

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.

Labouchere, editor of the London *Truth*, says that he does not think the popularity of the Prince of Wales has permanently suffered from the baccarat scandal. "The general feeling was," he writes, "that it might be well for him to so arrange his amusements as to manage to keep out of the law courts."

The Presbytery of Rochester, revising the report on revision of the creed by the general assembly sitting at Detroit, by a large majority struck out the following: "Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only." The Presbyterians may allow us all to be saved after awhile.

The founder of the "brotherhood of moralists" says: "Spiritualists cannot become members of the order, because our constitution declares that we regard beliefs in special providences, miracles, prophecies, witchcraft and spirit manifestations as vain delusions. Narrow-minded or intolerant persons are not admissible, for the first clause of our bond of union reads as follows," etc. Only "narrow-minded or intolerant persons" would join a society for the promotion solely of brotherhood and morality, which excludes moral men and women on account of their religious or philosophic views. The brotherhood of moralists is in fact no brotherhood at all. The name is kept in certain papers and subscriptions are solicited. That is all. There are a great many so-called liberals who are easily humbugged.

The New York Metropolitan Museum of Art has been open to the public on Sundays for several months. The average attendance has been about 6,800 per day. Beginning with August 2, by which time the novelty of free admission had worn off and the character of what was to be seen had become generally understood, the average Sunday attendance has been 5,200. The trustees, who at first seem to have feared that the character of the Sunday attendance had sunk the museum to the level of a dime show of monstrosities, are now free to admit that the experience of Sunday opening fully warrants its continuance. The people for whose benefit the experiment was made avail themselves of it in steadily increasing numbers, and its value as a contribution to popular education is no longer open to doubt.

At the Ecumenical Methodist Conference, held in Washington last week, Rev. William Gorman, of the Belfast Irish church, said: Woman was kept out of certain councils of the church where her gifts were most needed and where her work should be welcomed. He concluded by saying that if woman in the pulpit was obnoxious it could be easily remedied by taking away the pulpit and leaving the woman. Rev. Thomas Hunt, of England, said that women formed a majority of the church and should have important duties to perform. The church employs them in minor work, but he held that there is a higher work for them to do. Their work for the suffrage and for temperance

had been great, and if they desired to preach the gospel let them, he said, preach it. In the five-minute discussions which followed a half dozen delegates addressed the conference on the topic under consideration—most of them favored the admission of women into the pulpit.

James Parton who died at Newburyport, Mass., last week, was not a writer of the first rank, but he did much creditable work. He was an industrious and prolific writer of biography and his lives of Greeley, Jefferson, Franklin, Aaron Burr and Voltaire have been widely read. Mr. Parton was very pronounced in his religious radicalism.

Bishop Foss issues a card in defense of his decision in the case of Mr. McCracken, the colored member of the Mt. Pleasant, Iowa, Methodist Episcopal church. He says that the only question submitted to him was whether the brother had been received into the church. Exactly so, and the Bishop decided that he was not a member when he was; when he had been received, his name and that of his wife having been formally entered upon the book of the church. Rev. W. G. Thorn, of the First M. E. church, has stated he himself put the name on the books and afterward took it off. The reason for this was that eight leading members objected to the membership of the colored brother. Dr. J. O. Ball, of Mt. Pleasant, in a letter to the Burlington *Hawkeye*, says: "Such men as Rev. J. W. Spaulding, Rev. Dr. T. Corkhill, Rev. Dr. McDonald, Rev. G. Swanston, Rev. Orr, Ex-United States Senator James Harlan, Prof. Gus Walters, Dr. Day, Prof. Grumbling, and many other prominent members that I might mention, and in fact, the most of the members of the church say that he was received in the church as a member, and we still think that he is a member of the First M. E. Church."

At the last session of Parliament a motion calling for the abolition of a number of well-paid offices connected with the hunting of deer in Windsor Park actually drafted was withdrawn, so it was stated, in consequence of a promise by a member of the government that the Queen herself would take action in the desired direction. No such action has yet been taken. A number of tame deer have been captured and are now kept in confinement for "the chase." A correspondent of the Chicago *Herald* says: A meet of the royal stag hounds is a favorite occasion for cockney sportsmen to show themselves off in red coat and top boots. They flock down to Windsor in scores and hire their horses on the spot. The company is generally of a mixed character and genuine sportsmen rarely attend. The deer is taken to a starting place in a closed cart and is often so terror-stricken when it is dumped out that it has to be beaten with sticks to make it move. It is given a short start before the dogs are let loose after it and scarcely has sufficient gameness to afford a long hunt. More frequently it is overhauled in an exhausted condition after a short run, packed into the cart again and taken back to the paddock. It has been known to get on the railroad track and patiently wait for a train to come along and kill it, and tales have been whispered of butcheries by the keepers in the royal paddocks of deer maimed by the dogs or exhausted by fear and unwonted exertion. The strangest feature of this senseless and bar-

barous "sport" is that it is carried on in the royal park by royal fervants, with the direct connivance of Queen Victoria, who is patroness of the royal society for prevention of cruelty to animals.

Somebody who claims to know all about the mosquito, writes: The mosquito does not bite. He bores. Yes, of course, you knew that; but you didn't say it, and perhaps it isn't plagiarism to say what other people know. The mosquito bores with a single gimlet, and when he has struck what the people down in Muncie, Ind., would call a gusher he drives two piles down beside his auger, pries all three apart, and through the hollow triangle, if I may coin a few geometrics, he draws the blood. The female of the mosquito is the only one that bites. The female is the only one of any kind that troubles. It is said that not one mosquito in a hundred thousand ever tastes human blood. That shows how mean they can be when they try. That a hundred thousand mosquitoes should hum about your ears from dark till dawn only for the pleasure of allowing one of their Clan-na-Gael crowd to get a taste of your life's blood is the worst part of the insult. No one on earth would object to letting the one-hundred-thousandth mosquito come in and get all the blood he could hold if he would only keep the rest of his family at home.

Dr. Spalding, Roman Catholic Bishop of Peoria, says: The World's Fair should, I think, be open to the public Sundays. The Jewish Sabbath, as St. Paul declared, was shadowy and typical, consequently destined to pass away. The Sunday, in fact, is not the Sabbath. The first day of the week has taken the place of the seventh; the computation of hours is not from sunset to sunset, but from midnight to midnight; and what is more important, the spirit of the observance is altered. Following the teaching and example of Christ we take a more enlightened and a more humane view of the command to keep the Sabbath holy; and we do this without clear scriptural authority. Nowhere in the Bible is the law of the Sabbath repealed, and yet all Christians observe a different day and observe it in a way which must be called desecration if we are to apply to the Sunday the letter of the Old Testament: "In it thou shalt do no manner of work."... "The Sabbath was made for man," says our Lord, "not man for the Sabbath," and when we teach that the day of rest is meant to subserve man's religious, moral, intellectual, and æsthetic interests, we are acting the spirit of this utterance of Christ. The Sunday is a day of worship, but it is also a day of repose, of enjoyment. The whole day cannot be spent in church, and they who labor six days in the week in the smoke and grime of factories and mines, should not be asked to shut themselves in darkened rooms on the day on which Christ lifted the gloom of death from the all-hoping heart of man. A World's Fair is not held merely in the interest of commerce; it is a mighty instrument of education.... Why, then, when the people have spent a portion of the Sunday in worshipping God in the churches, should they be prevented from passing a few hours in studying and admiring the work of God, wrought by the hand of man? If the Exposition is closed on Sundays large numbers will not see it at all, or will see it in a hurried and useless way.

ECCLESIASTICISM THE DEADLY PARASITE.

Should what follows seem severe we disclaim in advance all sectarian prejudice and affirm a sincere desire to be just. Because of our profound respect for the rights of individuals singly and collectively, and because of deep reverence for all that is good in every form of religious belief, and out of high respect for the truly pious in pulpit and pew are we plain spoken.

Never was there in this country such a wide-spread and determined effort by Ecclesiasticism to abridge liberty as that now in progress demanding the closing of the World's Columbian Exposition on Sunday. The indigo-hued parasite which first fastened its life-sapping tentacles on the eastern coast has extended its rootlets into every part of this vast country. Vigilance is required to prevent its absolutely killing the liberty tree on whose succulent juices it has waxed strong and proud.

An insatiable, hydra-headed monster, Ecclesiasticism shows its fangs in every locality; reaches out its Briarian arms to grasp control of every great activity, aiming not only to have the earth and the inhabitants thereof but to jump every claim in heaven and hell. Her devotees seek to found in this land of the free and home of the brave a Puritanic oligarchy which shall dominate the souls and bodies of all human beings within its borders and eventually of all lands, and fix their destiny for this life and the life beyond. In the name of Christ whose teachings they ignore, and of whose spirit they have no conception, is this warfare against liberty, equality and fraternity waged, and this oligarchic sway sought. On another page appears the bull of the Ecumenical Methodist conference evolved from the Puritanical brain of a doctor of divinity and promulgated by that would-be august body as the sentiment of a great sect. We ask every intelligent, liberty-loving person to carefully study the spirit of that remarkable document; remarkable for its falsehoods, its misrepresentations, its pseudo-religious pretenses, and its arrogant assumptions. The dangerous proclivities of Ecclesiasticism were scarcely ever more clearly pictured than, unwittingly, by her henchmen and would-be rulers of men in this Methodist bull, which for audacity and arrogance has seldom been rivalled by any Papal bull. Unlike the bulls from Rome it will prove impotent. Its fatuousness is apparant to all but those whom the slimy touch of Ecclesiasticism has diseased with theological ophthalmia.

The Rev. Dr. Curtis, of Chicago, prefaced the introduction of his document by declaring that the local directory of the Fair was under the control of the railroads, street-car companies and the brewers; and that all these corporations are clamoring to have the Exposition open Sunday. Nothing could be false than these assertions of this "man of God" as he calls himself. The "local directory" upon which Dr. Curtis vents his spleen is composed of very able men who cannot be controlled in the interests of any special class or classes of stockholders. They were elected by the votes of over 25,000 stockholders. The World's Columbian Exposition is a corporation organized under the laws of Illinois, and its purpose is to make what its name implies and not to make money either for stockholders, transportation companies or brewers. There is not a stockholder probably in the whole number who would not be satisfied to get back half his money after the close of the enterprise. There has not only been no "clamoring" for Sunday opening on the part of the transportation companies and brewers but no request from these or any other stockholders to the directory. We speak authoritatively. We have taken pains to interview several railroad managers, and they declare with one voice that for economic reasons they would prefer not to run any more Sunday trains than they do now. Some of them further say that there will be no profit in transporting visitors to the Fair on week days, and that so far as financial returns are concerned they would be better off were they not obliged to meet the demands to be made on their facilities in 1893. Furthermore the present board of directors have not the authority to decide the question of Sunday opening; they cannot bind their successors. The board

in existence when the Fair is opened will be the body on which devolves the responsibility of deciding the Sunday question. There are few corporations among the stockholders and their holdings are comparatively small and they will have no undue influence with the board of directors. The implication of possible criminal action on the part of the local directory and of corrupt motives, could not have found utterance other than through the lips of a man lacking keen moral sense, nor have been formally promulgated by other than a body of ambitious ecclesiastics.

Dr. Curtis and his Methodist conferees of the Ecumenical Conference declare that Sunday opening of the Fair would be a violation of the laws of the United States and of Illinois. This assertion is either an assumption of ignorance or a premeditated falsehood; the Methodist magnates may say which. There is no national Sunday law; nor can the U. S. Government dictate to Illinois or any other state on this question. The Illinois statute on which the Ecumenical Conference presumably bases its assertion in referring to the laws of this state reads: "Whoever disturbs the peace and good order of society by labor (works of necessity or charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25" This statute enacted in 1845 it will be seen does not declare that there shall be no "labor, amusement or diversion on Sunday." It only provides for the punishment of whoever disturbs the peace and good order of society by labor or any amusement or diversion. If peace and good order are maintained that is all there is demanded. If the statute had been framed with the design of prohibiting labor on Sunday, there would have been no qualification in regard to disturbing the peace and good order of society any more than there is in the statute against keeping open tippling houses on Sunday, which reads: "Whoever keeps open any tippling house or place where liquor is sold or given away upon the first day of the week, commonly called Sunday, shall be fined," etc. It is universally known that in the state of Illinois and in the city of Chicago people ride for pleasure, visit the parks where they lie on the grass, listen to music, view the animals and flowers and are pleased and entertained on a grand scale by public corporations authorized by the state. It is also well known that theatres, base-ball parks, picnic groves, etc., etc., are opened on Sundays for the amusement and diversion of all who desire to partake. It is also known that art institutes and many other activities for the instructive entertainment of the people are open Sundays in Illinois and elsewhere; and all this without disturbing the peace of society. True it all tends to disgruntle the minions of Ecclesiasticism, but neither the United States Government nor the Government of Illinois owes allegiance or respect to any ecclesiastical oligarchy and the people will be quick to cut off the head (official) of any public servant who assumes to abridge their inalienable prerogatives.

We grant that in a community where Puritanism is largely in the ascendancy any sort of labor, amusement, or diversion on Sunday might, under the Illinois statute, be construed as a disturbance of the peace and good order of society; but the law is so worded that it will conform to the prevailing sentiment of the commonwealth; and that sentiment is decidedly in favor of rational amusement, restful recreation and entertaining instruction. And it is just this which excites the alarm of ecclesiastics who view with increasing trepidation the growing liberality of the people.

On the day preceding the promulgation of the Methodist bull from Washington the Presbyterian Synod of Minnesota, in session at St. Paul, formulated and published its edict against Sunday opening of the Fair. In spirit and language this Presbyterian bull closely resembles that of the Methodists. The Synod asks the Fair directory "speedily to determine the question," which demand, as above shown, the directory has not the power, even if it had the inclination, to do. The only redeeming feature in the Minnesota document is the resolution which reads:

"Resolved, That if the remonstrance of the law-

abiding citizens and Christian church throughout the United States against the proposed opening of the Columbian Exposition on Sunday be unheeded we may deem it our duty to discourage the Presbyterian people of the State of Minnesota from contributing in any way to its success either by their presence or exhibit."

This is so supremely funny, so entertainingly farcical, so ludicrously inane that it livens up the sombre blue of its setting. For this little clique of fore-ordained saints to essay the boycotting role as against the World's Fair is too amusing for expression.

The plain fact of the matter is this: While there are honest and sincere members of Orthodox churches, both ministers and laymen, who conscientiously and on what they deem the commands of God, desire to have the Fair wholly closed on Sunday, the ecclesiastical oligarchy is actuated by motives of conquest and propaganda; by an overweening and wicked ambition to dominate the entire life and conduct of the people; by a determination to interpret civil laws in ecclesiastical courts and to enforce the mandates of such courts by violence if need be. To close the Fair on Sunday these conspirators think would help them in enlarging and perpetuating the personal power of ecclesiastics and aid them in exploiting Protestantism to an immense throng from all quarters of the globe,—gathered at no expense to the oligarchic exchequer. To dictate the terms on which the World's Fair shall do business, in order to turn the gigantic enterprise to the immediate benefit of the orthodox propaganda is the determination of Elliott F. Shepard's Sabbath Union, the Methodist Ecumenical Conference, their auxiliaries and accessories. Not until the spring of 1893 will it be seen whether they are successful in their machinations.

Far more rational than the attitude of most Protestant ministers in relation to Sunday observance, is that of the Catholic prelates who regard the day as one on which the people after religious service should, while abstaining from unnecessary servile labor, be free to engage in social intercourse and in all innocent amusements. Roman Catholic Bishop Spalding, of Peoria, who regards the World's Exposition as a great educational affair and its opening on Sunday as demanded by the interests of popular instruction and good morals, has made sensible remarks on this subject which may be found on another page of the present issue of THE JOURNAL. We commend to all professing Christians the sensible expression on this question of the late Illinois State Convention of Universalists, to wit:

Whereas, The day was made to promote man's best interests, it is the sense of this convention that while the machinery should be silent, the parks, gardens, art galleries and scientific collections, and all the other attractions calculated to educate and improve the mind, should be opened during Sunday, and thus be a potent means of counteracting the many temptations with which the great city will abound.

UNSECTARIAN SCHOOLS.

The Presbyterian Synod of Kansas, in session last week, denounced the appropriation of money by the government for Catholic Indian schools and urged the establishment of unsectarian public Indian schools. But the Presbyterians must understand that unsectarian schools are schools from which Protestant as well as Catholic religious teaching is excluded. Hostility to Catholicism and favoritism to the Protestant sects must form no part of the policy and conduct of the public schools of this country. The Presbyterians have hitherto been prominent among the denominations that have combined their influence to prevent the secularization of these schools. They have insisted on Bible reading and prayer as a part of the school exercises and have given to Catholics just reason for complaints like the following which are copied from the last issue of the *Catholic News*: "One of the first things was to force on Catholic children the reading of the English Protestant Bible, which they were taught to regard as a complete Bible, the recitation of the Protestant form of the Lord's prayer, which Protestant scholars have long admitted to be

spurious, and which is rejected in the revised version of the Bible, and the recitation of the Ten Commandments in the Protestant form, which destroy connection by cutting one commandment into two and degrading woman by blending two commandments into one. It has taken nearly fifty years to make these oppressors and robbers of Catholics give up the Bible point. They now begin to admit that the Protestant Bible, whether King James, Bible society or revised version, is sectarian so far as Catholics are concerned. This bit of common sense has made its way from the Atlantic to the Pacific, although it is not yet generally received. Many yet cling to the idea that nothing is sectarian unless it is denominationally Protestant. The Attorney-General of the new State of Washington has just given the Superintendent of Public Instruction an elaborate opinion that the reading of the Protestant Bible in schools 'is strictly a religious exercise within the meaning of the section providing that no public money or property shall be appropriated for religious worship or instruction.' This is progress in fifty years, for when the Public School System was established in New York, the first City Superintendent wished to cut off the salaries from schools in which the trustees had decided that the Protestant Bible was Protestant and therefore sectarian." It is probable that all the Protestants, except the Lutherans, will soon favor complete secular public schools. The greatest danger now seems to be from the desire of sectarians, especially the Catholics and probably the Lutherans, for a division of the school fund among the sects, a scheme in support of which a powerful Catholic element in some of the states may bring to bear political influence.

THE HIGHEST ARISTOCRACY.

Among the many able lectures delivered at Chautauqua last summer that of Mary A. Livermore stands unsurpassed for its exalted thought and practical value. She taught the ethics of Spiritualism in that orthodox stronghold; and her glowing words met with hearty good-will from hundreds who did not realize that the eloquent speaker was uttering heterodox sentiments, so clear, convincing and uplifting was her discourse. With "The Highest Aristocracy" for her theme she exalted deeds above creeds and works above words; and argued that altruism guided by wisdom was the basis of the highest and only true aristocracy. "The world owes more to its servants than it owes to its masters." So spoke the white-haired woman; and, continuing she inquired: "Who of us to-day would decide in favor of Napoleon against Wilberforce and Garrison? Whom could we think of mentioning by the side of the great souls of the ages that are gone, who have chosen to be the servants of the world rather than to be masters?" Getting to the kernel of her theme, "We are in the habit," said Mrs. Livermore, "no matter what we say, of judging people by what they do,—by their fruits ye shall know them."

Among the apt illustrations with which Mrs. Livermore adorned and emphasized her argument was the following dramatic incident drawn from her own rich store of experiences:

In the war, at the battle of Belmont, said Mrs. Livermore, when the great guns had ceased to thunder at each other and the keen wintry wind came laden with the pleas of anguish from the field,— "Water! Water!" "Help!" "Water! Water!"—we started with tonics and stimulants for the relief of the wounded. But the guns of the enemy belched forth menace and destruction anew, as the shot ricocheted near us; we had to hold back until flags of truce had been exchanged. I saw a little woman of perhaps thirty, whom I had known for many years, and had thought lightly of. I wondered when I saw her on the field wearing the badge of the Sanitary Commission. It was her boast that she could lead the German three nights in the week through the season and not be wearied, and yet here she was in the midst of the Sanitary Commission forces. I saw her take a basket laden with things for the sufferers; and tying a white handkerchief on a stick she waved it in the face of the guns and went on the field. She did not

heed the shots, but on she went. By and by we were allowed to go. We lost sight of her until morning; then, with her hands and face dabbled with the blood of our soldiers, she returned; the basket she took out filled with stimulants now filled with pocketbooks, photographs, memorandum books and other little articles; she had all the facts in regard to each in her memorandum book. I approached and said: "You must never do this again; you must work more moderately, or you will soon break down." In answer she lifted up her little hands and put them on my shoulder and said: "I have stood face to face with God to-night!" She told afterward how, as she bent over the men and they said: "Can't you say a prayer?" that she, who had never prayed, took the dying hands between her own and besought the Father to comfort them in their dire extremity, and she felt that she was indeed working with God, who is the Helper of the helpless and of all who seek him.

How deeply must have sunk the peroration of this inspired woman,—inspired from the invisible side of life and by the host of bright, intelligent young faces uplifted to hers. It was not merely an exhibition of a trained intellect making its impress upon an audience; it was far more. It was the tried and true soul of a faithful servant of humanity that spread over and enveloped the vast audience and made it one with her in the desire to be helpful, as she carried her hearers to the summit of her theme in these words: "Helpfulness to man is holiness to God. . . . He serveth God who serveth man. Shall we try to live up to the divineness of this beautiful law of service? Shall we cease to complain that our God is unknowable and past finding out, and seek for him through loving helpfulness to his children—our brothers and sisters? Then shall we translate lives of selfish unrest into 'peace that passeth understanding'—then shall we no longer grope after 'the unknown God whom we ignorantly worship,' but shall come to know him as 'Love divine, all love excelling.'"

SPIRIT PHENOMENA AT NAPLES.

An Italian paper, *Tribuna Giudiziaria*, of recent date, contained reports, in two articles, of two séances at Naples, in which Professor Lombroso, the celebrated alienist who is known among men of science all over the world, participated. The reports were translated into French by Commandant Duffilhol for the *Revue Spirite*, in the September number of which they appeared. We give an English translation of the reports, based on the French version of our Paris contemporary.

The reports are preceded by the statement that the two séances were brought about in pursuance of a challenge of M. E. Chiaja, of Naples, to Professor Lombroso, couched in this language: "You refuse to believe in the existence of our phenomena," said M. Chiaja to him. "Well, let us fix on a place of investigation at Naples, or at Turin, at your pleasure, and you will see what a woman without any pretensions to great intellectual powers can do, a medium, who, however, does not, like Cagliostro, take money for a display of her secret powers."

The reports are by M. E. Ciolfi, made to M. E. Chiaja and Lombroso:

"Naples, March 2, 1891.

"DEAR FRIEND: I have had the pleasure of sending, myself, your letter of invitation to a séance of spirit experiments to the eminent Professor Lombroso, on his visit to Naples, while at the Hotel de Genève.

Having read it, he with very good grace accepted on two conditions: the first that the press should not have any knowledge of the experiments at which he was to take part for the present; the other that he might examine first the room in which they should take place. In reality he regards our phenomena as simple hypno-magnetic effects.

On the first point I promised on your behalf and my own to keep the trial secret; in the second place to prevent all pretext of tricks or of collusion. I did not want the séance to take place at either your house or mine; I requested that the company should assemble in his own room, if this suited him. I made an en-

gagement for Saturday, February 28th, and I promised that you would be at the rendezvous with the medium, Mme. Eusapia Paladino. Despite your indisposition, I took it upon myself not to delay the experiments. I determined to be at the Hotel de Genève on the evening agreed upon; and in your absence I conducted Mme. Paladino there.

I found there Professor Lombroso and his colleagues MM. Tamburini, Ascensi, Gigli and F. Vizioli. They had put at our disposal a large room in the first story which had been selected by these gentlemen. M. Lombroso commenced by examining with care the medium, after which we took places round a card table, Mme. Paladino at one end, at her left MM. Lombroso and Gigli; I opposite to the medium, between MM. Gigli and Vizioli; next came MM. Ascensi and Tamburini, who closed the circle, this last at the right of the medium, in contact with her. Tapers on a piece of furniture behind Mme. Paladino lighted the room. MM. Tamburini and Lombroso each held a hand of the medium; their knees touched hers far from the feet of the table; and she had her feet under theirs. After considerably long waiting, the table began to move, slowly at first, which the skepticism, if not the declared spirit of opposition of those who composed the circle for the first time, serves to explain; then little by little the movements increased in intensity. M. Lombroso established beyond doubt the raising of the table and estimated the resistance to the pressure he had to exercise with his hands to make it cease at five or six kilogrammes. This phenomenon of a heavy body which keeps itself suspended in air, outside of the centre of gravity, and resists a pressure of five or six kilogrammes, surprised and astonished the learned assistants who attributed it solely to an unknown magnetic force.

At my request, raps and scratchings were produced in the table; hence a new cause of excitement, which induced the gentlemen themselves to call for the extinguishment of the tapers. All remained seated and in contact as has been described; in the darkness, which did not prevent the most attentive watchfulness, violent blows began to be heard on the middle of the table; then a hand-bell placed on a light-stand at a meter's distance from the medium at her left, in such a way that it was behind and at the left of M. Lombroso, rose in the air and rang above the heads of the sitters, describing a circle above our table, where it ended by placing itself upon it. In the midst of expressions of profound amazement which this unexpected phenomenon wrung from these savans, while M. Lombroso, very much impressed, manifested the lively wish of hearing and establishing beyond doubt this extraordinary fact, the little bell recommenced sounding, and again made the tour around the table, striking it with redoubled blows, to such a degree that M. Ascensi, divided between astonishment and apprehension of having his fingers bruised—the bell weighed quite three hundred grammes—was forced to rise and go and sit down on a sofa behind me. I did not fail to insist that we had to do with an intelligent force—which they persisted in denying—and that in consequence there was nothing to fear. M. Ascensi refused, however, to resume his seat at the table. I then observed that the circle was broken, since one of the experimenters kept himself away, and that, under penalty of no more being able seriously to observe the phenomena, it would be necessary at least to keep silence and quiet. M. Ascensi engaged to do this. The light being extinguished, and the circle reformed around the table in the order before indicated, except that M. Ascensi remained on the divan behind me, the experiments were resumed. While in answer to a unanimous wish, the little bell again resumed its ringings and its mysterious aerial circuits, M. Ascensi, on the advice that M. Tamburini had given him at my suggestion, went, without being perceived—by reason of the darkness—and placed himself in a standing position at the right of the medium, and immediately lighted a match, so well, as he has declared, that he could see the bell in vibration in the air, fall suddenly on a bed two metres behind Madame Paladino. I shall not attempt to paint to you the amazement of the learned sitters—a

fire of cross-questions and commentaries on this strange fact was the most striking feature of it.

After my observations on the intervention of M. Ascensi, which was of a nature to seriously disturb the organization of the medium, they again put out the light to continue the experiments.

At first it was a small but heavy work-table which was put in motion. It was at the left of Madame Eusapia, and it was on this that the bell was placed at the beginning of the séance. This small piece of furniture struck the chair of M. Lombroso and tried to raise itself on to our table.

In presence of this new phenomenon, M. Vizioli had M. Ascensi take his place at our table and went and stood between the work-table and Madam Eusapia, to whom he turned his back. This comes from his statements, for the darkness did not allow us to see him. He took this table with two hands and tried to hold it; but, in spite of his efforts, it released itself and went rolling along about three metres from us.

An important point is to be noted: Although MM. Lombroso and Tamburini had not for an instant ceased to hold the hands of Madam Paladino, Professor Vizioli informed us that he felt his back pinched. A general laugh greeted this declaration. M. Vizioli added that for him the hypothesis of a magnetic current did not account for phenomenon of the movement of this work table which although small was heavy, and which in spite of his efforts he could not prevent withdrawing itself from him. On his part M. Lombroso declared as a fact that he felt his chair rise in such a way that it had compelled him to keep himself in a standing position after which his chair had been placed in such wise that he was permitted to resume his seat. He had also had his clothes pulled. In short, at my request, both he and M. Tamburini had felt on their cheeks and fingers the touchings of an invisible hand. They did not think it proper to take a serious view of these touchings which they preferred to attribute to their own involuntary movements, although at the same time they affirm they had not for a single moment broken the circle of hands.

To be accurate, what arrested the attention of all, especially of M. Lombroso, were the two facts relative to the work table and the bell. The celebrated professor deemed them important enough to defer until Tuesday his departure from Naples, which had been fixed for Monday at first.

At his request I engaged for a new séance Monday at the Hotel de Genève. Such, my dear friend, are the facts just as they occurred; I acquaint you with the facts without any comments, leaving appreciation of them to the impartial loyalty of M. Lombroso and his wise colleagues."

"Naples, March 15, 1891.

"DEAR FRIEND: As I had written you Monday, the 2nd inst., at 8 o'clock in the evening I reached the Hotel de Genève, accompanied by Madam Eusapia Paladino. We were received in the piazza by MM. Lombroso, Tamburini, Ascensi and several persons whom they had invited; Professors Gigli, Limoncelli, Vizioli, Bianchi, director of the insane hospital at Sales, Doctor Penta, and a young nephew of M. Lombroso, who lives at Naples.

After the customary introductions, we were asked to go up to the highest story of the hotel, where we were made to enter a large chamber with an alcove in it. Already, in the morning, Madame Paladino had been examined by M. Lombroso, who nevertheless invited his colleagues to proceed with him to a new psychiatric examination of the medium. The examination being concluded and before taking place around a heavy table which was found there, they lowered the large cloth curtains which shut off the alcove; then behind these curtains, at a distance of more than a metre measured by MM. Lombroso and Tamburini, they placed in this alcove a light stand with a soup-plate filled with flour, in the hope of obtaining impressions in it, a tin trumpet, paper and a sealed envelope containing a sheet of white paper, to see whether they might not find on it direct writing. After which all the persons participating, except myself, minutely examined the alcove with a view to assure themselves that nothing had been prepared there

to surprise them. Madame Paladino was seated at the table, fifty centimetres from the curtains of the alcove, with her back to them; then, at my request, she had her body and her feet bound to her chair, by means of linen bands, by three professors, which left her only the liberty of her arms. This done, they took places around the table in the following order: At the left of Madame Eusapia, M. Lombroso, then M. Vizioli, I, the nephew of M. Lombroso, MM. Gigli, Limoncelli, Tamburini; last Doctor Penta, who completed the circle and who was at the right of the medium. On my formal request the persons seated at the table placed their hands in those of their neighbors and put themselves in contact with them by their knees and feet. In such a way no equivocation, no doubt, no misunderstanding was possible.

Monsieurs Ascensi and Bianchi refused to form a part of the circle and remained standing behind MM. Tamburini and Penta. I allowed it to be done, certain that in this there was a premeditated plan to redouble vigilance. I limited myself to recommend that while observing everything with the greatest care, each one should keep himself quiet.

The experiments commenced with the light of tapers enough to light the room very well; on my recommendation some useless tapers were extinguished. After a long wait the table began to move, slowly at first, then with more energy; however, the movements continued intermittent, laborious and much less vigorous than at the séance on Saturday preceding.

The table demanded spontaneously, through striking with the feet representing the letters of the alphabet, that MM. Limoncelli and Penta should exchange places. This being effected, the table indicated that the room should be made dark. This had no opposition and each kept the place taken by him. A moment after, and with more force this time, the movements of the table were resumed, in the midst of which violent blows were heard. A chair, placed at the right of M. Lombroso, attempted an ascension on to the table, then remained suspended on the arm of the learned professor. All at once the curtains of the alcove were shaken and were thrown upon the table in such a way as to envelop M. Lombroso, who was very much excited by it, as he himself declared. . . . At long intervals, by force of some persistent requests, some fugitive lights were seen to appear and disappear. . . . At the moment of the appearance of the lights, and even some time after they had ceased to appear, MM. Lomoncelli and Tamburini, at the right of the medium, said they were touched on various places by a hand. The young nephew of Lombroso, thorough skeptic, who had come to sit down beside M. Lomoncelli, declared that he felt a hand of flesh touch him, demanded with great persistence who had done this. He forgot that all the persons present formed the circle and were in mutual contact. It was growing late and the want of harmony in the circle disturbed the phenomena. Under these conditions I believed it best to put an end to the séance and had the tapers relighted.

While MM. Lomoncelli and Vizioli were taking leave, the medium still seated and tied, we all standing around the table talking about the phenomena of lights, comparing the few and feeble results with those of the preceding Saturday, trying to find the cause of this difference, we heard a noise in the alcove; we saw the curtains shaken strongly and the light-stand advance slowly toward Madam Paladino, still seated and tied.

At the sight of this strange phenomenon, unexpected as it was and in full light, there was a general astonishment. M. Bianchi and the nephew ran into the alcove with the idea that some one concealed there was producing the movement of the curtains and the light-stand. Their astonishment had no limits as soon as they saw that there was no person there and that under their eyes the light-stand continued to glide in the direction of the medium.

This is not all: Professor Lombroso made the remark that on the light-stand while in motion the soup-plate had been turned upside down without any of the flour in it, not even a particle of it, being spilled;

and he added that not a *prestidigitateur* would be capable of producing such a trick.

In presence of these phenomena which took place after the circle was broken in such a fashion as to remove all hypothesis of a magnetic current, Professor Bianchi declared he could no longer deny the facts and was going to set himself to study them with care and investigate the cause of them. Professor Lombroso, a prey to doubts and to a thousand ideas which were putting his mind to torture, made an engagement to renew his investigations on his return to Naples the next season. I have since met Professor Bianchi; he has insisted on having another séance with Madam Paladino, and manifested a desire to see her at the insane asylum, in order to examine her at his leisure."

These reports were sent to Professor Lombroso and he says with reference to them: "The two reports which you send me are of the most complete exactness. I add that before the flour was seen turned upside down the medium had said that she would powder the faces of her neighbors with it; and everything tends to produce the belief that such was her intention, which she could only partly realize; a new proof, in my opinion, of the perfect honesty of this subject, joined as it was to her state of semi-unconsciousness. I am quite astounded, and have a regret that I have combated with so much persistence the possibility of facts called spirit; I say facts because I still remain opposed to the theory. Will you give my compliments to M. E. Chiaja and have examined, through M. Albini, the visual field and interior of the eye of the medium on which I wish to obtain information."

"TURIN, June 25, 1891."

AN ARGUMENT FOR CAPITAL PUNISHMENT.

The following letter appeared in the London *Times*:

SIR: Having had during my past life to prepare five men within three years for execution, I wish to protest against that false sentimentality which would represent them as having been "hurried into eternity unprepared," and which, in the words of the late Lord John Russell, quoted by Mr. Tallack in the *Times* of to-day, would plead for the commutation of the murderer's sentence into penal servitude for life "in order that time and opportunity may be given them to turn repentant to the throne of mercy."

Not counting the time between committal and sentence, often extending over months rather than weeks—time spent in solitude, and with such visits and books as are favorable to calm reflection—murderers after condemnation have more than three times the notice of approaching death that the average ordinary mortals have. During the whole of that time every means of grace is afforded them in the religion they profess, and, so far as preparation for eternity is concerned, they are *felices opportunitate mortis*. The experience of all the prison chaplains I have ever known has corresponded with mine, that such men usually die with as much true penitence as their natures, morally and intellectually disordered, are capable of feeling, and with good hopes surely grounded of having found forgiveness. On the other hand, to prolong their lives, henceforth useless to society, amidst the association of cold-blooded criminals and perfunctory warders, is to damn their souls to gradual petrification and to the hardness of the nether millstone, and to put them, humanly speaking, outside the probabilities of repentance whilst on earth. Yours obediently,

AN EX-CHAPLAIN OF PRISONS.

SIDCUP, September 4th.

According to the above the quickest and surest way to get to heaven is to commit murder and get hanged, relying for grace and preparation upon the opportunities afforded between sentence and execution. What a brilliant idea. The murderer is *felix opportunitate mortis!* This is a logical result of the teaching that man's eternal salvation depends upon what a man does or says or thinks, when he realizes that death is near, rather than upon his character and the conduct of a life. The religion of "An Ex-Chaplain of Prisons" offers a premium upon crime, especially upon those crimes the penalty of which is death.

The paper on "Constitutional Religious Liberty," by Mr. W. F. Cooling, printed in this issue of THE JOURNAL, will repay a careful perusal. Mr. Cooling is a member of the Chicago bar, and a devout member of the Roman Catholic church.



FAIR VIEWS OF THE SABBATH.

BY EDGEWORTH.

THE JOURNAL of September 26th, in its judicious censure of that impudent charlatan in churchianity, Eliot B. Shepard, will rejoice many liberal hearts by its assurance that "it is very certain the Fair will not be closed on Sunday." This assurance, doubtless well grounded, is the more welcome by contrast with a recent announcement in an equally liberal paper, the *Occident*, of Chicago, that the Puritan remonstrances had received the most distinguished courtesies and that the lady officers in the administration of the Fair affairs had voted a prohibitory assent. THE JOURNAL may happily expose the personal facts on which its judgment rests.

The Jesus of the gospels was equally with Buddha, the opponent of Puritanic hypocrisies, and thought the Sabbath none too good for good works and social enjoyments. The Christian Church, apostolic or papal. Luther, Calvin, Episcopal or Calvinist, however falling below the large humanity of Jesus in other respects, had, with the exception of a single mediæval council, proclaimed with Jesus enfranchisement from "Sabbath bondage," up to the epoch of the Puritanic heresy about the time of Cromwell. Fanatical dissenters, retrograded from Jesus' teachings to that Mosaic despotism when a man could be stoned for picking up sticks on a Saturday, are equally heretical toward Constantine, the political fountain-head of church authority and empire which inundated and drowned out the religion of Jesus. The Roman Catholic and Greek despotisms, as well as minor church establishments for tribute levying, are true heirs of this imperial Christian.

It is commonly asserted, as a historical fact, that Constantine changed the Sabbath from Saturday to Sunday. This is inaccurate and deceptive; it is smuggling the real point in question, the prohibition of labor and pleasure, under cover of what is not questioned; to wit, the custom of holding meetings for worship upon one day rather than another, which is simply a matter of local and casual expediency. By the pretension that Constantine changed the Sabbath day, the validity of Sunday prohibitions claims a feasible basis, the "divine right of kings." But can divinity itself change a non-existent institution? That of un-Christian at Constantine's epoch existed only for the un-Christian Jews, and these retained their Saturday as Sabbath. Christian Jews, as well as Gentiles, owed no such obligation but worked or rested at discretion. Do our Puritan prohibitionists regard the emperor who sabbatized the festive Pagan Sunday, as above the apostles and church fathers who had proclaimed, in the name of Jesus, enfranchisement from the Mosaic Sabbath bondage?

Against the validity of an imperial decree quibblers have urged such trivial immoralities as matricide; but had Constantine killed all his relations, such a peccadillo would not blind good Jesuit eyes to his eminent merits toward the church, which he put upon a paying basis. Morality always carries the sense of obligation toward a prescribed standard of conduct; it is then essentially absurd as a measure of imperial, as of divine conduct, which is essentially arbitrary and whose might is considered to make right. But what was in fact the tenor of Constantine's sabbatical decree?

Constantine, a Christian for revenue only, in consolidating Christian worship with the Pagan holiday, was purely economic. That his municipal regulations had no religious prohibitory spirit is proved by his express provision that the Sunday observance shall not interfere with the useful rural labors of husbandry. From the Emperor Constantine to the State and Supreme Court of Tennessee, remanding King to jail for plowing on Sunday, there is evolutionary progress toward personal liberty, evidently! During the first

thousand years of the Christian era, its history records but one council prohibiting Sunday work, and this, however authoritative in its day and sphere, has not Judaized the general custom of Catholic countries.

During the second thousand years, the Reformation, while combating papal supremacy with the aid of jealous autocrats like Henry VIII., respected the apostolic Sabbath liberties. The Lutheran and Episcopal heresies remained with Catholic orthodoxy on this point, and Calvin, as strenuously as Luther, repudiates Sabbath prohibitions. This does not evidence in either of them radical tendency toward social liberty; for Luther, after recognizing the grievous oppression of the peasants by the nobles, sided with the nobles in chiding the peasant rebellion, and Calvin was condemnatory at least on war, and his hands by the flame that burned his heretic Servetus.

Their contention for Sabbath freedom was like that of Peter and Paul, a declaration of the triumph of Christianity over Judaism, or the absorption of the Mosaic law by the graces of Jesus. He had said: "The Son of Man is Lord also of the Sabbath"; which our modern Puritans translate by: "You shall do nothing on Sunday, but worship me, or at least go to church and pretend to." Jesus doubtless feels very much flattered; but there he is, stuck upon his cross, where he must grin and bear it, for the saints and doctors of the law still rule the roost as in Jerusalem; and even those who milk the Bible cow from the opposite side to brothers Talmage and Shepard reproach him with stealing the roasting ears in tramping through another man's field.

The eyes of his Hebrew critics had not been quite so ethically microscopic.

After the bore of being stared at a thousand years or two by idolators, for the profit of their hypnotizers, and in such an uneasy position, a little abuse, although equally senseless, may feel rather refreshing. Save Jesus from his prohibitionist friends and he will get along better with his proprietary enemies.

NINETEENTH CENTURY THOUGHT.

BY M. C. C. CHURCH.

This nineteenth century is both destructive and constructive. It takes up into its thought the best thought of the past and clothes it with a true scientific garb, based on experience. This holds in all departments of life. In religion it questions the verity of all mysticism and insists upon facts as first, and in the grouping or classification of the facts it insists on verification. Applying this test history and comparative theology have scattered the winds much that the world has held as sacred. Criticism has brought to the bar of reason the religious claims of churchianic systems. The inventory is small as to its veritable claims and many are made to doubt the existence of the founder of the system called Christianity. There is certainly no evidence to show that there ever was such a being. The most that can be said is that he is the creation of the idealism of the race based upon that system of ancient Egypt called Osirianism. In that ancient religion we have every so-called fact embraced in the New Testament narratives. There in that land of monumental facts is still preserved, to be tested by the senses, all that is recorded of the founder of the Christian religion. Osiris and Isis and Horus are the trinities of Christendom—translated into our present formula of Father, Son and Holy Spirit. In fact Christianity has no foundation outside of Egyptian myth.

In philosophy we have formed no certitude outside the domain of conscious experience. Spiritualism has demonstrated the fact that in the so-called super-sensible realms the unknowable holds as rigidly to this formula as does the sensible formulated by a Spencer, a Wallace or a Fiske. There as here we find one Inscrutable Power known only in its manifestations, in the angel, in the atom or in the god. Everywhere in all universes and worlds there is only one grand invisible Power. This is the life of all atoms whether visible or invisible. It rules by law and none can transcend its working. Kantianism, Hegelianism, etc., all have to bow before the un-

knowable Absolute. Here the finite mind must stop. The finite, the phenomenal, the manifestations in forms of life, are all we know. To this has modern science brought the world of thought. Outside of the revelations of Spiritualism, Spencer is the highest expression of what this age is seeking after. Can we have a religion and a philosophy based on induction and a synthesis which is implied in the method? We think we can. Spiritualism alone of all the cults insures this conclusion. We have heard much of late about a union of Spiritualism and Unitarianism. Spiritualism rests on facts, Unitarianism on—nothing. The latter is churchianic thought made respectable by culture. Unitarianism, with Channing left out, is a barren sentiment—a veritable New England reminiscence—without soul and without substance that makes a soul.

Spiritualism is based on fact and conscious experience of the fact. In the opening of the spiritual faculties we are just as cognizant of God's manifestation on invisible planes of existence as we are on this. Self-consciousness is more pronounced, and the one Supreme is just as manifest and more so than on what is called the material plane of life.

No Spiritualist can ignore the existence of one self-existent Power who rules in and through all forms of life. This is the true test. Here is the great office and work of Spiritualism. It teaches that man is the central miracle of the universe; that he is the microcosm of the macrocosm; that centered within his organism is the Absolute God, the angel, the man and—the animal! Spiritualism teaches and demonstrates how each plane may be opened and how on each plane the "God Manifest" may be seen, felt and cognized in the forms of life belonging to each degree of mentality—cognized by experience! Spiritualism runs the gamut from the monad to the supreme. Talk of uniting such a religion—such a philosophy with Unitarianism—such and bleak as Cape Cod or Plymouth Rock, its base and bane! Never!

CONSTITUTIONAL RELIGIOUS LIBERTY.*

BY W. F. COOLING.

Judge Thomas M. Cooley, in an address before the students of the Law School of Michigan University, speaking of the development of constitutional liberty, said that "the freest government of Europe 400 years ago would be now anywhere an intolerable oppression." Russian autocracy, the object of the denunciation of all the civilized world is tyrannical in a relative manner only, for a much wider range of individual action is allowed by it than would have been tolerated even in a New England village of 200 years ago.

It seems to be a common delusion that liberty has always been indigenous to the soil of America, and that the particular phase of it known as religious and intellectual liberty has been especially the glory of our ancestors. It is the belief of many, also, that in some manner the Federal Constitution guarantees to us exemption from the interference of religious intolerance, notably from the forced subjection to the imposition of a state church, clergy salaried by the state, and, in short, that church and state are forever separated here. It will surprise many therefore to learn how different is the truth. Church and state, united before the revolution, continued in a manner united many years afterward, and this union has not yet been entirely dissolved, nor is there any provision in the organic law of the United States that would prevent the majority of any state from establishing the worship of the Grand Llama of Thibet under any possible penalties to non-conformists.

All of the original thirteen colonies in some manner had an established religion and nearly all had an established church. In the New England colonies Congregationalism was established by law, in the Southern colonies the Episcopal church or Church of England had the same dignity. Arthur Stokes, Royal Chief Justice of Georgia, from 1769 to 1783, in his book "A View of the Constitutions of the British

*A lecture delivered before the Chicago Secular Union October 4, 1891.

Colonies," published in London in 1783, says: "The clergy in America do not receive titles, but in most of the colonies before the civil war (except in the New England provinces where the Independants—i. e.—Congregationalists have the upper hand) an act of the assembly was made to divide the colony in parishes and to establish religious worship in accordance to the rites and ceremonies of the Church of England, and also to raise a yearly salary for the support of each parochial minister." The charter of New Hampshire provides that liberty of conscience shall be extended to all Protestants, meaning thereby the extreme so-called orthodox element, and that especially the Church of England, shall be countenanced and encouraged. *Town of Pawlet vs. Clark* 9 Cr. 292. The first Constitution of the State of New York recognizes a like condition as having existed, for it provides for the abrogation of all such parts of common and statute law and acts of assemblies as establish any denomination of Christians or their ministers.

In Connecticut the Congregational church was established by law. In Virginia the Church of England was from the beginning established. *Terret vs. Taylor* 9 Cr. 43. In Maryland by the time of the revolution the Church of England was established. In Georgia the Church of England was established by statute in 1758. (See *Watkin's Digest*.) Massachusetts from the year 1716 by statute, "a minister qualified by law, able, learned and orthodox and of good conversation," so that functionary is described, is supported by taxes. (1. *Ramsay's Hist. of U. S.* p. 150.)

So in colonial time in Massachusetts, Connecticut, New Hampshire, New York, Maryland, Virginia, North Carolina, South Carolina and Georgia some church was formally with the approval of the people by law established, but in Rhode Island, Pennsylvania, New Jersey and Delaware no church was ever formally established, but at the same time in these latter colonies there was only the exemption from compulsory support and attendance of church worship, the most severe penalties being threatened against infidels, Catholics and idolaters, who are generally classed together. And everywhere the old common law of England prevailed and the ideas of the sixteenth century, that it was the duty of the state to exercise a general police power over the thought and morals of the people.

The achievement of the independence of the colonies left all local institutions intact, and in the slightest degree at first did the new ideas penetrate the dense mass of local custom and prejudice. It was not in any manner the intention of either Puritan or Cavalier to modify the local usage which had the sanction of the approval of 150 years. When the political atmosphere began to clear somewhat we find the clergy and country squires of the South and the corresponding dignitaries of the New England States resuming the station and functions habitual to them. But while the people still retained belief in and respect for the old institutions a new political life had been inaugurated.

It would have been impossible in forming the constitution of the new union to have avoided establishing some species of religious intolerance had it not been that fortunately and opportunely a number of causes combined, on one hand to weaken the intensity of the ancient religious bigotry of our patriotic ancestors, and, on the other, these very prejudices themselves, by reason of their mutual distrust, were unable to unite to impress themselves, a perpetual deformity, upon the character of the Federal Constitution. Before the days of Franklin, Jefferson and the immortal Declaration of 1776, there existed much sectionalism and local intolerance. The small-souled New England Calvinists, gloomy, bigoted and uncultured, hated and affected to despise the Southern Episcopalians, whose intolerance, although great, could not entirely obscure much refinement, liberality and breadth of mind. After the adoption of the Constitution the same condition to a large extent continued, and even down to our own day the so-called doctrine of state's rights, the last and most formidable bulwark of provincial usages, has been held with extreme tenacity, although it very imperfectly represents to us the force of colonial isolation. But the soldiers of the War of Independence, who had by their undisciplined bravery repelled and destroyed the armies of the invaders, and whose blood-stained footprints on the snow during an ever-memorable winter has forever consecrated the bivouac at Valley Forge, had been gathered together by the common impulse of patriotism and love of liberty. To the cause of independence contributed not only the old-time orthodox element, but with equal ardor the peaceful Quakers gave their wealth and their financial and administrative ability, the oppressed Irish, then unjustly despised on account of their race and religion, rushed into the field with unanimous impulse, so that at the close of the war many of the most honored names were Irish Catholics.

The heroic LaFayette and his comrades familiarized the rude but brave soldiers of Washington with new ideas and with strange customs. This unusual commingling of races thus from the start breathed a cosmopolitan life into the young nation. The army learned that the patriotism of Thomas Paine was no less because he was a deist, and the loyalty of the Catholics Sullivan and LaFayette to the cause of liberty was in no respect unequal to the fidelity of the foreordained heirs of salvation from Massachusetts. By these soldiers at the close of the war liberal ideas spread among the masses of the population, so true it is that noble sentiments tend to elevate the mind and character of all who give them true allegiance; and thus the generous love of independence and honest liberty in no small way helped to disabuse the people of many old and deep-rooted prejudices. The revolutionary patriot revolted from the suggestion that would continue the old restrictive laws against those by whose arms he had been enabled to achieve liberty.

These were the sentiments of the veterans when the victorious "Continentalists" were disposed among the people. Among the sectarians themselves there still was much of the ancient distrust. While it was in a measure the firm belief of most of the colonists that the establishment of religion was the first function of government, there was no possible way to establish a church that would suit them all, and no Calvinist would take any chances on the Episcopalians, nor the Quakers, Lutherans and Baptists, small minorities, on either. In the compact of the Constitution the interests of localities were carefully guarded and so fierce was the jealousy of local pride that the Constitution would never have been adopted except as the only security and refuge of independence. As it was, only the narrowest kind of necessary authority was given to it and in subsequent times the development of each of the necessary powers of government was hampered by local conservatism under the name of strict construction and state rights. It is in this light that we must regard the constitutional amendments, Art. IX: "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people"; and Art. X: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively or to the people." The powers not delegated to the Federal Government or prohibited to the states are the powers, laws and usages exercised and known of immemorial right by the jurisprudence of the respective colonies, now dignified by the name of states. Among these powers not delegated and reserved to the states, for instance, is the right to legislate upon the descent and distribution of property, domestic relations and the establishment of religion. The Federal Constitution indeed provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or the press, but this provision applies only to the acts of Congress, nowhere does the Constitution prohibit by a similar guarantee the states from doing in this matter what is forbidden to Congress. At this time the state institutions everywhere established religion in some way or other, either in many cases by supporting the clergy by public taxation or in all prohibiting by express enactment what is now generally understood by the terms religious and intellectual liberty.

Bancroft relates how in the early course of the war Congress sent Benjamin Franklin and Father Carrol, afterward the first Catholic bishop of the United States, on a diplomatic mission to Canada in the hope of enlisting in the cause of independence the French Catholics. This was before the Constitution was adopted and the commissioners were authorized to state in case the revolution was successful that a constitution would be adopted with a proviso against federal interference with religious liberty and that Canadian provinces would be admitted into the Union as free and independent states. But the French Catholics could not be persuaded that the fangs of New England bigotry, the venomous assaults of which they had experienced for one hundred years, were extracted so easily, and inasmuch as a short time previous the freedom of religion had been guaranteed to them by England, the proposition of the congressional envoys was declined without much display of gratitude. Nevertheless the hope of a possible union still remained to the Americans, who were persuaded that the traditional hatred of the French to the English would inspire them to embrace the opportunity to free themselves from foreign dominion, but the French abominated the psalm-singing saints more than they disliked the English government, so that although the guarantees were afterward put into the constitution, nothing came of it.

The political leaders of the Revolutionists were nearly all young men. In 1776 Thomas Jefferson was thirty-three, Hamilton twenty-nine and Thomas Paine forty. In the various agitations that led up to the war these men had taken no small part, and subsequently Hamilton and Jefferson were the represen-

tatives of two great parties whose sentiments have shaped the course of our political institutions. Hamilton and Jefferson were hardly out of school when they became leaders of public thought. One of the most romantic episodes of the early times was the scene of Hamilton, a precocious statesman at the ripe age of eighteen in a public discussion refuting with audacious genius the venerable Tories of New York. When these young men were at school and acquainting themselves with the current philosophy of the times, the reputation of the encyclopædists and of Rousseau, that brilliant and erratic Frenchman was ascendant in France, and among the youthful philosophers of the colonies a dictum from these high sounding names was quite as final as the ponderous and stilted phraseology of Herbert Spencer is among a somewhat similar class to-day. The paradoxes of Rousseau and Diderot and their school fell like a gentle dew from heaven upon the minds of these young men, partially awakened from the gloomy asceticism and intolerance of provincial bigotry. From these sources there arose a school of political thought that was originally called the Republican party, whose sentiments have in a great measure been adopted by all the people of the United States, and whose organization has existed intact since the foundation of the Government, but known in recent years as the Democratic party. This party in its origin was founded upon the belief in certain clearly defined personal rights, which it was the duty of the state to leave unrestricted and to protect. Opposed to this party all the old fashioned conservatism of the New England states where the new philosophy made the least progress was moulded by the genius of Alexander Hamilton into the Federalist party. The doctrines and sentiments of Jefferson and his followers were particularly hostile to all religious prescription and intolerance, and it is due to this fact in the main that the great mass of Catholics in the country have always been with the Democratic party. These ideas spread very rapidly through the Union and the opposition to the formal establishment of religion in the states after the adoption of the Constitution became everywhere successful save in some of the New England states.

But the new reform went no further than the adoption by the various states of constitutions prohibiting any restriction upon the free exercise of religion, so that in 1797 the treaty with Tripoli, drawn up by Thomas Jefferson while Secretary of State, and still in force as far as I know as a part of the supreme law of the land, declares that "The Government of the United States is in no sense founded on the Christian religion," but at the same time many of the states were declaring that the government of the states were. Thus South Carolina, in her Constitution of 1778, after declaring that "No person shall be obliged to pay toward the support of religious worship that he does not freely join or has not voluntarily engaged to support," continues: "The Christian Protestant religion" (whatever that may be) "shall be deemed and is hereby constituted and declared to be the established religion of the state." I think this is yet the law of South Carolina. The stirring events of recent years have kept those enterprising and high-spirited gentlemen so busily engaged in rolling up big majorities, to say nothing of affairs more remote, that they have doubtless forgotten all about it, so that it yet remains necessary for all aspirants to high office in that state to swear their fealty to that unknown quantity, the "Christian Protestant religion." The Constitution of Massachusetts, of 1780, provides: "No subordination of any sect to another shall be established by law," but this is not supposed to stand in the way of another constitutional provision for taxation for the support of public Protestant teachers of piety, religion and morality in cases where provision was not made voluntarily. So the law reads. This taxation was kept up by general statutes so that as late as 1834 there is a case on record in which a nail factory, a "souless" corporation, is taxed and compelled to pay toward the public support of religion. This source of revenue was abolished in Massachusetts in 1835. In New Hampshire the Constitution of 1784 has substantially the same provision, which is now abolished, yet that enlightened state, the home of Blair and Chandler, professional bigots, refused a few years ago by a substantial popular vote to modify the old colonial law requiring all officials of the state to swear to support the Christian Protestant religion as well as incidentally the Constitution of the United States and the State of New Hampshire, expressly excluding all Catholics denominated as "Papists" from public office. Thus in New Hampshire and South Carolina by law no Agnostic, Mohammedan, Buddhist, Jew or Catholic is in danger of being corrupted by the spoils of office, and by these lingering relics of colonial times two opposing states can in a way be said to shake hands feebly over the chasm of political differences.

The second volume of "Nile's Register" contains an eloquent speech before the legislature of New Jersey in 1836 in favor of the enfranchisement of Jews. The speech was highly complimented at the time and was

successful in spite of vigorous opposition in bringing about the removal of their political disqualifications in that state. In the Massachusetts constitutional convention of 1835 a very eloquent and able speech was made by a minister of some denomination in favor of the removal of all religious tests and disqualifications, even of atheists and infidels, and was bitterly opposed by some militia major of possible rank at a General Muster Day. But the advocates of progress were largely successful in Massachusetts at that time.

Thus in the course of time the special privileges of the colonial clergy were gradually abolished. The transition from the old colonial autocracy of the New England or Virginia parish minister has been gradual. There is no sudden break in the succession of events, yet there still remains in our law many vestiges of a condition of things that have passed away. The statutes of Illinois contain the following:

¶ 315, Criminal Codes: "Whoever keeps open any tippling house or place where liquor is sold or given away on the first day of the week, commonly called Sunday, shall be fined not exceeding \$200." In this metropolis where the "German idea" has unlimited sway the force of the law is avoided by keeping the door closed and the screens drawn on that day. If some thirsty citizen, prompted by the "German idea" should forcibly and unlawfully open the door, of course the proprietor cannot be supposed to have desired any such unlawful action.

¶ 317 of the Criminal Code says: "Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25. This section shall not be construed to prevent watermen or railroad companies from loading or unloading their cargoes, or ferrymen from carrying over the water travelers and persons moving their families, on the first day of the week, nor to prevent the due exercise of conscience by whomsoever thinks proper to keep any other day as a Sabbath.

¶ 318. "Whoever shall be guilty of any noise, rout or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, shall be fined not exceeding \$25."

There is little disposition to enforce these laws except in cases where the disturbance of the peace is such that it would be a kind of disorderly conduct on any day. But even in the Northern states, where the progress of liberal sentiment is more rapid than in the South, we learn occasionally of some unfortunates whom the local intolerance of out-of-the-way places has involved in the tangles of these obsolete laws. In the Southern states the force of old colonial ideas has very little abated and one case now of especial interest is now in the Supreme Court of the United States. The Sunday laws of Tennessee make no distinction in favor of the Seventh-day Adventists. A vigorous prosecution has been started there against all violations of these laws. The Supreme Court of the United States will probably announce that no Federal question is involved and that the only hope of the defendants will be that a more enlightened public sentiment would repeal the laws, without at the same time establishing the seventh day in place of the first day. In Illinois, however, it is easy to see that almost any line of conduct of a light or cheerful nature might be construed as a violation of our law. "Whoever shall be guilty of any noise, rout or amusement on the first day of the week, whereby the peace of any private family may be disturbed," these words construed in the light of the well-known views of Sabbatarians would not allow, perhaps, a man to laugh moderately in the presence of some people because their gloomy fanaticism would be disturbed. The agitation now going on on the subject of opening the World's Fair on Sunday shows that in the minds of many there is still a superstitious regard for the observance of Sunday and a hopeless confusion of ideas in respect to the origin, nature and obligation of the observance.

Religious and intellectual liberty are one and the same thing. Taken in a large subjective sense, religion is the view taken of the universe, the cause and nature of things and man's relation thereto. So in every guarantee of religious liberty, the freedom of speech and the freedom of the press is usually guaranteed also. In the Constitution of Illinois the Bill of Rights reads:

¶ 1. "All men are by nature free and independent, and have certain inherent and inalienable rights. Among these are life, liberty and the pursuit of happiness. To secure these rights and the protection of property governments are instituted among men, deriving their just powers from the consent of the governed."

¶ 3. "The free exercise and enjoyment of religious profession and worship without discrimination shall be forever guaranteed and no person shall be denied any civil or political right, privilege or capacity on account of his religious opinion, but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness or justify practices inconsistent with the

peace or safety of the state. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship."

¶ 4. "Every person may openly speak, write and publish on all subjects, being responsible for the abuse of that liberty; and in all trials for libel, both civil and criminal, the truth when published with good motive and for justifiable ends, shall be a sufficient defense.

In the consideration of this Bill of Rights, which is repeated substantially in nearly all the state constitutions, the first words, that all men are by nature free and independent is a manifest absurdity. The phrase is borrowed from the paradoxes of Rousseau and the philosophers of the eighteenth century whose imagination pictured the natural man in a state of naked simplicity and independence as the type or unit of society. The researches of modern scientific investigators have revealed quite the contrary. Man is not naturally free, he attains freedom slowly by imperceptible advances, his first and most enduring tyrant being his own ignorance. If we abstract from human action all restraints of artificial and arbitrary nature, leaving each individual to the action of his own faculties, he is not thereby made free. Man can not by the exercise of his will create anything, his power only is, that he can by observation learn the direction of the great forces of nature. These forces are fixed and in a given certain condition will always produce the same result. These results, or the statement of what these natural forces will do in a given condition when expressed in language, we call laws, not indeed human laws, but laws of nature. Just as far as these laws are understood and complied with, does man become a power and a force, and in a most complete sense does obedience and liberty become synonymous.

But humanity does not consist of numbers of individuals, living isolated and alone, like Cyclops in caves, but of societies or communities related to each other in various ways. And in order that all of each community may advance or act with common and concerted action it has been necessary in all ages, that some definition or expression should be made of the social force which is nothing more than a statement of what these individuals can do when acting together, and this easily resolves itself into a statement of what the community has done. Thus among all races the oldest form of government is that of the village communities where the unwritten customs of the village are declared—not enacted—by the old men. And by nature men would exist in such communities surrounded by social ties and interdependence, as there is no doubt, that the nature of man is on the whole to do on a larger and more refined scale what he has always done. And it has been the course of civilization to expand these social usages so that the evolution of society and the individual in respect to the rights of both, should not come in conflict with each other. Governments therefore are but the formal expression of the existing social usages, and their just power is not derived from the individual consent of the governed, but from the necessity that somewhere there should be a declarative authority by which the natural interdependence and harmonious concert of human action may not be interrupted or destroyed. Paragraph three of our Bill of Rights declares the limitations on religious liberty. In the name of religion all possible crimes have been committed. Among the ancient pagans of Rome, the licentious orgies of the Bacchantes were proverbial for their extravagance, in modern times the Thugs of India, whose highest act of religious devotion was to strangle strangers and travelers, have been with difficulty suppressed by the British government, and we are not so sure that polygamy is entirely suppressed among the Mormons. The right to think or believe what you please is a right barren of all consequence and unworthy of the name, unless the equal right to realize that belief or thought in action is allowed also. But no human government ever has allowed or ever will allow that right, because just as no one has the right to do as he pleases so no one has the right to think as he pleases. Free thought or the right of free thought, means true thought or the right of true thought. All rights find their justification and their last defense in necessity. Freedom does not consist in the individual endeavor, but ability, to act. Thought does not consist in blind and unintelligent operations of the mind, but in the active perception of true and existing relations. This faculty of perception is an individual one, for no one can see for me what I see not myself, but, no farther than my vision, extends the horizon of my actual liberty. Exact thinking is free thinking and there is no liberty of thought for the man who knows nothing. Therefore as John Stuart Mill intimates in his remarkable "Essay on Liberty," we must believe that society will always define an imperfect liberty, changing from age to age, as the average citizen becomes more enlightened in thought and action. To maintain the

unity of society, we must, both by express law and public sentiment restrain the advance of those impatient ones whose eagerness would leave too far behind the poor unfortunates and undeveloped ones of our great family.

The Velardi family, of New Haven, Conn., are, according to published reports, haunted by a wonderful female spirit who is very beautiful and wears fashionable clothes. Until last week the Velardis, including Francis, his wife Micheline, his brother Ferdinand and three children, lived at 145 State street and the brothers worked for Sargent. They are Italians and intelligent. Not liking factory work they moved into the country town of Hamden, and they went to work for a farmer there who let them have a small house on his farm free. Things went all right with the Velardis in the little farm house until Saturday, on which day the brothers went to New Haven on a business trip. Mrs. Velardi, who is a young woman, was busy about her household tasks at 7 a. m. when suddenly a very beautiful woman drifted noiselessly into the house, took the children in her arms and kissed them. She said nothing, but turned, floated from the dwelling and disappeared. Mrs. Velardi was astonished by the strange woman's visit, but, as she was unused to American ways, she did not know but that it was customary in the Nutmeg state for a stranger to trip into a person's house, kiss all the children in it, say nothing and then fly away. The next morning the beautiful woman appeared in the Velardi house at 6 o'clock in the morning. She kissed all the children, and in a deep voice told Mrs. Velardi that she must not stay another day in the farm house, that if she did so all her kith and kin would surely die soon. Mrs. Velardi was terribly scared, and ran to the back yard, where her husband and brother-in-law were chopping wood, and told them about the apparition. The men at once ran into the house, but, the strange woman was gone. Mrs. Velardi was so frightened that she entreated her husband to take her back to New Haven that day. She left the haunted farm house that day, and now is in the house of O. Vlermatore at 750 Grand avenue in that city. Mrs. Velardi turns pale and quivers with fright whenever she relates the story about the beautiful spirit. In the Italian quarters of the town it is almost the sole topic of talk.

Edward Atkinson, the statistician, is reported to have said that American men are gradually increasing in size and strength. Particularly since the civil war have they grown larger and stronger. New Englanders average 5 feet 8½ inches in height; Southerners, 5 feet 10 inches. These figures may be taken as evidence of the value of athletic sports, for to such sports is certainly due the improvement in physique of our men. This conclusion is natural enough when it is remembered how rapidly athletic sports have advanced in public favor during the last ten or fifteen years. Before the war they may be said to have been scarcely known, and now there are few American youths that do not take an active interest in base ball, shooting, boating, bicycling, tennis or some other healthful exercise. If Southerners are taller than their Northern brothers it may be so because they were used from the earliest settlement of the country to fox-hunting, horseback-riding and other vigorous amusements, and much outdoor recreation which their milder climate permitted. If that view is correct, it is only another argument in favor of athletics. But who will dispute, in these days of hygienic reform, that bodily exercise is needed by all? Let the boys and girls—aye, older folk, as well—ride, walk, shoot and play at open-air games. Indulgence in these things—each person according to his or her strength—will cause half the ills of life to vanish, for you may depend upon it that much of the mental gloom and physical disorder that make life a burden exist only in your own diseased imagination. Quickened the flow of your blood and sharpen up your appetite with good, honest exercise, and you will be well enough.—*Sports Afield.*

There is quite a sermon in this one, told me by an old Scotchman who happened to be seated in the same carriage with me. A Dundee navy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming toward him followed by two lean ones, and in the rear one blind one. He was greatly worried over it and swore that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang to sae aften, and the twa lean anes are me and me mither, and the blind one is yersel', father."—*Frank Leslie's Weekly.*



WHY MOTHER IS PROUD.

Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue and quickest to see
When mother comes in as tired as can be;
Quickest to find her the nicest old chair;
Quickest to get to the top of the stair;
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak.
Look in his face, and guess if you can,
Why mother is proud of her little man.
The mother is proud—I will tell you this;
You can see it yourself in her tender kiss,
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish might be.
Scarcely one. They all forget,
Or are not in the notion to go quite yet,
But this she knows, if her boy is near,
There is somebody certain to want to hear.

Mother is proud, and she holds him fast,
And kisses him first and kisses him last;
And he holds her hand and looks in her face,
And hunts for her spool which is out of its place,
And proves that he loves her whenever he can
That is why she is proud of her little man.

—PHRENOLOGICAL JOURNAL.

ADDRESS OF MRS. POTTER PALMER BEFORE THE PRESS LEAGUE.

The Press League is a young but most vigorous and promising organization of newspaper women. It originated in Chicago, Mrs. A. V. H. Wakeman being its founder, but is national in scope and character with international intentions. Its object is to establish coöperation among regular writers for the press; to furnish such information as may be desired by writers from fellow workers the world over; to foster professional amity and reciprocity. Any woman who is, and has been for one year, regularly connected with a reputable publication, either as an editorial or special writer, a reporter or a correspondent is eligible to membership and may be received if acceptable to the representative of the League for the state or district in which the applicant lives.

The League is composed entirely of women in actual newspaper service. The officers are:

President—Mary H. Krout, *Inter Ocean*.
Vice presidents—Martha Howe Davidson, Adele Cretien, *San Francisco Examiner*; Helen Winslow, *Boston Beacon*; Lou V. Chapin, *Chicago Graphic*.

Recording secretary—Virginia Lull, *Chicago Evening Journal*.

Corresponding secretary—Eva Brodlique, *Chicago Times*.

Corresponding secretary representative board—Isabella O'Keefe.

Treasurer—Antoinette V. H. Wakeman, *Chicago Evening Post*.

Chairman auditing board—Mary E. Bundy, RELIGIO-PHILOSOPHICAL JOURNAL.

By invitation Mrs. Potter Palmer, President of the National Commission of Women for the World's Columbian Exposition, gave an address before the League and its invited guests in the parlors of the Auditorium Hotel one afternoon last week on "Woman's Work in the Fair." Before introducing the speaker President Krout gave an admirable résumé of the objects and achievements of the League, which was listened to with deep interest, supplying as it did greater confidence in the representative body of men and women present as to the ability of women to work together and make their dent in a field hitherto largely occupied by men. To a large audience of the leading women of Chicago Mrs. Palmer spoke as follows:

The board of lady managers desires to develop to the fullest extent the grand possibilities placed within its reach. The

board wishes to mark the first participation of woman in an important national enterprise by preparing an object lesson to show the progress made by woman in every country in the world during the century in which educational and other privileges have been granted her. Not only has she become an immense factor in the industrial world, but hers being essentially the arts of peace and progress, her best work is shown in the numberless charitable, educational and other beneficent institutions which she has had the courage and ideality to establish. It is the aim of this board to present a complete picture of the present condition of woman in every country of the world and to make her show her achievements in all departments, the inventions she has made, the avenues of employment she may enter, the educational courses best fitted to prepare her for further advancement, the personal elements upon which the value of her work depends and to exhibit those things most creditable to the sex. The board has decided not to attempt to separate the exhibits of women's work from that of men, because women work side by side with men in all factories of the world and it would be impossible to divide the finished result of the labor. But exhibitors will be asked to declare the proportion of male and female work in all products they send to the exposition, and the juries of award will have women members in proportion to the amount of female work represented by the articles to be judged.

It is intended that the women's building and all its contents be the inspiration of woman's genius. It is to be 400 by 260 feet in size, is to cost \$20,000 and will be constructed from a woman's design and plans. The sculptural and graphic decorations of the building will be furnished by women. Individuals or associations wishing to provide artistic ornaments for the building are requested to notify the secretary of the board of lady managers in time to allow preparations for the reception of such works to be made. In the main gallery of this building will be grouped the supreme achievements of women. Exhibits will be admitted only by invitation, and that will be considered equivalent to a prize. There will be a library of books by women, an exhibition of kindergarden work, a representation of the model training school for nurses and a model hospital room, where emergency lectures will be given and demonstrations of various phases of the work. One wing of the building will be devoted to the benevolent and charitable organizations of women, and it is purposed to represent graphically by maps, plans and relief models the relative amounts of this kind of work being done in various countries of the world.

On the second floor will be the assembly, lecture and committee rooms, parlors and exhibitors' headquarters and a cooking school conducted upon a scientific plan to show the important facts of culinary chemistry. On the third floor will be the press woman's rooms, the committee rooms and places of rest. To accomplish all this the board must have the co-operation of all its auxiliary committees, both at home and abroad, in every detail of the work before outlined.

The board of lady managers wishes to place at the disposal of the women of this and all other countries all the privileges and facilities granted women in connection with the exposition, and it hopes that all may feel an active sympathy with the work proposed, and that every woman will have a personal interest in the woman's building.

Probably you could suggest improvements in our bureau. An opportunity will be given you to show what you can do toward the effectual dissemination of news. If you can succeed in keeping woman's work in the exposition more prominently before the country then the general work, the credit and glory will be due entirely to your organization, and all editors and newspaper men will understand fully the significance of the fact and rate the women accordingly. I trust you think the result worthy of your efforts and that you will consent to be our interpreters by properly placing before the reading and thinking public the full significance and value of the material and ethical exhibit to be made by women at the fair. It may prove only a cold showing of material things if their fullest meaning is not apprehended by your warm imaginations and properly presented to the visiting masses.

The esthetic side of this meeting was significant, and prophetic of what is coming in the not far distant future. Although this occasion was preëminently a business

affair which only thinking women would care to attend, yet the beautiful music of a harp harmonized and prepared listeners for the no less musical if thoroughly practical and instructive discourse. Winifred Sweet Black of San Francisco sent a magnificent bouquet of jack roses to complement the beauty of the scene and as a symbol of the spiritual aroma and sweetness coming to the world through its feminine workers. Mrs. Martha Howe Davidson, 1st Vice-president of the League, added piquancy to the purpose of the hour and gave pleasure to the assemblage by finely rendering Mrs. A. D. T. Whitney's capital piece of versified sarcasm, "Victuals and Drink."

It is reported that the Sultan will admit the Jews to the Holy Land—if paid. Now, for another Moses to lead the chosen people to the land of their fathers—with the necessary cash.—*The Better Way*.

What's the matter with George Chainey? He has meandered through the wilderness for forty years longing to be a Moses, preaching Methodism, Unitarianism, Materialism, pseudo-Spiritualism, Christian Science, Theosophy, etc., etc., and still feels the fires of inspiration. Long ago he discarded the "mother of his soul" and headed toward Palestine, and is no doubt now ready to lead anything—if paid.

Mr. George E. Swartz, attorney-at-law, of Chicago, in renewing his subscription speaks in strong words of commendation of the proposed Psychical Congress, offering his assistance, and further says: "I have now taken THE JOURNAL for a period of six months and am much pleased with it and its management. I believe the inductive method of research, such as THE JOURNAL employs to be the only safe one in psychical as in physical investigations. Allow me, further, to say that I am pleased to see that there is to be a Psychical Congress in 1893."

The irrepressible F. N. Foster has no trouble, apparently, in bamboozling people in different parts of the country with his spirit-photograph fake. His latest success is heralded in the *Kansas City Journal*. It appears that he mystified a photographer there as he once did here, and made an entertaining exhibit. THE JOURNAL of February 16, 1889, made an exposé of this man's claims, but he continues to thrive, and will so long as a fresh crop of gullibles can be harvested in every new town.

The speakers for the Conservatory Hall meetings, Brooklyn, N. Y., will be, for October, Mme. Le Plongeon, on "Prehistoric America"; November, Mrs. F. O. Hyzer; December and January, Mrs. Ada Foye. W. J. Rand, Secretary.

Mr. W. H. Leonard, of Minneapolis, orders a copy of "The Light of Egypt" and writes of it thus: "I have just finished reading the copy in the public library and I must own so valuable a book."

"THE JOURNAL is a growing paper and deserves the patronage of all cultured Spiritualists," writes Dr. George A. Fuller, of Worcester, Mass.

A CRIME PREVENTED BY A DREAM.

TO THE EDITOR: Mr. Cairnsforth, a clergyman living in a small town in Wales, was taken suddenly ill one afternoon and retired early. He soon fell asleep and dreamed that his church was on fire. He rang for his hired man and asked him to see if it was true. John quickly returned and said there was no sign of fire. Again the clergyman fell asleep and again dreamed that his church was on fire. This time he called his man and said: "If this dream is repeated any time to-night I shall want you to get the carriage ready to take me over to the place." He soon fell asleep and

dreamed for the third time that the church was in a blaze.

The man was summoned and the two were soon driving swiftly toward the spot. When they arrived it was nearly midnight. Everything was dark, but the door was ajar. He walked in and was surprised to see a dim light from a lantern. Suddenly a young woman sprang up from one of the pews and advancing rapidly, said: "Oh, I am so glad to see you. I thought you were not coming. I have been waiting here a long time for you. My lover says if we are not married before midnight it will be of no use to wait any longer." "Where is your lover?" asked Mr. Cairnsforth. "Why! haven't you seen him?" said the girl. I thought he brought you." "Stay here a little longer," said Mr. Cairnsforth, "while I go in search of him."

The good man stepped out into the chilly midnight air, muttering to himself: "Something is wrong; something is wrong." He was about to enter his carriage when he thought he heard someone digging. Following the sound to the churchyard he found a man digging a grave. "What does all this mean?" said Mr. Cairnsforth. The frightened man fell on his knees and begged for mercy. Being assured he had nothing to fear he said: "The young woman in the church thinks I have gone to get you to marry us, but, instead of that, I brought her here intending to kill her and put her into this grave. I love her, but I am too poor to marry her. She could not bear the disgrace I have brought upon her and it would kill her good father and mother. Rather than she should suffer for any fault of mine, I thought she would be happier to die." Mr. Cairnsforth talked to him in a soothing tone, pointed out the wickedness of such a course, urged him to believe that the Lord cares for those who trust in him and finally led him to consent to marry the girl and trust that some way would be found for their support. The good clergyman himself promised to give all the aid in his power. So there, in the gloom of the dimly lighted church, the ceremony was performed. The lover became a happy and prosperous husband, and shrank with horror whenever he thought of the terrible deed he was prevented from committing.

The happy wife never knew what a change in her fate had been caused by a dream.

(Miss) S. L. HARRIS.

WALTHAM, MASS.

[Miss Harris, in a personal letter, writes, in regard to the above narrative: While visiting Wales a few years ago, a niece of Earl Graham, a lady remarkable for her earnest religious purpose, told me this dream for a fact. She also said the clergyman induced the young man to marry the young woman whom he professed to love and whose only motive in killing her was to save her from what he considered something worse.—Ed.]

TOLD OF GEN. McCLELLAN.

An incident that is narrated of Gen. McClellan sheds light on the question often asked: Why did his soldiers love him so dearly?

"When the army of the Potomac left Harrison Landing it marched to Newport News along the north bank of the James river. The advance division began its march early in the morning of August 5th, but the rear division did not move out of camp until 4 o'clock in the afternoon of the same day," says *Youth's Companion*.

Just at dusk a creek was reached. It must be crossed, according to southern custom, by fording or by a single log by the roadside. The soldiers, disliking to fill their shoes with water, were trying to cross on this single log, which, of course, caused an obstruction to those behind, and really put the rear of the army in danger.

Soon several officers rode up and took in the situation. There was need of more haste. One of the officers called out:

"Wade right through, my men; wade right through."

Somesurly fellow from the ranks growled out:

"Wade through yourself, and see how you like it."

No sooner had he spoken than the officer dismounted and waded through the creek. It was then discovered that the officer was Gen. George B. McClellan.

The soldiers gave him a hearty cheer, plunged into the creek, and afterward the point was passed more rapidly four abreast.

The general might have reprimanded the soldier—indeed, he might have had

him arrested and dealt with severely. But under the circumstances he did just the right thing—he went where he asked his men to go, and his men were glad to go where he led.



A WORD FROM MR. S. BIGELOW.

TO THE EDITOR: In THE JOURNAL of Oct. 3, F. H. Bemis once more pays his respects to me in a characteristic article, and he graciously concludes that he does "not care to bandy words with him [me] about the subject." I have no desire to bandy words or waste time with anyone who so persistently declines to discuss the subject matter in dispute, and contents himself with begging the question and asserting in every paragraph, without a particle of proof, just the opposite of what I have offered to prove by reference to history and well understood and accepted facts. My assertions at first were all about "organized Christianity" as a system of religion, and not about the ethical principles of Jesus, and I challenge Mr. Bemis or any other champion of Christianity to show that the ethical teachings of Jesus were ever made binding or a fundamental part of "organized Christianity," or further, to prove that Jesus was in any proper or legitimate sense the "founder of Christianity," as Mr. Bemis assumes, or that the so-called Christian church in the days of Constantine was not a fair expression and representative of early organized Christianity. He talks very glibly about Christianity having "absorbed heathen philosophies"—pity it had not done it more—"become a system of dogmas,"—when was it not such?—"lost itself in Pagan theories,"—its ethical principles had become misunderstood and perverted,"—when and where were those "ethical principles" recorded as a part of organized Christianity?—"It had taken up into itself much that was foreign to the spirit of its founder." But please tell us first who were its real founders and what the spirit that actuated them. Why beat about in a circle reiterating without proof the thing in dispute. I have as much love and reverence for the "ethical principles," ascribed to Jesus as Mr. Bemis has, and it was for them that I freely gave, as I have said, the best part of my manhood's prime; and when I learned to my sore regret and sad disappointment that they were not the true basis of Christianity, but that it was, as its own historians assert, "a prolongation of Judaism" with its promised Messiah realized in the character of Jesus—misnamed the Christ—then it was that I again "took up the cross" and followed Jesus and the truth out of the church and bid a long good-bye to Christianity as a religion, being satisfied that it never was based upon the teachings of Jesus, and that he was not its founder; and I have thus far, in the twenty-five or more years, failed to find anyone who will attempt to disprove my positions by an appeal to history or logical argument; but plenty of those yet blinded by mysticisms and fettered by dogmas not yet fully outgrown, will fly to the stale assertions of the priestly pervertors of history and deal out the oft denied and refuted statements of defenders of the church, about judging Christianity by its perversions, accretions, absorptions, corruptions, etc., *ad nauseum*. I am tired of the silly pretense. It matters but little what we call any good thing. A rose would smell as sweet by any other name. But I do admire consistency and logic.

[The chief difference between Brothers Bemis and Bigelow on the point of their discussion seems to be in the use of the word Christianity, and a continuance of such a discussion is not desirable.—ED.]

PSYCHICAL SCIENCE COMMITTEE.

TO THE EDITOR: I notice by the daily papers and in current issue of THE RELIGIO-PHILOSOPHICAL JOURNAL that President Bonney of the World's Congress Auxiliary has announced a committee on Psychical Research, this committee to be assisted by an advisory council, of the most distinguished psychologists of all countries, and the general purpose of the congress will be to promote rational inquiry into psychical phenomena, to separate, as far as possible, fact from fiction,

and truth from error, and to make a statement, in scientific form, of the facts duly established and the principles logically deducible therefrom.

It is generally understood that the "World's Congress Auxiliary" only appoint committees to investigate scientific subjects of great importance and value to mankind. The recognition by so high an authority of the scientific value of psychical research will have a tendency to popularize the subject and largely increase the interest in its investigation, the world over.

I congratulate you, Mr. Editor, on having been selected as the proper man to head such a committee, and I imagine that communications from all over the land will come to you, relating experiences, evidence and tests, which, after being well sifted and collated, will make a mass of very valuable information. I assume that such letters from the people will be invited, because concurrent thought, evidence and tests from all sections of the country and all classes of people would have very great influence and weight with your committee.

Many of your readers have personal experiences in the psychical line, which, for the benefit and encouragement of others, should be made public. The valuable mines of this world are not all underground, the gold and silver would be of but little value unless purified, coined and recognized as the circulating medium of the country. It is equally as important all the evidences, experiments and tests in psychical research should be regarded as belonging to the public, and in so far as this information goes to prove the continuity of life, in so far as it is more valuable than the gold and silver of commerce. A few hundred dollars will buy a lot and build a house even in Chicago, but to prove beyond question that psychical research is worthy to be regarded as a scientific subject of value, is worth more to the world than many times the combined wealth of Chicago. D. HARVEY.

SOUTH EVANSTON.

"CASTE."

TO THE EDITOR: In October 3rd issue of THE JOURNAL, Mr. R. McMillan, in a very able article on the above subject, makes the following statement: "In a small village in America, where there were not more than thirty families, there was as much caste as in the city of London."

The gentleman misinterprets the American spirit when he estimates it by what he may have found in one little village, whose "family that owned the big house on the hill never associated with the village families." As a daughter of that America, whose English ancestry "came over" in 1666, and who has had a residence in northern, middle and southern states of "the great republic," and a close acquaintance with those of the west, I beg to set the question of caste in this country in a totally different light from that presented by your Liverpool correspondent. Born in a small village in New York, of the precise description he presents, it is but fair to state that the "head" of the "upper sweldom" family he describes, who "never went to the meetin' house" close by, was an imported member of the established (stone) church. His son, however, was much more American, and he married a young member of that "meetin' house," and both "associated with the village families."

The paternal great-grand-mother of the writer—Mollie Stark—was a daughter of that famous Molly who was to have "slept a widow" if her husband, the general, had not taken a certain fort; and as she was born in a village in Connecticut in 1775, the family traditions date back to an early period of American history, and its then ideas of caste were directly opposite to those contained in the essay to a portion of which I take exception. The men and women who "hired out" were treated exactly like other members of the family—often remaining with them for a long lifetime: sometimes marrying and going from thence to a home of their own with a "setting out" of house-keeping necessities,—like a daughter of the household. Indeed it was hardly safe for the "women whose husbands work at home on their own farms" to put on any airs of superiority over the "hired" girl, lest some day the "tables should be turned" and the same help become the "upper sweldom" of the village; by marriage or superior success.

On the maternal side, the great-grandfather of the writer was "the squire" of the village, and lived in that "big house;" yet he not only went to the "meetin' house" but preached therein when no other talent

was available,—being ordained for the purpose. Furthermore his "big house" was the shelter for thirty or forty worshippers on "quarterly meetin'" occasions. In his household the "hired" woman was the companion and friend of the wife and daughter, living with the family until her death; and was cared for as tenderly as though she had been one of them, and lamented almost as much. Of course this was in the early days of the "great republic," and before so much foreign caste had been imported; for the first settlers—Quakers and Methodists—came here to rid themselves of that very incubus, which is the legitimate offspring of the ecclesiastical teaching and practice of the mother country; and just in so far as America has outgrown the same, in that ratio has she laid aside the aristocracy of caste.

It is said that a stranger entering Philadelphia society is first asked: "Who was your grand-father?" In New York: "How much money have you?" In Boston: "How much do you know?" It is safe to conclude that in these cities—in two of which the writer has resided—have some such standards by which to measure the merits of the applicants for admission into their "upper sweldom," as their populations are so largely "foreign;" but in most villages and country places these "barriers are burned away" by the leveling hand of equal rights and opportunities.

If "in Merrie England caste is a social distinction" so also is it "a religious institution;" but in the "great republic" it only exists in the fast decaying families—like New York's much caricatured "four hundred"—who are almost without exception European scions budded into the American liberty-tree, which will shed all such branches when our free soil ceases to nourish the fungus growth of its religious superstitions.

Among all forms of liberal Christians materialists and Spiritualists caste simply does not exist, neither an aristocracy of birth nor of wealth counting for anything to these; and even the caste of "brain" is regarded as "an accident of birth" entitling the possessor to that degree of respect only which he or she can inspire regardless of "social distinctions."

LYDIA R. CHASE.

PARKLAND, PA.

MORE EVIDENCE WANTED.

TO THE EDITOR: What I don't know would fill an immense library of closely written pages, hence I am constantly reaching out for more evidence in such lines as interest me. In the line of Spiritualism it has seemed to me that authors and lecturers, as a rule, take more time in trying to show up the fallacies and inconsistencies that appear to them as being held by different churches and people—and this without sufficient argument to prove themselves right and the others wrong—than they do in giving such evidence as they are supposed to have regarding continuity of life as demonstrated by spirit phenomena,—if it can be so demonstrated. It seems to me that any effort made or time spent in trying to tear down any religious belief or sect is a pure waste of force, because I do not know of any church, sect or creed that makes an issue on the question of psychical phenomena; and while here and there may be found a man with more bluster than sense, ready to condemn in scathing terms and pronounce humbug, all mysterious things and wonderful phenomena, unless the occurrence be recorded somewhere between Genesis and Revelations, the entire church should not be held responsible for the utterances of such men. It has been said that mankind generally have something of a religious nature and it is not strange that we have so many denominations and sects. Every creed ever formed by man, or where man was an important factor, is of course imperfect, because man himself is not the fullness of wisdom. Without undertaking to undermine other sects or creeds by direct attack, why not bring on the evidence and prove continuity of life to everybody, which, when proven, would banish every belief inconsistent therewith. Combative argument strengthens an opponent, but evolution has bridged every chasm, from the crudest forms of thought and living to the highest state of civilization, and time alone is necessary to correct every imperfection of church, creed and denomination. Cicero says that according to Pasionius, "Man dreams in a threefold manner by divine impulse; firstly, the soul sees the future through its relationship to the gods; secondly, the air is full of immortal spirits, in whom, as it were, the signs of truth are impressed; thirdly, the gods themselves converse with the sleeper; and this is of

more frequent occurrence when death approaches, so that the soul beholds the future."

Ancient biblical and secular history is full of as remarkable statements as this, and thousands would be glad to believe such statements true. So let us have the evidence from those who know, and not so much talk about the beliefs of others of which they don't know. In the language of Ella Wheeler Wilcox:

Don't look for the flaws as you go through life,
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them,
For the cloudiest night has a hint of light
Somewhere in its shadows hiding:
It is better by far to hunt for a star,
Than the spots on the sun abiding.

VERITAS.

SOUTH EVANSTON, ILL.

THE NORTHMEN DISCOVERED AMERICA.

TO THE EDITOR: It is a question often asked. Who discovered this land of freedom? to whom is the honor due? "Barnes' Brief History" tells us the Northmen "claim to have been the discoverers of America, according to their traditions. . . . The route hither was lost, and even the existence of the continent was forgotten."

By whom was it forgotten?

Only by those who slept in ignorance. It was known to all—to those who could read the works of Adam (of Bremen) the noted German historian of the 11th century. The claims of the Northmen or the Icelanders are not traditions, but relate to historical facts and are based upon what was written at the time of the discovery and colonization, as can be proved. Columbus knew all about these records, for he was a man with as fine an education as could be obtained in his day. He settled in Lisbon in 1470 and Lisbon was then the headquarters of all that was adventurous in the way of geographical discovery. There he married the daughter of Palestrello, a distinguished navigator in the Portuguese service and from him he obtained valuable charts, journals and memoranda, from which he obtained the idea that there was land in the West, not being, as he had supposed, a prolongation of the eastern shores of Asia but a new Western continent. To strengthen this idea he made several voyages to the Azores, the Canaries and the coast of Guinea and in 1477 he made a voyage to Iceland to find out all about Vineland (now North America) from the race that discovered and colonized it in the year 1000.

T. JOHNSON, a young Icelander.

CHICAGO, ILL.

SLATE-WRITING IN SAN FRANCISCO.

TO THE EDITOR: Since writing my narrative of slate-writing in San Francisco, published in THE JOURNAL Oct. 10th, it has occurred to me that, when I state therein that the most widely advertised "slate-writer" is known to me to be a fraud, some of my readers may think that I refer to Dr. Henry Slade. Such is not the case. I have never had a sitting with Dr. Slade; but from the testimony of careful observers, including the editor of THE JOURNAL, I am of the opinion that he exhibits at times remarkable psychic powers, though at other times he scruples not to descend to fraud. The fraudulent slate-writer to whom I alluded has been extensively heralded as a wonderful psychic, not only in San Francisco and other parts of the United States but in Australia—which he has visited—and England.

WM. EMMETTE COLEMAN.

The Princess Ludwig, of Bavaria, gave birth a few days ago to her thirteenth child. Twelve of her children are living. The Princess is the daughter of Duke Ferdinand of Modena, and an Archduchess of Austria. She was born in 1849 and was married in 1868. No other royal princess in Europe is the mother of so many children as this popular Bavarian lady.

In bestowing a peerage on Lady Macdonald, widow of the late Sir John A. Macdonald, of Canada, Queen Victoria has done a gracious and grateful act. Sir John held the Dominion for English interests years after it was ripe for withdrawal from the Empire. He deserved the peerage himself, and its bestowal on his widow is an acknowledgment of the Queen's recognition of that fact. We have little or no respect in this country for titles, but when titles are granted it is pleasant to see them worthily bestowed.

BOOK REVIEWS.

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

Is Man Too Prolific? The So-called Malthusian Idea. By H. S. Pomeroy, A. M., M. D. New York: Funk & Wagnalls. pp. 54. Price, paper, 35 cents.

The author makes a strong case against the presumption of over-population. He points to the facts of a high mortality and low birth-rate at the two extremes of the social scale, and a growing tendency of the handworkers to be absorbed into the ranks of the brain-workers; and predicts that this will go on until, in spite of all improvements, the supply of labor will fall short of the demand. Food is increasing more rapidly than mouths, and the most important factor in the national, family and individual weal is that the largest possible number of children should be born. The treatment of the subject is able and instructive.

The Little Millers. By Effie W. Merriman. Boston: Lee & Shepard. 1891. pp. 245. Price, cloth \$1.00.

This is uniform with "Pards" and "A Queer Family," being the third volume in the "Street Arab Series." Mrs. Merriman has opened up a mine of undiscovered treasures in these-bright and original stories of child-life among street urchins. She has the peculiar knack of letting her boys and girls tell their own story in a large degree, by putting you in their very presence, so that you may hear them talk, and watch them plan and work. Their talk is natural talk, and their characters are life-like. Pitifully wise beyond their years, perhaps, and uncouth in manner, yet lively, full of fun, and tenderly kind and gentle towards those weaker. "The Little Millers" will be well received among the young folks, and prove scarcely less interesting to "children of a larger growth," who will find it full of a living sympathy with child-life, and a means to its better understanding.

The Scarlet Tanager and other Bipeds. By J. T. Trowbridge. Boston: Lee & Shepard. 1891. pp. 181. Price, \$1.00.

In this we have the fourth volume in that delightful "Start in Life" series, with which the author has favored his boy readers. The hero is a boy's boy, with his share of faults; and because he is a boy, with one absorbing interest, through which his innate manliness may be, and is finally aroused. What this interest is we will leave the boys to guess. There is temptation and adventure without sensationalism, and a high moral coloring without "preaching." Though across the water, Mr. Trowbridge sends this pleasant greeting to his host of young readers, who can but feel grateful to be thus remembered.

MAGAZINES.

There are three articles in the *New England Magazine* for October which will appeal to a very wide circle of readers. The one which will perhaps attract the greatest number of people, the general reading public, is "Benjamin Butler's Boyhood," by himself. This is a chapter made up of extracts from the autobiography which the General is preparing for early publication. It will interest Americans from the Atlantic to the Pacific. The other two articles are Edward Everett Hale's "James Russell Lowell," and a pleasant and instructive commentary on Lowell's old magazine, *The Pioneer*, by Edwin D. Mead, the senior editor of the magazine. Mr. Mead's article is a delightful paper. Liberal extracts from the *Pioneer* are given; Lowell's introduction to the first issue, opinions of the press on the magazine itself, and excerpts from its critiques upon new books, which included Dickens's "American Notes," Longfellow's "Poems on Slavery," and Macaulay's "Lays of Ancient Rome." Several of the old cuts by Flaxman and others are reproduced, and Mr. Mead furnishes a pleasant running commentary upon the whole, giving us occasional glimpses of Lowell and his contributors and friends at that time. It is an article which everybody of literary inclinations will eagerly turn to.—*The Season*, Lady's Illustrated Magazine, for November, is rich in reading matter and illustrations in regard to fashions, designs in fancy work, needlework, embroidery, crochet, etc. It has three beautiful colored plates. New York International News Co., 83 and 85 Duane. Price 30 cts.

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

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

OCTOBER.

Along the river's summer walk.
The withered tufts of asters nod,
And trembles in its arid stalk
The hoar plume of the golden-rod.
And on a ground of sombre fire,
The azure-studded juniper,
The silver birch its buds of purple shows,
And scarlet berries tell where bloomed
The sweet wild-rose.



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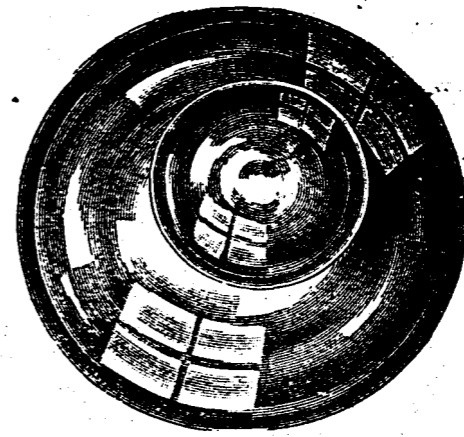
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Send out the sunlight, the sunlight of cheer, Shine on earth's sadness till ills disappear, Souls are in waiting this message to hear. Send out the sunlight in letter and word; Speak it and think it till hearts are all stirred— Hearts that are hungry for prayers still unheard. Send out the sunlight each hour and each day, Crown all the years with its luminous ray, Nourish the seeds that are sown on the way. Send out the sunlight! 'tis needed on earth, Send it afar in scintillant mirth, Better than gold in its wealth-giving worth! Send out the sunlight on rich and on poor, Silks sit in sorrow—and tatters endure, All need the sunlight to strengthen and cure. Send out the sunlight that speaks in a smile, Often it shortens the long, weary mile! Often the burdens seem light for awhile Send out the sunlight—the spirit's real god! Give of it freely—this gift that's unsold, Shower it down, on the young and the old! Send out the sunlight, as free as the air! Blessings will follow, with none to compare. Blessings of peace, that will rise from despair! Send out the sunlight! You have it in you! Clouds may obscure it just now from your view; Pray for its presence! Your prayer will come true —ELLA DARE in Inter Ocean.

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—LIFE.

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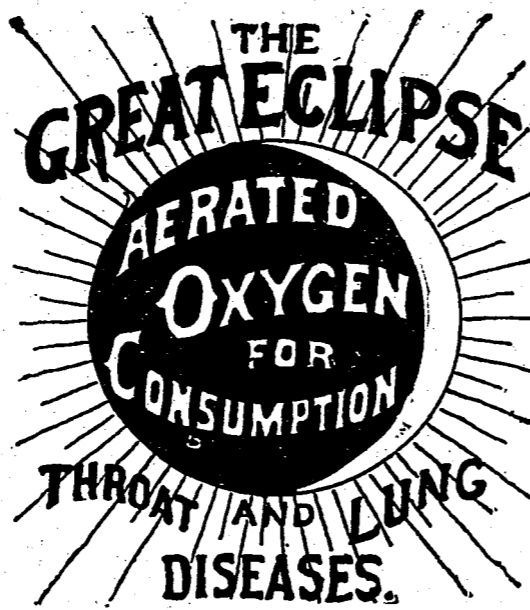
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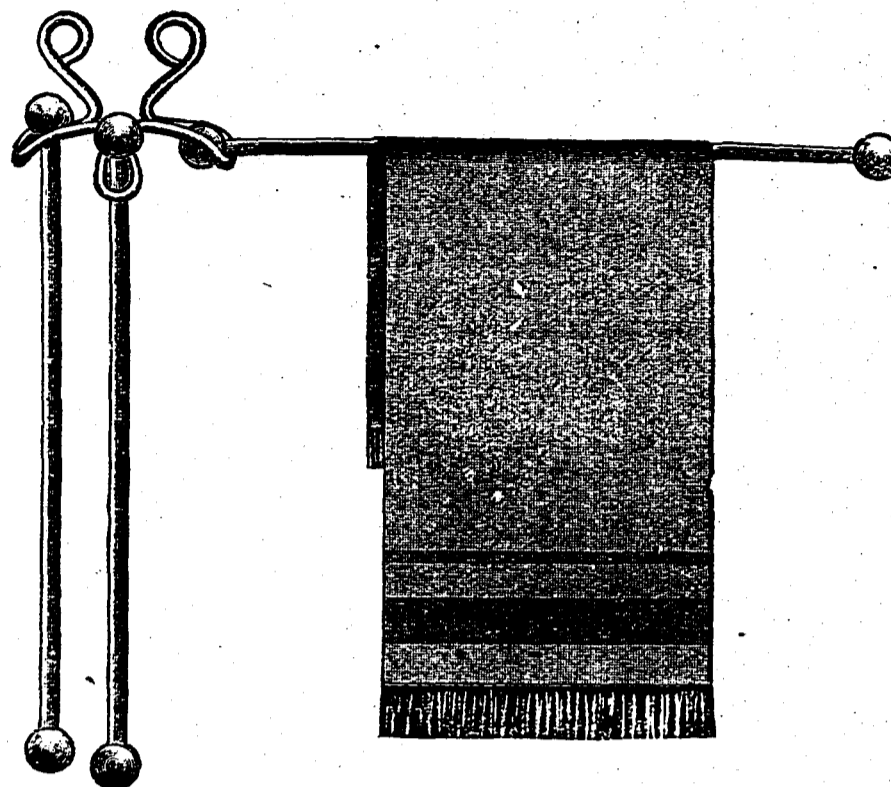
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This is a grand old world; thankful am I for being in it, and especially for being in it during the latter half of the nineteenth century. Think of the great inventions which within the last half century and particularly within the past twenty-five years that have revolutionized the commercial world, made gardens of arid deserts and peopled them with industrious workers, brought the civilized world into close communication so that any important event is published and the account hawked on the streets of thousands of cities on the day it occurs. Think of the progress in science, literature, religion, indeed in every branch of human activity—physical, intellectual, psychical and spiritual. Consider the stupendous strides made in the interests of liberty of conscience and world-wide fraternity and rejoice. See how God has turned the greed of men to betterment of the world everywhere, and how out of heartless selfishness and insatiable rapacity have come blessings to the race. See how gunpowder and cold steel have wrought the disenfranchisement of millions of human chattels and put a new interpretation of the Bible into the mouths of thousands of ministers of the gospel. See how steel rails and iron wires laid and strung by enterprising and often unscrupulous money-getters have wrought better work for the happiness and morals of mankind, a closer bond of brotherhood and a more general uplift of the race in a single decade than have all the missionaries and Bible societies from first to last,—thus convincingly demonstrating that *all things work for good!* Last but not least, reflect upon the wonderful spiritual dispensation that has come to earth within the past fifty years, working marvelous changes in the beliefs of millions, forcing into thousands of pulpits more rational expositions of religion, bringing a knowledge of the future life into countless homes thereby removing the pall of doubt and despair and teaching of a world of eternal progress whose Supreme Control animated by boundless love and guided by infinite wisdom outworks beneficence on every hand. Think of these gigantic strides the world has made in fifty years,—and rejoice that you are in it.

Keep in the swim, keep in touch with the world, its material interests, and above all with its spiritual interests. Don't go about dreaming of the sweet by and by, of the beautiful home and happy time you are going to have "over there"; but bestir yourself to make heaven here and now. So long as you live on earth make the world know you are in it, that you are here to do your work bravely and well for the common weal.

If you are a Spiritualist in name, be one in fact. If you are a subscriber to THE RELIGIO-PHILOSOPHICAL JOURNAL, remember that the paper is a great cooperative activity for the enlightenment and spiritualization of the race, and the more zealously you cooperate with it the more widespread and efficient will be its mission and the better for yourself and the world. Take hold now, this week, with fresh vigor and help me to extend its weekly visits into thousands of homes where at present it is a stranger. Do this at once and the sun of New Year's morning will shine into many a home where joy and peace have taken the place of the sorrow and unrest of a year ago. Think what you can help THE JOURNAL do for poor suffering souls. Think what a boon such

knowledge as it gives would once have been to you. Think of the opportunities you have to carry consolation and stimulate higher spiritual life. Remember you will never travel this road but once, and that whatever good you do as you go along benefits you as well as others. Rejoice that you are a Spiritualist and in this world—and don't let the world forget that you are in it; constantly impress your presence on it by your good deeds, by your example rather than by exhortations. Send me new subscribers rather than words of eulogy. Tell other people how much good THE JOURNAL does you, instead of repeating it to me. Show by your deeds that you stand by THE JOURNAL. I will take it for granted that your heart is with me if I see the substantial work of your hands, and I will the more rejoice at the work, because we are all in it.

OPPOSED TO SUNDAY OPENING.

The great Methodist Episcopal Conference in session at Washington has not only expressed its views against the opening of the World's Columbian Exposition on Sunday by the adoption of the following declarations and petition but has at the same time grossly misrepresented the facts and slandered the directory. On October 14th, the Rev. Dr. Curtis, of Chicago, of the committee on the Sunday closing of the Exposition, introduced his ecumenical bull which was adopted and made its own by the Conference. Here it is:

The Ecumenical Methodist Conference, composed of 500 ministers and laymen, and representing the Methodist churches throughout the world, respectfully petition your honorable body to prevent the proposed opening of the World's Columbian Exposition on the Lord's Day. We make this petition for the following reasons:

1. It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of the Sabbath.
2. The opening of the Exposition on Sunday would violate the Sabbath-keeping traditions of the American people and their Anglo-Saxon ancestry, and also the laws of the United States and Illinois.
3. The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday rather than a weekly secular holiday.
4. The proposed opening Sunday would deprive the thousands of employes in the service of the Exposition of their rights to one day in seven for rest and worship. The same injustice would be done to the many thousands in the employment of the transportation companies. It would also furnish an excuse to employers for refusing to grant holidays for the purpose of visiting

the Exposition which would otherwise be given to their employes.

5. The spirit of the movement to open the Exposition Sunday is not philanthropic but mercenary. It is not primarily to give the workmen a chance to visit the Exposition, but to increase the gains of the transportation companies and others who are large stockholders in the Exposition.

6. As an offset to the plea that the stockholders will lose money if the Exposition is not open Sunday we beg leave to remind you that the Centennial Exposition at Philadelphia was a financial success with the gates closed Sunday.

7. We have reason to believe that many of the exhibitors from Great Britain and other Christian lands will refuse to expose their exhibits on Sunday, thus rendering the Sunday exhibit very unsatisfactory to visitors, and at the same time silently rebuking the mercenary spirit that would open the gates that day.

Resolved, That a copy of this petition, duly certified, be forwarded by the secretary of this conference to the secretary of the United States Commission of the World's Columbian Exposition.

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