquiry soon brought to light the facts, and Mr. Lincoln learned the cause of her absence. The old chimney had toppled and fallen the day before and his mother had been removed to her daughter's residence at Farmington, the little village mentioned above.

Mr. Lincoln, before proceeding upon his journey, passed into the old cabin and looked and commented upon the surroundings, while tears rained thick and fast as each familiar object met his view. The barren homeliness of its interior no doubt filled his tender heart with memories and sad recollections of his poverty and almost unending struggles. After tenderly caressing each dear old relic, he passed from the house and picking up his father's old axe he rudely fashioned two stakes, and carved upon each the letters T. L., which stood for his father's name, Thomas Lincoln, and said: "I shall drive one at his head and the other at his feet." Then with slow and hesitating step he departed, ever and anon looking back, while with his long, sinewy hand he waved a silent, sad farewell.

A drive of nearly two miles brought him to the little country graveyard, where having performed the solemn duty, he rode on to the town of Farmington, and there spent the remainder of the day with his dear old mother; and a red letter day that was for Farmington, too.

With the rapidity of lightning the news sped abroad. Abraham Lincoln, who had walked barefoot many times through this little town, but now the choice of

a mighty nation, had arrived and would spend the remaining hours of the day at this little town. The inhabitants flocked from far and near, school was dismissed and the house was besieged. Mr. Lincoln met each and every one with the same pleasant and cordial manner as of yore. It was a day never to be forgotten. As the shadows deepened and the evening came on he bade them a tender adieu, and in thus parting his mother sobbing violently, fell upon his breast and cried out, "Oh! Abe my boy, my precious boy, I'll never git to see you no more. Some of those wicked fellers will kill ye shore nuff."

How nearly verified were those prophetic words, the nation realized when on the 19th day of April, 1865 a daring recreant foully assassinated our president. The heart of the nation was convulsed with grief, and anguish and mourning rent the air. But a few months since attention was arrested by the statement that the old "log cabin," which had been built by Abraham Lincoln and his father, and in which Mr. Lincoln had spent many days, was still in existence.

This news awakened an interest in the above-named locality, which was at once visited by a party of gentlemen who contemplated purchasing the same. After looking the old place over, and obtaining undeniable proof of its reality, a proposition from the owner, Mr. John J. Hall—a cousin of Mr. Lincoln, and who had lived in the old cabin since the year 1851—was accepted. An association was immediately formed and these enthusiastic and patriotic gentlemen purchased the cabin, and they now propose to make this old and dilapidated house an object-lesson to the youth of America; and that, notwithstanding a man's environment may have been of the humblest and lowliest, yet he can rise therefrom and become an honored man worthy of every young man's emulation. A newspaper writer, who is well and favorably known in our city, spent two weeks at the cabin during the month of July last, where she was sent by the association, and during that time was so situated that she could enter into the detail of the family's daily life as it now is and was in its former day; so closely did she stand to the family that her life became almost a part with that of the inmates.

Mr. Hall, who then owned the cabin, and who had lived with the Lincoln family from his earliest infancy, gave his time and attention to the journalist, and in his inimitable manner related many curious, pathetic stories and incidents of Mr. Lincoln's early life. The President's struggles, ambitions and achievements became so real that upon the conclusion of her visit it was with difficulty she could divest herself of the idea that she had not been in the presence of him who died as he had lived, with malice toward none, with charity for all. She followed in his oft repeated pathway, and conversed with many an old associate and neighbor who had intimately known Mr. Lincoln in his young manhood.

The lady has woven her "two weeks at the cabin" into an interesting and pleasing story, which appeals to the public in a most engaging manner. Hope has changed to glad fruition and it is no longer an embryonic scheme, but a true reality. The "log cabin" occupies the north end of the Exposition Building, on the Lake Front, and is already an object of great interest to the people of America.

It is anticipated that great good and moral excellence will be the result of this exhibit. It is not the intention of the association to coin money, but to place before the world an exhibition which shall lead the youth to aspire to noble thoughts and kindly deeds. There will be days set aside for the elevation of boyhood, and our neglected waifs, bootblacks, newsboys and others of like ilk will be invited to visit the old cabin, while at the same time short addresses by prominent men and women upon the life and character of Mr. Lincoln will be given them.

Music, embracing the favorite hymns and melodies of the President, will be among the many attractions. It is to be devoutly hoped that many a discouraged and friendless boy will be lifted from his slough of despair and given a new impetus which shall lead

him on to honor and glory. Mrs. Gridley has charge of the exhibit, and is also a member of the executive board.

### SOCIAL PHILOSOPHY.

BY ELLEN M. MITCHELL.

[CONCLUDED.]

As to the church, religious disunion is gradually vanishing, and it now occupies an important position as a centre of enthusiasm for social improvement. Like the church, the civic community is a form of association that has played an important part in the past, and seems likely to occupy a prominent place in the future. But there are definite limits to the possibility of local self-government, and we are thus led to the nation, and the great question of the government of a state. There can be little doubt that its form must be democratic. All the interests should be placed in the scale, and the balance itself should be at once sensitive and true. "We ought to weigh the votes rather than count them," and this is perhaps the most weighty problem of modern government. If the people are to rule, there must be an incessant outlook to insure that the people shall be wisely guided. The actual framing of the laws may be left to those who possess particular kinds of skill and tact; and their actual execution to those who possess particular kinds of practical effectiveness; but to consider what laws are required at any particular moment, is a task that requires the very highest wisdom. It is the great problem of politics to combine the force of insight with practical effectiveness. What is wanted is not so much to diffuse wisdom as to make it effective among the mass of the people. The common basis of different theories must be discovered. We are all aristocrats; we are all democrats; we are all socialists; we are all individualists. What we need is insight into those universal principles which are deeper than any of these abstractions, and by means of which they may be combined and not opposed. Finally, the sphere of government must to a large extent be left to the political genius of a people and to the tact of its leaders.

Coming now to personal development, we find it the necessary presupposition of the subjugation of nature and the perfection of social machinery. "Culture is the larger half of politics." The human being has first to acquire intelligence, then abilities, then wisdom. According to Mr. Mackenzie, it is on the whole safe to "take care of the beautiful" and let "the useful take care of itself." There is not much fear that the common will be neglected; it is more important that we should be taught to rise above the common-place, by which we are all in danger of being limited. But the road to wisdom is a winding ascent, and the learner must be lured to the summit by first climbing the lesser peaks. The true teacher will reveal what lies on the surface, but will reserve the deeper things as an exercise for inquiry and reverence. He will explain what is useful and suggest what is beautiful. How to combine the practical and the ideal is a great problem; give us both, but do not neglect the ideal.

It is important that every one should be provided with a broad survey of life as a whole, in order that he may choose as wisely as possible the particular line in which his own tastes and capacities lead him. This is an additional argument for limiting the earlier parts of education to what is most universally applicable rather than to what is most immediately useful for practical purposes. Men of genius in any particular direction receive their best education in the pursuit of their favorite aims; they reach a firm grasp of the universal by viewing some particular object on every side. But for the majority of mankind it is essential that particular aims should be supplemented by larger studies, an infusion of those elements that broaden our interests in life, in addition to the special training which forms their staple. Professional education should not be so exclusively professional as to shut out the larger interests of the world. Technical education, aside from its aspect as a preparatory training for the exercise of particular trades, stimu-

lates that intelligent appreciation of purposes which makes the meanest employment interesting, and at the same time incites that spirit of service which makes the humblest action fine.

Wisdom is a thing of slower growth, depending on a large experience of life. The wise man is a citizen of the intellectual world and gives nothing a false accent. He sees everything "under a certain form of eternity." This faculty may display itself as knowledge, feeling or will. Ultimately, the three forms are identical, when fully realized. The last comes first in general estimation; "conduct is three-fourths of life." But man can will nothing but what he loves; and he can love nothing but what he can know. Hence rectitude of action must depend on a right disposition of the heart and sympathies and on an enlarged intelligence. Morality cannot become a power in life so long as it is simply a collection of imperatives. The cultivation of a certain wisdom of feeling is essential to wisdom in act. We may know rightly and will rightly, but until we feel rightly we are not masters of our world. Our feeling is the consciousness of what is in harmony or in disharmony with the central principles of our being; and unless this consciousness is right, our being itself must be in some way disordered. Wisdom of thought must be at the foundation of wisdom of feeling and act. Wisdom cannot be communicated at any moment; it can only be helped to grow. "The kingdom of heaven cometh not with observation."

Beginning with industrial problems, Mr. Mackenzie closes with education. Not only does education bring with it new ideals of life and a consequent discontent with what has been already attained; it also brings with it a new sense of duty. Its best results are universally communicable, and are of the utmost importance for the regulation of the lives of all. The danger of our time is not that of an over-estimate of philosophic study. It is rather the setting up of partial ideals, without adequate analysis of the conditions of their fulfillment, and the deadening of all ideals and the crushing out of all higher aspirations, through the mere examination of the condition of things as they stand. He who shall have at once a firm grasp of the concrete ideal of social well-being, and the difficulties by which in the actual world it is beset, will be the true social reformer of the future.

What, finally, is the special good that social philosophy yields us? It teaches us to place the various ends of life in their right relations to each other. It teaches us to regard the pursuit of wealth, the pursuit of virtue, the pursuit of knowledge and wisdom, the pursuit of culture, the pursuit of political organization, the pursuit of aesthetic satisfaction, the pursuit of religious truth, not as a number of separate ambitions which one may choose and another may neglect, but as all essentially parts of a single aim which no one can renounce without in some degree ceasing to be human. To place them all in their right relations, to exhibit their significance as elements in the effort to see the true meaning and attain the true happiness of life, is one of the main functions of philosophic study.

To understand, indeed, is not everything. There can be no ideal society without ideal men; and for the production of these we require not only insight, but a motive power; fire as well as light. We want an accession of the Christ-like spirit—the spirit of self-devotion to ideal ends—applying itself persistently in all the departments of life, and in the midst of all the complexities of our modern civilization. The prophet of our time must be a man of the world, and not merely a voice in the wilderness. For the wilderness of the present is in the streets of our crowded cities, and in the midst of the incessant struggle by which we are trying to make our way upward. We need the prophet and the poet as well as the philosopher. We need one who shall teach us to see the working out of our highest ideals in the everyday life of the world, and to find in devotion to the advancement of that life, not merely a sphere for an ascetic self-sacrifice, but a supreme object in the pursuit of which "all thoughts, all passions, all delights"

may receive their highest development and satisfaction.

This brief and imperfect outline of Mr. Mackenzie's work is given partly in his own language. In my judgment it is the most important contribution that has recently been made to the elucidation of the social problem. What is needed above all is to make people think, not superficially, but deeply and comprehensively; to look on the problem on all sides and to work for its solution wisely and disinterestedly. Theoretical insight must be combined with practical effectiveness: wisdom must be inspired by that which is diviner still—the power of love. Love is the only force that can change men's hearts, but its highest revelation is the culmination of wisdom.

#### THOUGHT READING.

The first meeting of Section A, mathematical and physical science section of the British Science Association, was held lately, with Prof. Oliver J. Lodge, D. Sc., LL. D., F. R. S., in the chair. He said:

The ordinary processes of observation and experiment are establishing the truth of some phenomena not at present contemplated by science, and to which the orthodox man shuts his ears. For instance, there is the question whether it has or has not been established by direct experiment that a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense, and, if so, what is the process. It can hardly be through some unknown sense organ, but it may be by some direct physical influence on the other, or it may be in some still more subtle manner. For brevity it may be styled "thought-transition," though the name may turn out to be an unsuitable one after further investigation.

Further investigation is just what is wanted. There are individual scientific men who have investigated these matters for themselves. There are others who are willing to receive evidence, who hold their minds open and their judgment in suspense. But these are only individuals. The great majority feel active hostility to these researches and a determined opposition to the reception or discussion of evidence. A few tricks at a public performance or the artifices of some impostor and they decline to consider the matter further. The field is the borderland of physics and psychology, the connection between life and energy, or the connection between mind and matter.

By what means is force exerted, and what, definitely, is force? There is here something not provided for in the orthodox scheme of physics; modern physics is not complete, and a line of possible advance lies in this direction. Given that force can be exerted by an act of will do we understand the mechanism by which this is done? And if there is a gap in our knowledge between the conscious idea of a motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by an act of will?

It is familiar that a thought may be excited in the brain of another person transferred thither from our brain by pulling a suitable trigger, by liberating energy in the form of sound, for instance, or by the mechanical act of writing or in other ways. A pre-arranged code called language and a material medium of communication are the recognized methods. May there not also be an immaterial (perhaps an ethereal) medium of communication?

Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to and know practically nothing about? In this case I have evidence, I assert that I have seen it done, and am perfectly convinced of the fact. Many others are satisfied of the truth of it, too. Why must we speak of it with bated breath, as of a thing of which we are ashamed? It is something objected that, granting thought-transference or telepathy to be a fact, it belongs more essentially to lower forms of life, and that as the cerebral hemispheres develop we become independent of it; that what we notice is the relic of a decaying faculty, not the germ of a new and fruitful sense, and that progress is not to be made by studying or attending to it. It may be that it is an immature mode of communication, adapted to lower stages of consciousness than ours, but how much can we not learn by studying immature stages?

It may, on the other hand, be an indication of a higher mode of communication, which shall survive our temporary connection with ordinary matter. I have spoken of the apparently direct action of mind on mind, and of a possible action of mind on matter. But the whole region is unexplored territory, and it is conceivable that the matter may react on mind in a way we can at present only dimly imagine. In fact, the barrier between the two may gradually melt away, as so many other barriers have done, and we may end

in a wider perception of the unity of nature, such as philosophers have already dreamed of. I care not what the end may be, I do care that the inquiry shall be conducted by us and that we shall be free from the disgrace of joggling along accustomed roads, leaving to outsiders the work, the ridicule and the gratification of unfolding a new region to unwilling eyes.

#### SCIENCE SAYS SOUND CAN'T CAUSE RAIN.

Now let us consider sound as an agent for changing the state of things in the air. It is one of the commonest and simplest agencies in the world, which we can experiment upon without difficulty. It is purely mechanical in its action. When a bomb explodes, a certain quantity of gas, say five or six cubic yards, is suddenly produced. It pushes aside and compresses the surrounding air in all directions, and this motion and compression are transmitted from one portion of the air to another. The amount of motion diminishes as the square of the distance; a simple calculation shows that at a quarter of a mile from the point of explosion it would not be one ten thousandth of an inch. The condensation is only momentary; it may last the hundredth or the thousandth of a second, according to the suddenness and violence of the explosion; then elasticity restores the air to its original condition and everything is just as it was before the explosion. A thousand detonations can produce no more effect upon the air, or upon the watery vapor in it, than a thousand rebounds of a small boy's rubber ball would produce upon a stone wall. So far as the compression of the air could produce even a momentary effect, it would be to prevent rather than to cause condensation of its vapor, because it is productive of heat, which produces evaporation, not condensation. . . . But how, it may be asked, shall we deal with the fact that Mr. Dyrenforth's recent explosions of bombs under a clear sky in Texas were followed in a few hours or a day or two, by rains in a region where rain was almost unknown? I know too little about the fact, if such it be, to do more than ask questions about it suggested by well-known scientific truths. If there is any scientific result which we can accept with confidence, it is that ten seconds after the sound of the last bomb died away, silence resumed her sway. From that moment everything in the air—humidity, temperature, pressure, and motion—was exactly the same as if no bomb had been fired. Now, what went on during the hours that elapsed between the sound of the last bomb and the falling of the first drop of rain? Did the aqueous vapor already in the surrounding air slowly condense into clouds and raindrops in defiance of physical laws? If not, the hours must have been occupied by the passage of thousands of cubic miles of warm, moist air coming from some other region to which the sound could not have extended. Or was Jupiter Pluvius awakened by the sound after two thousand years of slumber, and did the laws of nature become silent at his command? When we transcend what is scientifically possible, all suppositions are admissible; and we leave the reader to take his choice between these and any others he may choose to invent.—From "Can We Make It Rain?" by Professor Simon Newcomb, in *North American Review* for October.

#### THE RECENT RAIN-MAKING IN TEXAS.

Besides these three heavy storms which occurred after the principal operations, not less than nine showers of much less importance fell during the sixteen days of our experiments; a most extraordinary occurrence in this locality, and especially at this season of the year. That these results were not produced at an excessive expense of material may be seen from the fact that in the entire series of experiments only two tons of iron, one ton of acid, one-fourth ton of potash and manganese, and one ton of the rackarock powder and other explosives were consumed, none of which are expensive materials. In the opinion of the writer the experiments clearly demonstrate:

First. That the concussions from explosions exert a marked and practical effect upon the atmospheric conditions in producing or occasioning rainfall, probably by disturbing the upper currents.

Second. That when the atmosphere is in a "threatening" condition—which is frequently the case in most arid regions without any rain resulting—rain can be caused to fall almost immediately by jarring together the particles of moisture which hang in suspension in the air. This result was repeatedly affected during our operations, the drops sometimes commencing to fall within twelve seconds from the moment of the initial explosion.

It also seems probable to the writer that the immense amount of frictional electricity generated by the concussions and the mingling of opposing currents of air may have considerable influence in the formation of storm-centres by producing a polarized condition of the earth and air, and so creating a magnetic field which may assist in gathering and so condensing the moisture of the surrounding atmosphere. Alto-

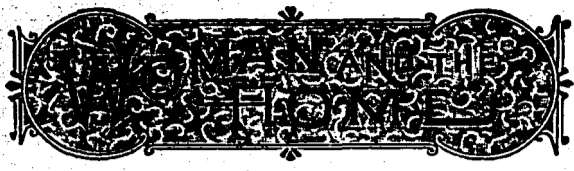
gether, considering the great difficulties under which we labored, the results of our first experiments have been exceedingly gratifying and encouraging to the advocates of the theory that rain can be produced at will by artificial means, and the further tests of the theory which will soon be made at El Paso, Texas, will be watched with great interest.—From "Can We Make It Rain?" by General Robert G. Dyrenforth, in *North American Review* for October.

#### MICHIGAN'S SLEEPING BEAUTY.

The press has contained reports of the case of Miss May White, of Meadville, Mich., who has slept almost continuously since June 21, is exciting a great deal of interest in the medical profession. Miss White was attending the state normal school at Ypsilanti when she had a severe fall, which brought on spinal fever. She was taken to her home at Meadville and was apparently recovering when on the evening of June 21 she sank into a sleep from which her parents were unable to waken her. Dr. Brown, of Stockbridge, had been attending her, and when he made his professional call the next day he decided to let her sleep. The following day, however, he endeavored to waken her, but it took him more than five hours of constant work to bring her back to consciousness. She remained awake but twenty minutes and again went to sleep. For a month the doctor continued his treatment and had the satisfaction of finding each day that the task of wakening the girl became easier. About a month ago Miss White was removed to the doctor's home in this place in order that she might be continually under the doctor's care. Since then she has been awakened regularly three times a day, each time remaining awake from twenty minutes to an hour. At her midday rousing she eats a substantial meal and is now slowly regaining her strength and weight. Before her accident Miss White weighed 140 pounds, but her weight ran down to ninety pounds. The doctor ascribes her malady to uræmic absorption, and believes that he will ere long be able to effect a complete cure. Miss White objects to being roused by any one save her physician, the touch of any other hand than his, when she is partially aroused, causing her to strike out as though fighting. In her waking moments Miss White says that she feels no pain and is confident that she will recover. She is peevish and irritable, as might be expected from an invalid, but Dr. Brown is able to as he pleases with her. The case is the most remarkable one in the medical annals of the state.

A gentleman living in the vicinity of Douglas Monument relates the following curious story of a dog: One of my neighbors has a dog which has been a visitor at my house daily on account of the attention which he receives from my wife. When she is at home the dog never fails to come over during the day, sometimes frequently. Several weeks ago my wife went East. The dog discontinued his visits almost from the day of her departure. Occasionally when sitting on my front steps in the evening I called the dog to me, but he gave no sign of cordiality such as he evinced when my wife was at home. Yesterday morning he came to the screen door and whined. I admitted him and he went to the parlor, the family room, and in fact to all the rooms where he had been admitted. He acted as if he were searching for some one. I said to him: "She is not here yet," and he went away. Now the strange thing about this story is that I had received a message from my wife the day before announcing that she would be home on the morning the dog came to the house. The fact that the dog had absented himself from the house during the absence of my wife until the morning of her return raises the inquiry in my mind as to whether he had intuitive knowledge of her coming.

There never was a time when so many men and women were engaged in doing good to humanity. The generous impulses and noble aspirations of our time are registered everywhere. In fact the age of social revolution is upon us, and the great thought centres have so changed that what twenty-five years ago kindled the zeal of the race is lost sight of in the newer and more refined occupations of seeking the nobler paths of humanity's onward march. A hero twenty-five years ago, in our country, was the man of blood and battle; to-day he is the apostle of peace and the prophet of the people. The sword and the epaulet will soon be the trappings of tradition, and the great among men will approach the Gallileean in the world wide love of unselfish and refined humanhood. The panorama of human life revolves rapidly, evolution is approaching revolution. The coming age of chivalry will exalt moral and intellectual, rather than physical, prowess, and mankind will mark a great era in the complete emancipation of womanhood. It is a great privilege to live in these days.—*The Progressive Age*.



## THE COMING WOMAN.

"What will the coming woman do  
To plague, perplex and interfere with us?  
Will she forbid the festive cheer  
And cuspidor for ages dear with us?  
Will she invade with uplifted nose  
Retreats where female foot ne'er went till late—  
Bar-room cozy and court-room close—  
And force reluctant man to ventilate!"  
Brothers, so I hear.

"Will the dear haunts where manhood played.  
At euchre bold and frisky seven-up—  
Haunts where so oft our reason strayed—  
To conversation teas be given up?  
Must we, then, all go home to dine?  
And must a friend in soda pledge his mate?  
How shall the coming man get wine  
At all if she's allowed to legislate?"  
Brothers, the case looks queer.

"Speak, oh, friend! has the woman's sphere  
The soft-soap rainbow sphere we kept her in  
Burst and vanished, and left her here  
With the world at large to wield her scepter in?  
Is she up to our little game?  
And can she bind us in reality,  
Down to the precepts, much too tame,  
We've preached to her for pure morality?"  
Brothers, the worst I fear.

"Friend of my youth, I can no more;  
Oh, fly with me this land iniquitous.  
Nay, for I see, from shore to shore  
The enfranchised female rise ubiquitous.  
Partner in purse she'll claim to be,  
Logic of business she'll outwit us in;  
Lost from life is the dead latch-key,  
And lost from earth the white male citizen!"  
Brothers, the end is near.

—MRS. ELIZA SPROAT TURNER.

As a rule the American girl seeks Europe for special study, either of music, art, or for the purpose of acquiring one or more of the continental languages—German, French and Italian. The question where, when and how to use time and money most profitably, *i. e.*, to which province or cities to go; whether to enter at once a pension school where only French, German or Italian is spoken; or to live in some family where either language is spoken exclusively; or to take rooms and live *en famille*, taking, perhaps, some meals at restaurants. Each method has certain advantages, also some objections. In deciding where to go, for instance, to learn German, the Berlin cult will say: "In Bavaria the language is not spoken so purely as in northern Germany," while the south German habitant claims the better accent, the Saxon and Austrian Germans have each local claims; but, in point of fact, German is well spoken and well taught by educated people throughout the German empire; yet, in each separate province, peasants and laborers and their children speak dialects which are as distinct as are the languages of the different tribes of American Indians, and can be understood nowhere else. Hence the conclusion that, all other things being equal, one province is as good as another for acquiring the language. One of the greatest objections to the pension or boarding school is the insufficient diet. European cooking is so different from American, and, at first, so unpalatable, that young girls, who ought to have appetizing and nourishing food, and plenty of it, could not be sufficiently fed. Then, again, though these schools guard very carefully their pupils, association with girls so differently taught, and whose moral training may or may not have been the best; also the absence of home, and religious helps is a vital objection to pension schools. Of these schools, the Swiss are said to be the best, and in them French is far more readily acquired than in the Paris schools where so many American girls are sent, and where, as would naturally be the case, the English-speaking pupils associate, as a matter of course, communicate in their own language.

—Ladies' Home Journal.

The Zulu woman is the architect and builder of the Zulu house, and the style of architecture is known in the colonies as "wattle and daub." It looks like an exaggerated beehive, for the Zulu mind has this peculiarity, that it cannot grasp the idea of anything that is not round or elliptical in form. There are no squares in nature. To build her house the woman traces a circle on the ground, fourteen feet in diameter, and getting a number of long, limber branches she sticks them firmly in-

to the ground, and then bends the tops over and ties them with fiber obtained from the numerous creepers or "monkey ropes." Then she twines thicker creepers in and out of these sticks, all round the circle of these spaces, about twelve inches apart, and then taking wattle (a kind of coarse grass or reed), she thatches the edifice, leaving a small hole at the top for a chimney, and another hole three feet square for a door. In front of this she builds a covered way extending outward about three feet, and the exterior of the house is finished by a coat of "daub" or mud. She then seeks the nests of the white ant, and, digging them up, obtains a quantity of white clay, which she beats to powder, dries, and then, mixing it with water, kneads it until it is quite smooth. This she spreads all over the ground inside the hut, and beats it carefully until it is quite hard and free from cracks. This floor a good housewife will scour twice a day, with smooth stones, until it is like a piece of polished marble. The fireplace is near the door, and is simply a ring of this clay to confine the embers in one place. The other necessaries found in a hut are a bundle of spear shafts, some drying tobacco, and several bunches of millet, hanging from the roof. Grouped around the walls are the three amasti (a species of sour milk) jars, the native beer jars, and open jars for holding grain. Of course the dense wood smoke rising coats the roof, millet and tobacco with soot, and long "fingers" of it hang in every direction; but the floor will be clean enough to eat on, and as long as that is so the social Mrs. Grundy of the Zulu is satisfied.

The Boston *Herald* mentions "two straws." One is the fact that the freshman class at Smith College contains 241 young women, and that the whole number of students is 700, where sixteen years ago the whole number of students entering the first class was twelve. We have not the data, but we believe that every other American institution for young women contains classes correspondingly large. The other fact is that six municipal schools for the higher education of girls are about to be established in Paris, where young women fresh from the primary schools can receive an education which shall cultivate the highest mental faculties and give them a useful and practical training, not above any kind of work which may happen to come in their way. These two facts show the direction which the education of women is taking at the present time. Nothing could better illustrate the determination to give young women advantages equal to those which are allowed to young men, and nothing could be done which will have more to do with the future elevation of society or the building up of homes in which Mr. Frederic Harrison declares that women are more and more to have supremacy and influence.

Sir George Grey, ex-premier of New Zealand, has made a proposition, which will be submitted to the House of Representatives, that a new upper chamber be formed in the Government of New Zealand composed entirely of women and that it replace the present upper chamber. The general Government of New Zealand at present consists of a governor (Earl of Onslow), aided by a ministry, a legislative council (or upper chamber), at present consisting of forty-one members, appointed by the crown for life, and a house of representatives, consisting of ninety-five members, which it is proposed to reduce to seventy-five, elected for three years. Four members are Maoris, and are elected by the natives.

The generous offer of Miss Mary E. Holmes, of Rockford, to give \$100,000 for the establishment of a seminary for colored girls in Mississippi has started quite a rivalry among several cities in that State. Not only the colored people but the whites are anxious to have the location of the school which the Illinois woman proposes to found. The principal competitors are Natchez, Greenville, and West Point. Each of these cities offer a free site and a considerable bonus to increase the endowment of the school. Miss Holmes seems to have found a new way to solve the race question in one locality, at least, for the committees are composed of both colored and white people.

The Brooklyn High school furnishes an excellent example of an American girl who recognizes the force of the declaration that "all men are created equal." In the graduating class was one colored girl who was nervous for fear that when they went for-

ward to receive their diplomas she would be left to walk alone. But the most popular girl in the class, Miss Holden, relieved her embarrassment by selecting her for a companion in these exercises. The class also showed their true American spirit by electing Miss Holden as their class president.

## THE CURE OF THE SICK BY SPIRIT POWER.

TO THE EDITOR: I wish to put on record a case, remarkable in many ways, of the apparent exercise of spirit force. It is that of Mr. B. F. Sinclair. It first came to my notice in the latter part of August, 1874. I was then visiting my cousin, Mrs. Beach, at Lakewood, N. J., and she invited me to attend with her a meeting of a few Spiritualists at the house of Mrs. Cushing, in the same town. At this meeting I was introduced to Mr. and Mrs. B. F. Sinclair. Mrs. Sinclair had three weeks previously had a remarkable experience, it was said, of being restored to life from a dying bed by, it was claimed, spirit power. Since that time I have frequently met her and her husband at their own home, for both are still living. Not many weeks ago it occurred to me the case ought to be preserved for the Society for Psychical Research, and so I have asked them for a complete statement and such corroboratory evidence as still exists. This is Mrs. Sinclair's story:

"On the 4th day of August, 1874, I became very ill, with what my physician called enlargement of the heart. I had been suffering with it for several years, the left side being very much enlarged and so sensitive that the least pressure of my clothing caused me much suffering. Still, except on occasions, I had kept up and attended to my household and family duties.

"The disease had usually been worse in cold weather, and during the summer I would generally get better, and now and then be able to go out and to church; but in the summer of 1874 I had not had my usual improvement in health as in other years. I had hardly been off the yard, or perhaps to a very near neighbor's, all the summer. On Tuesday, as above stated, I was taken very suddenly worse, obliged to go to bed and the doctor summoned. I had violent palpitation, frequent sinking spells, and grew rapidly worse until Friday, when the doctor told my husband nothing more could be done by medicines and I would, in his opinion, die in a few hours. As I have been told, I was pulseless and the limbs were cold. Still, Dr. Marston wished, as a last resort, that Mrs. Pulsifer, a good nurse and one who had some 'magnetic' powers, might be called in to give magnetic treatment. I remember with what a sense of dislike this idea came over me, and my whole being rose up against it, as far as I had strength; but I said to myself: 'It is only a question of a few hours, and it may make my husband feel better satisfied, so I will not object.'

"Mrs. P. was called, held my hands quietly, made passes over me, but without much effect. The same was repeated on Saturday. On Sunday, very early in the morning, I was no better, but seemingly worse. The mind seemed clear. I had, however, so little strength that I could only whisper a word at a time with the greatest difficulty. The sinking spell I now had was the very worst I had ever had.

"Now comes the most interesting part of my experience; for during this spell I seemed to feel some invisible presence in the room. I thought I was so near death that this presence was that of the angel world, and that I should soon be in it. Soon this presence forced itself on me that it was that of a Dr. Woodhull, long in spirital life, who had been my physician when a young girl. He seemed to tell me to ask my husband to place the hands on the back of the neck and over the spine, and to gently manipulate it. I could bear it but for a moment, but during the day had it several times. It seemed as if I was taking strength from this, but if my husband left me I would sink back again into the condition of weakness. During the day there was, however, a little gain.

"After a day or two I began to see the phantom form of Dr. Woodhull in the room. He would seem to be sitting in the chair, or by the side of the bed. On one occasion, when I could not go to sleep, I opened my eyes, and he was bending over me with an anxious look on his face as if to say, 'why do you not sleep?' He never spoke, but I seemed to receive his thoughts and wishes without their being uttered in words. This presence continued for several days, until I was so much better that

I did not need him. Sometimes another phantom form would be present like that of a very large and strong Indian, who seemed in some way to furnish strength which came to me through my husband's hands. My husband took care of me night and day until he was worn out and needed rest.

"One night, after giving me my usual treatment by laying his hands on me, he said he would go to bed and sleep that night, and the phantom doctor would watch; and this he did, sometimes being visibly present. I would go to sleep and sleep so soundly that if not frequently awakened I would be so exhausted as to be worse, and the phantom would waken me in various ways. Sometimes it would be by the sound as if the wind was blowing a newspaper over the floor; once it was as if some one was carrying a cup that leaked, and drops of water were falling from it; once as if sand was being poured out of a dish, and once as if a bough of a tree was over my head, and the wind was blowing through it. The noises were always familiar ones that did not frighten me.

"At the end of nine days I had gained so that I could sit up, and in three weeks could go out and visit my friends. My enlargement of the heart had disappeared, and has never returned."

I also asked Mrs. Sinclair's husband to give his own statement of the case. Dr. B. F. Sinclair writes:

"When my wife called me to lay my hands on the back of her neck and I complied, it seemed as if all my body was taken possession of by another person, and it was being used by that person. I did not myself guide my hands, but they were seemingly guided by another. This feeling came over me by degrees, beginning by a sort of chill at the top of the spine, and extending to the entire body. I would breathe laboriously. While I did not lose my own identity, I felt as if I was not myself, but another doing another's will. My wife would say that I did not look like myself, but like the Dr. Woodhull who had been the physician in her father's family when she was a girl. That is, she could recognize me and him in the face at the same time. I once remarked that if there was such a thing as a spirit taking possession of a body this was the case with me. I certainly felt as if I was being used by another power than myself, but that my own consciousness was not entirely lost.

"Dr. Marston, the family physician who had attended Mrs. Sinclair, came in every day. He was greatly interested in what was going on, and being a Spiritualist seemed to think it was all right. He said he did not wish to direct the treatment, but watch it. I was not at that time a Spiritualist. I had been to a few circles, but my wife was so opposed to it and the last one I attended made her feel so badly that I had resolved never to attend another. We were both members of the Presbyterian church at Lakewood, N. J.

"After my wife recovered, the case was much talked about, and we felt there had been a direct visitation of spiritual aid to our home for wise purposes, and we did not fail to say so. The result was, the church took the matter up, and as we would not yield our opinions, we were within a few months excommunicated. No doubt the church records for 1874 or 1875 will show this."

It is much to be regretted that Dr. Marston died before making any statement of this case. He passed out of life seven or eight years since. I remember him as a dignified and manly person of good presence and well versed in his profession. His nephew still lives and I have talked with him about it. He lived with his uncle at the time and remembers the case well. He says his uncle had given up the case, but as a last resort had suggested that Mrs. Pulsifer might render some aid. She had nursed patients for him and seemed to be guided by spirit power; and her hands would often go to the diseased part voluntarily and give relief. He hesitated to recommend her, as both the Sinclairs were orthodox Christians and likely to be opposed to anything of the sort, and he also disliked to make them unnecessary expense, but still he advised it and believed that Mrs. Pulsifer really opened the door for spirit control and that the case was genuine. Mrs. Pulsifer still lives and I had hoped to have her statement before this, but have failed to receive it.

There seems to me to be as much evidence of healing by spirit power as of direct communication, and often cases of healing are far more satisfactory. It is possible that spirits who were physicians on earth may know the laws of communication better than others.

No doubt many will say that the case



can be explained by suggestive therapeutics without the aid of spirit power, but the careful reader will see many difficulties in the way of this explanation.

Another curious phase of the case is the fact that Dr. Sinclair still possesses the gift of healing, and while it has been a loss to him in a financial sense, and to a certain extent he has been ostracised from society, yet he stands up like a hero in his belief in its genuineness. He is a man of the highest moral sense, of splendid physique and unselfish to a fault. Personally I regard him as a man of the highest character.

M. L. HOLBROOK.



#### DIFFERENT MENTAL ATTITUDES.

TO THE EDITOR: In replying to a recent inquiry on the subject Mr. Gladstone is quoted as saying:

"I shall not adopt language of determined disbelief in all manifestations real or supposed from the other world. They give me little satisfaction, but that does not warrant meeting them with a blank negative."

In the above very brief statement we have the mental condition and position of the best minds of the world and the sentences as written separate them into two classes.

In the first class would be found those having more or less time and opportunity for a personal investigation of the phenomena, and while they may have been compelled to witness a great amount of pretence and humbug, here and there, they have treasured in their minds a circumstance or test that has some evidences of being of super-mundane origin. Such experiences by thoughtful people are safely "photographed on memory's walls"; and these pictures taken down from time to time for re-examination. Continuity of life, however strongly it may be indicated by this class of phenomena, is not fully proven to such minds; nor can it ever be fully proven to them if there can be found any other way to account for the experiences which are so carefully treasured while indulging in the hope that they are what they purport to be, messages from that unknown and unseen world. Well-balanced minds never attempt to force a belief, but rather weigh every suggestion that may come to them and let the question of belief take care of itself. Such people well know that to claim belief in this or that system or creed does not crystallize a fact or truth fully demonstrated to their own minds, or that they can (however well qualified) satisfactorily demonstrate to other like minds.

It is enough to say that all such persons as are interested in psychical phenomena would be glad if they could definitely determine as to its import and origin; but as that can probably never be positively determined in their minds they continue to reach out for more and more evidence.

The second class is largely made up of people who have but little spare time and perhaps no inclination or opportunity to witness any psychical phenomena, but, trained to logical reasoning and living in a world of wonderful and mysterious things, the word impossible is not in their vocabulary. Hence they do not feel warranted in giving a blank negative to any claims that may be made.

"Life is real, life is earnest."

with such persons. Their time and thought is given to things that are. No flights of fancy or seeming care as to what is to be. With them "Sufficient unto the day is the evil thereof," and the future is coming fast enough. There are only sixty minutes in each hour and every hour counts for here and now; let to-morrow and the future take care of itself. The best thought planning for to-day makes the symmetrical man of to-morrow. Mr. Gladstone evidently belongs to this second class, his life labors would keep him in this class, though he might be ever so well disposed to take a seat in class first.

I consider of value the opinion of any person belonging to either of the classes mentioned, conservative, careful and precise in their reasoning, never in any haste for settled convictions, but always ready to believe what they cannot help accepting.

I imagine, Mr. Editor, that your duties would be far more agreeable than they are if you could only have such persons as are

above pictured to do with, but unfortunately there are a few other classes with whom you must come in contact that would not appear to me to be as valuable, *i. e.*, people who believe everything and people who believe nothing.

If your space was less valuable, I would like to turn my lens and picture the last group, but the entire letter will be sure to find the waste basket if I do, so better a rest now.

VERITAS.

EVANSTON, ILL.

#### MIXED.

TO THE EDITOR: I read this article "Mixed," not solely because the subjects are mixed, but because of their mixed nature when considered separately.

I wish to call attention first to the case of the little girl spoken of in THE JOURNAL of September 12th, who fell into a trance, and seemed to see Jesus and angels with wings; after returning to mundane consciousness and delivering a message from Jesus, etc., she expired. The question with me is, does this narration if it really occurred, imply that the visions of the dying as a rule are delusions? It is probably some evidence in support of that view. Indeed it is not also true that its harmonious blending with many of our spiritual communications (?) points to a similar origin of them all?

If there is any question with regard to Jesus, which has not been fully settled among intelligent people, it can only be, was there ever such a person at all? Even that fine researcher of fact and shrewd scholar William Coleman was able only to show the historical fallacies, and lack of argument on the side of some of those who attempted to prove the non-existence of Jesus. However the cardinal facts still remain, and there is still very slight evidence of the existence of Jesus. Yet this little girl sees the genuine Jesus, is introduced to him (!)—sees the orthodox angels with wings, etc. There is a host of absurdities in the story which will occur to the thinking reader. I am not addressing those readers who still believe in the winged angels and crowned Savior; such are beyond hope. I am writing for the intelligent and thinking class of Spiritualists who read THE JOURNAL. Hence I assume the entire visionary character of the child's report from heaven and from hell—for she saw the place of the damned also—and then raise the question: How far does this thing added to several recent occurrences of later date go to show the vagaries of the dying?

When a medium delivers a message tainted and polluted in fact with orthodoxy, we incline to the opinion that a part was true, and the rest is a taint from the polluted fount of Christianity. But does not the little girl's story cast some light on mediumship? I fear it does. No one can be more zealous than I in a desire to obtain proof positive of the continuity of life, but I shall not close my eyes to facts. Our lecturers waste much time in showing their audiences that spirits appear to clairvoyants who give good and clear descriptions of them, which are true of the once incarnated spirit, forgetful that the horse or dog seen at the same time is a conclusive proof that the first is delusive. I am aware that an explanation, which is at best simply drizzle, always accompanies these stories. But however you will account for the medium seeing horse, tree, or house, just so can you account for the other. Lately an editor with mouth open like a young catfish to take in whatever presents itself, assists in disgracing Spiritualism by telling the story of one Reid—I think—who fell dead in the dining room. Those present hurried him into the bed room, covered him up, putting coverings over his face, and then sent for the doctor. No name is given; when the doctor appears he finds the bedroom door closed, the dead man actually gone; his excitement is not so intense that he fails to examine the window which he finds shut and locked!

What must be the opinion of him who, seeking for truth, comes across this kind of a story in a so-called advance paper? How quickly the suffering family ceased their exertions to resuscitate the dead! How indiscreet to lay a covering over his nostrils in the short period that had elapsed! Why not continue for at least twenty-four hours to reanimate the lifeless body instead of covering the face and shutting the bedroom door? And yet men who publish these stories with gravity, will with closed eyes and imbecile wagging jaw tell the rulers of the greatest nation on earth just what they ought to do. Tell us too, that under the powerful influence of their magic pen, judges have ceased to

decide facts for the jury, and are now only filling the functions of law expounder! What a recent innovation!

Now is it not possible that these editors and others should cease parading absurdities, and if they cannot assist the cause, remain silent?

In this respect no intelligent man will deny that THE JOURNAL leads. Experience has taught me that when Col. Bundy says "We know these facts to be true," I may just as well at once assume the facts—or which is the same, take them for granted and seek for the conclusion.

B. R. ANDERSON.

CONCORDIA, KANS.

#### SPIRIT.

TO THE EDITOR: Except as related to the body the spirit within us can know nothing of the antithesis between subject and object, because even now in consciousness the two are one, as analysis shows. As well say the colors in a prism are independent of outside light, as to teach that an objective God cannot be the reality of a subjective idea. Relativity is the all we know; and the phenomena we look at are passing shadows, and as such are only in evidence of some great reality. The truth is we are in God and he is in us;—outside is nothingness. Thus we say, "a thing outside of consciousness is nothing." But the atheist makes the theist think of something unthinkable; and in this he betrays himself, for that is impossible. Thought is the basis of fact; and thinking of God is demonstrative of his existence. In an ultimate sense subject and object will be forever united, unless man is himself the universe, infinite and eternal. There can be but one infinite space and one infinite substance; but inside of this is room enough for a countless multitude of individual spirits, who live, move, and have their being for that very reason. To the fish there is no world except the ocean in which it swims; so to the atheist the rim of the horizon is all there is of the universe. Beyond is the smoke and vapor of diseased brains.

R. E. NEELD.

#### DR. J. R. BUCHANAN'S THERAPEUTIC SARCOGNOMY.

TO THE EDITOR: When a man of large ability and experience, who is master of a clear and vigorous style, writes a book on a subject with which he is thoroughly familiar, much is always said which is valuable, even if the reader may not agree with his conclusions. But when such a man writes because he must, and puts into his every word the earnest enthusiasm which has possessed him for a half century, then indeed must his work have absorbing interest, such as fills every one of the 700 pages of this book. In 1842 its author discovered the correlation of soul, brain and body, and found that "every physiological as well as every psychic function has a special portion of the surface (of the body) through which it can be reached." Grant this true, and not only the brain can be mapped out to show the faculties of its different parts, as is done by the phrenologist, but the body can be thus mapped, or marked out. Disease can be reached by magnetic manipulations, the electric battery or any external application, with a directness and efficiency not possible in the old way, and a finer insight will help the use of medicines.

The magnetizer will know where and how to manipulate, and whether his passes should be downward to soothe or upward to excite, and the electrician can apply his battery at the right place and not blindly. This volume is the result of a half century of research, in the light of his discovery—or rather the application of that research to the healing art.

"Sarcognomy from Sarx or Sarcos, flesh and Guoma, an opinion means stymologically a knowledge of the flesh, its character and relations. Practically it means a knowledge of the physiological and psychological powers which belong to every part of the body in health, in excitement, and in disease." Brain, body, and the soul or life-elements are correlated, act on each other, and the body has its poles, or points and parts, which manifest and concentrate the faculties of the brain, its regions of health, calorification, reverence, etc. Especially versed in the physiology and psychology of the brain, he has studied the body as the soul's organ—the psychic manifest in the physiologic—and in his large practice as physician and professor has aimed to verify and illustrate his views. Rich in the lore of what is held as established med-

ical science, which he does not underrate, he feels that there "are more worlds to conquer," and is a bold voyager over trackless seas, a keen critic of the professional timidity which keeps close to the old shores and flings doubting sneers after fearless navigators sailing out on voyages of discovery. The reader constantly realizes his deep sense of the value and greatness of his discovery—a sense too deep to feel shallow vanity, but awakening an earnestness which commands respect. In these days of hypnotism and psychic research this work is of peculiar interest. Especially should every physician, of whatever school, study its pages. What is of any value in "Christian Science" and "faith cure," etc., is here, divested of the miraculous element. Its keen criticisms of materialistic medical views will awaken thought, its generous recognition of real merit and its wide research will win respect, and its fruitful suggestiveness must bring good results.

G. B. STEBBINS.

#### A PERSONAL EXPERIENCE.

TO THE EDITOR: Please excuse my delay in acknowledging the receipt of your valuable premium, "Lights and Shadows of Spiritualism." I appreciate it very much, besides it came unexpectedly as I had received one book already, the "Signs of the Times," which, by the way, I consider a splendid and eloquent discourse, full of genuine common-sense argument.

I was interested in the article by Mr. Underwood, in THE JOURNAL, giving an account of his experience with Mrs. U. in what is termed automatic writing, because it is identical with my own experience.

I not only get communications by my hand writing, but I hear spirits call me. I will say here that my communicants always call themselves old souls. I can converse with them at will, with or without writing. I sometimes think it absurd in me to have them write, when I can converse without it, but I choose it in preference usually, so as to be sure 'tis not any reflection of my own mind. I have heard souls talk to me as distinctly as any person in the flesh could, and I am conscious at the time none others hear, who may be near or even talking to me at the time. I can only designate it as soul hearing—and feeling—'tis not only my hands that I feel with, but any and every portion of my body. Mine is only an individual experience, but it has opened my sense perceptions beyond all imagination. When I read of others' experiences in different phases of the grandest of all truths, the awakening of the undying soul, I wonder if they think as I do, for I seem to see the reality which lies beneath and above sentiment.

Wishing your excellent paper a wide-spread circulation, hoping that my effort and your own deserving enterprise and noble work will be well rewarded, I am respectfully yours,

THOMAS PEPLER.  
ALTON, ILL.

#### ARE DOGS AFRAID OF GHOSTS?

"Perhaps you are not aware," said a young lawyer to the scribe, "that dogs and horses are as much afraid of ghosts and other uncanny or mysterious things as are the most timid of the human race. I proved it one time on two dogs, at any rate. Not long after the war the negroes were so bad about our place in Kentucky that it was with difficulty that we could keep our belongings on our place. Every other method having failed I finally hit upon the plan of frightening them by appearing before them dressed as a ghost is said to habituate itself.

"Of course, the negroes were successfully frightened away from us, but upon one occasion I also frightened our two watch dogs as badly as any negro ever was frightened by ghostly apparition. The dogs were fierce fellows, and would allow no stranger or strange thing on the place; but one moonlight night they came up to me in spectral attire. The dog that first caught a glimpse of me just humped up his back until all four of his feet covered not more than six square inches of Kentucky soil. His eyes stood out and his hair stood up, and he began moving backward, never for an instant taking his eyes off my figure.

"His companion came up, went through the same movement, and both began backing cautiously from me. And as long as I could see them they put distance between us in that way. A few moments later I heard them barking at home, half a mile distant. They had taken refuge under the house, and it was four days before we could coax them out again."—*Charleston Democrat.*

MAGAZINES.

*St. Nicholas* seldom publishes a number without some decided novelty. Here in the October issue we find an account by Margaret Bisland of "A Curious Relic," namely, a part of the figurehead of the old frigate "Constitution." Andrew Jackson was the figure chosen by some of his admirers, and one of his opponents stole the head from the bow of the ship. Its after adventures were curious, too. Lovers of anecdotal history will welcome this paper, which is illustrated from photographs. Another but minor novelty is a short letter from Meredith Nugent explaining where grasshoppers and crickets tried to hide their ears until Sir John Lubbock rummaged them out for us. It would be a knowing boy indeed who would not be surprised to find a grasshopper's ear on his foreleg! As this number ends a volume the serials all come to a conclusion, and the tables of contents are cleared for the many good things promised for the Nineteenth Volume.—In the October *Century* Mr. Kenyon closes "My Last Days in Siberia." The promised article by Hiram S. Maxim, the inventor, on "Aerial Navigation" appears in this number. Mr. Maxim discusses the philosophy of the subject and relates the progress of his experiments at Kent, England, which are illustrated with drawings of the machine employed. He also adds a forecast of the possible future uses of the new mode of locomotion. The paper in the Gold-Hunting Series is entitled "Tarrying in Nicaragua," and is a record of the California trip in 1849, as told in the letters of the late Roger S. Baldwin, Jr., one of a party of Yale graduates who went to the Pacific by this route. In addition to the flavor of gold-seeking, it is an attractive account of the country itself; the text is illustrated, largely by drawings by Gilbert Gaul, made in Nicaragua. J. G. Nicolay writes of "Lincoln's Personal Appearance," and General H. V. Boynton discusses "The Relation of the Press and Public Men" from the point of view of a veteran Washington journalist, noting particularly the relations of the later Presidents with the press.—There are a number of noteworthy papers in *The Arena* for October. Dr. Geo. Stewart's paper on Lowell is critical, yet very entertaining; a fine portrait of Mr. Lowell taken from the last photograph of the great poet forms a frontispiece of this number. Mr. Henry Wood writes on "Healing through the Mind." Hamlin Garland contributes an entertaining paper on Mr. and Mrs. James A. Herne, dealing largely with the dramatic work of Mr. Herne, especially the play "Margaret Fleming." This paper is illustrated by ten finely executed photogravures. Theodore Stanton discusses "Some Weak Spots in the French Republic." Moncure D. Conway writes on "Madame Blavatsky at Adyar." H. C. Bradys discusses our present political outlook under the caption "Leaderless Mobs." Will Allen Dromgoole furnishes a story entitled "A Grain of Gold." It deals with the convict lease system of Tennessee. The editor contributes two strong editorials, one dealing with our present social conditions, the other discusses religious persecution. The contents of this issue of *The Arena* is strong, varied and entertaining.

Carroll D. Wright, United States Commissioner of Labor, opens the October *Popular Science Monthly* with the first of a series of "Lessons from the Census," in which he traces the growth of the census, and shows that it has come to be a somewhat unwieldy instrument. William F. Durfree writes instructively on "The Development of American Industries since Columbus," the special subject being the manufacture of steel. "The Rivalry of the Higher Senses," by Dr. G. T. W. Patrick, and "The Spinning Sisterhood," by Olive Thorne Miller, are among the several valuable articles in this number.—*Wide Awake* for October has a pleasure in store for all young lovers of English literature in the form of a narrative called "The Maidens of the Lakes," they being the young daughters of the three lake poets, Dorothy Wordsworth, Edith Southey, and Sara Coleridge—lovely girls, to whom Wordsworth addresses his poem, "The Triad." There are portraits of the three girls in early womanhood, and views of their homes and favorite haunts. The article is by Miss C. H. Garland.—The October *Eclectic* offers a feast of good reading; Sir Alfred Lyall, in his opening article on "Frontiers and Protectorates," discusses a question of great interest in the politics of the Old World. Christie Murray, the novelist, describes his experiences in Australia in "The Antipodeans," and Gerald Moriarty recalls a very interesting piece of diplomatic history in "The Congress of Vienna."

In "The Recent Audience at Peking" R. S. Gundry has a timely word on Chinese affairs. A critical but appreciative estimate of James Russell Lowell comes from Theodore Watts. Professor Tyndall's paper on "Phthisis" is a philosophical study of the true bearings of Koch's discovery which will be read with great interest. Mr. Archibald Forbes continues his "Correspondent's Reminiscences."

This is an age when the very little folks not only have magazines but contribute to them. After the beautiful frontispiece of "Foxy and I" the first article in the October number of *Baby Land*, is a story told by Blanchard Bridgman at the age of four years about "The Accomplished Woodchuck." It is an excellent story too, and her father's illustrations are equally so. We are not surprised to see the rabbits dancing on the next page. The sad tales of "Naughty Patty," "How the Wax Doll Saved Peggy," "A Long Drive" and "At Dot's House," complete the table of contents. Every story is illustrated and there are some illustrations to which stories may be appended by any ingenious mother. D. Lathrop, Boston, 50 cents a year.—The *St. Louis Magazine* for October opens with a story, "Lady Adelaide," by Jerome Tremaine, which is followed by a variety of entertaining reading.—The *English Illustrated Magazine* for September continues Rabbi S. Singer's article on "The Russo-Jewish Immigrant" with illustrations. Another excellent illustrated paper is "Turkish Girlhood" by Fatima.

WITH A MORAL.

Here is a story which may contain a hint to any woman who finds herself forgetting that the most perfect hospitality is such as conceals its weight. The story is told of a certain New Yorker whose splendid country seat has not always housed himself and family and whose plethoric bank account is of comparatively recent date.

There was, not so very long ago, as a guest at this house, a man whose usual courtesy was greatly taxed by the ostentation of his host. Did he admire the view of a distant river, he was told what it cost to cut the vista through; when the stables were visited an estimate was given of the expense of building and stocking them; a fine painting was commented upon only to have its value in dollars and cents proclaimed, and so on in the most trying manner.

At length dinner was announced, and beyond giving the amount of wages he paid his French cook the host was fairly quiet. At dessert, however, whose fruit included some hothouse peaches, he pressed a second upon his guest, who took it with the remark that such luscious peaches at this season were a tempting delicacy.

"Yes," said the host, "they are, and an expensive delicacy, too. I estimate that these peaches cost me about thirty-five cents apiece right here in my own hothouse."

Whereupon the guest, taxed beyond his endurance, reached over and took a third peach from the dish, produced a dollar bill from his pocket, and, saying calmly, "I suppose you are willing to say three for a dollar," laid it down and left the table.—*New York Times*.

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

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

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

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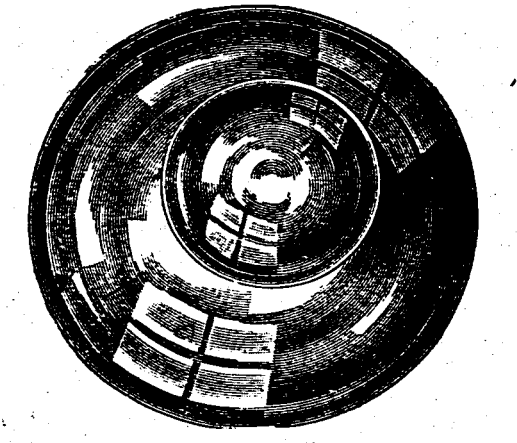
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I
How you have changed, he said to me
As we clasped each other's hands.

II.
But I had changed, yes, wiser grown
No doubt you'd say.

III.
Yes, I had changed, who does not know
That days piled on up days;

IV.
Oh! I have changed, no heart could last,
No life resist the workings wrought.

V.
The winds may sigh, and still I'll be
A creature, changed for eternity.

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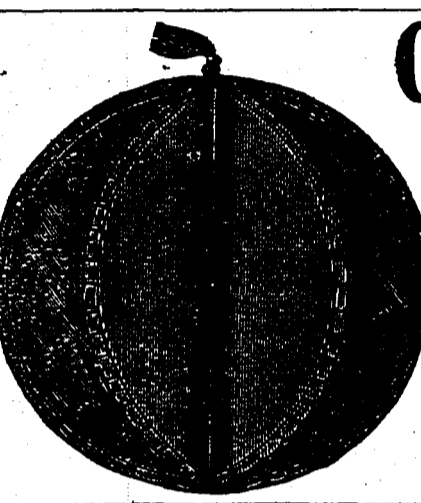
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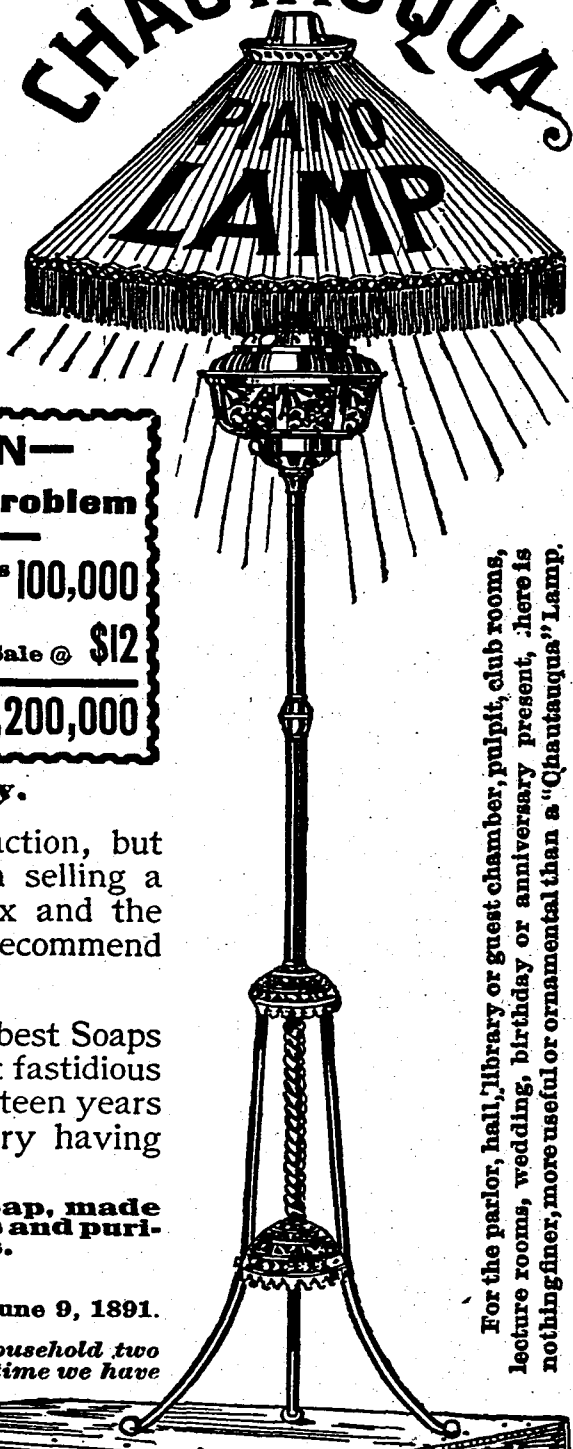
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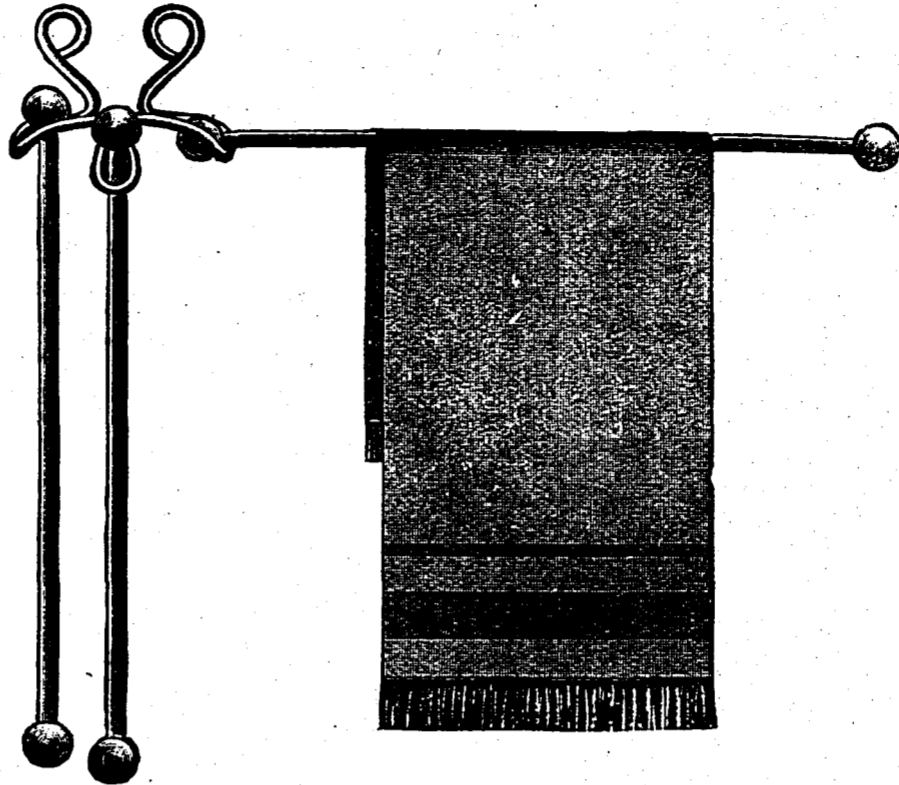
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Any one who desires a copy of the book without sending in subscriptions to THE JOURNAL can have it at the regular advertised price, \$1, and it is well worth it.

From D. Bruce's spiritual diary, kept since the year 1851, the editor is permitted to publish the following: "Messrs. Miller, Doans and myself had been in Brooklyn, cogitating upon the success of laying the Atlantic cable, when turning to a small table, Doans being a table-tipping medium, we were favored with the following communication: 'You will see things as much more strange than the Atlantic telegraph as that telegraph is stranger than the tarry rope the ship is rigged with. The elements are in existence that in due course of events must develop unforeknown results. All the present processes of science and art will one after another give way to other and more perfect means of accomplishment. All the wonders of the present age will pale in the presence of still greater wonders of another.' The writing was signed 'William Young.'"

The Boston Society for Ethical Culture held a preliminary meeting last Sunday, at the house of their associate speakers, Rev. William G. Babcock and Mrs. Clara M. Bisbee. The following program was accepted for the year: Every Sunday, 2 p. m., character teaching by flowers, and by Froebel's method of independent thought; also, study of the ethnic religions. Every Sunday, 3 p. m., digest of the week's religious and ethical records, by Rev. Mr. Babcock. First Sunday in each month, essay by Mrs. Bisbee. Second Sunday, reading (original or selected) by other members. Third Sunday, lesson in ethical text book. Fourth Sunday, ministry by the children, through music and recitation. Fifth Sunday, address by the representative of a special outside reform.

B. F. Underwood is giving a course of Sunday lectures at Grand Rapids, Mich. His subjects have been "Religion From the Standpoint of Science;" "The Trend of Religious Thought;" "What Liberalism Offers in the Place of Popular Creeds;" "Keep the Church and State Forever Separate;" "Civilization and Christianity—Their Influence Upon Each Other;" "What Science Has Done for Man Morally." Next Sunday, the 11th, his subjects will be "Theological Assumptions and Fallacies" and "Woman—Her Past and Present." Mr. Underwood will also

speak at Grand Rapids morning and evening, Sunday, October 18th. These lectures are given in Power's Opera House, are largely attended, reported in all the daily papers, and are making a profound impression on thoughtful people.

Mrs. Jane E. Potter of Boston, passed through Chicago last week, en route for San Francisco, where she goes to visit her daughter. Mrs. Potter though now retired from public mediumship is one of the finest of trance mediums, and THE JOURNAL hopes that some of the friends on the Pacific coast may be able to meet her.

THE RELIGIO-PHILOSOPHICAL JOURNAL is one of the very best in any country. Its superb courage and frankness are as invigorating as breezes from Mount Shasta. The learned editor, Col. J. C. Bundy, has been, and now is unsparing in his comments upon false and fraudulent media, so-called. We cannot help but think that sometimes he has been too severe. Be that as it may, however, some of the dried, narrow, more contracted of those who insist upon being known as "materialists" and "atheists," have presumed upon Col. Bundy's severe criticisms to count him as one with them, or as one about to renounce Spiritualism. It is ever amusing to find how clear, courageous and decisive he is in announcing that after allowances and abatements are made from the claims of the wilder Spiritualists, yet there exists a mass of proved phenomena that is simply as undodgeable as gravitation. THE JOURNAL'S testimony is all the greater because it refuses to throw into the scales any testimony that is doubtful. Indeed, why should any person depend on questionable evidence for the facts of modern Spiritualism, in the presence of the works of Sergeant, Cook, Edmunds, Varley, Zoellner, Mapes, Olcott and Col. Bundy, not to mention more? Let us have no over statements, rather under statements, in this matter. Best of all is exact statement, that is scientific statement of the facts and experiences. Be known of all for your moderation is especially commendable to Spiritualists. It is the moderation that distinguishes THE JOURNAL and makes it almost the best work for all to have who care to investigate the world of causation, the invisible world, that is the spiritual world. And in these days it is no longer necessary for a person to disavow an intense interest in investigations on this line. —*Topeka Republican.*

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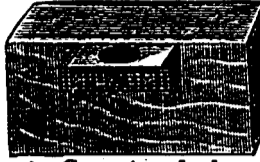
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