

# RELIGIO THE SOPHICAL 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.

"I know a thrifty farmer," says David Starr Jordan in the *Forum*, "who pays twenty-five cents a day less to those of his hands who work in the fields nearest the railroads. This he does because these workmen stop whenever the trains go by, and so they lose one-sixth of their working-time." There is a world of suggestion here.

Sir Edwin Arnold strikes a popular chord when he says, as he did to a New York reporter: "You have a poet who is doing great work—James Whitcomb Riley. He writes such delicious lyric verse. And you say he is as lovable a man as his verse is charming. He must be a very famous man before he dies. In England we prize him very highly."

Before the Methodist Ecumenical Council, held in Washington closed, an address prepared by a sub-committee, was unanimously adopted urging closer coöperation of the Methodist churches and thereby preventing waste of power and unhallowed rivalry. "Methodism will not become a power in the evangelization of the world until she closes the breaches in her own ranks," said Rev. T. G. Selby, of the Wesleyan Methodist church. That "the blot of non-unity between the British churches" might be removed President Myers, of the United Methodist Free church, declared to be his prayer. There is a great deal of diversity in Methodism as shown by reports of the discussions. There are Primitive Methodists, Wesleyan Methodists, Methodists' New Connection, United Free Methodists, Bible Christian Methodists, Calvinistic Methodists, Protestant Methodists—all these of transatlantic growth; and, on this side the ocean, the Methodist Episcopal Church, the Methodist Episcopal Church South and the Canadian Methodist Church, besides some isolated specimens of British Methodism in the United States. It will not be easy for all the branches of Methodism to unite and work together, but the fact that they could come together and speak from a common platform is a good sign.

A returned missionary in talking to the students of a southern college exhibited a small shoe, such as a grown Chinese woman wears, indicating the cramping process to which the foot is subjected in that heathen country. This was adduced as an argument for the benighted condition of the Chinese and the need of missionary work among them. The *New York Press*, referring to this, says: As this is the age of reciprocity, and as the postal subsidy bill is to increase the direct steam communication facilities across the Pacific, we need not be surprised if some enterprising Mott streeter, after duly exploring Fifth and Madison avenues and studying the costume of his Sunday school teacher, should go back to the Flowery Kingdom and start a movement for Chinese missionaries to American heathen. What an instructive object, for instance, a corset would be to the students of a Buddhist or Confucian theological seminary! The high heel in the middle of the sole of a fashionable young lady's shoe might be construed as proof of an approach to common sense Chinese methods of torturing the feet.

But the bustle! A whole ship load of Chinese missionaries to America might be moved with pity at that species of costumic insanity. And as for the United States man who wears a thick, heavy, stiff derby hat on his head in the summer time, he might be regarded by the Chinese missionaries as too degraded a votary of the god Fa Shun to be hopefully pursued.

Rev. Carlos Martyn, in a magazine article, a few weeks ago, quoted Bishop Huntington's arraignment of the Christian churches for deserting the common people and yielding to the demands of wealth and fashion, and pointed out the demoralizing effect of the dependence of the American pulpit upon the money represented by the pews. "The church," says Dr. Martyn, "is preëempted (and emptied) by wealth and fashion. Lawyers who are of counsel for trusts and monopolies; capitalists whose names are identified with tricky monetary transactions; leaders of the ton whose real god is society occupy the best seats and love to come because they can feel sure that they will not be reminded of time in the contemplation of eternity. The preachers are too busy bombarding the Pharisees of old to train their guns on the Pharisees of the nineteenth century."

Bishop Grafton, of the Episcopal diocese of Fond du Lac, Wis., takes a sensible view of Sunday opening. He says: I am certainly in favor of having the Exposition open on Sunday or at least that part of it that includes the art and kindred displays. The doors should be open say about noon, when all those who wished to attend church services have done so. After one has properly observed his duties of the Sabbath there is no possible reason why he should not devote the remainder of the day to healthful recreation. That is a real benefit to man, woman and child. Also I would suggest that the restaurants should remain open in order that refreshments should be served to the people. I think that the keeping of the Fair open on Sundays would draw to it a great deal of the saloon and theatre patronage. It is foolishness to attempt to do that which our intellect opposes and which was not literally intended.

In a recent sermon preached in All Soul's Church, New York, Dr. R. Heber Newton said: Whatever other infant industries there may be in this country there is certainly one, the business of the government. We must face the fact that we are ruled by an oligarchy, by the class known as professional politicians. You have lately seen the conventions of two great parties in our state meet and carry out the prearranged orders of their bosses. The one supreme measure before our state in the coming election is the making sure that the road is opened to secure such amendments to our ballot law as will enable us to secure the substance and not the form of an independent franchise. Here is the task in the immediate future for our statesmen—that is, for those who are of another type than that so well illustrated in the late lamented William M. Tweed. We are behind other countries in the democratization of government. We have no city as well governed in the interest of the mass of its citizens as Glasgow, Berlin, Paris, or a score of

other European cities. Australia now has an eight-hour law, owns its railroads, and generally is governed as though the ends of government were in reality the good of the whole people. The other task before us is the democratization of education. Less must be spent in the people's schools on the accomplishments of the few and more on the necessities of the many. The kindergarten must underlie our system and industrial education must be at least as well developed as it now is in the monarchical lands of Europe.

An eminent statistician of Germany has recently given out the following as general facts, proved by vital statistics: The average length of life is 37 years; 25 per cent. of mankind dies before attaining the age of 17. Of 1,000 persons only one reaches the age of 100 years and six that of 65 years; 35,214,000 die every year, 96,480 every day, 4,020 every hour, 67 every minute; the births amount to 36,792,000 every year, 108,800 every day, 4,200 every hour, 70 every minute. Married people live longer than the unmarried and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones. Women have a more favorable chance of life before reaching their fiftieth year than men, but a less favorable one after that period. The proportion of married persons to single ones is as 75 to 1,000. Persons born in spring have a more robust constitution than those born at any other seasons. Births and deaths occur more frequently at night than in the daytime.

The following is taken from the *Inter Ocean's* report of a lecture on "Psychic Phenomena," given in Chicago by B. F. Underwood last Sunday evening: Dr. P. C. Sutphin, Glasgow, Ky., gives an account of feats performed by the son of Dr. Taylor, of the same place, among which was spelling out slowly, but correctly, letter by letter, a sentence in Latin which contained seven different words, that Dr. Sutphin, having improvised, had asked young Taylor to tell him what it was. Stuart Cumberland claims to have performed feats equal to this by an exalted perception of touch. "The Khedive of Egypt," says Mr. Cumberland, "thought a word, and without any sort of hesitation I wrote on the paper the word Abbas (the name of his son) in Arabic characters, and I did not know at the time a single letter of the Arabic alphabet." This Cumberland professed to have done by means of his muscular sensitiveness to the tremors of the hand which he kept enclosed in his, doing what the hand he held would have done if it had followed the direction of the tremors. But in the experiments with young Taylor there was no writing as directed by muscular thrills, no acting out of the thought; the young man took the hand of the doctor and spelled out a sentence which the doctor had mentally constructed in a language of which the young man was ignorant. Young Taylor is not conscious of any particular exaltation of the perception of touch, any exceptional delicacy of muscular sensibility, but says he interprets thoughts by impressions of different degrees of distinctness, and he thinks the hand serves as the conductor of the current of impression.

## GREEK PHILOSOPHY.

Among the Greeks, the intellectual aristocracy of the ancient world, philosophy was cultivated more than twenty-five centuries ago. From the time of Thales, who enunciated the proposition that the ultimate substance was water, thus representing the underlying unity under a physical form, but meaning by it "the essence of things, that which is not perceived by the senses," to the time that Greek philosophy closed in Neo-Platonism, the dominant thought was the phenomenal nature of matter and the spiritual nature of the absolute reality. Mrs. Ellen M. Mitchell, in a little volume on "The Study of Greek Philosophy," in which are presented a comprehensive history and discussion of Greek philosophy, helps to make clear and conclusive the fact we have stated. "At the beginning of Greek philosophy," she says, "it is the external world which first draws attention to itself and suggests the question as to its cause. What lies at the basis of all the changes which the senses perceive? What is the substance out of which the world is made? This question is followed by another. How is the world made? These two taken together express the main problem of Greek philosophy: How do matter and form unite?"

Anaximander of Miletus, some years younger than Thales, assumed an original essence, just what is not clear to his commentators, but to which he first applied the word principle and the expression, "divine, immortal, imperishable." Anaximenes represented the absolute under the physical form not of water but of air. "As our soul which is air," he says, "holds together, so spirit and air, which are synonymous, animate the universe." This philosopher, Mrs. Mitchell says, "seems to form a transition from the natural philosophy of his predecessors to the philosophy of consciousness." All those old Ionian philosophers assumed one universal substance uncreated and imperishable, underlying all natural forms and changes. The Pythagoreans affirmed that the essence of all things was in number in which there was believed to be greater resemblance to that "which is, and happens, than in fire, water or earth." With the Eleatics thought alone was infinite, matter being but an appearance, having no real existence. Heraclitus taught that everything came from fire; but in the soul alone is the divine flame preserved in its purity, but fire is really only a "symbol of the Becoming, the soul as well as the substance of the natural process, existing only in constant change and movement, and thus produce the restless pulse-beat of nature." Anaxagoras, the friend of Pericles, reached the conviction that nature can be explained only by a theory of a world ordering reason. The Sophists were innovators and revolutionists in philosophy, and prepared the way for the Socratic school. They deviated from physical inquiries and made man himself a special object of study. According to Socrates' philosophy begins not with the observations of outward but of inner phenomena—with ethics, the truths revealed in consciousness. The problem of the world is included in the higher problem of self. Man is the highest end of all physical phenomena. Belief in God and providence is inborn in men.

In the Apology Socrates says: "Some may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the State. I will tell you the reason of this. You have often heard me speak of an oracle or sign which comes to me and is the divinity which Miletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do anything which I am going to do, but never commands me to do anything, and this is what stands in the way of my being a politician."

Plato has indicated every eminent point in speculation. As Emerson says: "He wrote on the scale of the mind itself, so that all things have symmetry in his tablet. Intellect he said is King of heaven and earth! but in Plato, intellect is always moral." Plato identified religion with philosophy, the object of both the Idea of God as Absolute Goodness. Through

the Providence of God the world became a living soul and truly rational. As the body of the Cosmos is more glorious and mighty than ours, its soul transcends our soul in perfection. Both in man and in the Cosmos the soul is prior to the body. The soul is immortal and there is retribution after death. That which exists absolutely different from things of sense, is Ideas. The visible is but an adumbration of the invisible. Ideas the eternal prototypes of Being belonging to the spiritual. The world of thought is the actual world itself and to become conscious of it our inner capacities must be developed.

Aristotle traveled over the whole range of ancient knowledge. He was both a scientist and a speculative philosopher. Upon the basis of the syllogism he established the theory of scientific demonstration. Pure philosophy is "the science of what exists, in so far as it exists and what pertains to it in-and-for itself. It is necessary to go beyond the transient appearance to the underlying reality to find the essence of things. But the universal essence is immanent in the sensuous appearance. God is absolute good toward which every thing advances as its end. God is living eternal energy, but the activity of the divine nature is the activity of pure thought of which the world is a manifestation. Aristotle was probably the greatest of all the Greek philosophers. Stoicism emphasized virtue as the aim of philosophy, and the subordination of the individual to the universal, duty for its own sake, universal brotherhood, and destiny as the law of the universe. Epicurus seems not to have posited any thing more ultimate than atoms as the cause of phenomena. With him happiness was the aim of philosophy, but it was the happiness arising from the exercise of virtue, from self-culture and self-development. Scepticism taught the unattainableness of absolute knowledge, tended to overcome prejudice and bridged the way from dogmatism to eclecticism in philosophy, as represented in Greece by Plutarch, in the Alexandrian school by Philo, in Rome by Cicero, Seneca, Epictetus and Marcus Aurelius. Neo-Platonism aimed by mystic exaltation to identify the divine and the human. Thus, as the late Dr. B. F. Cocker observes in his "Christianity and Greek Philosophy:" "Christianity proceeded along lines of thought that had been laid through ages of preparation, it clothed itself in forms of speech which had been moulded by centuries of education and it appropriated to itself a moral and intellectual culture which had been effected by long periods of severest discipline." History, which as Mrs. Mitchell whose thought we have summarized, says, "is the development of the human spirit according to divine law" and philosophy unites in affirming that the spiritual conception of man and of the universe is the rational and true one.

## TEED THE TERGIVERSATOR.

That champion falsifier, Cyrus Romulus Teed, is great on revelations. He generally reveals to silly women and senile men. Just now his lucky star is shooting upward like a three-dollar rocket. He has, if reports can be relied on, hypnotized the Economites of Pennsylvania whose wealth is loosely estimated at \$150,000,000. It is said these people, smitten with the pseudo-messiah, are about to crown him lord of their destinies and give him the key to their strong box. Having gradually become master of the art of deception and a skillful hypnotist by long practice among weak people of both sexes this unconscionable adventurer, evidently tiring of small game and feeling equal to the task of wheedling the Economites out of their vast wealth, undertook the job. A less practiced villain might have done it as well. The people of Economy are just the sort of folk to fall easy victims to such a pretender's wiles. Isolated from the world, fanatical and simple, it is no wonder that this adept in chicane should hoodwink them. No doubt Teed has had his eye on this rich band of visionaries and carefully adapted his Koreshan revelations to the tastes of his German prey. In reply to a newspaper representative who was questioning him last week about his latest adventure Teed said:

"I will, in the near future establish a store in

Pittsburg on my system of 'equitable commerce.' I will establish a big central house in Chicago, and expect my coöperative system to come into general vogue in ten years. Eleven years ago I prophesied that I would come to Economy in 1891. The Harmonite Institution has been placed here for my especial use. They will do for me whatever I wish. Their resources are at my disposal. Of course I shall go slowly and can not tell very much that is definite. However, I did not come here for their money. I want their moral support and credit. Through their influence I expect to bring closer to me the other five celibate societies in this country. There are about 10,000 celibates in the country outside of the Roman Catholic church. The new order of things is approaching rapidly and will come in time. I am not going to die."

THE JOURNAL commends Teed to "Dr." R. C. Flower who must be green with envy at the success of his rival in faking. Flower gave up the religious phase of his trickery early in his career and thereby made a fatal mistake. With far less ability and magnetic power Teed sails along gloriously, while Flower with all his talent and audacity has sunk into ignominious oblivion. There is no one in this world's arena so sure to succeed as the shrewd religious fakir, or the one who gives a religious flavor to his schemes.

The press has unwittingly added largely to Teed's success, and this without costing the fellow a penny. The daily press has repeatedly published his picture and aired his views thus multiplying a thousand fold his avenues of approach to the weak and superstitious.

The man is doing immeasurable harm, and those whom he has victimized in the past ought to be assisted in prosecuting him on criminal charges. That he could be convicted and sent to the penitentiary THE JOURNAL fully believes.

## VIEWS OF THE PRIEST AND OF THE MAN.

Dr. Thomas, in his sermon at McVicker's, on a recent Sunday, said: "Dr. Francis Patton as an individual talking of an evening among friends is one man. Dr. Francis Patton as the president of a university, speaking by rule, by regulation, is another man, and Dr. Francis Patton speaking by rule speaks differently from Dr. Francis Patton speaking as a man, if the reports are reliable, and I have reason to know that stenographers are generally reliable. We can forgive a lawyer for making the best of his side of the case, for he is serving his client, but we certainly have a right to expect honesty and sincerity from a clergyman." These remarks were suggested doubtless by the publication of President Patton's address, delivered in March, 1887, before a select company of students in Princeton College. President Patton objected to having his real views and semi-private utterances published, on the ground that he "spoke as Dr. Patton, and not for the seminary," wishing to conceal his own theological views under the plea that what he said as a professional teacher of doctrines was one thing and what he said as an individual was another. No wonder the papers are reviving the old anecdote about a certain French prince who was also an archbishop, and who, when his valet expressed astonishment at hearing his master use profane language, that an archbishop would swear, said: "I swear, not as an archbishop, but as a prince"; to which the humble servitor ventured the response: "My lord, when the devil gets the prince, what will become of the archbishop?" In one of the passages of the speech of 1887 in referring to the Andover doctrine that persons who have had no chance in this life may receive and obey the gospel in the next, Dr. Patton said: "Perhaps I am wrong, but I am pretty sure that there is no doctrine that is put in jeopardy by the simple affirmation of this belief. . . . It seems to me that a man might go into the [missionary] field entertaining this view and yet preach Jesus Christ just as earnestly with all his might, and during all his life, to the heathen, as though he held the church view." Commenting on this the New York Press, in which the report of Dr. Patton's speech was first published and which has

taken great pains to verify the correctness of the report, remarks: "When it is considered that the doctrine here discussed is that for holding which five professors in Andover Theological Seminary were prosecuted and one of them sentenced to expulsion; that it is this same doctrine over which all the clang and clash and roar of American board controversy has been heard throughout Christendom, and that it has been everywhere denounced by old school theologians, among whom Dr. Patton has all along been considered an ultra of the ultras, as contrary to every orthodox creed in general and the Westminster Confession in particular; considering these facts, it is no wonder that the anti-Briggs party is dumbfounded and confounded to find that, all unknown to his confiding followers, the burning and shining light of old Presbyterianism has been for the past four years on record as declaring that 'there is no doctrine that is put in jeopardy' by the belief in a future probation, and that it does not disqualify one who holds it from being a suitable preacher to men in heathen darkness." Dr. Patton will be remembered by the readers of THE JOURNAL as the prosecutor years ago of Professor Swing for alleged heresy. He was chairman at the late Detroit General Assembly of a committee appointed to decide a question of great importance to Union Theological Seminary, the chief competitor of Princeton, and who in his capacity as chairman of that committee reported unfavorably to the interests and wishes of Union. A "heretic" himself, in urging the prosecution of a brother minister for heresy and assisting in the contemptible work, he lays himself open to the charge of being insincere, dishonest and hypocritical.

#### A MISTAKE.

The opinion current among Spiritualists that the secular press is inimical to Spiritualism *per se* is a mistake. Spiritualists have been led into this error by some of their newspapers and by purveyors of commercial spiritualism of a diaphanous and adulterated kind. Not long ago the New York *Herald* replied to a correspondent on this matter, and as its views fairly express those of a large majority of its contemporaries they are here reproduced. Under the heading of "Mediums and Mediums" the *Herald* said:

A gentleman writes to ask why we are always "down on Spiritualism."

We are not. You are mistaken.

We are simply "down" on frauds and it makes no difference where we find them.

Wherein Spiritualism, as a form of religion, brings comfort and encouragement to any one, makes the ills of life less hard to bear and works for patience and resignation in bereavement—a consummation most devoutly to be wished—we give it a hearty and cordial approval. To many people life is a continual grind at best, and if an honest man or woman, called a medium or what not, can afford them good cheer we shall be the last to obstruct or oppose.

But wherein Spiritualism is a manifest trick, a clear piece of charlatany, pursued for the purpose of purloining dollars from the gullible, we hurl at it the heaviest missile we can command. The creature who will play on the higher sentiments of human nature with the purpose of a thimble-rigger is a criminal of no mean order, who deserves the utmost execration of every self-respecting citizen. This class of humbugs we have relentlessly exposed and will gladly help to stamp them out.

We have nothing to say against what is genuine and honest, whether it is Brahminism, occultism, Spiritualism or any other mode of thought. This is a big world and there is plenty of room for all of our peculiarities. But when we investigate and find a sham we expose it without mercy.

That is our position and we know we are right. So do you.

The editor of THE JOURNAL is widely acquainted with the newspaper fraternity and probably knows more men who control the policy and views of great papers than do all other editors of Spiritualist papers in the world combined, and he knows of very few who at heart are not in sympathy with true Spiritualism. True, it often happens that through the ignorance of reporters and the haste in which a great daily is made up mistakes are made and injustice done, but not in

malice. Spiritualists are very largely responsible for the seeming antagonism of the press. Let them regulate the spiritualist movement by the same rules of common sense and propriety that they do their secular affairs and the whole face of things will promptly change for the better.

#### "WHAT IS THE USE?"

"The reflection is forced upon me," says Stainton-Moses, "by glancing down the columns of some of the many Spiritualist organs sent to the office of *Light* that where Spiritualism is not philosophical but sectarian it is measurably near falling into all the evils that all Spiritualist papers so loudly condemn in the church and the orthodox sects; such as pandering to the spirit of commercialism, approving whatever pays, and thinking and speaking as if the salvation of the world depended upon the predominance of 'our cause.' What is the use of having a spiritual great coat on if the heart that beats inside it is yet materialistic?"

"What is the use?" Why, you blessed English medium! graduate of Oxford, philosophical thinker, able teacher and editor as you are, don't you see it is all in the "use"? What use would the mediocre stuff which weekly spoils good paper have if not to whoop it up for the "cause" of commercialism under the great coat of Spiritualism? Even had the conductors of these sheets a glimmering consciousness of the philosophical it would be of no practical use to them. Let them dare to employ a philosophical writer or an editor who holds spiritual truth above all sectarian obligations, who will not pander to the harpies that swarm both continents and steer the public movement in their interests, and they would swamp their papers in a month. The astute editor of *Light* must certainly see that these misnamed "Spiritualist organs" are gauges showing the moral and intellectual status of what passes current as the "Spiritualist movement."

These "organs" coming under the just criticism of our esteemed English contemporary represent only the froth and swirl of the deep and mighty stream of spiritual truth which is bearing the race toward its final goal of happiness. They no more represent the great army of spiritual truth-seekers than would a sutler's bulletin setting forth the attractions of his stock have given the world an idea of the strength, morale and progress of Grant's magnificent army.

Referring to the refusal of the British Labor Congress which was in session at Newcastle to permit the toast, "The Queen and the Royal Family," to be drunk at its banquet and the willingness with which it sanctioned "The Queen and the Country" as a substitute in connection with the warning given by the Methodists of the United Kingdom when it deliberately spoke of the Prince of Wales as "one who aspires to the throne," the *Inter Ocean* says: There has not been since the monarchy of Great Britain became constitutional, a change in the regular order of succession to the throne which did not originate in the dissatisfaction of the religious bodies, particularly those known as Non-conformist, and of the lower class of voters. In the old days the yeomen and traders formed the lower class of voters. Now it is the wage-earners who hold that balance of power which the manufacturers of the West Riding York and the yeomen of the Midland counties once held. Joined with the Non-conformist churches the workmen of Britain could be an invincible body in politics, and recent events hint at least the possibility of such a jointure. The growth of democracy in Great Britain has been wonderful during the last quarter of a century. Mr. Gladstone never yet has placed himself at the head of a movement, or even indicated sympathy with it, unless there were a demand that it should be made. He never has "thundered in the index;" he always has been able to rise a storm before he predicted its coming. When, therefore, Mr. Gladstone ventures to hint at abolition of the House of Lords, as very lately he has done, he has given the hint with knowledge of the chance of its becoming first a threat and then a fact. But he is the first man who has held

high office, with probability of holding it again, who has dared to give such a hint. Even the rash and fiery Brougham dared go no farther than to recommend a large creation of new peers when the House of Lords opposed the passage of Russell's reform bill. Britain then would have been shocked to its center by a proposal "to abolish the Lords." Nowadays it discusses the question calmly, admits that the fact of abolition is inevitable, and wonders only whether the time be not yet too early for its accomplishment. From abolition of the peerage to abolition of the monarchy is not a very wide step. Not in Victoria's time is it likely, or perhaps desirable, that monarchy in Britain shall be abolished. It may not be advisable at the time of her death. But that two bodies so influential as the Labor Congress and the conference of the Methodist Church in England openly have expressed disaffection to the heir apparent to the throne are not circumstances to be regarded lightly. Some not dissimilar circumstances preceded the accession of James II. and that counter-revolution which resulted in his dethronement and in the substitution of the house of Orange for that of Tudor. But if even again Britain deposes its monarch it will not be likely to bring in a new king. In fact, the monarchy of England now depends on its good behavior for its continuance.

Electricity has vocations in the green fields and on the hill-side as well as in towns and cities. In many parts of the country the electric light is most effectively employed to lighten the labors of the farmer and lengthen the time at his disposal during the busy period of the year, when the harvest has to be got in shape for the market in the shortest time possible. With the electric light at command the days are twenty-four hours long instead of fourteen, says *Electricity*. The energetic farmer who keeps abreast of the times is not content merely to carry on his thrashing operations by day; he also works through the night with the aid of the vivid rays of the arc lamp. How much this means to a farmer only a farmer can appreciate. Delays which would be caused by wet weather are avoided by taking advantage of dry spells and clearing off the work in double quick time. The proprietor of agricultural machinery for hire is also a gainer by this arrangement, as the earnings of his plant for a single season are greatly increased. We think it will pay electric light companies who are established in the neighborhood of agricultural regions to organize a portable electric light plant, which should be complete in itself and could be sent out on a moment's notice whenever required for such work as we describe.

If corruption seems rolling over us like a flood, mark, it is not the corruption of the humbler classes. It is the millionaires who steal banks, mills and railways; it is defaulters who live in palaces and make away with millions; it is money kings who buy up Congress; it is demagogues and editors, in purple and fine linen, who give \$50,000 for the presidency itself; it is greedy wealth which invests its thousand millions in rum, to coin money out of the weakness of its neighbor. These are the spots where corruption nestles and gangrenes the state. If humble men are corrupted, these furnish the overwhelming temptation. It is not the common people in the streets, but the money changers, who have intruded into the temple, that we most sorely need someone to scourge.—*Wendell Phillips*.

France is suffering almost as much as Germany from the overcrowding of the learned professions. 15,000 schoolmistresses, 7,000 primary schoolmasters, and 500 high-school instructors are looking in vain for employment. There are 27,000 French physicians; that is about 6,000 or 7,000 more than there are in Germany, with her 10,000,000 more inhabitants. Paris has 800 apothecaries. Two thousand lawyers in Paris, who have passed all preliminary examinations for a full practice, cannot make livings in their profession. Civil and mining engineers are so numerous that hundreds of them are seeking eagerly petty positions in mines and factories.



### THE PSYCHICAL CONGRESS IN 1893.

By WM. EMMETTE COLEMAN.

The United States is the country which in this century has given birth to "the new departure" in the realms of psychology. It was here that the great movement usually called modern Spiritualism sprang into existence; a movement claiming—and, in the opinion of many eminent minds, rightly claiming—to demonstrate the existence of a realm of being hitherto untouched by science; namely, that of the purely spiritual in contradistinction to the material. Even if this claim is denied, it is beyond successful dispute that, through this new American movement, the world of science has been brought face to face with a science of unique psychological phenomena of a remarkable character, challenging closest investigation, analysis and resolution. From it a new branch of science has been evolved,—a science yet in its infancy, but one which may lead to results of tremendous import to mankind; namely, psychic science.

It is eminently fitting that this nascent science should receive due recognition at the World's Columbian Exposition, at Chicago, in 1893. The phenomena whence this science has sprung being primarily of American origin, an American quadri-centennial exposition, illustrative of the world's progress, would be incomplete if the momentous developments in psychic science in this country and in all parts of the world were left without notice. It was with great pleasure, then, that I read the announcement in THE JOURNAL, of October 17th, that definite arrangements had been made for a Psychical Congress at said Exposition, and that said Congress would be provided with suitable accommodations thereat under the auspices of the World's Congress Auxiliary. When we know the odium that in so many minds attaches to aught claimed to be of a psychic or spiritual character, largely due to the unscientific, vicious and criminal nature of much that is so denominated, it is a great triumph for rational psychism to have secured this practical recognition of its merits at this great Exposition. And to the exertions principally of one man is the world indebted for this. The thanks of all friends of psychic truth, of scientific Spiritualism, of the new psychology, are due Col. John C. Bundy for the work he has done in this matter. He has long and faithfully toiled for the purification of present day psychism, for the upbuilding of the temple of rational Spiritualism upon foundations incapable of overthrow; and his last achievement is in fitting complement to the many noble works previously accomplished by him.

It goes without saying that in Chicago, where of course the chairman of the committee having in charge the Psychical Congress must reside, Col. Bundy is the one man specially suitable for that position. But, in my opinion, it also goes without saying that of all persons in America he is the one man above all others for the position. No one living has done or could have done the work which he has for scientific psychism. Not that he has made no mistakes, and has not said and done things not in consonance with my own individual modes of thinking. Like all of us he is fallible. But, taken as a whole, the good performed by him in his special field of endeavor has been incalculable; and in this instance he is decidedly the right man in the right place.

The composition of the Psychic Congress Committee is such as to inspire confidence in the character of the work to be done by it—that rational discrimination will obtain in its handling of psychic matters. This is a very important desideratum. We all know how the psychism of the day is permeated with disreputable and knavish elements, and how persistent such elements are thrust to the front in much calling itself Spiritualism. In the hands of a less discriminating committee it is to be feared that much of this discred-

itable character might be brought into prominence; but with a committee headed by John C. Bundy all such will be carefully excluded. Were any and everything denominated Spiritualism to be allowed full swing at the World's Congress, the disgrace now attaching to Spiritualism, in the minds of many, would doubtless be much increased, and rightly, too. Under the present régime the frauds, fools and fanatics, so plentiful among us, can gain no entrance; and if they elect to run a "side-show" of their own during the Congress they may do so. In that event I think its true character should be fully promulgated by the regular Psychic Congress committee, and the public warned against regarding it as in any manner a representative of the better elements of the psychic or spiritual field.

The true Spiritualists, and all friends of scientific psychism, whether Spiritualists or not, should rally to the support of the committee; and aid it, so far as in them lies, to bring about the best results in the determination of the mighty problems involved in the field of research and experiment committed to their care. Obscurity and mystery are paramount in many departments of psychic research; let us hope that during the progress of this Congress some light at least may be shed upon a portion of these mysteries. "Light, more light," upon the recondite arcana in these subjects, is the pressing demand of the age.

SAN FRANCISCO, CAL.

### JESUISM VS. CHRISTIANITY.

By M. E. LAZARUS.

In the discussion between Messrs. Bigelow and Bemis, the former represents our "liberal" of to-day; the latter, the liberal Jew of Nazareth some time ago. As Mr. Bemis remarks, it is difficult to argue fairly, when the opponents use the same word—Christianity—to express such different things, as the teachings of Jesus, and the historical evolution of the Christian church. Mr. Bemis has the advantage of popularity, yet as a Spiritualist, he does not enjoy the political privileges of the virtually established and tribute-levying church. From this partisan fact, it may be easier for the Christian Spiritualist to come to an understanding with his brother, the agnostic.

Will Mr. Bemis allow a neutral party to probe his candor? Meeting him on his chosen ground of Jesuism, which the printer will please not make Jesuitism, I observe that his term "impregnable," applied to the ethics of Jesus, is the more truthful, from the fact that these ethics, sublime in their altruism, have for 2,000 years or so at least, baffled the moral forces of humanity, and kept their snow virgin, on the heights of ideal divinity that does not feel, like human love or friendship, the need of reciprocity. He who pretends to love his enemies is, if not a hypocrite, a transcendental illusionist, though he may sometimes return good for evil, from motives of policy. Non-resistance of evil and rendering unto Cæsar the things that are Cæsar's, might also be politic in the situation which the conquered Hebrew occupied toward his Roman conquerors; as was soon verified by the destruction of rebel Jerusalem under Titus. But as a general principle of action evincing indifference toward external oppressions of tribute or enslavement, in the absorbing preoccupations of spiritual culture, it is surrendering with Hindoo passiveness, the social conditions of prosperity and of progressive development; it is the state of mind in which priest and king want their subjects. Such precepts enclose a latent sense, which science applies, in homœopathy, and which may operate on crime by the absorbent substitution of motives; but these subtleties escape the common mind.

The sacrificial altruism of old-fashioned saviors that inspired such precepts, may fascinate noble devotions in reaction from the selfishness of aggressive conquest, but the fashion of martyrdoms has passed; our modern illusions wear the egotist garb, and Jesuist transcendentalism only masks clerical ambitions. The same obsolete ethics of sacrificial altruism, originating in the idea of appeasing angry gods or demons, presided over the immolation of Iphigenia, of

Zephtah's daughter, and the virgin of the Isle of Sen in the Druid tradition to which Sue refers in his "Mysteries du Peuple" and these cannot be explained as solar allegories.

In economics, sacrificial altruism inspires the precept of self-improvement in charities. This Buddhist sentiment and practice had, at the epoch assigned by the gospels to Jesus, determined the passage of a law against it. Our modern capitalists need no law to protect their families against ruin by their excessive generousities. So you see there has been moral evolution in Christendom, and the needle eye gate opens wide in Fifth avenue churches, where Jay Gould sits, and Russell Sage hands round the contribution-box.

Sacrificial altruism is the motor principle in "vicarious atonement," the main dogma of church orthodoxy, and which Emma Hardinge recently took occasion to repudiate publicly in the name of Spiritualism at an English celebration near Liverpool. Jesus, though not more inconsistent than his God-Father, Yahvah, appears in the Pentateuch, does not seem to have persisted in this divine extravagance of charity, when he says, however figuratively, "Bring hither mine enemies and slay them before me," or enjoins his disciples, if not welcomed, to "shake the dust from their shoes," in departing. But the Christian idealist may ignore such lapses. If the "word" be a revelation parallel with nature, autochthonic intuition is a third, and if man have right of might or might of right to kill such living words of God as tigers, cobras, or mosquitoes, he has equally that of eliminating from his Bibles, at discretion, cruel and venomous texts. Otherwise, how could there be evolution in morals? However, it may be with the Sabbath, the Bible very certainly, was made for man, and not man for the Bible, the Koran, or their analogues. Spiritualism, in democratizing revelation, increases such discretionary powers, but their sphere is confined to the "word." The damning facts of history are not thus amenable to an expurgatory index. What general inference may be drawn from the contrast between their ferocious egoisms, and the altruism of Jesus? Such as is the sphere, such will be the life that comes to fill it. Moral precepts are not to the purpose; a social organization must generate or determine the motives for harmonic action; we must moralize the circumstances. Meanwhile, let us honestly call Jesuism our ideal Christianities, and not lend their prestige to the spurious article in the market, that of Talmage's, Sam Jones', and the rag-tag and bobtail of Christian millionairdom. Mr. Bemis would fondly ally his ideal with the history of the primitive church; other semi-liberals likewise, in rejecting the miracles as an embroidery of later date; but this is mere hypothesis; it is probable that the primitive Christians were as ignorant and superstitious as our hypnotized masses are to-day, and with a more general faith in those diabolisms, which foreign as their deism, to Buddhists, the Jews had imported from Persia. The Jesus of the gospels intensified and eternized the Magian hell which was limited in duration and deplorative in character; Ahriman and his be-damned being finally converted to good, in the renewed world. Our ideal Jesus of the refined Unitarian, sympathetic Universalist, or enlightened Spiritualist, may repudiate damning superstitions; but along with them, must he not repudiate the orthodox Christianity that holds to them? Is it then fair towards him, or politic, in view of the overwhelming majorities of hypnotized ignorance, and the equal preponderance of wealth and governmental powers leading them as Christians, for us to assume this name, which we cannot contest to them? No admiration for an ideal Jesus, and no altruist practice of life can, I think, justify such a policy. Practically, then, our Jesus was no Christian, and his altruist prototype Buddha was no deist; his ethics are pure of the asserted will of any supreme despot. Essential principles need no god father; they are not caprices of a Yahvah's authority, and their social practice is their sole bar of judgment. That orthodox church membership or fitness for it is a condition of the gnostic chrism or saviorhood, I do not pretend;

but how can we know that Jesus ever assumed to incarnate the gnostic Christ idea, which had anticipated him by many centuries, any more than to incarnate the Hebrew idea of a political savior and national chief?

### SANDBURS.

By RETTA S. ANDERSON.

At this moment my fingers are smarting, after having dislodged from my clothing—oh, I don't know how many thousands of those patience-killing things known as sandburs, which now lie in a humble pile by the side of a superannuated reaper, upon which I am seated. The reaper itself is upon the summit of a sharp rise of ground, where lately a field of grain rejoiced in its golden ripeness.

Yonder is an indescribable picture, done in the glorious tints of early autumn. The grove-dotted plains, smiling back the sunshine upon this sweet, rain-washed morning, and stretching themselves away and away, until they melt into the misty sky, are worthy the admiration of poet or painter. Their verdancy is toned down by the recent frosts, enhancing their beauty and suggesting the condition of human beings after having received a few rebuffs from an unappreciative world. There is nothing to mar the scene. I cannot see one rank weed or vulgar reptile from this distance, and by the waving of the tree-tops I know that just enough air is stirring to make a paradise of the world, out there. With no thought of woe I came out here, armed with a telescope and accompanied by my dog, which, by the way, is a very æsthetic animal by nature, intent upon a pleasant and profitable ramble, and with open eyes directed toward the highest point attainable, I walked right into a tangle of sandburs. So the best I could do was to hasten, when every motion was painful and more burs attaching themselves at every step, and to climb up here out of harm's way and remove them. At first I snatched at them angrily, so rebellious did I feel because they had come between me and my anticipated pleasure, and as a just reward for such impudence, my fingers are wounded. While glowering over my unexpected task, it flashed into my mind that my experiences of the morning are typical of the average human life, and I am not in a "melancholy days" mood either. When I began to live above my work and to anticipate tormenting the public with a recital of my vaporings in print, I forgot my own misery and had my enemies conquered before I could believe it possible. The more I think of it, now that my thoughts have taken that trend, the more this walk seems like life. In those long ago days, we started out with everything around and about full of sunshine and joy. Our senses were alive to the riches of nature's storehouse, but we lost the greater half, because our eyes were fixed upon some high point to be reached in the future. Then the enthusiasm with which I drank in the beauty of the scene a moment ago is like that of youthhood, when we gazed at the world through telescopes of our own manufacture, into each of which was fitted a rose-hued lens that tinted the far-away land with wondrous glory. What a world that was! Oh, what grand things we saw through those delusive lenses! There were palaces thronged with the noble, the true and the loving—all our most intimate friends. Nowhere in that wide sweep did we discover anything like treachery, envy or hate. We could define those words glibly enough while happily ignorant of their meaning. When the old and middle-aged told us that they represented more than mere sounds we thought their mentality needed a tonic; for at that time we were wiser than we can reasonably hope to be again.

Relying upon our false lenses, we strolled on until we began to feel the stinging spines of sandburs in life's rugged road, and in spite of our quickened steps they accumulated every moment. Then we began to realize what our elders had said and to wonder why we had not understood them better. At first we tried force upon those annoying burs, just as I did upon these among this stubble and thus increased our pain. Not until our hearts were as cruelly wounded as my hands now are did we learn that a little judicious

strategy in a patient spirit would go far toward mitigating the agony, besides leaving us with a feeling of self-respect well worth making the effort of self-control. And now do we ever, as the day advances, turn for a moment and shade our eyes while we traverse in memory the road over which we came? Do we gather again the bright blossoms along the way, forgetting that there were any thorns? Do we see the point where several roads meet, and feel the throat swell in pity for the youth or maiden halting there and wondering which road is best? Can we see every step of the road that he did take, and do we conclude that he chose the roughest one after all? Perhaps all things are visible and we may also observe the ruins of castles upon every eminence, which were once high and shapely-built by merry Hope. It may be, too, that our eyes moisten when we remember how our hearts ached as those structures fell one by one. Then we may turn our eyes to the westward, where our journey lies, and feel glad that the path is not so sharply defined. Were it so we might feel unwilling to continue, and the busy elf Hope might not as now be rearing a lofty mansion upon the only hill-top in view. We may know that it will fall like all the others, but the architect has such a bright way of making his golden hammer and saw glint and gleam that we have not the heart to discourage him. When past the ruins of all that he has built, and of all that he will build, the soft blue will open and with no wealth but that which we have won by bitter experience we shall learn why so many ruins and sandburs are necessary.

Whatever the seeming, I do know that all over these vast plains, dying in their picturesque grandeur, there are burs lurking to sting and torture; and from the past we may infer that the future is full of vexations to sting and torture too. The sooner we learn to live in an upper mental realm the less they will pain us and the sooner we will forget them. We can rise above our troubles or we can let them render us unfit for human society, as it would have been with myself had I clung to these burs as fondly as many people cling to their pet troubles.

CONCORDIA, KAN.

### OCCULT EXPERIENCES.

By MRS. TASCHER.

#### CHAPTER II.

##### THE MISSING WILL.

"Of nature's laws

So strong I held the force,  
That never superhuman cause  
Could e'er control their course,  
And, three days since, had judged your aim  
Was but to make your guest your game;  
But I have seen since past the Tweed,  
What much has changed my skeptic creed,  
And made me credit aught."—WALTER SCOTT.

After waiting some time, hoping he would tell us his thoughts, the poet began in a low voice repeating a passage from Milton, in which he says:

"Millions of spiritual creatures walk the earth  
Unseen, both when we sleep and when we wake."

"How often," continued he, "the greatest writers tell their strong belief in spirit return. I am sure Longfellow is full of such allusions. I recall at this moment his 'Footsteps of Angels,' one verse of which I remember particularly:

"Then the forms of the departed,  
Enter at the open door,  
The beloved, the true-hearted,  
Come to visit us once more."

Again, in his poem on the death of Hawthorne:

"An unseen presence filled the air."

"Hawthorne himself often said things in his writings that show, to say the least, deep thought upon this subject, if not actual belief. I noticed, to-day, a paragraph in 'Blithedale Romance,' something like this: 'In due course of ages we shall figure in an epic poem and we will ourselves, at least I will, bend unseen over the future poet, and lend him inspiration while he writes it.'

"Oh, I thought, as I read it, would that his spirit might bend over me, if but for one brief moment. I

do not know of any phenomenal experiences in my life, and still there are evidences to the soul, the exalting, spiritual influence, infinitely more convincing to me than external appeals of the beautiful manifestations to the senses of sight, hearing and feeling that I have sometimes tremblingly believed I possessed. It seems to me that to find true Christianity we must cultivate a spirit of universal love, and broadly seek truth in and receive it from all directions, and boldly proclaim the convictions of the soul, no matter what we may have said or done previous to an accession of new light. To my mind it is just as cowardly and contemptible to refuse to admit truths that we are made to see unmistakably as it is to invent falsehoods and proclaim them."

The soft tenor voice of the poet had deepened with intensity of feeling as he went on, and, rising to his feet, he flung out the last sentence, gesticulating with unwonted fervor. The doctor had paused in his rapid walk, directly before him, and it seemed as if the poet's words strangely fitted and stung him, for, drawing his chair into the middle of our circle, he dropped into it, saying, in a determined way: "Yes, you are right, Vere Laus. I will speak and act this cowardly part no longer. I will speak and tell you of an unaccountable circumstance or chain of occurrences that happened to me recently, bewildering me and thoroughly opposing the teachings and strong prejudices of my whole life. Why, I preached and afterwards published a discourse upon the incorruptible life, only a short time ago, in which I made the most emphatic denial of this very thing. I made it a point to say that we are warranted in using most emphatic and positive speech that there is no communication between the departed and ourselves. Where they are we do not know. They may be near us or far away. But, whether near or distant, they cannot locate us, nor do they know what we are doing. They do not appear to us in our dreams, nor do they watch over us.

"Necromancy, or attempted communion with departed spirits, was forbidden by the Mosaic law, and punished with death, as a heathen and wicked superstition, and the utter silence of the New Testament is the most unanswerable evidence that there is no highway of commerce between us and the dead. If the appearance of Moses and Elias on the Mount of Transfiguration should be cited in favor of the contrary claim we reply that we deal here with a miraculous and exceptional occurrence and that the conversation had for its theme an impending earthly event. The interview did not add one fact to the actual knowledge of the disciples. It was absolutely destitute of all disclosure as to the conditions, experiences and occupations of the invisible life. Moses and Elias did not pose as mediums and there is not a shred of evidence that any one else has ever been able to break the silence which they maintained. An apocryphal or legendary gospel would have garnished the account with a mass of celestial revelations and the unbroken silence of the heavenly visitants who crossed the Redeemer's path but for a few moments emphasizes the law that an impenetrable veil separates us from the land of the immortals. Spiritualism is a delusion and a snare, an ancient Pagan and oft-discredited superstition, whose thin entering wedge should be stoutly resisted by every clear and sober-thoughted mind. Let us deal with universal facts, not with the fancies that appeal only to a prying and barren curiosity. Only in memory, that most wonderful and blessed gift of God to man, do we hold converse with the departed; and only in memory do they keep alive our image in their hearts. We wait and they wait for the hour when we meet once more to renew in fairer realms the converse which death interrupted.

"I remember, you see, the whole passage in my sermon perfectly. I said it, and I meant it. I believed it ought to be said. It was only a week after I had published this discourse that the series of events began which have unsettled the firm convictions of years. I thought at first I could never mention them, add even now I am full of reluctance and misgiving; but an unaccountable impulse is on me to-night. I must speak," he went on almost wildly. "You know,

Louise," addressing Mrs. Eads, "the history of the famous will case long ago contested by members of the Eads family. The will was missing and as it could not be produced, though we knew there must have been one, the property was lost to us, reverting to other channels. All this happened years ago, when I was a young man, and for years the subject, as it brought no pleasure and only bitterness of feeling and useless strife, has by common consent been dropped, and years have passed since I have heard it alluded to. Our family, as you know, was small, there being but two brothers, and a sister who died at the early age of nineteen. There remained but Brother William—your husband's father—and myself. Ten years ago my brother died, and, as I have no children, your husband and daughter and myself are the only surviving members of this branch of the Eads family. I told you and William when I came down here that the long-lost will was discovered, and we can now legally claim the whole of the old Eads estate."

"I thought you appeared strangely when you told us, uncle," exclaimed Mrs. Eads, "but it was a singular thing to find the document that had been hidden so long, so I did not push inquiries."

"That is the mystery I am coming at. It was while Ada was visiting us, previous to my return with her, that the discovery was made, and it was so perfectly marvelous and astounding that I bound the child and every eye-witness to secrecy on the spot, feeling that my very position as a minister of God demanded it. My wife had told me two or three times of a very odd manner Ada had that troubled her. She said she wished I would observe her closely, as she did not know what to make of several remarks she had made to her. You know, of course, that Ada is very dear to us, and we watch over her, whenever we are so happy as to have her with us, as our most precious guest. My wife, having spoken of it, however, I watched Ada with unusual solicitude, but, beyond an additional quietude to her always very gentle manners, I saw nothing singular except once or twice a sudden start, dilation of the eye, and look of recognition, as if some person had appeared before her, when nothing was visible to me; and always afterward I noticed she seemed very reticent, shrinking away from observation. I told her aunt I saw nothing to worry about in the dear child's manner; that she was naturally very thoughtful and retiring, and I thought, in this forward, pushing era, that it was the greatest charm that could be bestowed upon her, so nothing further was said of the matter and, entirely forgetting all about it, we settled to the utmost contentment in each other's society. One evening we were gathered in the library, my wife and Ada being the only ladies, but there were two gentlemen present, one a distant connection of my wife, from the East, and the other an old school and college mate of mine, from the far West. I had not seen him for twenty-five years and, naturally, we were full of talk and reminiscences. Suddenly there was a loud rap on the door which opened into the hall, the parlors being on the other side of the passage and not yet lighted. My wife hastened to the door, saying quickly: 'I did not hear anyone ring, did you?' I told her I had not, but then we were talking so rapidly, it was no wonder. With that I rose to receive the expected comer as she opened the door. To our surprise, no one appeared, and as my wife quickly stepped into the hall to see who had rapped, I turned around, and, glancing at Ada, instantly noticed the peculiar look I have spoken of. Her eyes seemed fixed on some moving form, and wandered until they rested with an intensely earnest gaze at a chair that stood by the writing desk in the corner. I was so intently watching her face that I did not notice the others or look at the desk, until, suddenly, three loud raps sounded from the corner where it stood, and as we all turned to see who it could be, our eyes rested on a page of white paper lying on the desk. On this was written, in an old-fashioned round hand, these words: 'The will is in the old inkstand. Unscrew the bottom and you will find it.' I read the words aloud, and instantly reached over to a place on the desk made to hold a very large inkstand—for the desk and stand are heirlooms. My

wife and the two gentlemen, looking excited, gathered around, but I saw that Ada sat quietly just where she had been and made no effort to join us. After a few moments' examination, my friend from Colorado found the key and with little effort unscrewed the bottom of the large frame of the inkstand, revealing a parchment, which, on our eager examination, proved to be the very document so long lost. You know the rest, Louise. The will had been attested and proved to be valid, and the property, so long enjoyed by others, is now to be restored. On talking with Ada, she affirmed that she saw a man come in when her aunt opened the door. He walked along to the desk and after gazing for a moment at the old inkstand, he wrote on the paper that happened to be lying on the desk, and then she heard the raps and he vanished. She declared that she had seen the figure of the man several times since she had been with us, and had recognized it as the original or counterpart of the large portrait of our ancestor, which, having become very much faded and unsightly from time, had been removed some years before to an unused chamber, where Ada had come upon it one day and with much awe had traced at once in its tarnished lines the form she had seen at times about the house and now recognized instantly as the visitor who had written the lines that lay on the desk."

"I think you ought to have told me this before," said Mrs. Eads, a tone of slight reproof in her silvery voice, as she quickly rose and crossed the room to where her daughter quietly sat in the deepest shadow, and, drawing her forth, she kissed her over and over, peering at the delicate, gentle face with anxious solicitude as if some angel wing might now be visible, ready to bear her one treasure away.

(TO BE CONTINUED.)

#### ADVICE TO INQUIRERS.

Information is constantly solicited as to the formation and conduct of circles. In response to several inquiries during the past week we republish the following advice prepared some years ago by Mr. Stainton-Moses of London, and republished at the time in *THE JOURNAL* and in the pamphlet entitled "Spiritualism at the Church Congress."

If you wish to see whether Spiritualism is really the mass of jugglery and imposture that it suits some people to say that it is, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one, that you may see how séances should be conducted, and of what nature the ordinary phenomena are.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on your own experiences gained in your own family circle, or amongst your own personal friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, of whom half, or at least two, should be of negative, passive temperament, and preferably of the female sex. The remainder may be of a more positive type.

Sit, positive and negative alternately, secure against disturbance by fresh visitors, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. It is not important that the hands of each sitter should touch those of his neighbor, though the practice is frequently adopted.

It is important that attention should not be too fixedly concentrated on the expected manifestations. To this end engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear.

Avoid anxiety and fidgetiness of all kinds. If you have a medium in your number results will follow in due time, and you cannot hasten though you may impede them. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, break up the circle and form a fresh one. You will probably be able to guess at the reason of your failure, and can eliminate the inharmonious ele-

ments and introduce others. An hour should be the limit of an unsuccessful séance.

If results are obtained, the first indication usually is a cool breeze passing over the hands, accompanied by involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their objective reality, will usually develop with more or less rapidity.

Table-tilting is more common than rapping. If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with its surface. Do not, however, try any such experiment until the movement has become thoroughly assured, and be in no hurry to get messages.

When you think that the time has come, let some one person take command of the circle and act as spokesman. Explain to the unseen intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

If you are satisfied that a satisfactory communication has been established, ask if you are rightly placed, and if not, request that directions may be given as to the order you should take. After this, ask who the intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs at first, ascribe it to the difficulty that undoubtedly exists in directing the table movements at first with exactitude. Patience will eliminate the source of error, if there be a real desire on the part of the communicating intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an intelligence that is separate from that of any person present in the circle, you will have gained a great step.

The signals may take the form of raps. If so, use the same code of signals, and as they become thoroughly established, ask that they may be made on the table, floor, or in a part of the room where they are demonstrably not produced by any natural means. Avoid, however, any vexatious imposition of restrictions on free communication. Let the intelligence use its own means. If the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests with the sitters to a very great extent to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods or by means of form-manifestations, ask that the attempt may be deferred until you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting at once. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. It will be found that increased light will check noisy and unpleasant manifestations.

Lastly—Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very serious and solemn investigation in a spirit of idle curiosity or frivolity. Endeavor to be animated by a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

#### PHYSICAL PHENOMENA.

Some twelve years ago we published the following suggestions to facilitate accuracy of observation and certainty of genuine manifestations. They were prepared by us with the assistance and advice of Epes Sargent, William Denton, Mrs. R. C. Simpson, W. Stainton-Moses, E. V. Wilson, D. D. Home, Samuel Watson, Mrs. Maria M. King, and other leading writers on spiritualism, and mediums. Time has proven the value of these hints, and in republishing them we can find nothing to change or amend. At the time of their first publication the columns of the *Banner of Light* were freely used to ridicule and abuse these well meant hints formulated by men and women than whom none were more able or experienced or better fitted to give advice. Constantly recurring events and the history of the past dozen years have we hope

taught discretion to those who incited the opposition through the columns of the *Banner*. The original publication of these hints was accompanied by an explanatory note which is as appropriate now as then, and is here reproduced, as follows:

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and, in fact, every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists and investigators in the study of Spiritualism, though there will of necessity be differences of opinion.

#### HINTS TO INVESTIGATORS AND MEDIUMS.

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.
2. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.
3. To establish extraordinary facts the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.
4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad day-light, and if under these conditions there is produced a written message, especially if it indicates the possession of knowledge only to be obtained by abnormal means, *e. g.* by clairvoyance, the test is irresistibly strong. This has been repeatedly done.
5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zollner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.
6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.
7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.
8. Where several investigators are present, it often happens that the responsibility, of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of slate-writing phenomenon) are often obtained where only one investigator is present with the medium.
9. Investigators who are jointly investigating should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.
10. When you have had one successful seance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.
11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and

approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

#### PUBLIC AND SOCIAL PURITY—ITS PERILS.

The following extract is from a discourse by Rev. Joseph May, of Philadelphia, son of Rev. Samuel J. May—of whom Theodore Parker said, "where Brother May is it is perpetual May."

The position of woman in any nation or epoch is an almost infallible measure of its health and its progress in civilization. Just as fast as she has risen from the condition of a chattel or slave to that of a helpmeet and true companion of man has civilization advanced. Every age in which laxity of social morals has become a marked characteristic of the condition of society has been an age of unsoundness and decline.

Very naturally, this emancipation and social elevation of women has been accompanied by increasing reverence for the sentiments which ought mutually to exist between the sexes. There is probably no country where family life is at once so happy and so pure as in ours. The morals of our men are almost certainly higher than in any European country. They are much stricter than they were here two or three generations ago. Aristocracy has always had a bad influence, in this respect, for obvious reasons. And for a century and a half the influence of aristocratic ideas remained strong among us. The influence of slavery was especially unfavorable to purity of morals. I believe it will appear that democracy is highly favorable to it, especially, in proportion as women achieve political power as well as social influence.

But on the other hand there are at present conditions and influences which are unfavorable. Democracy sets all classes free, in a new degree, the bad as well as the good. It is a question of strength, largely, between the moral elements and the immoral, and it is not at every moment and every point that the former are sure to be stronger than the latter.

Then, during the past fifty years, we have had an enormous infusion of foreign elements into our population, bringing with them the social ideas and personal principles of their former homes, and these, seldom of so wholesome a moral quality as those we inherit from our English ancestry.

But especially the sudden congestion of our population in these closely packed communities, the cities, is having, necessarily, a very profound if partly a temporary effect on all social questions. We have come much under the influence of foreign schools of literature, which are themselves permeated with debasing influences. It seems to be held by some, contrary to the old maxim, that if you can give a thing a name, you justify it. In literature, what is called "realism" attempts to justify its existence by the mere fidelity and technical skill with which it depicts the incidents of social life. But there are many of those incidents which are not justly to be depicted for the contemplation of society generally.

A similar tolerance, the spirit of which is imbibed largely abroad, among people of distinctly lower moral tone than ours has yet become, is beginning to appear in respect to the products of art. The distinctions which have to be drawn here are delicate, but they are perfectly obvious and recognizable. It is a question, almost, if not quite always, of treatment, of spirit, of intention. Of the things which God has made, none is essentially more lovely and pure than the human form. It has been the legitimate of art since art began. A man commits a crime against it, when he debases its portraiture to be the minister of unworthy sentiments and emotions. But its representations may be made such as elevate and refine, or debase and corrupt. I think they are always the latter, when they do not subserve some idealistic purpose, the presentation of some ideal truth. But a school has risen in recent years, which absolves itself from all idealistic limitations, and revels in what is merely physical and sensual. Again the term "realism" is brought forward to justify unbridled license in the choice of subjects and modes of representation. Skill in technical execution is pleaded as sufficient excuse from all discrimination or reserve. It is vain to say that any such plea has the least validity! Noth-

thing in social life has any right to be which is injurious to morality, for morality is the very vital principle of society. He who impairs the morality of a generation strikes a blow at the existence of society. But this kind of art is as bad art as it is bad morals. For art itself declines and perishes when it loses its moral and idealistic purpose.

But I must refer to one more place, where, more than elsewhere possibly, evil influences are at work to sap the moral purity of our communities. I mean, our public amusements. That some of these have within recent years dangerously advanced in the direction of immorality and impurity, must be evident to every one. . . . But I have in mind, now, chiefly the quality of many of the theatrical exhibitions at present offered to the public. That they are debasing is freely acknowledged on all hands. It is sufficiently betokened by the character of the flaunting posters by which they are advertised. These, by the tolerance they secure, are becoming daily more offensive, as none of us can escape observing. In themselves alone they are, at present a public nuisance, a perpetual source of debasing ideas and sentiments in the minds of our population who see them displayed, with a degree of license never before permitted on every wall. Remember, friends, that such things may shock us who are mature, as a novelty of evil. But the young, our children, our youth, the thousands and thousands of half educated, ill-restrained young men and women, are growing up among them, as the normal concomitants of their amusements, the habitual associations of their daily walks. . . . The outcome of the observations I have made is about this. We are not yet a depraved people; far from it. But we have the beginnings of a very bad state of things among us. If the sources of evil (of which I have named only some of the most patent), are not dried up soon, there must needs result a very serious depravation of tastes and morals.

#### THE ORIGIN OF CORN.

This wonderful product, which has conferred such substantial benefits on the world, strange to say, is of unknown origin; its genesis is wrapped in a mystery, or at least not definitely fixed. The Sioux City Corn Palace, which opened October 1 and closed October 17, has issued the following scrap of information on the origin of corn:

Like wheat and barley, its origin is lost in the twilight of antiquity. It was first cultivated in the United States, however, by the English, on the James river, Virginia, in 1608, the seed being obtained from Indians, who claimed to be the first discoverers of the plant—receiving it direct from the hands of the Creator. Schoolcraft gives the mythological history of it:

"A young man went out into the woods to fast, at that period of life when youth is exchanged for manhood. He built a lodge of boughs in a secluded place, and painted his face of a sombre hue. By day he amused himself in walking about, looking at the various shrubs and plants, and at night lay down in his bower, looking up through its opening into the sky. He sought a gift from the Master of Life, and he hoped it would be something to benefit his race. On the third day he became too weak to leave his lodge, and as he lay gazing upward he saw a spirit come down in the shape of a beautiful young man, dressed in green and having green plumes on his head, who told him to arise and wrestle with him, as this was the only way in which he could obtain his wishes. He did so and found his strength renewed by the effort. The visit and trial of the wrestling was repeated for four days, the youth, feeling at each trial, that although his bodily strength declined, a moral and supernatural energy was imparted, which promised him the final victory. On the third day his celestial visitor spoke to him. 'To-morrow,' he said, 'will be the seventh day of your fast, and the last time I shall wrestle with you. You will triumph over me and gain your wishes. As soon as you have thrown me down strip off my clothes and bury me on the spot in soft earth. When you have done this, leave me, but come occasionally to visit the place, to keep the weeds from growing. Once or twice cover me with fresh earth.' He then departed, but returned next day, and, as he had predicted, was thrown down. The young man obeyed his instructions in every particular, and soon had the pleasure of seeing the green plumes of his visitor shooting up through the ground. He carefully weeded the earth and left it fresh and soft, and in due time was gratified by beholding the matured plant, bending with its golden fruit and gracefully waving its green leaves and yellow tassel in the wind. He then invited his parents to the spot to behold the new plant. 'It is Mondamin,' exclaimed his father. 'It is the spirit grain.' They immediately prepared a feast, and invited their friends to partake of it; and this is the origin of Indian corn."



THE MIDNIGHT TOAST.

A toast? From me?  
 Why sure! Let's see  
 To whom I'll quaff while midnight's sounding,  
 I have it! Friends—  
 To her who sends  
 The life blood quickly through us bounding!

Come, blushes spare,  
 I know she's fair,  
 Her every action pure and tender;  
 With eyes so true,  
 Whate'er their hue,  
 The hearts can nought save homage render.

Her word controls  
 Our secret souls,  
 Though vows of love we've often broken;  
 She's ever fond—  
 Her life's a bond,  
 A loving, living, breathing token.

Come weal, come woe,  
 Full well we know  
 Her heart is ever warm and trusty.  
 Boys! to your feet,  
 Due honor mete,  
 And hail our toast, long, loud and lusty;

Nay, nay! No wine,  
 For her, divine—  
 This cup we'll pledge as friends and brothers,  
 With rousing cheer,  
 In water clear—  
 For, boys, we're drinking to "Our Mothers."

—CHICAGO TRIBUNE.

In regard to the disfranchisement of women voters in Chicago by the election commissioners the *Daily News* says: By striking from the registry list the names of all the women who succeeded in getting a tentative recognition from the judges in certain precincts on registration day, the majority of the board of election commissioners has completed its work of wholesale disfranchisement. Messrs. English and Coyne, to say nothing of Attorney Boyle, have succeeded in nullifying the law permitting women to vote at school elections. This they did by taking advantage of its clumsy wording. By making an exception in favor of women naturalized before 1870 they have added clownishness to their offense of pettyfogging. If they can stand this sort of business the women assuredly can stand it also. It is just as much of an outrage for the election commissioners to deprive the women of the vote granted them by the last legislature as it would be for them to deprive the men of the same right. Each sex receives its authority from the same source and the authority in one case is exactly as good as in the other. It speaks volumes for the self-control of the women of Cook county that they do not rise in rebellion against their smug oppressors. Think what would happen if Messrs. English and Coyne, aided and abetted by Attorney Boyle, should attempt to disfranchise 99 per cent. of the men of Cook county as they have disfranchised 99 per cent. of the women!

Apart from the strong religious views of the Hindus as to the propriety of a celibate life for widows, a view which St. Paul enforces in his epistle to Timothy, says the *Contemporary Review*, the custom of prohibiting widows to remarry had a practical basis of social expediency in India. For in India, under native rule, male life was subjected to many risks, and there was a constant tendency to disproportionately large numbers of females. A state of almost constant war, or invasion, or tumult, means a steady drain on the manhood of the people. As a matter of fact, the provision of a marred home for the daughters of respectable families was an even greater difficulty during the rough medieval ages in India than it was in Europe. For the difficulty in Europe was to some extent met by convents, nunneries, and various sisterhoods. Medieval India, after the political expulsion of Buddhism, had not these devices on any adequate scale for providing for its surplus women. It accordingly placed harsher checks on their disproportionate numbers by female infanticide, by the prohibition of widow remarriage, and by the voluntary burning of widows of certain of the higher castes upon their husband's funeral pile. The British Government, in putting an end to the wars and tumults which formed a constant drain on male life in India, also put an

end to the female infanticide and the voluntary widow-burning, which tended to keep down the surplus of female life. The growth of the two sexes was allowed to follow its natural laws, with the natural tendency toward an equilibrium. The census of 1881 showed that the male population is now in excess of the female population of British India in the proportion of 101 men to 97 women. An important survival of the old system remains, however, in the strong public sentiment that every girl should be married, but that, having been once married, if her husband dies, she should not marry again.

The Woman Writers' Club is the name under which a new organization has been started in London. It seems to have been rather a radical thing to undertake—the forming of a woman's club—as there are said to be only two other exclusively feminine clubs in that town. A preliminary meeting was held by permission of Walter Besant at the office of the Incorporated Society of Authors, Mrs. H. E. V. Stannard ("John Strange Winter") presiding. Two or three women have been connected with English journals for some years, but until within a short time newspaper work has not been considered a field for women. The Writers' Club is a capital name, for authors and literary workers in general may be admitted. As there seemed to be a question whether there would be a sufficient number of women members to make a successful club it was even suggested at the first meeting that "the girls who are engaged in copying at the National gallery and actresses attending rehearsals" should be included. Temporary premises have been taken in the Strand.

The *Illustrated American*, in referring to Mrs. Potter Palmer's triumphs as president of the board of lady managers of the World's Fair in Chicago, pays her the following tribute: "A lady of culture, wealth and social position who had never stepped beyond the boundaries of literary clubs and charity committees, she was called upon without preparation to preside over a body of women drawn from every quarter of the country and swayed by as many varying influences and conditions. It is doubtful whether, from a parliamentary standpoint, a more mixed assemblage ever sat in company to consider questions of importance. Not a few of those elected as commissioners were hurried straight from the drawing room to the committee chamber and were forced to rely upon their native wit to carry them through. As chief executive Mrs. Palmer was expected to stimulate, harmonize and satisfy this body, using them as a comprehensive whole to achieve the high ends in view. It was a Herculean task and, in the light of the last few months, it appears doubtful if any other woman could have done so well. Mrs. Palmer is a sign of her times—a broad-minded, liberal, cultured woman; far-sighted, cool-headed, with a large, firm grasp of men and things, and the true feminine delicacy of heart and hand to soften, elevate and ennoble her work."

If one's home is fair and fine, with soft carpets, rugs, pictures, marbles, china, with gentle service, luxurious living, loving children, gracious wife, should all the blessings that these things give, even if one is the apparent source of them himself, has gathered and secured them by close effort and self denial, be kept to one's self alone, like the bone the dog gnaws and buries till he can come back to it? It is not privacy and seclusion that give a home its sacredness. Far from it. It is its happiness, its healthiness, its helpfulness, its capacity to do good, to impart that happiness and healthiness, its power of lifting all the rest of the world into its own atmosphere. Those homes that are open to the homeless are the sacred ones; the homes where there is always a pillow for the weary, always a spare place at the table for the wanderer; the homes whose beauty is shed abroad like the gracious dew from heaven that Portia talked about. There may be many mansions in heaven, but he who thinks they are mansions from which every other heavenly habitant is excluded has made a mistake in the place; it would not be heaven then. However we may dispute and declare that a man has a right to be undisturbed in his own house, yet we know in our inner consciousness that we all regard the man who brings another home to dinner sure of a cordial greeting for him there; who will not let the stranger find his welcome in an inn on a holiday when homes are dearest; who

throws open his house to the parish, whose lights are always shining and inviting as you go by his windows, across whose doorsteps guests are often coming and going; who loves his home so much and finds it so complete that he must have other people to love it, too, and if they have nothing half so choice, then share some brief portion of it with them—that man we all know to be a good citizen, a husband honoring his wife, a Christian in deed whatever he may be in faith, and withal a gentleman.—*Harper's Bazar*.

Experts from the Agricultural Department have established in Boston a station for the inspection of meat to be shipped abroad. This completes the number of such stations provided for by the Meat Inspection bill passed at the last session of congress. The other stations are at South Omaha, Kansas City, Milwaukee and Chicago. The establishment of these stations opens up another branch of employment for young women. It has been found that they are better fitted for the work of inspection than men. This was developed at Chicago, where the first station was established. At first sixteen young men and sixteen young women were employed. The women outstripped the men from the start. Now nearly all the employes at the various stations are young women. They excel men in that they are more careful, apter to learn, and are more quick and deft in handling the microscopes. They also seem to be quicker in the eye than men when looking through those instruments. The work is clean and they take much interest in it. If there is trichina in an animal it will be evidenced by the condition of the tenderloin and the diaphragm. Sections of those portions of the animal are given to the inspectors. They, after using their microscopes, pronounce whether or not the animal was healthy.

Lady Somerset, England's famous temperance worker, has been cordially welcomed to this city by Chicago's women, and brings to her great work the prestige of social power and wealth, as well as individual talent. It is such instances of devotion to the rescue of less fortunate humanity that make one confident as to the final triumph of charity over selfishness.

CRITICAL AND THREATENING.

TO THE EDITOR: There appears of late to be a growing disposition on the part of some of the public teachers to criticize uncharitably and most unwarrantably some others who may be as successfully engaged in the work of promulgating the "Harmonial" philosophy. Whether this is due to a spirit of jealousy, envy or a sincere desire to cleanse the moral atmosphere of the spiritual rostrum, it is exceedingly bad taste on the part of those engaged in the same vocation or profession to essay the same; since the action must savor somewhat of the less creditable motive.

If it were not disgusting it might be amusing to compile a list of the "crimes against criminals" that could be made up for an "illustrated"; simply quoting what these worthies (?) say of each other. Every weakness, peccadillo, vice and crime, from a lie to manslaughter, are these illustrious people guilty of—if one may take their word for it—some of the vices being unmentionable in polite society. They come and go, and go and come, from Maine to California and return, bearing with them choice bits of scandal about some other worker who has been doing something shocking!!! And from this panorama of itinerating preachers one gets a deeper insight into the doctrine of total depravity than John Calvin ever dreamed of. These critics never look in the glass, but they may rest assured that some other critic looks for them. And these keepers of their brothers are prophetic; can foretell to a nicety the baleful effect the teaching of some rival worker is sure to have on the "clean cause."

There are a few, possibly a dozen, noble workers who are too busy with the world's work to take time to join this still-hunt for malodorous morsels and who are so well grounded in their own integrity that they have no fear of moral contagion from breathing the same atmosphere with one "whose soul a different hope supplies" long enough to make a speech; but these are the exceptions which prove the rule.

Sometimes the critic publishes a covert attack upon a worthy worker; sometimes an open-air parade of ultra respectability; still again, the friends of these "guardians

of the public" write anonymous letters—and right here the writer desires to duly acknowledge such admonition—which is the most effective way of proving the high (?) standard of virtue demanded and practiced by the instigators and writers thereof.

And thus the country is saved until "history repeats itself" and another knight errant appears on the scene to relate some very naughty deeds of the critics aforesaid, and so on—*ad nauseum*. It has been hinted to this correspondent that if this state of things continues a printed list of names of these virtuosos, with their accompanying frailties, would make a most salable primer—one that would delight the soul of Anthony Comstock, without doubt—and the above "words to the wise" are intended if possible to avert such a catastrophe to the cause.

PARKLAND, PA. LYDIA R. CHASE.

We allow our correspondent space to free her mind, but regret her attitude and deprecate some of her statements. We affirm most emphatically that it is not only not in bad taste, but it is the solemn duty of public teachers to protect the morals and good name of their profession by cleansing the moral atmosphere of the spiritual rostrum of all just suspicion of taint; and that they must not be deterred by the specious plea that they should uphold and defend a speaker guilty of irregularities simply because he or she is a member of the guild; nor hesitate through fear of having their motives maligned. Does Mrs. Chase realize the full meaning of the picture she has drawn? Does she fully comprehend all it implies? We trow not.

We believe our correspondent to be a good woman, but one of emotional nature, whose sympathies are likely to affect her judgment; and whose impetuous zeal in behalf of one whose cause she espouses leads her beyond the confines of reason and discretion. We are ready to believe that the damnable threat made in her closing paragraph did not originate in her own mind; it is much more likely that the "hint" came from farther east, where on the face of things it looks as though an "inspired speaker" is in a peck of trouble because of the difficulty of dis-entangling herself from one man in order to legally entangle another. Our well-meaning correspondent should pause before she is irremediably enmeshed. In serving notice upon those who criticize her client, as she does in the closing paragraph, that they will be shown up in a pamphlet, she is resorting to a species of intimidation most indefensible and at the same time weakening the cause she champions.

THE TELEPHONE.

TO THE EDITOR: It seems only a few years ago when traveling on an eastern railroad, the news boy took from his pocket two little boxes all tied up with string. Unwinding the string and handing me one of the boxes, he told me to hold it to my ear while he talked to me from the other end of the car. It seemed very strange, but soon telephones were placed in every prominent business house in the large cities and then out to the surrounding towns. The voice, which we supposed was intended for face to face conversation, we found would reach several miles. Now, it seems, the genius of man has perfected a wire and instruments which it is confidently asserted will enable us soon to talk with our friends in London. Is there some means of communication by or through which we may hear from the friends who were once near us? Are the cold, lifeless and unattractive monuments in yonder cemetery all the reminders we can have? Very common now is that most wonderful invention, the phonograph. Switch on the electricity, let the cylinder revolve, and with ear tubes adjusted we may hear speeches from our best speakers, songs from the best singers, music from the best bands as delivered, sung and played months ago in London, Paris and New York. I shall not attempt to label the source or pronounce a belief, but would be glad if some phonograph was preserved, so I could again hear what was claimed to be an inspirational talk for my benefit.

D. LAMBERT.





## SPIRIT HEALING.

TO THE EDITOR: With your permission I will give your readers an account of a remarkable case of "spirit healing" witnessed by myself. One year ago my wife lay dangerously ill with inflammation of the bowels. She had been subject to this complaint for many years, and I had become quite proficient as a skilled and careful attendant on her during these distressing periods. On this occasion the inflammation seemed to have gained the upper hand and she grew worse in spite of every effort put forth for her recovery. Our physician had become alarmed and advised that no person be allowed to see her except myself. Her most intimate lady friends and neighbors were refused admittance. No one entertained any hope of her recovery. The abdomen was so sensitive that pillows were placed on either side of her to relieve her from the weight of the coverlets. This will give a faint idea of the dangerous condition she was in at the time the remarkable manifestations occurred which I am about to relate. The evening was far advanced and during a temporary lull in her moaning I seated myself at my desk and prepared a telegram to her sisters who reside in St. Paul, Minn. While thus engaged I noticed her left arm waving about her head. Approaching the bed I asked her if she wanted anything. Tapping her head with one finger she answered: "She be good squaw." I recognized in this answer the presence of a dear friend of hers, an Indian, who passed to spirit life many years ago and who had helped her a great many times previous, during trials and sickness. Addressing him I asked, "Is she about to pass to your side of life?" The reply, divested of the broken English, given in her voice was: "Not now. Not for many years yet. She will remain with you till her work is completed." "Where is she now?" She lies just back of her body, on the bed. She is in a deep trance and I have perfect and complete possession of the body."

Then followed a conversation lasting all of thirty minutes in which I was fully advised how to proceed to insure her speedy recovery. Matters pertaining to her mental quietude were broached by the control and I was advised to withhold certain information from her lest it prove disastrous to her in her then feeble condition.

Finally, I was told to not send any telegram to her relations. Then the control said that he had occupied her form as long as was good for her and asked me to go to the secretary for a few moments. Soon I saw the arms moving again and asked if I was wanted. She replied come: "I am only trying her muscles."

Presently the control spoke again. "Now come and see what she can stand." I went to the bedside when my wife's hands threw back the covering and commenced striking the abdomen with considerable force. I was greatly surprised and alarmed at this, as only a half hour previous the lightest touch would have caused her to start with pain. I was told to knead the bowels thoroughly and vigorously. I commenced very gingerly when the control said: "Bear on hard. Don't be afraid; you cannot hurt her now for she is cured." I did as directed, meanwhile expressing great astonishment. I was told that magnetism was the greatest curative agent in the universe for physical ills. That when it was better understood serious sickness would be almost unknown. That when conditions were favorable the healing spirits were able to perform almost instantaneous cures. A great deal more was said to me that would occupy too much space to here relate. The control at last told me to bathe her face with cold water. Immediately on doing this my wife opened her eyes and exclaimed, "I am so happy. All pain has left me. I am hungry and want to get up and eat something." On closely questioning her as to her knowledge of the events here narrated she disclaimed knowing anything about the Indian having been with her; said she had been sound asleep. Had dreamed nothing she could remember. She was equally surprised with myself at what had happened, and asserted that she had taken no part in any conversation. She felt so well that I assisted her to the floor and steadied her while she walked around the room. Of course she was yet weak.

The next morning she went down stairs to her breakfast, and took her seat at the table, a place she had not adorned for over three weeks.

I have given only a fragment of the conversation I had with the control. However, I have adhered strictly to fact in the above recital. Everybody in the neighborhood was thunderstruck by her appearing out of doors on the day following her trance condition.

I will explain that this Indian has been with her some five years. That only on rare occasions has he ever spoken through her. He partially controls her mental and uses her arms and hands to convey his meaning by signs very frequently. My wife has had no serious illness since the occurrences here narrated.

W. VAN WATERS.

SEATTLE, WASH.

## AGNOSTICISM.

TO THE EDITOR: With evolutionists unbelief in the religion of love is inconsistent, because religion everywhere has been purely a thing of evolution. This was peculiarly so with Judaism. In the beginning it was a service of bloody altars; but the time came when the blood of bulls and goats was put aside for something better. The process was very slow, but it kept pace with the steady march toward civilization. Light came with the widening capacity to receive; for as the Nazarene said to the rude multitude: "I have many things to tell you, but now you are not able to receive them." But the sum total of all that is divine in religion, he did give them, and that was to "love one another."

But, says the agnostic, "religion has fought science and deluged the earth in blood; I will have none of it." So, too, many atrocious wrongs have been perpetrated in the name of freedom; still, no two things are dearer to the hearts of men than freedom and religion. The trouble is that the best we have is often prostituted to vile ends. Republicanism, on a paper constitution, in Mexico, gave rise to warring factions, so that, until lately, Mexico was in a chronic state of revolution. Monarchy—or at least a strong government—seemed to be their need. So it is, and has ever been, with the unfolding of progressive forms of worship. The first gods were those whittled out of wood. The idea that God was a big man exactly suited rude men incapable of abstract thought. To think of God as impersonal, as an all-pervading essence, would have been so utterly impossible as to have made atheists of them. Equally unable would they have been to understand how the sun could be bigger than the earth.

The primitive man had the instinct of worship and could easily translate the thunder into the voice of God. It was not, as Lubbock says, with "stolid, staring wonderment," that the first man gazed on the face of creation; everything was as a matter of course. Curiosity came later when man began to dig and delve for knowledge.

The priest came naturally with the poet and philosopher; they were of the people, bone of their bone, and thought of their thought. Anything integral is not a fungus. Religion was no more invented than eating and drinking. When people can live without eating they will quit it; and so it is with worship. If men everywhere were perfect, churches would pass out of existence. No better men than Spencer, Huxley and Tyndall, live; but the trouble is that the multitude of men are not exactly like these agnostics. The garment of a giant don't fit a dwarf.

PINELLAS, FLA. R. E. NEELD.

## A COMFORTING EXPERIENCE.

TO THE EDITOR: Giles B. Stebbins' stirring appeal in his article on "A Spiritual Experience" in THE JOURNAL of October 3d touched me with its sense of justice to you, its editor, and to the people. We should give from our list of comforting and convincing experiences some of the good things which have come to us. To those who think lightly they may seem unimportant; but to others they carry the weight of a soul inspiring truth.

In the month of December, 1886, I think it was, I sat reading to a dear friend, who has since joined the angels, from the Christmas number of THE JOURNAL, a poem written by Belle Bush. It was long, and while I read I became aware of the presence of the spirit daughter of my friend. She seemed to stand at my left side with one hand resting upon my shoulder, and I was made to feel that she was listening to my voice. I did not stop but inwardly resolved to tell her mother

when I had finished reading. When it was ended and I looked up, imagine my surprise to see my friend's face radiant with a glad light, the tears chasing each other down her cheeks while she looked at me with rapt interest, not waiting for me to have time to recover and speak she said "Oh, my dear, while you were reading I saw my sweet daughter at your left, stoop down and kiss your brow, then she looked at me and said 'Mother, I hear the poem.'" The perfection of the test was more complete to me than to any one else. I sensed the presence, the touch of the hand and her thought, but was not conscious of the kiss. I have had many such experiences, which have ever been a source of inward joy to me. A SUBSCRIBER.

RIVERSIDE, CAL.

## ABOUT SPIRIT IDENTITY.

TO THE EDITOR: After tasting of the fruit of the tree of knowledge we have a desire for more because it is good. It was a good saying of old that "wisdom is profitable to man." So I thought as I was seeking knowledge some of the readers of THE JOURNAL or some wiseacre might throw some light on a few questions; or at least throw some light in dark places.

Clairvoyants and seers, in fact all who have seen or claim to have seen apparitions, state that they usually appear as when in life; meaning they appeared dressed as of old (unless they were in the conventional ghost clothes), and that they were readily recognized by friends; and mediums are said to have described spirits perfectly to the satisfaction of those present. If this be true how does it occur? Does the ability lie with spirits or souls to appear at will, or under requisite conditions; or is the seeing quality in the persons seeing? Suppose we take it for granted that we have a spiritual body, or astral, or anything resembling the physical, that survives the natural body; well and good; what is there in the clothes to survive with it? Some say spiritual clothing. Do they know what they state? Who can say what is spiritual? Do you imagine it like a cloud or puff of smoke, or what? I have soul companions but I see them not. Of course I expect to some time, but how? Admit they have powers to clothe themselves, but how? If they can appear to us as we used to see them in any particular suit, the same ability would admit of any other, either male or female attire. Granting power to assume so much in dress the same power would operate on the life, form, features, in fact there would be no end to the metamorphoses. What then are these spiritual beings? Are they anything objective or subjective? If anything is well described I see it well with my mind. If I plan for the future I see ahead. If such is the fact, would it prove that seeing was believing. Take the narratives of Christ's appearing after the crucifixion; I don't know which of the gospels to be true (if either) for they all differ. Mark (chapter 16) says he appeared to two in another form. Luke says, also, that they knew him not until later he made himself known by actions peculiar to himself; he also denied being a spirit. John declares that he appeared in their midst with the door shut. Could a man appear and vanish as he is said to have done? or can a spirit materialize as it is written? If it was "so, may it not occur again? or, if we believe that only which seems reasonable, where may we draw the line? for what is reasonable and true to one is absurd to another.

These visions do not concur with each other; they usually appear to the person in accord with the state of mind of the individual. It would occupy too much space to enumerate the conflicting statements of the visionaries of the world which go to prove their non-objective character. I believe it a rash statement for any one to make, that they were positively certain of the person of any soul communicating with them. They may feel satisfied as to their identity but there must needs be that peculiarity of person not known to the medium or any one present. Even then we must remember souls may mimic as well as men. I know from experience our minds are as open books to souls well developed. Investigators often strain at a gnat and swallow a camel. We know that there are all sorts of souls in this world consequently there must be in what we call the next. I do not believe a liar is transformed immediately by his transition any more than a convict by being relieved from prison makes him an honest man. The evidence is before us all, that this world is the embodiment of the spiritual; the human family proves that, being both spiritual and material. We know men

are not transformed in an hour, it takes time to reform. We may make a great effort and be determined to shake off some vice or conquer some bad habit; it takes time, patience, desire and effort to accomplish any decided change. Is it at all strange then that in our psychical investigations we may not always meet souls of excellence; when we know the majority of mankind are but commonplace, what else should we expect.

To show how easily we may be deceived, or misinterpret their language, I will relate one instance out of many in my own experience. Shortly after I first heard souls talking with me I was asked if I would like to talk with the Savior. I replied I would; then there seemed to be a different voice speaking in a calm and subdued manner. During our conversation it told me to look up, saying "who could build an arch like that?" also, "look at the blue sky, who can paint like that?" I was asked if I believed it was my Savior. I replied I did not know. It then asked me to give my hand. I did so. Judge of my surprise when my hand wrote the name of a very dear friend of mine (who is yet alive) saying "yes, he is your Savior, he told you about us, he saved you from superstition." Nearly two years' constant communication with spirits has given me a rare opportunity of studying their methods and nature of communications. And I am led to say in the words of Hamlet, "there are more things in heaven and earth than are dreamed of in our philosophy." T. P.

ALTON, ILL.

## THE ANTIQUITY OF SPIRITUALISM.

TO THE EDITOR: It is a mistake to suppose that Spiritualism dates no further back than the rappings at Hydesdale, N. Y., in the year 1843, through the Fox mediums. It is true, that intelligence through the raps was first recognized there; but reference to history shows that our ancestors in all parts of the globe in their crude modes of making themselves recognized, only incurred charges of witchcraft, demonology or fetishism, superstition, etc., etc.

The writer has great respect for the Bible, that is, the Old Testament, but its tone throughout repudiates the idea of immortality, vide Ecclesiastes, chapter iii, verse 19. True, religion in ancient times had its priesthood and members of different factions of the order were then as now rancorous toward one another on points of belief. In Exodus, chapter xxiii, verse 13, it is commanded: "Thou shalt not suffer a witch to live." This command is found with instructions to the then dominant priesthood. Under the head of witchcraft one can imagine every species of orgies, mysterious incantations and other performances now better understood under the modern names of animal magnetism, mesmerism, impressible psychology and lastly true Spiritualism!

Saul, the first king of the Jews was anointed to fill that office by the high priest Samuel, and to please him, apparently, he was particularly severe on the practice of witchcraft and declared death to any one having a familiar spirit—probably now recognized as a clairvoyant.

And yet, bad as King Saul's opinion was, in his actions he could not but acknowledge the truth of Spiritualism; for in his desperation, when the priesthood and the people of Jerusalem went against him, he in disguise with a few followers sought out the woman of Endor to obtain advice and she, at the risk of her life, raised the spirit of Samuel, who told him truthfully his fate, that to-morrow the battle would go against him and he and his two sons would be slain.

We evidently are awakening to a knowledge of a future existence after death of the material body. Principles ever remain the same, and it is little wonder that in operation they should produce like results, the opposition of the priesthood.

BROOKLYN, L. I. D. BRUCE.

The sad death of Mrs. Julia P. Shreve at the Woman's Hospital deprives the art interests of Chicago of one of their ardent supporters. It was mainly through her efforts that the Woman's club scholarship in the Art Institute, providing free instruction for three years for a successful lady candidate, was established. Mrs. Shreve had been traveling in England in company with her daughter and was forced to return here on account of ill-health. She was a prominent member of the Woman's club, and her loss will be deeply regretted by its members as well as all interested in the advancement of woman's work and art in this city.

BOOK REVIEWS.

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

*A Study of Greek Philosophy.* By Ellen M. Mitchell: with an Introduction by William Rounseville Alger. Chicago: S. C. Griggs & Co. 1891. Pp. 282. Price, \$1.25.

In this manual, Mrs. Mitchell has methodically arranged the teachings of the Greek philosophers, and presented the thought of each in its order, in a concise and lucid manner. A better epitome of Greek philosophy, in the same space, has probably not been written. The author has consulted the best authorities and taken great pains to make her work correct as well as clear. The majority even of those interested in philosophy have no time to read large volumes in exposition of the thought of Greek philosophers. From this work they can in a short time, get a comprehensive idea of the positions of the old thinkers from Thales to Proclus. Mrs. Mitchell—who is known to all readers of THE JOURNAL by her able contributions to its columns—has put many who want just such a book as she has prepared, under obligation to her.

*White Slaves; or the Oppression of the Worthy Poor.* By Rev. Louis Albert Banks, D. D., author of "The People's Christ." Boston: Lee & Shepard. 1891. Pp. 327. Price, \$1.50. (A. C. McClurg & Co., Chicago.)

In this handsome volume Mr. Banks has given, illustrated with photographs taken by him, the results of personal investigations of "the conditions of life among the worthy Boston poor." By the "worthy poor" is meant not a class of saints, but "the poor people of the city," who are willing and anxious to exchange honest, hard work for their support; not the criminal and vicious. The author seems to have worked with great pains and energy to get at facts first hand, and certainly the story told by pen and camera presents one aspect of social life and civilization which is not much better than the slavery of Uncle Tom and his black children in the plantation house. The conditions described imperil the physical and moral health of the city. A lodging place is thus described by Mr. Banks, as mentally photographed by him in a recent visit: "We are in a cellar about ten feet square, which is separated from others like it by a partition. As soon as our eyes get accustomed to the darkness—for the only light is from a foot or so width of glass, reaching from the ground up to the floor that forms the ceiling of the room where we stand—we see that this is the den of an old man and his wife. They have both passed three-score, and are no longer able to work hard. They have had children, but they are dead. For this den of misery, that a well-to-do Western farmer would not think of keeping his hog in, they pay \$1.00 per week, the interest at six per cent., on nearly \$900. They have to cook, eat, sleep and do everything else pertaining to domestic life, in this one, dark, filthy hole. Nobody could keep it clean. There is no sunshine, and only a little while in the day any light at all. It is necessarily damp and mouldy. We talk with the old man. He goes fishing, and does such odd jobs as he is able to do. He says one of the worst things they have to contend with is the rats, and then he points out to us places in the wall, down next to the ground, that he has filled with little billets of wood, stuck in every which way, in his efforts to keep the rats from preying on them at night." These places, according to Mr. Banks, are filled not with drunken and dissolute. Scores of tenement houses were visited by him where the sanitary laws were totally disregarded by both landlord and tenant, and where the conditions were unfit for human habitation.

MAGAZINES.

"Russian Barbarities and Their Apologists" is the title of an article in the November *North American Review*, contributed by Dr. Hermann Adler chief rabbi of the United Hebrew congregations of the British Empire. Dr. Adler's paper is an eloquent reply to Goldwin Smith's "Strictures on the Russian Jews" which appeared in the *Review* for August. "How to Improve Municipal Government," a symposium by ex-Mayor Hart of Boston, Mayor Davis of Baltimore, Mayor Bishop of Buffalo, and Mayor Noonan of St. Louis. In general they agree that the best model for a city government is the government of the United States, with its division into executive, legislative, and

judicial departments. Justin McCarthy, contributes an entertaining and instructive article on "Women in English Politics," showing that women are doing much more in England than here to control political movements. He thinks that their influence is altogether for good. Stepniak tells "What Americans Can Do for Russia"—*Our Animal Friends*. A monthly journal published by the American Society for Prevention of Cruelty to Animals, 100 E. 22d st., New York, began with its September number the nineteenth volume. A most worthy publication.—The November *St. Nicholas* is a number that contains the choicest reading for children, with illustrations of marvelous beauty. No one surpasses Mary Mapes Dodge in conducting a magazine for young folks.—The second of the "Lessons From the Census," by Mr. Carroll D. Wright which appears in the November *Popular Science Monthly*, points out some serious defects in our mode of enumerating the people, and proposes definite measures for its improvement.

In *The Forum* for November, Edward A. Freeman, the English historian, the highest living authority perhaps on the subject, explains the political situation in Europe, pointing out the specific dangers to peace. "The Danger of the Farmers' Alliance," by Senator John T. Morgan, of Alabama; and "The Death of Polygamy in Utah," by Chief-Justice Zane, of Salt Lake City, are among the other articles of the number.

A new edition of "Friendship," with half tone portraits of Cicero, Bacon and Emerson, will be issued this fall by Albert Scott & Co. Their first edition was received with much favor.



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A LIZ-TOWN HUMORIST.

Settin' round the stove last night, Down at Wess's store, was me And Mart Strimples, Tunk and White. And Doc Bills and two or three Fellers of the Mudsock tribe No use tryin' to describe. And says Doc, he says, says he, "Talkin' 'bout good things to eat, Ripe mushmillion's hard to beat." I chawed on. And Mart he 'lowed Watermillion beat the mush. "Red," he says, "and juicy—hush! I'll jess leave it to the crowd." Then a Mudsock chap, says he, "Punkin's good enough for me—Punkin pies, I mean," he says, "Them beats 'millions. What say, Wess?" I chawed on. And Wess says, "Well, You jes' fetch that wife of mine All yer watermillion rine, And she'll boil it down a spell— In with sorghum, I suppose— And what else Lord only knows! But I'm here to tell all hands, Them p'serves meets my demands." I chawed on. And White he says, "Well, I'll jes' stand in with Wess—I'm no hog!" And Tunk says, "I Guess I'll pastur' out on pie With the Mudsock boys," says he. "Now, what's yourn?" he said to me. I chawed on—fer—quite a spell. Then I speaks up slow and dry, "Jes' tobacker!" I says, says I, And you'd orto' heerd 'em yell!

—JAMES WHITCOMB RILEY.

THE BOY WHO MINDS HIS MOTHER.

Boys, just listen for a moment To a word I have to say; Manhood's gates are just before you, Drawing nearer every day; Bear in mind while you are passing O'er the intervening span That the boy who minds his mother Seldom makes a wicked man. There are many slips and failures In this world we're living in; Those who start with prospects fairest Oft are overcome by sin; But I'm certain that you'll notice, If the facts you'll closely scan, hat the boy who minds his mother Seldom makes a wicked man.

Then be guided by her counsel; It will never lead astray. Rest assured she has your welfare In her thoughts by night and day. Don't forget that she has loved you Since the day your life began, Ah, the boy who minds his mother Seldom makes a wicked man.

—YANKEE BLADE.

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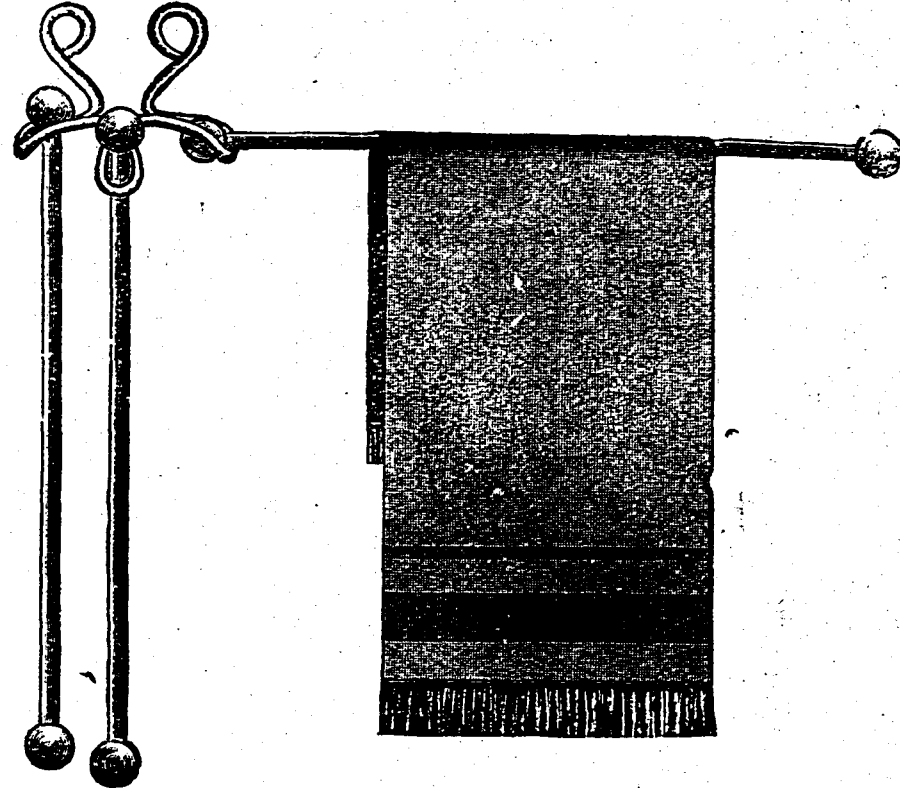
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6. Come to the Psychological Congress in 1893, and tell me of all the good work you have done between now and then.

MRS. NETTIE COLBURN MAYNARD'S FIRST SEANCE WITH LINCOLN.

In her book, "Was Abraham Lincoln a Spiritualist?" Mrs. Maynard says that she first visited the White House in December, 1862. "A note was received by Mrs. Laurie," she writes, "asking her to come to the White House in the evening with her family and bring Miss Nettie with her." She was then a young girl and felt the trepidation natural under the circumstances. After relating the kindly manner in which she was received by President

Lincoln she tells of losing consciousness and afterward learning from those present that in the trance state she talked to Mr. Lincoln for more than an hour. Among other things urging him to issue the emancipation proclamation. "I shall never forget the scene around me when I regained consciousness," says Mrs. Maynard. "I was standing in front of Mr. Lincoln, and he was sitting back in his chair with his arms folded upon his breast, looking intently at me." Mrs. Maynard describes Lincoln's parting with her that evening thus: "At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand.'"

The book can be had at THE JOURNAL office. Price, \$1.50.

The *Independent Age*, in a review of Dr. Crowell's "Spirit-World," says: We find little in the volume a Spiritualist will not receive, at least tentatively. Often the descriptions, especially of the homes of spirits, their occupations, etc., are so material and matter of fact that we involuntarily shrink from their acceptance; yet we do not understand why we should if we receive the teachings of spirits. They have always spoken in the same manner, and really if there is an abode for spirits it must have substance, else it would be nothing. The book must be read as a whole to be appreciated. To the student of this subject it opens up rich mines of thought, and to the casual reader cannot otherwise than prove of deep interest.

"Revelations of a Spirit Medium" is the title of a book published by Farrington & Co., 37 East Tenth st., St. Paul, Minn. Unlike previous publications purporting to expose the tricks of the trade this book bears the evidence of being written by one who has been a professional and knows what he is talking about. That many investigators and Spiritualists can save money and be kept out of snares by reading this book is all that space permits saying now. Without commending the literary style of the book, it can be said that it contains much that will be a revelation to many people. The writer appears to be a believer in a future life and spirit communication. A review of the work will appear in THE JOURNAL later.

R. J. Moses writes: I am eighty years old and I owe to your paper the armor that deprives death of all horrors and enables me to welcome its approach with a feeling nearer akin to pleasure than fear. I have never witnessed any spiritual phenomena, but being an old lawyer accustomed to weighing evidence, and finding in your paper a constant exposition of frauds, you are sufficiently reliable to me as a witness to make me believe as firmly in Spiritualism as in any other fact which has not been to me personally demonstrated. Your paper is the comfort of my declining years.

Referring to B. F. Underwood's lecture on "Capital and Labor," the Grand Rapids *Eagle* says: This lecture is pronounced by those who heard him speak on the subject a masterly effort. Mr. Underwood is in cordial sympathy with the working classes, but unsparing in his criticism of quacks and quackery in the movements which aim to solve the question between capital and labor.

The Ethical Society lecturer, W. M. Salter, in a business letter writes: . . . What an interesting account that was of the sittings in which Prof. Lombroso took part. (Translated from the French for THE

JOURNAL.) Mrs. Salter and I always find something interesting and profitable in THE JOURNAL.

Mrs. F. O. Hyzer has been speaking with great acceptance for the New Ethical Society of Spiritualists in New York City during the engagement of the regular lecturer, Mrs. Helen T. Brigham, in Washington.

Hon. John W. Tindall (of editorial staff *Inter Ocean*) will address the Chicago Secular Union, Sunday evening, at 116 Fifth ave. Subject: "Manual Training." The public invited.

Geo. H. Fair writes: THE JOURNAL is getting more able and interesting every year.



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