

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

THE Lenten regulations for New York and New Jersey seem to be quite complicated. The Pope gave the bishops power to dispense with all the rules of abstinence as long as they thought the state of the public health warranted it. Bishop Wigger, of the Newark Diocese, dispensed with the regulations, while Archbishop Corrigan did not. The result is that those who live in Newark and work in New York may eat meat in both places, while those who live in New York and work in Newark can eat it in neither.

EARNEST HART in the *Nineteenth Century* writes: Horses are very susceptible to hypnotization by standing in front of them, so that they have to look at you fixedly. This practice was introduced into use in Austria by a cavalry officer, Balassa. It is called, after him, the Balassiren of horses, and according to Moll it has been introduced by law into Austria for the shoeing of horses in the army. Rabbits, when they are introduced into the cage of a snake, what is called fascinate themselves by staring at it. The process is commonly spoken of as though it were an active proceeding on the part of the snake which fascinates them. They are self-fascinated, and, as we saw in the case of our hypnotic patients, a mechanical means of impressing their senses suffices, and it is quite gratuitous to impart any sort of vital force or living fascinating influence on the part either of the snake or of the wily stage performer.

At the mass meeting recently held in Chicago in favor of opening the World's Fair on Sunday these words from the eleventh article of the treaty early adopted between the United States and Tripoli were displayed over the stage: "The government of the United States is not in any sense founded on the Christian religion." Professor David Swing in alluding to the meeting in one of his sermons said that the words as a motto for the occasion were not appropriate, because, first, they were not intended, as used in the treaty, to commit this government to atheism, and because, second, Sunday against which the protests were made was not a Christian institution. Professor Swing's criticism is irrelevant, because, first, the object of the meeting was not to promote atheism, and second, the ground on which the clergy generally and the great mass of Protestant Christians oppose Sunday opening is the assumption that the day is the Christian Sabbath. Possibly Professor Swing was incorrectly reported.

THE drama which closed in England last week with the imprisonment of Mrs. Florence Osborne, wife of Captain Osborne of the British army, for the theft of jewels from her friend Mrs. Hargreaves, illustrates the temptations held out, no more, perhaps, in England than here, by the glitter and glamour of so-called high society. The young woman had enough to live on if she had chosen to live moderately. But she wished to equal or eclipse others who were much better off in this world's goods, and her ruin was the

result. Her truest friends in her present deplorable situation are her husband, and, singularly enough, the people she first robbed and then sued for slander. The fashionable acquaintances disappeared. All of which carries a moral that is worth noting by young men as well as young women. The one redeeming feature in the conduct of Mrs. Osborne is that after having been abroad several months, in order to save her husband, who would otherwise have had to resign from the army, she concluded to return and surrender herself for trial.

RUSSELL SAGE before the New York Senate investigating committee which is trying to find out the details of the recent coal combination, said: I will tell you, gentlemen, that you don't know how far this thing is going to reach. There has been no increase appreciable in the price of coal, and it would be folly for the combine to make one, owing to the bitterness of public sentiment. When this sentiment dies out, however, they will raise the price of coal to the limit undoubtedly. It is certain that a vast sum of money has been advanced by institutions in this city to promote the coal deal. I have my own distrust of any combine among corporations which tends to deprive people of the necessities or even the comforts of life by increasing the prices. I would say without hesitation that I would not look with disfavor, as an investor, on any legislation which would tend to discourage or prevent the formation of such combines as the one under discussion.

THE *Boston Watchman* (Baptist) has had many words of praise for Rev. Joseph Cook, but it notes the fact that he no longer draws crowds to hear him and adds: "It must be plain to any one who has followed his lectures for the last four or five years that he is not growing, that his discourses contain little that he has not said many times before. He threshes a good deal of straw that his flail has been over several times. Like too many ministers he is resting upon his laurels instead of winning new ones." Commenting on this the *Christian Register* says: Another reason for Mr. Cook's decline of power is in the cause to which he devotes his great abilities. He has hitched his wagon to the old Orthodoxy instead of to the new. Like Lot's wife, he is looking backward instead of forward. His orthodox admirers may proudly point to him as a pillar of salt, but the defect of such a pillar is that it is stationary. It serve to show how many have passed beyond it. It is a warning, not a guiding, moving pillar of fire; and, under modern climatic influences, it must gradually be dissolved and forgotten.

PRESIDENT ANDREWS, of Brown University, a clergyman of one of the most straight-laced of the Evangelical denominations, has been lecturing to the students under his charge on the Sunday question. He said that the attitude of Christ showed that the Old Testament Sabbath was to be done away with, and that the first day of the week is not given any prominence in the New Testament as a day of rest, that Christians carried on their work, the same as on any other day down to the time of Constantine. The basis of the Sabbath obligation he said does not consist in the sacredness of any given day, but man needs a certain

proportion of time for rest. "Puritanism was a dreadfully narrow manifestation of Christianity; and we are suffering from it now. The Sabbath isn't meant to be a kind of mustard plaster, to torment mankind." President Andrews said further as reported in the *Providence Evening Telegram*: As to the question, "What is the proper observance of Sunday?" I answer: The primary thought is rest. This was the main thought of the Bible. For those who can devote Sunday to spiritual uses it is a duty; but they should not enforce such uses on others. We have no right to prohibit by law any of those who wish to go down the bay on Sunday. I have a theory that the ministers of this city might do an immense amount of good in the summer by instituting Sunday missions on the excursion steamers. As soon as the boat leaves the docks, let a half dozen young people, with good voices, sing several hymns, and then let some enthusiastic young man make a stirring address of not over ten minutes on some practical religious topic. It would not do to offer prayer, because prayer offered by a Protestant minister would be exceedingly distasteful to many on board, and the sermon should be conducted so that none would be offended. Such services would be very beneficial. All art galleries and free libraries should be open on Sunday, for such marks of progress are not a breach of the Lord's day. The persons who object to this don't know what poverty is; and just as long as ministers object to such things, they will gain no hold on the laboring people. This is just the class they fail to reach, while on the contrary they were just the ones that Christ did get hold of. On these grounds, I advocate the opening of the World's Fair on Sundays, but not all day. Let it be opened at noon for the rest of the day. Possibly, it would not be well to have the machinery department open; but all the art galleries, and everything of that nature, should be open, by all means.

DR. DAWSON BURNS of the United Kingdom alliance has published his annual report of the "drink bill" for 1891 of Great Britain and Ireland. From this it appears that the total amount spent on intoxicating drinks in the United Kingdom last year was £141,250,000. This sum means an expenditure of £3 15s. per head, reckoning women and children as well as men, or £18 5s. for each family of five persons. Comparing the amounts with those of a year ago there is an increase to £1,750,000. In foreign and colonial spirits there was a decline, but this was largely overbalanced by the increase in home-made spirits and in beer. In the two latter classes the rise was respectively £1,333,778 and £1,129,869. As the decrease was in the more expensive drinks and the rise in the cheaper, it is tolerably clear that working-class drinking has increased during the year. The only pleasant feature is that the growth has not been quite so great as in 1889-'90, from which Dr. Burns optimistically infers that "the tendency to increase will now give place to a tendency in an opposite direction." It appears that Scotland and Ireland, in comparison with their population, consume more spirits than England and Wales, but when it comes to beer England is infinitely the greatest swiller of the three. In the twelve months she swallowed very nearly £80,000,000 worth of it—a sum which would very nearly pay for the army, the navy, and the civil service twice over.

ALL THOUGHT IS CONSCIOUS.

It was the practice of the late Mr. Spurgeon to prepare his Sunday morning sermon on the previous evening and his Sunday evening sermon on the afternoon of the same day. One Saturday night he could not concentrate his mind upon any subject sufficiently to make a selection, and by the persuasion of his wife, he finally went to bed. His own account is as follows:

On one memorable occasion all failed me. It was one of the strangest experiences I have known. Ten, eleven, twelve, one o'clock came, and still I had no topic for the following Sunday morning. At last my wife came into the room, laid her hand on my shoulder and said:

'Had you not better go to bed? Try what a few hours sleep will do.'

I took her advice and retired. About eight o'clock in the morning I sprang from the bed under the somewhat unpleasant consciousness of still being without a topic. On leaving the room she asked me where I was going.

'Into the study of course,' I replied.

Noticing an amused smile upon her face I asked the cause.

'You will find out when you get there,' was the reply.

Going up to the table what was my astonishment to find a text jotted down, a lot of notes scattered about in my own handwriting, of which I had no recollection whatever, and to feel a train of thought come back to me with the notes which at once supplied me with a sermon. A glimmering consciousness of the truth dawned upon me, but I hastened to her for an explanation.

'About two o'clock this morning,' she said, 'you got up and went down to your study and I followed you. You were apparently fast asleep. You then seated yourself in your chair, gathered paper and pen, and began to write. I feared to disturb you; so I sat and waited. You thought and wrote for about one hour; then arose deliberately from your chair and went up-stairs to bed again and slept till you arose just now.'

I preached that sermon and it was certainly not inferior to my usual productions.

This sermon was in its general character like those discourses which he prepared when his ordinary consciousness was wide awake. It contained his thought and bore the characteristics of his mind. It was stamped, so to speak, with his individuality. It was the product of his own thinking. But since knowledge of what he was doing during the preparation of the notes did not come into his ordinary consciousness the question naturally arises, What part of his mind performed the work? Was the whole mind in activity in some way which kept the operations below the line of consciousness? Was it a case of "unconscious cerebration?" There is no reason to believe that there is any actual thinking which is not also conscious thinking, indeed thinking implies conscious effort, in distinction to automatic action, but Mr. Spurgeon's intellectual work on the night referred to, was done without that particular consciousness which was suspended when he went to sleep and which returned when he awoke. Many men have performed some of their greatest intellectual feats while they were asleep. In explanation of this it has been said that when the cerebrum is at rest the cerebellum continues its work. Thus J. J. Garth Wilkinson says: "The cerebellum does unconsciously and permanently whatever the cerebrum performs rationally and by fits. The cerebellum follows and adopts the state induced by the cerebrum on the organization, and holds the notes of the ruling mind. Thus immediately after sleep the motions of thought may begin at once; for they have not been organically, but only consciously suspended."

The entire brain is the organ of thought, the physical instrument by which the mind operates on this material plane. According to Wilkinson's view, correctly stated, while the cerebrum is at rest, the mind is still active, but uses only the cerebellum in performing mental operations. These operations, says Wilkinson, "have not been organically but only consciously suspended." But mere organic motions without consciousness are probably only physiological processes. Where there is thought there is consciousness. How can the mind prepare a sermon, or work out a mathematical problem without being conscious of the process. The fact that it does not come into the ordinary chain of mental operations, would seem to imply that there is a deeper or a higher conscious-

ness which is active even when the conscious life as it is known to us, is suspended in sleep. The ordinary consciousness may be but a phase of a larger and grander life, the more superficial aspects of which only come above the threshold of the "waking state" into ordinary thought and conduct. Is not every person largely influenced by the so-called unconscious thinking that is done in sleep and in the waking state. How many great discoveries, wonderful inventions, profound conceptions, and deeds of sacrifice and heroism may be, to a considerable extent attributable to the sub-conscious or subliminal processes of the mind. In some cases the individual but carries out unconsciously what was started in a conscious or semi-conscious state, as was probably the case with Mr. Spurgeon who says that on going to the table he, "felt a train of thought come back" to him with the notes and that a "glimmering consciousness of the truth [of what had occurred] dawned upon" him.

There are those who will claim that in phenomena such as are mentioned above, there must be the agency of discarnate spirits. That there is such agency in many of these experiences is not denied—indeed the Spiritualist can consistently believe that invisible friends often inspire mundane beings with high thoughts and purposes, but most of the experiences of the class here referred to are probably explicable without any intervening agent. There are depths in man's nature that have never been sounded, and heights that have never been reached from this plane of existence on which man is a sense-imprisoned being.

A PSYCHICAL FABLE.

Various and many people had brought back reports of a land fairer than day. Incited by these accounts others sought to explore the promising territory, but returned with discouraging stories to the effect that the country was filled with vast bogs and dangerous morasses, and even if there were fertile tracts somewhere in the far interior they could not be reached; for should explorers succeed in passing the bogs and morasses they would never be able to scale the mountains beyond.

It appears that those who got a sight of the Land Beautiful and talked with the people were often unable to so mark out the route as to ensure certainty of success to others in reaching it, and were too frequently inclined to demand that the less fortunate should accept their stories without verification.

After many years it so happened that a large body of distinguished men became so impressed with the multiplying accounts of this wonderful country given by trustworthy pioneers, that they organized an expedition composed of mechanical and topographical engineers, bridge builders and others with all the latest appliances and a score of inventors to devise methods for overcoming difficulties. To locate the dangerous grounds on the frontiers and mark the safest route was, of course, a part of the work of the expedition. They were a cautious body, these explorers. Indeed they spent so much time and money in surveying the route and protecting their flanks and rear that the people at home became impatient, especially many of those who by good luck had previously got sight of the land flowing with milk and honey, and who could see no reason for so much painstaking care. But progress was made and some of the explorers scaled the mountains and beheld the land, while others were content to map out the route, marking the bogs and morasses and building bridges for the benefit of those to follow.

Some years later a body of men associated themselves together to examine and report upon a particular part of this country. They were stimulated to do this by one who knew of the existence of the first and more comprehensive organization, but who by his own negligence was in ignorance of the results it had accomplished, and of its topographic map and field notes. A small detachment of this new organization led by its founder started out soon afterwards on their first expedition,—and never returned. A volunteer relief corps essayed to find them and render

assistance, if not too late. Alas, it was too late. Their skeletons were found in a morass, only their grinning skulls protruding above the surface. The boundaries and soundings of this particular morass it appears had been carefully defined years previously by independent explorers, and more specifically by the officers of the first organization. Many copies of these maps had been distributed throughout the known world. Large numbers of individuals, many of them even without the assistance of these maps, had been able to avoid the dangerous place and pass on.

This fable has no moral, yet it may be suggestive to the surviving members of the late American Psychological Society.

FACTS IN REGARD TO SUICIDE.

The number of suicides in the United States in 1890 was 2,640, according to returns collected by the *Chicago Tribune*. In the same way it is learned that the number in 1889 was 2,224, and in 1888, 1,487. These figures must be more or less incomplete, and possess only comparative value and little of that. They show without doubt that the crime of self-slaughter is rapidly increasing, but to what extent is not known. A partial list of the more prominent cases for 1890 reveals the names of fifteen doctors, ten cashiers, thirteen merchants, eight bankers, seven lawyers, seven teachers, six clergymen, four judges, four actors, and three journalists. The ratio of the number of men to the number of women taking their lives was the usual one of three to one. As to the mode of ending life, 1,094 shot themselves, 663 took poison and only 380 died by hanging. The United States census of 1880 showed that hanging was the more general method, as it is among men in England and Prussia, while shooting came next and poison third. The reported cases for the last year would thus seem to show that the method changes from time to time, even among the same people and the same classes.

Dr. B.W. Richardson delivered a lecture recently on "The Anatomy of Suicide," in which he gave many interesting facts. He said that throughout the world there were about 180,000 suicides every year, or about twelve in every 100,000 people. The best record of any state was that of Massachusetts, where all cases of deaths other than natural were reported on.

More males than females committed suicide in that state; and while the method of the former was by firearms or wounding, women generally adopted the gentler method of poisoning. Suicides varied much in number in different races, the Jews having the smallest, while Denmark and Scandinavia ranked among the highest; but in every country there were certain localities that produced more than others. The seasons produced different results, and dull weather increased the numbers. In England the greatest number of suicides occurred from March to August, and for some reason the last four days of June always gave the heaviest returns. The minimum was in February, and that was the same in America.

Suicide was more common among Protestants than Romanists. It increased with education, and also spread with railways and telegraphs. Any exciting cause led to an increase, and it had been noted that it was frequent at the end of great wars. As to occupation and wealth and poverty, there had been no connection traced. Among males the greatest number of suicides occurred between the ages of thirty and forty, and among females between twenty and thirty. It was more common among widows than married women, and was further more frequent among widowers. As regarded causes, there were to be considered the predisposing and the determinant causes.

There were occasionally hereditary tendencies, and of the determinant causes the most frequent was alcohol. Then second in number came religious doubts and fears—the desire to know the worst of eternal punishment at once rather than live dreading it. Here those who believed in the efficacy of priestly absolution had undoubtedly the advantage. With regard to remedies and the overcoming of thoughts of suicide Dr. Richardson said the chief points were a temperate life without alcohol, the avoidance of gamb-

ling or the struggle for wealth, and also of those converted religious dogmas for which there was no reasonable answer.

THE AMERICAN SUNDAY.

In an article in the March *Forum* on "What the American Sunday Should Be," Professor David Swing says: "If Luther made the Sunday a most pleasant and restful season, if John Milton held that the day rested upon human authority alone, if the greatest Roman Catholic and Lutheran divines filled the twenty-four hours with sleep, work, rest and happiness, it cannot remain possible that the Puritans extracted from the blueness of the time any great part of their confessed usefulness. It most probably lay upon their hearts as a long-lasting and grave error, a little the less injurious because it was cherished as a truth."

The fact is the Puritan Sunday was a revived superstition, a mixture of Mosaic ideas and practices with Pagan asceticism. For centuries Sunday had been a day of common festivity. It had not been regarded as the Sabbath nor had it been so observed. It was, as had been taught and believed for centuries, a day appointed by the church on which the people were required to attend religious services in the morning or afternoon with full liberty to enjoy the remainder of the day in the popular holiday style. This too was the kind of Sunday which prevailed among Protestant Reformers. They did not regard the day as the Sabbath, or its observance as binding upon Christians. The Bible had not been in the hands of the people and the conceptions which prevailed among the Catholics were derived not from that book, but from the church. The Protestant Reformers, though they transferred their authority from the church to the Bible, did not favor a return to the Mosaic law. But the Puritans did. As Professor Swing says: "To some men the Bible came back too completely. The Romanists had kept it from the people so long that when it came back to the Northern belt of Europeans it overdid its return. In their excessive hunger some ate up the Mosaic laws as though they were just as fresh and sweet as the Sermon on the Mount. They began to consider the ideas of whipping to death a rebellious son, of stoning any one who should gather sticks upon the Sabbath day, and of taking possession of the heathen for an inheritance. The Puritan Sunday was a modern effort to reproduce the Mosaic age. The name Puritan came from the resolve and effort of a group of Christians to obey the Bible in its purity. They were not to favor some part of the book. It was to be alike divine and binding in Leviticus, the Psalms and the Gospels. If Exodus said, 'You must not suffer a witch to live,' it remained only to find the person who was acting in that character; the existence of such person having been settled for all time by the mere fact of the Mosaic enactment, for it could not be supposed for a moment that God would suggest such a law in a planet which contained no supply or specimens of the thing condemned."

Prof. Swing mentions further that to this influence of Mosaism upon the group of Christians known as Puritans, must be added "a wave of asceticism which makes all kinds of solemnity and self-denial seem works and virtues which commend the soul to its God." This asceticism existed in India, among the Hebrews, among the Essenes, who were in fact a Jewish sect, among the Pagans of Rome, the Christians of the third and fourth centuries and down through the middle ages, and even still later in Christian monastic life. The revival of Mosaic ideas and laws and ascetic practices was the most marked in England and Scotland. It made no progress on the continent. It showed great vigor in New England and wherever in the Thirteen Colonies the original settlers were people who had been indoctrinated in Puritanic ideas. These ideas had large influence in colonial legislation and in a modified form have to be encountered to-day by the friends of rational Sunday observance. But the Puritanic features are being gradually eliminated from Sunday, and in some parts of the country hardly any trace of them is observable. For this very reason stealthy efforts are being made constantly to secure

national and state legislation which will legalize Sunday as the divinity ordained Christian Sabbath.

Prof. Swing says: "The United States cannot deal heavily in religious ideas." The nation should not deal at all in religious ideas. It should protect all in undisturbed enjoyment of their rights, religious or otherwise, but it should not make any laws requiring or prohibiting religious practices, and none appointing religious days. The States should, as several of them do, recognize Sunday only as a civil institution, requiring suspension of ordinary business, but otherwise allowing the people to pass the time as they see fit.

Prof. Swing thinks it would be a great calamity to have such a Sunday in this country as prevails in Cuba, Mexico and the South American States; and here he expresses the view of the great mass of those who are in favor of a rational Sunday. The day should be one of rest and recreation, not of dissipation, carousal, cock-fighting and horse-racing. Such a spectacle is indeed, as our essayist says, "a poor one compared with the vision of a great nation in which the dreamer sees the labors of the week all suspended for one day, the dens of temptation all closed, the churches, the parks, the libraries, the galleries, the fields all open and frequented by millions of persons in youth or in old age who one day in seven touch existence on its greater side," and it would be still better if the dens of temptation which corrupt and debase on Sunday, could be closed not only on that day, but on every day of the week. But this will not be possible until the mass of people come to understand that vice is vice, and its indulgence is as bad on one day as on another.

HARRY ARCHER-WILD.

It appears from the San Francisco *Chronicle* that "Professor" Archer so dear to many good people in Michigan and elsewhere, and whose exposure has been published in THE JOURNAL was formerly under the name of Harry Wild, a confederate of Mrs. Crindle-Reynolds. The *Chronicle* says he assisted her at a campmeeting and afterwards in San Francisco; but finally set up a materializing shop on his own account. About the time of his exposure in San Francisco he got into trouble for robbing a Mr. Cornell of between \$500 and \$600. In his fright, and fearing prosecution, he made a voluntary confession and promised as a condition of immunity from punishment to discontinue his fraudulent practices. At that time in the presence of witnesses he confessed to having personated spirits for Elsie Reynolds and also for J. W. Caffray. He also assisted Caffray in developing mediums. In telling his story to the *Chronicle* reporter Wild laughed with great glee as he related how, in the guise of a female spirit he had been hugged and kissed and "slobbered over" by male attendants at these séances. This crisis was in the spring of 1885, since which he has been comparatively quiet until engaged to assist the Huylers in bamboozling Luther R. Marsh. For a year past he has done a thriving business at Onset, Mass., Grand Rapids, Mich., and elsewhere, and has been aided by the active support of indiscriminating spiritualistic papers and the folly of many very good people.

For denouncing such villains THE JOURNAL has in turn been denounced and vindictively antagonized by people who claim to love truth and justice. We ask such of these people as have a modicum of reason left, a grain of respect for justice and decency, to seriously reflect upon their grievous mistakes and to ask themselves how they can expect rational people, honest truth-loving people, to respect them or a cause whose advocates render it possible for a creature like Crindle-Reynolds or Archer-Wild or Etta Roberts or Eliza Ann Wells to pose as its exemplar and demonstrator of its facts. These people forget apparently that it is not THE JOURNAL alone they are fighting, but all that is good and true in Spiritualism, all that is pure and honest in either world. Not for our sake, but for their own and that of the cause to which they avow allegiance we kindly but earnestly implore them to pause and study the situation, unhampered by any

transcendental sophistries or personal prejudices. Put yourselves face to face with your own selves and your God and ask if you are doing your duty and living up to the highest light attainable.

BETWEEN TWO LIVES.

"Between Two Lives." Under this title Commander Dufilhol in *Revue Spirite*, with some preliminary remarks, introduces M. Volpi of *Vessillo Spirite* as saying:

1st. Surely, when we can do so, it is our duty to come to the aid of a person in danger of death, with magnetism.

2d. When a cure is shown to be impossible magnetization would have an influence in the liberation of the perisprit in its effort to break the bonds which unite it to the physical organism; and I found my opinion on the fact that magnetism secures this disengagement (of the perisprit) in the case of incarnate somnambules.

3d. In what concerns suggestion I do not know whether its action could be exercised on the patient in his last agony; experience alone will decide. To this Commander Dufilhol appends a note as follows: Sleep, somnambulism, and death, are degrees of the same phenomena, the disengagement of the superior being from its physical envelope. Now the sleeping person and still better the somnambule, are suggestionable (amenable to suggestion) for which reason the dying man, who, in the midst of the agitations and struggles of the last hour, frequently manifests a superior lucidity and, too, in inverse proportion to physical strength, or would seem to be amenable to suggestion. It is the mind that is active on the suggestion—the body is only an obstacle; the less it exists (?) the better suggestion must operate.

4th. At this stage of the disease, it is certain that a good lucid somnambule might be useful to describe the progress of the disease, that of the death agony, indicate the means of rendering it less painful and also to see if there is present any extra-human intervention which is seconding our efforts; but I think it very difficult to have at hand somnambules of such lucidity. However, I believe that we might within given limits diminish the torments of the death agony by favoring the disengagement of the perisprit as before said.

5th. I am convinced that, in registering and controlling in a sufficient number of cases the phenomena of death, we might get evidence on the spot of the modes of separation of the spirit and the body; it is even admissible (thanks to that property of plutography of reproducing objects not perceived by the eye) that we might by the indication of a clairvoyant, fix on the plate images of the perisprit at the first stages of its disengagement. I am convinced that all this is possible; the difficulty is in finding a suitable subject.

SPIRITUALISM AT ATHENS.

R. de Guistiniani gives in *Revue Spirite* an interesting account of the spread of Spiritualism in Athens owing to the exertions of M. Lefakis. Strange phenomena, physical as well as mental, have awakened public interest and convinced more than one stubborn sceptic. Some séances with Mr. Polenu, a young poet who possesses remarkable psychical powers at the house of M. Souri proprietor and sole editor of the Greek journal *Romios*, were attended by physicians, journalists, lawyers, professors, and by M. Ragave the dean of the Greek savants and literateurs, formerly minister plenipotentiary from Greece to Paris and Berlin. The spirits evoked were able to divine the most secret thoughts of the attendants, read entire phrases which were unknown to the medium, to guess meanings from their orthography and pronunciation, and without mistake the exact contents of pocket-books, etc. Ascension of tables without contact and phosphorescent lights also were shown. Says the correspondent: We shall perhaps again see polytheism reappearing, not of the ancient mythology but of science. The imaginary gods will disappear to give place to the spirits, the only real beings who live in the beyond.

THE OPEN COURT

THE THREE PHASES OF SPIRITUALISM.

By M. C. C. CHURCH.

In the first half of this century a distinguished savant appeared upon the stage to act his part in the drama and to give to the world the unity of science and to proclaim a new sociology. This man was Auguste Comte. He announced and tried to apply the formula that humanity had passed through three distinct stages of evolutionary life: The theological, the metaphysical and the positive—the latter the unification of all past experience of the race. To this philosophy or system as unfolded by Comte was Spencer, and John Stuart Mill, and Littré, and Miss Martineau indebted for the foundation of their work.

Comte's magnificent generalizations include all history—all science—forecasting a new sociology which, in many particulars, will doubtless remain,—like the systems of St. Simon, Fourier and the hosts of lesser lights who have astonished but not bewildered our common sense.

Men are the mouth-pieces of God to the age in which they live; but He, by a wise differentiation, assigns the True to its proper place in humanity and leaves the residuum of error to be forgotten.

The error of Comte was, according to Professor Flint, of St. Andrew's University, in supposing that the life of humanity was differentiated into discrete stages of the process: theological, metaphysical and positive. An analysis of human history shows nosuch hard and fast lines of its progress. So far as the investigator knows, all these stages have been simultaneous moments. At one stage the theological predominating; at another the metaphysical and at another the positive; all operating in more or less distinctness as the historic members of the race have found place and action. The law is true but not as Comte formulated it.

The proof of the verity of this law is avouched in each individual's experience. It is plainly proven by Comte in his masterly dissection of our modern life, say for the last three hundred years. Future ages will give to this great thinker his proper reward of praise if not adulation. To him humanity will acknowledge a debt of gratitude which will not be shared by his industrious disciples. And this notwithstanding his too radical a presentation of what he calls the "Religion of Humanity." There is a great truth even here; humanity is one of which each individual is a member. The God Comte worshipped was in humanity; humanity was its form—to his limited vision. He could not see in the "unknowable" the "Transcendent God;" for he repudiated causes; even a Great First Cause and stuck to Law as the mode or method for the solution of all of his reasoning. Here his disciples—Spencer, Mill, Fiske and Underwood—have erected the superstructure, the foundation of which was laid by Comte.

It is marvellous how Comte's method runs through every thing—the most minute. I mean more particularly the human thing; for all ideas are "things," and man was an idea before his ultimatum into embodied conditions. Applying Comte's law to modern Spiritualism we have an illustration patent to all. It has passed through the theological, the metaphysical and the positive—simultaneously. It exhibits to-day all three of these stages. To those whose memories run back over the forty years of its history, they can discover the workings of these three factors. At the beginning the theological was most pronounced. It was a sort of undefined polytheism; in many cases—fetishism. Soon was developed the irreconcilable metaphysical tendency. All sorts of theories of God, the Universe, man and his outcome as a social being have had their day. These tendencies predominate to-day in the vagaries of theosophy; Andrew Jackson Davisism, Harrisism, Teedism and other com-

petitives in the dull and droll of psychics. Along these lines, however, have run the positive in the assumptions, deductions and inductions of such men as Hare and Edmunds and Sargent in the early days and of such psychic researchers as Wallace, James, Stanton-Moses, Hartman, Oxley, Hodgson, Cones, the Underwoods—not forgetting the grand work of the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL.

The "theological" and "metaphysical" are necessary phases and probably will remain so to the large class who have not the time nor inclination to evolve out of these preparatory conditions. But it is a source of congratulation that the positive phase is becoming largely dominant in many minds. To these minds are due the investigations which have put beyond all scientific question the great fact of spirit return; so that now we can truthfully say that we have a scientific Spiritualism based upon positive knowledge—no longer assumptive nor even deductive.

As the positive phase of Spiritualism advances, affording the foundation upon which the supersensible can rest, we are having a higher class of phenomena and teaching from the beyond—opening up vistas of thought; knowledge, derived from experience, never before given to the race. They are "revelations" in the true sense—revelations from revelators, once men and women as we are, who explain the mystery of life, both here and hereafter, forecasting an outcome for humanity on positive lines far in advance of a Comte or any of his disciples.

To THE RELIGIO-PHILOSOPHICAL JOURNAL is the world indebted, in a great measure, for this advance. To its editor's untiring energy, wisdom and courage, is the age mainly indebted for the scientific demonstration of the great fact of the "continuity of personal existence beyond the grave." Through evil and good report; through the condemnation of the rabble, the scorn of the pretenders; the base ingratitude of so-called friends and the mistakes of those who are loyal, of those who have not been able to understand his motives or his work—I say through all this and vastly more are all lovers of truth, all who seek to know at whatever cost, indebted for the priceless consolations of a "scientific Spiritualism," which is, the writer believes, to be the destined solution of all the problems which vex humanity.

A REPLY TO PROFESSOR DOLBEAR.

By RICHARD HODGSON, LL.D.

Prof. A. E. Dolbear's article in the THE RELIGIO-PHILOSOPHICAL JOURNAL of March 12, demands from me, I fear, a somewhat lengthy reply. I begin therefore by bespeaking the patience of my readers.

In the first place I wish to remove a general misapprehension which I think is very likely to be caused by Professor Dolbear's statement that "the former American Society for Psychical Research was practically abandoned, or at any rate ceased to be directly interested in psychical manifestations and turned its attention to other fields." Professor Dolbear makes this statement partly by way of showing the desirability of the existence of "a society directly interested in physico-spiritual phenomena." Now the former American Society for Psychical Research ceased to exist as such in January, 1890, but its place was taken by the American Branch of the Society for Psychical Research. The change was practically a transformation of the independent American Society into a branch of the English Society. The reasons for this change were of a pecuniary nature. The independent American Society was not self-supporting, and it was thought that its work might be conducted more economically if it became affiliated to the English Society. The change had nothing whatever to do with interest or loss of interest in physical manifestations. Such phenomena are just as much an object of interest, (though not an exclusive object of interest), to our American contingent now, as they were when the American Society was independent of the English, and they have formed one of the branches of our investigation since the society was founded. In every statement of the "objects" of our society these phenomena are mentioned specifically as forming one

of the principal departments of our investigation, which are enumerated as follows (I wish to draw attention to the 5th clause):

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognized sensory channels.
2. The study of hypnotism and mesmerism; and an inquiry into the alleged phenomena of clairvoyance.
3. An inquiry as to the existence of relations, hitherto unrecognized by science, between living organisms and magnetic and electric forces, and also between living and inanimate bodies.
4. A careful investigation of any reports, resting on strong testimony, of apparitions occurring at the moment of death or otherwise, and of disturbances in houses reputed to be haunted.
5. An inquiry into various alleged physical phenomena commonly called "spiritualistic."
6. The collection and collation of existing materials bearing on the history of these subjects.

I make these explanations lest any reader should infer from Professor Dolbear's statement that the American Branch of the Society for Psychical Research is not interested in physical manifestations. Indeed only last month I visited Chicago for the purpose of making inquiries concerning some manifestations of this kind about which I had received information by letter. In Part XIX. (July, 1891) of our "Proceedings" Mr. F. W. H. Myers has an article of over fifty pages entitled "On Alleged Movements of Objects, without Contact, Occurring not in the presence of a paid Medium," an article which is continued in Part XX. just published. Most assuredly our society, whether in England or America, is far enough from giving up this branch of our inquiry.

I now proceed to deal with Professor Dolbear's remarks upon my sitting with Mrs. Gillett. And in the first place I can partially justify his assertion that after seeing Mrs. Gillett's slate-writing he "thought it not improbable that there was hocus-pocus in it in some way." I say "partially" because I think that Professor Dolbear now somewhat overestimates the doubt which he formerly had concerning the genuineness of Mrs. Gillett's performance. I should describe his former attitude of mind by saying that he perhaps rather thought it just barely possible that there might be hocus-pocus in it some way. This at least is my analysis of his state of mind as revealed in his letters to Professor James and myself at that time. I can also partially, but only partially, justify Professor Dolbear's statement that because he thought that there might be "hocus-pocus in it in some way," he called upon myself, "whom," he says, "I knew to be an expert in that line of investigation, and begged him to go and see how the thing was done." As a matter of fact, Professor Dolbear wrote to Professor Williams James on the subject, making no reference to myself at all. Professor James referred him to me, and at the same time forwarded me Professor Dolbear's letter. In consequence Professor Dolbear wrote to me, and also called upon me, and I informed him that I had little doubt but that he had been tricked, and I said that I would endeavor to see Mrs. Gillett. But I should have seen Mrs. Gillett in any case. A friend of mine who has no connection whatever with the American Psychical Society,—to which Professor Dolbear belongs,—had already spoken to me of Mrs. Gillett; he fully believed that her methods were fraudulent, and was anxious that I should have a sitting with her and discover, if possible, exactly what these methods were; and it was directly in acceptance of the invitation of this friend, who made all the arrangements for my sitting, that I visited Mrs. Gillett.

But I come now to Professor Dolbear's objections to the account of my sitting. He says: "Not a word as to the discovery of trickery in the whole thing." I must confess that I am amazed at this revelation of Professor Dolbear's continued ignorance of conjuring operations in general, and especially of that class of trick-operations used by pseudo-mediums in slate-writing performances. I say continued ignorance, because I thought that I had explained to Professor Dolbear in conversation some of the commonest trick-movements used in fraudulently obtained 'slate-writing,' and had made him aware that such peculiar

movements were clear indications of trickery. What does Professor Dolbear suppose that I went to the sitting to do? Does he suppose that I ever intended to grab the slates or the pellets at any particular juncture and so stop the séance? Certainly not. I proposed to watch Mrs. Gillett's operations from beginning to end of my sitting and record all those that appeared to me to be of importance, supplementing the record by explaining what her operations meant, for the benefit of persons who like Professor Dolbear were ignorant of these implications. More than this I never dreamt of doing, and more than this, from my point of view, was unnecessary. But my account not only offered an explanation of her methods which even Professor Dolbear finds so satisfactory that he apparently regards it as "in the highest probable," but it included a description of specific trick-movements, which I actually witnessed. That Professor Dolbear is still unaware of this I can only account for by supposing that he still remains fundamentally ignorant, in matters of this kind, of the differences between ordinary movements and trick-movements.

Let me try to make my position clearer by an analogy. Once when I was traveling in India, I produced a great wonderment in some natives on a railway platform by some simple 'palming' operations. A young lad came up behind the crowd, looked at me, caught my eye, and made a very slight movement of his right hand. This was the movement necessary for clutching an object and thereby concealing it in the apparently open palm of the hand. I was at once perfectly aware that the lad knew exactly what I was doing. When I seemingly closed up my left hand over the small orange it was holding, and opened it again to reveal a stone instead of the orange, he did not see the stone go from my right hand into my left, nor did he see the orange go from my left hand into my right. Under the conditions it was physically impossible for him to see this actual change, since while this change was going on, my right hand came between those objects and his eyes. But he did see the particular position of my hand which rendered the trick possible, and he knew what that position involved. I have no doubt that the lad could have explained my performance completely.

Now in Mrs. Gillett's case I saw and described certain movements which are characteristic trick-movements, and I shall here repeat two or three of the most important, with my explanations, italicising some of the passages which describe the trick-operations which I witnessed, as distinguished from the further trick-operations which I inferred. Professor Dolbear writes, concerning my account: "After describing the position of the parties and the preliminary work Mr. H. says: 'It was clear to me that she had substituted a pellet of her own for one of mine and had secured possession of one of my pellets,' observe—he does not say she had done so, that he had seen the substitution, but he thought it probable she had." Now let the reader consider the whole of the passage of which Professor Dolbear quotes only the last part.

"She took up each of my pellets in turn and doubled it once more, *holding her right hand as no person would hold it under such circumstances unless an object was concealed in it.* This object was doubtless a folded piece of paper resembling my own pellets. After folding my pellets once more she took them all up together in her right hand from the table to a position over her lap. It was clear to me that she had substituted a pellet of her own for one of mine and had secured possession of one of my pellets."

The most important part of the above description seems to have made no impression upon Professor Dolbear at all. I can myself substitute one object for another so that no person in the world standing close in front of me can see the actual substitution, though any person who knows how to 'palm' would understand the meaning of the movements of my hands and be aware how the substitution was performed.

Professor Dolbear continues:

"Again: 'The other pellet which she had just taken from the table, and which was doubtless the

second of my three pellets,' there the very thing to be proved is assumed as doubtless."

In this case Professor Dolbear's misapprehension is much more glaring than in the previous case, as will be manifest when I quote the whole of the passage which he so misrepresents, doubtless unintentionally, by omitting to give, in its connection, my description of the trick-movement which I witnessed. In this case, however, owing to the fact that Mrs. Gillett is not a skillful 'palmer,' I not only witnessed the trick-movements that would have been enough to explain her *modus operandi* to any person at all conversant with tricks of this sort; I actually saw her bring a pellet up from below the table and place this pellet between the two slates. I also saw her take one of the pellets from the top of the table and retain it concealed in her hand. And all this I thought I sufficiently stated in my account, where I say that Mrs. Gillett "pretended to take one of the three pellets on the table and put it between the two slates. *What she did, however, was to bring the pellet up from below the table, take one of the three pellets on the table into her hand and place the pellet which she had brought up from below the table between the slates, keeping in her hand the other pellet which she had just taken from the table, and which was doubtless the second of my three pellets.*"

The (italicised) passage describes what I witnessed. What I inferred was that the pellet which Mrs. Gillett had taken from the top of the table and concealed in her hand (and afterwards took down below the table) was the second of my three pellets. Now it will be remembered that I first described such trick-movements as would enable her to take one of my three pellets below the table, after having substituted for it another pellet of her own. The reader then will realize that previous to the action of Mrs. Gillett which I describe above, there were three pellets visible on the table. No more than three pellets should have been in use at all, since I wrote only three. But at this stage of the proceedings Mrs. Gillett brought up from below the table a fourth pellet (between her thumb and first and second fingers), seized (between her third and fourth fingers and the palm of her hand) one of the three pellets on the table, placed the pellet which she had brought up from below the table between the slates, and later on took below the table the pellet which she had taken from the top of the table. Now the pellet which I thus saw her bring up from below the table and place between the slates turned out to be actually one of my pellets, and thus my inference from her original trick-movements that she had taken one of my pellets below the table and substituted one of her own was independently justified. And so I might proceed in detail; but my object now is not to justify my inferences, but to point out clearly to the reader that in addition to the various trick-movements which I described in my account, and which Professor Dolbear has been unable to appreciate, I also described my witnessing, without any "doubtless," or "supposed," or "probable,"—the surreptitious bringing of a fourth pellet from below the table and placing it between my slates, and the surreptitious taking (and concealing) of one of three pellets that were lying on the top of the table. The "doubtless" in the phrase which alone Prof. Dolbear quotes concerns the question as to what pellet it was that Mrs. Gillett had so surreptitiously taken. Prof. Dolbear remarks that "the very thing to be proved is assumed as doubtless." On the contrary, the very thing that I was trying primarily to exhibit, viz., Mrs. Gillett's trick-dealing with the pellets, was so far from being assumed as doubtless, that it was described as actually witnessed. Prof. Dolbear may say, if he pleases, that it was the first of my three pellets, or the third, and not the second that Mrs. Gillett abstracted fraudulently, or he may say that it was Mrs. Gillett's bogus pellet which she had previously substituted for one of mine; I need not trouble about this point for the present. But I do not think that even Professor Dolbear would maintain that if he wrote only three pellets, and that while three pellets were lying together on the table, he saw the 'medium' bring up a fourth pellet from below the

table and put it between the slates (and it afterwards turns out to be one of his own), and at the same time seize and conceal in her hand, (and afterwards take below the table one of three pellets lying on the table) I say I do not think that even Prof. Dolbear, if he saw all this, would maintain that he "was not able to see or prove any trickery." But I need not enlarge upon the further trick-operations of Mrs. Gillett; I have surely said enough now to make my account clear to Prof. Dolbear. I certainly thought it was clear enough before to the ordinary intelligent reader. Prof. Dolbear says, speaking of myself, that "for all that he reports there is no proof of anything wrong, and the conditions might have been exactly as he says they were, and there have been no trickery at all." He says also that he has "a tolerably definite idea as to what proof means." His idea of what proof means must be very different from mine if the conditions in connection with Mrs. Gillett's dealings with the pellets were exactly as I say they were, and yet there have been no trickery at all. The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL has already pointed out that by Prof. Dolbear's own confession the committee of which he is a member was incompetent for the investigation which they undertook, and he urges that their inability to detect any trickery in the case of Mrs. Gillett is an independent proof of their incompetence. It is not of course, necessarily, a mark of incompetence to be deceived, but it may be a mark of incompetence to be deceived in certain particular ways. And it seems now that the incompetence of Prof. Dolbear at least is much more capacious than I for one at first supposed. That he should not,—being by his own confession ignorant of trick-devices—detect the *modus operandi* of a trickster, is not at all surprising. But that he should so fail in appreciating the importance of trick-operations when they are pointed out in detail, is a matter for very grave consideration for any persons who may have been disposed to place any reliance upon the verdict of a committee of which he is a representative. I am myself personally chiefly anxious that the doings of The American Psychical Society should not be confused in any way with those of The American Branch of the Society for Psychical Research of which I have the honor to be the Secretary. This leads me to say that there is no indication on the part of the witnesses of whom Prof. Dolbear speaks, that they had paid any attention whatever to the most important previous investigations made in connection with the "slate-writing" performances of 'mediums.' And here I may specify the articles already published concerning "physical phenomena" in the Proceedings of The Society for Psychical Research. In Part X. (1886) are three articles by Professor Barrett, Mrs. Sidgwick and Mr. C. C. Massey, with notes by Professor Balfour, Stewart and Professor Sidgwick, and discussion. In Part XI. (1887) are articles by Professor H. Carvill Lewis and Mr. S. J. Davey, and myself. In Part XV. (1889) are "Notes of Séances with D. D. Home," by William Crookes, F. R. S., and in Part XIX. (1891) and XX. (1892), are the articles by Mr. F. W. H. Myers, to which I have already referred. The articles in Part XI. are specially concerned with "slate-writing," and a careful attempt was made to determine the value of human testimony to such performances. A long discussion on the same subject was printed in the journal of our Society (printed for private circulation among members and associates only) in 1886 and 1887 in which, among various other persons, Professor Hoffmann (Angelo J. Lewis), the writer of various books on magic, took part. Now whatever be the merits or demerits of the laborious investigation made by the Society for Physical Research in 1886 and 1887 to estimate the value of human testimony to certain performances, similar in character to those of Mrs. Gillett, and to appraise such performances at their true worth, it will I think at least be conceded that such investigation should certainly have been made a subject of study by a committee setting out to investigate just this very thing. One would suppose, I say, that the members of this new committee should have made themselves thoroughly acquainted with what had been tried or done

in this line by the more experienced Society for Psychological Research. Yet Prof. Dolbear and his co-witnesses to the performances of Mrs. Gillett appear to have been in complete ignorance of this investigation. The result of that investigation was to show that accounts of ordinary 'slate-writing' and similar performances are valueless unless the possibilities of mal-observation and lapse of memory are excluded. It is impossible for uninitiated witnesses to give accurate accounts of such performances, and their records abound in fundamental misdescriptions. Tried by the standard of conditions shown by our investigation five years ago to be necessary, the accounts given by Prof. Dolbear and his co-witnesses of the performances of Mrs. Gillett are, so far as regards their scientific value for proving supernormal phenomena,—completely and absolutely worthless.

RELIGION.

IV.

By B. F. UNDERWOOD.

[CONCLUDED.]

An able writer says: An institution has a scientific basis when the thought, the emotions, the rites or customs, and the actions involved in it are found to accord with the scientifically ascertained nature of things. And any institution, being a fact, has a right to exist until by the use of the scientific method it is proved not to be in accord with the nature of things."

What is meant by the "nature of things" is evidently the constitution or aggregate powers of the universe. We thus speak of the nature of the brute, human nature, etc. Who shall say that anything in this world does not accord with the nature of things? When it was said to Anaxagoras, "The Athenians have condemned you to die," he replied, "And nature, then."

Whatever exists is a part of nature; and whatever occurs is in conjunction with her laws, which we know only as her uniform modes of action. Nature gives poisonous fangs to the cobra as well as beauty and power of flight to the humming-bird, brutality to the savage as well as intelligence and refinement to the civilized man. She destroys life and property by tornadoes and floods, sparing neither age nor innocence. Who shall say that these destructive forces are not in accord with the nature of things?

The fact is, nature is often the direst enemy of man, who uses every effort to avoid the consequences of her relentless forces. But man is himself a part of nature. With his intelligence, he learns to guard against dangers which threaten him on every hand. He improves the natural world around him, in which no moral order is discoverable, and adapts it to his needs. Men do not now deem it a virtue to submit to the external world as it is; but they recognize it within their power to make it conform, to some extent, to their requirements; in other words, to make those parts of nature in which is seen no moral order subservient to the purposes of that higher development of nature attained in the reason and conscience of man.

All institutions accord with the nature of things; but the question should be: Is that for which an institution stands true or false? Is it founded on enlightened reason or in mere superstition? Is its specific purpose praiseworthy? Does it aid or hamper human progress? The mere fact that it exists is evidence only that it has been a necessity under the condition that have prevailed; but it is no evidence that it is now needed, that it is still useful, that we should still support it. It is our privilege to modify the institution of our ancestors and adjust them to the present conditions and wants. Ourselves a part of nature and its highest products, it is our privilege to correct the errors of nature's children of the past, as well as to improve those parts of inanimate nature whose imperfections are forced upon our attention daily, making the unmoral world without correspond as far as possible with the ideal moral world within.

The recognition of mysterious power, upon which man depends and of which he is but one of many products, being the real essence of religion, humanity never can be substituted for that which has been the

object of the religious sentiment. The recognition of this power must remain when all existing forms under which it is contemplated shall be regarded as we now regard the mythologies of Greece and Rome. With advanced intelligence and culture, the object of the religious consciousness is divested of its anthropomorphism, and the consciousness itself becomes less and less distinct. There are those who object to this view (from which I see no logical escape, unless religion is exempt from the process of evolution,) because they say "the unknowable" can never become an object of worship. Such persons overlook the fact that, as the human qualities with which the eternal mystery has been invested cease to be regarded as divine attributes, worship ceases to consist in exercises to please or propitiate God, leaving, indeed, only that which is not commonly regarded as worship, nor by the masses as religion even, but which is in fact the essence of religion and all that is permanent in worship,—the recognition of a mysterious power to which we are related, with the emotions to which such contemplations give rise. That this power is a personality, that it is a being possessing qualities like our own mental faculties, is merely a theological belief more discredited and doubted now among great thinkers, perhaps, than ever before in the history of human thought. It manifests itself objectively as force and matter; it manifests itself subjectively as feeling and thought. To attempt to define the infinite by employing terms which apply only to finite things, is to use words which but imperfectly describe what we have some knowledge of to represent that of which no conception can be formed.

Although, in the evolutionary process, religion is divested of its concreteness, its object is not changed, but the ethical element is brought into greater prominence in conception and life; for with this growth, involving the religious change indicated, there must be intellectual and moral growth, however imperfectly realized in individuals whose transitions are necessarily marked by anomalies in belief and conduct. And the well-being of man is seen to demand, not expenditure of time, energy and money in the expression of feelings toward God, but in studying man's manifold relations and improving his condition here and now; and the excess of feeling and enthusiasm which before found expression in prayer and praise, in religious rituals, now directed by enlightened thought and high moral purpose, seeks satisfaction in working for humanity.

THINGS SEEN AND HEARD.

By W. WHITWORTH.

II.—AMERICAN SNOBBERY.

Thackeray, the great master of satire, gave a trenchant dissection of the British Snob: literally impaling that most contemptible outgrowth of puffed-up aristocracy.

What is a snob? Thackeray well defined the British specimen as a toady sycophant who "meanly admired mean things." A servile worshipper of rank in lordly station; bending the cringing knees in adoration of family titles born of the feudal barons who robbed and murdered their way to wealth and distinction. He is a unique specimen of the spaniel breed, envolved into a snob. He looks up in subservient abasement in presence of royalty or titled lordling; down in supercilious patronage and contemptuous indifference on all who are below.

The American snob is a still more offensive creature; while his English brother has excuse in that he bows down before the prestige of titled names made illustrious in their country's service, our snob has no higher god than money. It is wealth he meanly admires and bows down to, millionaireism the nobility he worships. The American snob looks up with almost tearful pride on dollars ahead; in contempt on dollars below.

Hence the almost universal contempt for those who earn their bread by manual toil; an office or store clerk half-starved on four dollars a week salary holds a higher seat in church and the social circle than a twelve-dollar a week mechanic.

The first rampant croppings forth of American snobbery came with the glazed cape and glaring torch-light processions in behalf of machine politicians who made their asinine dupes believe they were saviors of the country. Donning the glazed capes and bearing aloft the foul-smelling torches, these dumb-headed chumps had no higher conception of American manhood than to march in self-abasement at the tail-end of brass bands after the order of a circus show, watch the fizz and splutter of red and blue fire-works, yelling themselves hoarse in wild "hurrahs for Bobbs the peoples' friend!"

Then these dumb creatures would flock to the polls, like sheep led to the shambles, and vote—not as the result of careful weighing the best interests of the country but—for the wiley politician who gave the most hurrah and the most beer!

This order of snobbery in political convention, bursts forth into the maddened fury of absolute insanity at the mere mention of a name. Perhaps the name of one who has built up his entire political advancement by political trickery. Enough: he will have office in his gift, that will enable his subservient henchmen to fatten on the spoils of office without the degradation of labor.

But the pure, unadulterated American snob reared his head after the close of the war. Naturally, he fell into military worship, steadily fostered by the strut and pompous swagger of West Point fledglings. Gold-laced blue coats, with much feather, sword jingle and general spread-eagle pomp of gold-lace parade, greatly pleased him. Being denied real live lords and dukes to truckle to and worship, he looked with smiling admiration on generals, commodores and colonels. The avidity with which every "Tom, Dick and Harry" tacks "Col." to his name marked the extent to which this snob has blossomed into full national fruition.

A governor is elected. His duties are for the main part those of an ordinary notary public, other than rewarding the heelers who have boomed him for fat-paying offices. The State is immediately convulsed with wild desire to get up a grand "fuss-and-feathers" parade in honor of his induction into the gubernatorial chair. At enormous cost the capitol is turned topsy-turvy, military companies come trooping from all the big cities, accompanied by hordes of political hangers-on: brass bands give their wild toots, followed by gun-powder explosion, rip-roaring noise, confusion and deafening hurrahs!

To them even the smallest modicum of common-sense in this? Is it not a fool's jingle that can be tickled with a straw? Here the snob is rampant, meanly admiring mean things, believing he is a part of the grand hurrah!

And now, truckling to the caste bobbery in bestowing ribbons and garters and other honorary degrees in kingly courts of Europe, Mr. Governor appoints this pet politician to be Major, another to be Adjutant, and a third to be Colonel, on his staff. Great Bobadil! What does a plain governor want with a military staff in a time of profound peace!

Note results: The clerk in a bank, or store, or small tradesman, mayhap, who never stepped a foot in real military evolution in his life, will go on with "Col." tagged to his small name, with all the serene confidence of a veteran who fought through the war, to the end of his days. Great Scott! How this Col. snobbism sticks out in rank offensiveness over all the land!

But even this is merely a fringe, so to speak, on the outskirts of rampant snobbery. During the late gubernatorial struggle in Ohio, one of the candidates was to be conveyed from the railway station at Cleveland to his hotel, when a horde of young men, electing themselves to be his escort, became so filled with snob adoration of their little political god, as to provide a rope by which to string themselves into a mule team and drag him with a wild hurrah through the public highways!

Shade of Washington and his noble compeers who fought to establish equal liberty of manhood in the land. What pitiful degeneracy is here, when American

citizens sink down to the level of tethered asses, in snob hero worship and self-abasement!

The fullest bloom of American snobbery is coming to a head in Washington. It is duly announced in a press special from that hot-bed of snob toadyism, that a certain coleric of people who fancy they are the pure cream of lofty elevation that has been carefully skimmed from the milk of ordinary society, have burst into consuming desire to have a sort of royal court master of ceremonies appointed, into whose autocrat hand all matters of presidential court etiquette shall be decided and arranged. In a word, a snob official who shall keep the self-appointed wealthy and official sombodies from the contaminating presence of the great rank of plain nobodys. As the special feelingly mentions: It is felt that the time has arrived when the superiority of money-jingle must be definitely settled; when the lines must be drawn that will decide how high up in social rank the ladies of cabinet members shall stand, how high those of supreme judges, of senators, members of congress, down to the "rag-tag-and-bobtail" of office-holding elevation. Above all, to rigidly shut out from the sacred presidential receptions, the great mass of the people who are nobodys.

The special gives a tearful account of the soul-harrowing state of one high-toned lady's feelings on discovering that a female person she had been drawn into confidential discourse with, had afterwards turned out to be the wife of a mere nobody!

Worse still, that the lady of an eminent senator who began life as a poor clerk, and has nobly swelled up from his five-thousand-dollars-a-year salary to the possession of five millions, had unconsciously chatted quite pleasantly with a woman who was subsequently discovered to actually be dressmaker to her own lady's-maid! feelingly adding, that it would have been exceedingly mortifying had the woman been her own dressmaker. But a mere fabricator of garments for a hired servant! Can snob superciliousness of wealth possession, looking down in contempt of God's creatures who earn their livelihood by honest labor, sink to a more offensive level than this?

By all means let a master of court ceremonies be appointed, a fellow in scarlet knee breeches and white silk stockings, with powdered wig and wand of office, strutting about with all the gaudy swagger of an organ-grinder's monkey! Let it be set up at the World's Fair as a national object lesson of unadulterated American snobbery, for universal wonder and admiration!

HEALING SPIRIT POWER.

By Mrs. M. von L.

[Translated from *Psychische Studien*]

In the winter of 1884-5, while we were in Wiesbaden the daughter of my sister-in-law twenty years old died in Jalta and was interred in the family vault in Simphoropol. The girl was the darling of the whole family and especially dear to me. She showed for me a childlike admiring love and to me she was the ideal of a virtuous happy maiden. The hard loss greatly afflicted my dear sister-in-law. After our return from Germany we hastened to visit her and arrived on Good Friday—"we" including my husband, myself and my only seven year old daughter. The latter was in blooming health.

On Easter Monday we visited the resting-place of the dear Sophie. It was a bright mild spring day. My daughter wandered between the rows of graves, reading the inscriptions. Suddenly she called to me "mamma, see! there is a corner of a coffin sticking up!" The sexton explained to us that four children of a so-called captain had died of diphtheria the day before. Because it was a holy day, no one would dig a grave, and therefore the coffins were only slightly covered with earth for the time being.

My daughter must have breathed in contagion from these coffins for on the evening of the same day, she complained of aching in the temples, dizziness, nausea, sore throat. The physician immediately summoned, pronounced it diphtheria. From the first the disease showed itself to be of a very malignant type and the physicians soon saw all their efforts unsuccessful. On

the third day it developed into "gangrenous diphtheria." For eight days the fever varied between forty and forty-three degrees c. The physicians and we, ourselves, saw the child gone past recovery.

Anxiety and suffering had sharpened my senses and so I heard the physician in the adjoining room whisper to my sister-in-law: "Towards morning she will have suffered her last." That was about ten o'clock in the evening. I kept silence about my pain which could not be expressed in words!—Now I wished to be alone with my daughter and begged all to go to rest; I would call them if anything serious occurred.

So I sat alone by the couch of my beloved daughter grasping her hot little hand with my ice-cold one, and noticing every rattling breath with deepest prayer. Towards one o'clock the rattling stopped; convulsive attacks of choking alternated with pauses during which the child lay as if dead, without any movement of breath; her features were disfigured; cold sweat ran from her forehead. I felt "these are the last moments!" Then the cry burst from my breast—"Sophie, you are now with the heavenly father, beg him to save my Mimi!"

Then I saw a delicate snowy hand placed upon the forehead of my tortured Mimi and heard Sophie's voice, "But, dear aunt, fear nothing; see! she is better already." I glanced up and saw Sophie standing before me in a white silk robe; a long, white lace veil fell in rich folds from her head to the earth, short locks of her dark black hair appeared by her right ear under the veil; on her left shoulder was a garland of fresh, fragrant snowdrops which extended across her breast to the right side; a dewy wreath of snowdrops adorned her head; her right hand clasped a little bouquet of snowdrops and a golden cross; her left hand rested upon Mimi's forehead.

This appearance seemed to me quite natural and I forgot that Sophie no more dwelt among us. After some seconds I said "But Sophie is dead!" When I then looked at her again, she smiled at me and disappeared gradually like light vapor. The hand upon the forehead of my daughter was longest visible.

Mimi lay as if dead. I bent over her anxiously to listen to the heart movement; the heart beat weakly but regularly and the accelerated pulse became regular and quiet; the convulsive struggle for breath changed gradually into even quiet breathing without any rattling, and the child then fell into a gentle sleep. In short, from the moment of Sophie's appearance the sickness had taken a favorable turn.

Towards half past six Mimi awoke from the strengthening sleep and said "Mamma, I'm hungry!" with weak indeed, but clear voice. For three days she had not been able to speak and had only taken wine and coffee, a few drops at a time. They brought her eggs, bread and milk, and tea. This breakfast she thoroughly enjoyed. Then one of the physicians entered. As the girl opened the door he had asked her in a whisper how the child was. The maid answered jubilantly, "Doctor, the miss has waked up well and is just eating breakfast." When Mimi saw him enter she exclaimed to him, laughingly, "I am already well!"

The physician could not trust his eyes; he examined the throat, found it somewhat red but free from the diphtheritic spots and from swelling. He asked permission to call in his colleague "That he with his long practice might confirm this wonderfully exceptional case," (the physician's own words).

Both physicians recommended the greatest quiet and caution since now the much feared, most fatal consequences might occur. But, after another strengthening sleep which lasted from nine o'clock in the morning until two o'clock in the afternoon, Mimi could be no longer kept in bed, felt well and has remained so until this day. Four days later she took her first walk and after another four days we left for home.

On the day after that anxious night in which Sophie had appeared, I told her oldest sister, Antoinette, how I had seen her. "Aunt," she replied, "she lies in her coffin, clad just so. Her bridegroom asked us to robe her in her bridal toilet and he himself fastened the fresh snowdrops upon her head and on her shoulder and breast,

and then pressed a little bunch of these flowers into the folded hands. When the coffin was closed Sophie's friend appeared who had hastened from Russia to the funeral. She begged with tears that she might be allowed to take leave of Sophie. So the coffin was again opened. The friend took a gold cross which she wore concealed upon her heart and fastened about her neck by a gold chain, pressed it between Sophie's hands and said "Sophie, take this as an eternal remembrance of me!"

"But Sophie had long thick locks and I saw her with hair cut short," I answered.

"What, you saw even that! Two days before her death Sophie said to me 'Antoinette, cut off my hair, it is so heavy that I cannot lift my head' and I complied with her request. But when she lay in the coffin her dear face was very much emaciated, so I brought forward a lock of her hair by her right ear in order to lend some fullness to her face."

I remark here that I had never before heard of the manner of burial. To have asked about this would have been heartless, yes cruel, to my poor sister-in-law and her family.

The names of both of the physicians, the best and most sought in Simphoropol, are W. and A. If I am not mistaken, the latter died some years ago. But since I am not authorized by the gentleman to give their names, I beg to make no use of them. I also give only the initials of my name.

ANNOWKA.

The author of the above article is recommended by Aksakof as a trustworthy, intelligent person.—Ed.

A BEAUTIFUL STORY.

A beautiful and touching story of a woman's love and piety, bestowed where those sweet attributes could meet with only voiceless gratitude, comes to us from Eatonton, in this State. The recent embarrassment of a business firm caused one of its member, Mr. B. W. Hunt, to sacrifice his splendid herd of Jerseys. His lovely and cultured wife, who had loved them; who had made them conscious of her kindness; who had fed them from her hand, and whose call they had answered from the pleasant plains and valleys, as their bells tinkled homeward in the twilight, with tearful eyes saw them pass from her care into the keeping of strangers; and out of her noble heart she made this touching plea for them:—

"There are sentiments connected with our little Jerseys that will make the parting with them hard to bear for my husband and myself. The people of this county know that each Jersey in the herd has been reared by me. Each has its special name, and comes to my call. They have been my constant care for years, and are like children to me in their affection and dependence, and I have given them almost a mother's love; and now that the parting time has come, I desire to plead, not for myself, but for them; that the stranger's hands into whom they will now pass may be kind and gentle, and caresses, not cruelty, may be meted out to them. When I stand in the empty stalls at Panola farm, the greatest grief my heart will know will be that the dumb creatures that I love so well will be beyond my power to aid. Hungry and unsheltered they may be standing in blinding storms or drifting snows, and blows, not loving touches, fall on their gentle heads, and I their mistress powerless to help. And so I plead, reader of these lines whoever you may be, if one of Panola's Jerseys pass into your possession, remember that a woman's tenderness has reared it, a woman's care has guarded it, a woman's heart has ached over its loss, and a woman's pen was lifted in life's darkest hour to beg for it the pity she did not ask for herself."

There is a beautiful lesson in those beautiful words—a lesson of love and tenderness, of gentleness and sweet compassion, which only the true heart of a woman could teach; and if the poor, dumb brutes in whose behalf that tender plea was made could speak their answer from the stranger's pastures, it would chime in sweeter cadence than the bells that tinkled in the dewy dawns and purple twilights and made unimagined music in a woman's heart.—*Atlanta Constitution*.

THEY have had a big prize fight in New Orleans, and the defeated Irishman lays his failure to the fact that the day of the fight was Ash Wednesday, and that he forgot to go to church in the morning, says the *Independent*. He tried to have the day changed, but could not. In New Orleans a man can run a lottery and be an active member of the Young Men's Christian Association, or he can be a prize fighter and a good Christian.



TO AN OLD CLOCK.

I love your dear old fashioned face,
Where sets the sun beneath the moon,
While keep your hands their solemn pace,
As runs my own ancestral race
Towards its later afternoon.

I love to hear your constant stroke
Upon the back of graceless time,
And love to see the curling smoke
From painted pipes, above the joke,
Of burghers in their sturdy prime.

The lusty cock now from his gate
Comes, with his lordly front, to crow
His greeting to his mottled mate
Who crows the while he views in state
Their offspring as they come and go.

Far from the vales of cloistered years
The tinkle of your tiny bells
A merry wakes, a hope endears,
Till youth a gath'ring mist appears.
As Time upon its echo dwells!

Afar away, I seem to see
A troop of spirits, grave and gay,
And then to hear their mirtrelsy,
Low voiced and sweet; then, dreamily,
I walk the realms of yesterday.

And so I love your dear old face,
And reverence, though crude, the art
That aids me, with its touch, to trace
The streams that run unto my race
And back again unto my heart!

W. S. SNYDER.

LAKEWOOD, N. J.

"PRO RE NATA," a Washington organization, bids fair soon to be as famous among women's clubs as it is unique and useful. Magazines, newspapers and noted clubs have all been praising its work and recommending it as a model for other associations of cultivated and liberal women who desire to acquire a knowledge of parliamentary rules and ease and grace in public speaking. The New York Woman's Press Club have paid "Pro Re Nata" the compliment of adopting its constitution and by-laws as their own. It is the only woman's club in which no subject is tabooed; domestic, social, political and religious affairs are all discussed with freedom and spirit, but without animosity. It grapples such subjects as "Municipal Reform," "Our Merchant Marine," as well as "Co-operation in the Household and Woman's Influence on the Temperance Question." Mrs. Eliza A. Connor, a New York journalist who has been a leader in the famous Sorosis for years, organized Pro Re Nata with the aid of such women as Miss Clara Barton, Mrs. Lucia Blount, Mrs. Elliott Coues, Mrs. Ella M. Marble and Mrs. Jennie Moses, and it was a success from the start. Mrs. Lucia Blount, who besides being president of Pro Re Nata is president of the Isabella Society and an officer in the Daughters of the Revolution, has been untiring in her work for the club. Mrs. Blount and Mrs. Hibbert will represent the Pro Re Nata at the Chicago convention of women's clubs. In April Pro Re Nata will give an entertainment to its friends, of which the club will bear the entire expense and make all its invitations a social courtesy and not an occasion for contributions to its funds. Mrs. Blount has placed her home, "The Oaks," at the disposal of the club for the event. The daughter of Mrs. Julia Ward Howe and others have been engaged to speak.

At the last regular meeting of the New York Women's Press Club, Eliza A. Connor stopped in the midst of a speech to test a pet theory of hers, that women do not keep themselves fully informed on important state and national affairs. She asked the women present several direct questions as to which is the most important committee of Congress and who is its chairman, besides others relating to the recent trouble with Chili. Fortunately for the reputation of the press women all were answered correctly, there being only two women, however, Dr. Cleaves and Mrs. Florence Kelly, who could name Chili's British minister. Mrs. Connor doubted if as good results would have been obtained among any other business women, claiming that journalism necessitates more general knowledge than other occupations, and hence has great educational advantages for those thus employed, not even excepting teachers. While this is doubtless true it is also true that clubs of women

everywhere are coming to realize their deficiency in this respect and are taking steps to remedy it. Thus it is that one small club in Brooklyn is studying, not Browning or Ibsen, but civil government. The chapter for the last meeting included city government, necessitating to answer freely all the questions, some statistics concerning Brooklyn, its various departments, officials and salaries, all of which information was found to be sorely needed.

MRS. FRANCIS B. PHILLIPS, President of the Illinois Woman's Exposition Board, who has been addressing meetings and perfecting organizations of women for Exposition work in various parts of Illinois, says that the women of the State are evidently prepared to take a deep and active interest in the emergency hospital ward, which is to be the Illinois women's exhibit in the women's building, and for which the board has appropriated \$6,000 to organize the work among the physicians, surgeons, and trained nurses of the State. These are to work together for the purpose of developing this valuable and interesting feature of hospital work. The physicians, surgeons, and trained nurses of the State generally are acting in conjunction to make it a perfect representation of the best and most modern methods of administering the emergency ward.

"KILLING TWO BIRDS WITH ONE STONE."

TO THE EDITOR: I beg to assure Messrs. Coleman and his ally, that I use the above heading in a gnostic or figurative sense. Before Mr. Coleman could possibly have had time to reply to my brief criticism of an article of his which appeared in THE JOURNAL, Mr. F. H. Bemis very improperly, as I think, rushed into the controversy in which Mr. Coleman and myself were engaged, with a perfect gush of fragmentary matter addressed to me by name. He personally wrote me, weeks ago, that he had sent an article to THE JOURNAL, and hence I have been holding back my reply to Mr. Coleman until the paper of Mr. Bemis appeared. I do not now feel under any obligation to furnish the verifications for which he calls, as I have practically furnished them in my answer to Mr. Coleman. I dismiss Mr. Bemis with the remark that he too splits upon the rock of orthodox literalism, though like Mr. Coleman he professes to be a Spiritualist. Both of my opponents seem to be deficient in spiritual discernment. I now turn to Mr. Coleman with humble reverence for his great learning and his marvelous familiarity with books; and I must first acknowledge my obligations to him for so charitably saying that "if I read some standard work on the gnostics I would see how I had been misled by following Gerald Massey's vagaries." This is certainly cool; sinking quite to the freezing point! Let me here, as modestly as I can, state that I have been a student of theology for about fifty years, and that for more than ten years I have paid special attention to ecclesiastical history, and may be presumed to be somewhat familiar with the patristic fathers, and that I have read, at least some of the books which Mr. Coleman so pedantically parades in the catalogue of his wonderful library, and to the study of which he says he has devoted himself for the last six months! As to Mr. Gerald Massey's "vagaries," he can take care of himself, as he has shown himself abundantly able to do, in his controversy with Mr. Coleman in THE JOURNAL. When Alfred Russell Wallace expressed the fear lest there might not be a score of persons in all England who were prepared by their previous education to understand Mr. Massey's books, I think he might have included San Francisco and Meadville. I beg to remind Mr. Coleman that the word *gnosis*, meaning knowledge, does not apply exclusively to a party or sect. The gnostics were not distinguished from Christians at first, by sectarian lines. The epistles of Paul both genuine and spurious recognize the *gnosis*, and there were gnostic sects, as well as individual gnostics, both before and after the Christian Era. The *gnosis* consisted in knowing the truth and mainly in not accepting as historical and literal what was really and only allegorical. The chief gnostic sects held as secret their essential doctrines, and at the same time they had an exoteric statement which they gave to the common people. Even Paul who was a first-class gnostic, preached one gospel publicly to the gentiles and another which he gave "privately to them that were of reputation," (Gal. II. 2.) His teachings were highly cabalistic and he

seems to have been always dealing in mysteries. He asserts that he promulgated a gospel distinct from others, and he anathematized any man or angel who should teach a different one. He had no conference with any of the other apostles as to what he should teach, but went to Arabia. Here is an important hint. He there met the Essenic brotherhood and probably learned from them, instead of the Judean teachers. The Essenes were famous for the cultivation of sacred literature and had their personified Christ, (as we have reason to believe.) Mr. C. Staniland Wake thinks, with good reason, that the Essenes were Mithraists, and they worshipped the sun, and Mithras was a personification of the sun and the Essenes, according to Josephus, treated the sun with great veneration offered certain prayers early in the morning, as if they made supplication for its rising. The Essenes and Mithraists were gnostics in that they held to a Savior personified, and not to a literal man of flesh and blood. The symbolism of the universe afforded models for the secrets of their religion, and their rites were introduced into every part of the Roman empire and for nearly four hundred (400) years the Mithraic religion well nigh overshadowed Christianity. Much that was written of Jesus indicates the characteristics of their secret initiations. It may appear strange to the superficially informed, when I affirm that many of those matters which Paul set forth with such apparent literalness, were in fact mystic and arcane—the transcript of older doctrines and were made up, throughout, of astrological symbolism. The system of many ancient peoples, centuries before Christianity, contain doctrines and dramatic stories closely analogous to the gospel story of Jesus. I could give many illustrations of this did my limit permit. The Neo-Platonists held that there occult rites were merely a form of representing philosophic thought, as if in scenes of daily life. While Paul refers to certain matters as apparently historical, he never departs from their symbolic import. The interpolators of his writings misrepresented his real views, as is evinced by internal evidence in the writings themselves. The fourth gospel, falsely credited to John, was written for the evident purpose of opposing the gnostic doctrine of Jesus not made flesh, by presenting the Neo-Platonic dogma of the "word made flesh." In many places throughout the New Testament there is an implication that there were those who denied that Jesus came in the flesh. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," (I John I.—3) In II John 7th it is said, "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." How does this comport with the assumption of Mr. Coleman that the existence of the human, literal, historic Jesus was never denied until the present century? The ignorant Ecclesiastics who wrote on gnosticism always observed one rule, and that was to represent it as a mere offshoot and corruption of Christianity, invented out of disappointed ambition by apostates from the religion established by the apostles. I agree with the Rev. Mr. King in his Remains etc., that such representations "are entirely false." This being the fact it is impossible that Mr. Coleman's declaration can be true that "the central idea of every branch of gnosticism, so far as the redemption of the world through Christ was concerned, was the historical existence of Jesus on earth at the time and largely in the manner stated in the four gospels; and that the only *raison d'être* of gnosticism as a Christian system was this historical existence." The truth is that gnosticism did not purport "to be a Christian system except by a kind of syncretism to reconcile differing faiths. The Neo-Platonists attempted this and gnostics did it on an analogous plan. The historical existence of Jesus was little else than a concession made to the unreasoning multitude, while the esoteric doctrine was so much older as to make such an existence of no possible account, except as a piece of folk-lore to hang illustrations of doctrine upon. This is the central idea of every branch of gnosticism. The forms set forth by different expositors are secondary and incidental, liable to mislead those who attempt to place them in front and draw deductions from them. Hence Saturninus taught that all that was considered physical in Jesus was only a phantasm, and that what was from God was spiritual only, and not at all corporeal. As for the writings of Tatian, they are "lost," that is destroyed, and we are under no obligations to accept what his enemies have said of them. The period was one in which

calumny, slander and forgery were the rule as well as the main dependence for refuting an adversary. We know nothing of Cerinthus except through Epiphanius who was one of the most unscrupulous liars that ever polluted the earth. He would make a lie appear like the truth, by his manner of telling it! Our evidence respecting Cerinthus comes chiefly from a man who once professed to be a gnostic (Macosian) and afterward turned Catholic and Judas like, betrayed some scores of his former associates, including seventy women, to the persecuting civil authorities. The Ophites were certainly mystics and read every thing relative to Jesus as a sacred allegory. I think that Christos was with them, Chrestos, the good—the incarnation and associate of Sophia—"the wisdom from on high." Much might appropriately be said here of the "wisdom religion" so extensively symbolized. Pythagoras named his esoteric doctrine, the "gnosis" or knowledge, and Plato used a similar expression to indicate the "interior knowledge." Marcion was evidently Persian and used Mithraic symbolism. The ceremonials of Mithraism, (red cap Christians) and astral rites, were adopted by the Catholic church beside many other rites of Paganism. The Jewish Cabala and the Gnostics had much in common. The Sethites were of Jewish origin and they held that Seth was the son of Sophia who had filled him with the divine gnosis and that his descendants were a spiritual race. The Mandaites found in gnosticism the older type of doctrine which obtained in Mesopotamia and in the old and elaborate Babylonian-Chaldean religion. This is seen from the fact that the names of the old pantheon were adopted. The variety of legends regarding Jesus show that he was not a historical character. Deriving the bulk of their theosophy from beyond the Euphrates and even much from beyond the Indus, the early ecclesiastics changed names but retained their original ideas. Nearly all Christian festivals are equivalents of pagan observances, as is well known. Prof. F. W. Newman denounces the assertions of Tischendorf and Canon Westcott concerning the gnostics as "unworthy of a scholar and only calculated to mislead readers who most generally are ignorant of the actual facts in the case." "The uncritical and inaccurate character of the fathers render them peculiarly liable to be misled by foregone conclusions." Oriental Christianity and Parseeism furnishes a striking example of religious syncretism. In the gnostic basis itself, it is not difficult to recognize the general features of the religion of ancient Babylon; and thus we are brought nearer to a solution of the problem as to the real origin of gnosticism in general. Dr. John Tulloch, principal of St. Andrews University and the writer of the article on the gnostics in the Encyclopedia Britannica, (Ninth Edition) truly says: "the sources of Gnosticism are to be found in divine forms of religious and speculative culture antecedent to Christianity, especially in the theology of the Alexandrian Jews as represented in the writings of Philo and again in the influences flowing from the old Persian or Zoroastrian religion and the Buddhistic faiths of the East." He also says that: "the fact that the spirit of gnosticism and the language which it afterwards developed and applied were" in the air "of the apostolic age." He further says "the last thing to seek in the early fathers is either accuracy of chronology or a clear sequence of thought." He very properly adds: "The gnostic conception of Christ is also of course greatly modified by the different relations which the systems thus bore to Judaism. In all he is recognized as a higher *Æon* proceeding from the kingdom of light for the redemption of this lower kingdom of darkness." In Appleton's New American Cyclopaedia it is said: "The gnostics numbered two classes: the select few who were admitted to the divine secrets, and the large body of common believers who were not able to rise above the physical condition." My point is that the gnostics had a secret doctrine which their adversaries did not know. The recognition of Jesus as an actual person was only apparent; and hence different people differed in that respect. The doctrine came from the East and its teachers only sought to harmonize it with the new worship, as they also did with Mithraism. The real gnostics were the spiritual men of their day, and mere externalists could not understand them. To these exoteric ones Mr. Coleman evidently belongs. It would be amusing were it not so sad, to see men affecting great learning, themselves not professing orthodoxy, yet vehement for what can only properly be called Roman ecclesiasticism. The "letter killeth," and it has evidently killed most writers about the gnostics. Of the spirit

they seem to know no more than the cock on the dung hill knew of the jewels that lay before him. Mr. Coleman's appeal to the scholarship of the age is about as conclusive as his defense of the orthodoxy of the age. Either would condemn Mr. Coleman himself if he professes to be a Spiritualist. If Mr. Coleman means to square his views by "they say," he will come far short of the truth, and he might as well drop all reasoning and become a Roman Catholic at once. The fact is that the so-called "fathers" and even the New Testament itself, have come down to us percolated through Roman ecclesiasticism, and must be taken with many grains of allowance. There may have been a man named Jesus, about the time that Essenism was merged into Christianity; Josephus furnishes a list of at least fifteen of that name; but that a Jesus was crucified and rose from the dead is unsupported by a particle of evidence. The anonymous author of the great English book, "Supernatural Religion" has shown how utterly valueless the gospels are as evidence. Where else shall we look for an historical Jesus? I have no faith in historical phantoms, aions and illusions! Neither Pagan or Jewish contemporaneous history give any countenance to the orthodox Christian claim of a real person who was crucified and buried and then arose in triumph from the tomb. But it has been my plan to adhere as far as practicable to my original purpose not to be drawn into a newspaper controversy regarding the existence of the traditional Jesus of Christianity. I think I have shown that the gnostics did not really believe in such an historical person. I must now be excused from any further controversy on this subject in THE JOURNAL. This article is quite long but is not much more than half as long as the two articles of Messrs. Coleman and Bemis. R. B. WESTBROOK. PHILADELPHIA, PA.

With the above article the controversy as to the Gnostics and Gnosticism must end so far as THE JOURNAL is concerned.—ED.



DR. HIDDEN REPLIES.

TO THE EDITOR: Although a humble medical practitioner struggling up in the world, I had supposed myself to be honest, and in possession of a fair share of common sense. But at the rate things are going I may, possibly, be led to think that I am a villain, and a very mean and stupid one at that—all because, as a lover of the truth in Spiritualism, I proclaimed Mrs. Mott-Knight a fraud, after I had clearly detected her in the practice of fraud.

The result of my recent letter to THE JOURNAL has been a storm of abuse in the *Newburyport News* from the pen of people calling themselves Spiritualists. I have been called a liar, falsifier, trickster, a thief by implication, and even directly charged with having made a set of trick slates in order to "put up a job" on an alleged medium, who is probably even now laughing in her sleeve over the generous advertising which she is receiving from her dupes.

Notwithstanding all this, I repeat that I am prepared to prove in any court in the land that Mrs. Mott-Knight was guilty of fraudulent practices in her Fraternity hall séances. Those who know me best will trust to my word when thus honestly and candidly given; they know that when I say I can prove a thing, I mean just what I say. People who are willing to believe that there is an "Aunt Hannah" in every chair creak, and that every jack in the box is an "Uncle John," will probably feel that their judgment in dealing with tricksters of the Mott-Knight stamp is better than mine, and I am willing to let them think as they please about the matter, reserving the right, however, to think for myself, and to speak the truth when occasion requires, without fear or favor.

Your correspondent, W. A. Mellon, speaks of my "proof-barren denunciation of Mrs. Mott-Knight." In my letter to THE JOURNAL I merely outlined the nature of my proofs, for the simple reason that I do not intend to give my case away in advance. Permit me to say that I am responsible for my utterances; that I can be found when wanted; and that I only ask an hour's notice to go into court to prove all the statements which I have made. Let me say plainly to W. A. Mellon, as I have

as plainly and publicly stated to this woman's defenders in Newburyport—put me to the test. Until you can prove that I have falsified, your mere assertion does not count.

Your correspondent's suggestion that I arrange a show with Mrs. Mott-Knight, and duplicate with my "black art" her "manifestations," is really very funny. I am not engaged in the show business, and am not posing for attention in that class. If W. A. Mellon is satisfied with this woman's alleged medial gifts, well and good; I must be pardoned if I prefer to pin my hopes of immortal life upon something more substantial than her very thin slate writing exhibitions.

W. A. Mellon's statement that people who look for "tricks" among mediums always find "tricks," probably sounded first-rate forty years ago; but as an argument now it is a little out of date. If Spiritualists do not get both eyes and ears open soon, the spiritualistic garden will be overrun with tares. I cannot take spiritualistic things on trust; give me the evidence clean, clear cut, truthful, or pass me by. It is useless to talk to me of the beauty of the phenomena which occur under conditions where fraud is possible; all such things should be ruled out of the court of reason. When so-called mediums practice deception, I hold it to be necessary to watch them, and our duty to show them up when the proofs have been obtained. It is too late in the century, my friend, to intimate that evil manifestations are the result of evil emanations from evil minded sitters. They are more often the deliberate work of evil minded persons masquerading as mediums.

It is nonsense for W. A. Mellon to insinuate that "spirit power" is often the "best ally" of the magician. True mediumship and magic have no relation to each other, although some Spiritualists deem it necessary to try to bolster up Spiritualism by proclaiming that they are identical. Please brother Mellon do not use such an illustration again. It is almost as bad as the publicly made charge that I psychologized Mrs. Mott-Knight, and thus enabled evil spirits to take possession of her organism and commit the fraud of which I hold the proofs!

In closing, kindly allow me to thank Mrs. Enoch Chase for her cordial letter of support, and permit me to add further that I have neither the time nor the inclination to indulge in a wordy controversy over the merits or demerits of Mrs. Mott-Knight. I simply know that she practiced fraud in Fraternity hall, and, what is more, I can prove it. Yours truly,

CHAS. W. HIDDEN. NEWBURYPORT, MASS.

SPIRIT RETURN.

TO THE EDITOR: The following statement is given in the interest of the fact that our dear friends who pass out of the earthly body can and do appear to us under favorable conditions, thus demonstrating the all-important fact that they do not die, but pass on to another condition of life in which they can appear to us in all the fullness of spiritual existence. The young gentleman who furnishes the following fact is a Norwegian by birth, was born in Bergen, Norway, where his parents and family now reside. During last November, 1891, he was at work with other painters, a journeyman on the cottage home of your correspondent. A conversation had been going on for some little time one afternoon between Mrs. Currier and one of the contractors, relative to spirit return, the contractor saying that after the death of his grandmother he had been assigned her bed chamber and had always been fearful lest he might see her and be frightened, but said he "one morning, I dressed and stepped out into the hallway to go down stairs to my breakfast; as I did so I felt a hand upon my shoulder. I turned my head to see who it was, and there in full view stood my dear grandmother, looking as real as I ever saw her while in her lifetime. She spoke, and said, 'George, don't be afraid of grandmother, for I never hurt you, and I never will.'" From that moment he said he lost all fear of seeing her. As that conversation closed, Mr. Sneider, the young man who makes the subjoined statement, said, "I had a singular experience the other night. I was awakened by some one standing beside my bed, between one and two o'clock in the morning. A young lady who lives in my native town and I know that she is not on this side of the Atlantic Ocean." Mrs. Currier made reply, "John, that young lady has gone to spirit life, died as you call it. Write to your mother and find out, but first make

note of the very hour you saw her at your bedside. Ask for full particulars about her, if dead and at what date she died." The following is the result:

STATEMENT.

I, John Sneider, am a native of Bergen, Norway, where my parents now reside. In the interest of truth and justice I hereby make the following statement:

On the night of the 17th of November, 1891, I retired at about 10 o'clock, p. m., in my usual good health, having no especial thought of my early days away in my native clime, or the dear ones at home, yet being somewhat fatigued I readily dropped to sleep. About 1 o'clock, a. m., I awoke and my room was as light as day, every object in the room was perfectly visible and to my surprise, in full dress I saw a lovely friend of mine who lived in my native town, Bergen, in Norway, whose name is Henrietta Ericson, standing by my bedside, looking perfectly natural, only her face was very pale. In my surprise I exclaimed, "Why Henrietta, why are you here?" As I asked the question she vanished or disappeared.

As above requested by Mrs. Currier, I wrote to my mother and by return mail received the sad intelligence that my friend, Henrietta Ericson died on the night of the 17th of November, 1891.

[Signed] JOHN SNEGER.

AFFIDAVIT.

ESSEX, SS., HAVERHILL, MASS., February 10, 1891.

Then personally appeared the above named, John Sneider, and made oath that the above statement by him made is true. Before me, W. W. CURRIER, Justice of the Peace.

The phenomenon as above described answers my demand for spirit return; it is my kind of materialization; it has a spiritual appearance about it not to be found at any of the materialization shows that I have ever attended. It cannot be had for the asking nor be bought at a two-dollar sitting; it comes quietly to its own and leaves just as quietly. There has never been any of their paraphernalia captured to bring contempt upon themselves or their earthly friends, or the Spirit-world from which they appear to emanate. Their mission seems to have been fulfilled when once they had been recognized. Distance seems to be lost sight of in all cases, as in the above. The spirit of, or rather the real person Henrietta bids adieu to her earthly body in Norway and at the next moment presents herself to her friend Sneider, here in the United States, more than three thousand miles from her body, and is fully recognized.

W. W. CURRIER. HAVERHILL, MASS.

BERMUDAS OR SOMERS ISLES.

TO THE EDITOR: I notice in last week's number of THE JOURNAL an article on "R. Heber Newton," I am one of the large number of persons who rejoice to know that Dr. Newton has, in some measure regained his former good health, and more especially so, that the climate of the Bermuda Islands, has been the means used, to further that purpose.

The picturesque, almost fairy-like appearance of those isles known as the "Bermudas, or Somers Isles," to the eyes of the passengers of the steamers, which ply between Bermuda and New York, is most impressive. The oleanders almost as large as oak trees, of all shades of color, from deepest crimson to palest pink and white, hedges of the fragrant yellow jessamine, geraniums reaching to prodigious height, tall cedars growing densely, in some portions of the main land, from which, the celebrated clipper yachts and small ships are built, and lily fields that furnish the New York florists the Easter lilies for decorations, are all very beautiful. Early strawberries, potatoes, onions, tomatoes and arrow-root are the principal exports of Bermuda.

Ships, making the east end of the group of islands, are speedily taken charge of by a pilot, and after St. Catherine's is left behind, the vessel soon glides along the north shores of the islands, passing Mt. Langton, the residence of the Governor of Bermuda. Clarence Hill the Admiral's house is passed, the dock yard is soon reached and away steams the vessel passing between such narrow passages in the coral reefs, that we feel like the poet who sang:

Oh pilot gaze on the crystal wave—
Our bark from the coral reefs to save
Where the mangrove boughs in the water's smile
Oh! steer pilot steer! for the Somers Isles.

Through the clear blue water, dashes the ship, leaving on her port side, the shores of Ireland Island, Somerset, the fine Revolving Light at Gibbs Hill.

On her starboard side lies the point on which is a monument built by the soldier's of the 56th Regiment to the memory of their comrades, who died in the Yellow fever epidemic of 1857. Through the "Head of the Lane" dashes on the good ship, leaving behind her the parishes of Pajets and Warwick and Engines are and stopps. Planks are manned, and the voyage is over and the good ship is safely moored at the wharf in the town of Hamilton and, with pleasant farewells to our fellow passengers, our voyage is ended, and we are safely landed in the Somers Isles. (Mrs.) M. A. MAYNARD.

LENA BIBLE.

TO THE EDITOR: I intended to write a line ere this in relation to my friend Lena Bible, whose transition to the higher life occurred on January 25th, at Williamsport, Pa., at the age of thirty-one years. She was filling a lecture engagement and letters from there indicate she was achieving marked success. But too frail was she in body, though strong in spirit, to bear the burdens of travel and the changes necessary thereto. According to her desire the mortal was cremated at Germantown, Pa. She was a true, good woman, and in her we have lost one of our visible workers in our ranks for that which is pure, lovely and true. In my last conversation with her relative to THE JOURNAL, she said she was a reader and admirer of its columns. Mrs. Bible was a believer in organization and all the higher aspects of Spiritualism. Her mother is in Detroit, Mich., waiting as patiently as she can for the summons that will bid her go.

"To find the loved ones waiting on the shore,
More beautiful, more precious than before."

And as for me I can but think, "One more to welcome me when I shall cross the intervening space between this land and that one Over There." Her friend,
EFFIE F. JOSSELYN.

GRAND RAPIDS, MICH.

QUALIFYING STATEMENT.

TO THE EDITOR: In my criticisms on Dr. Westbrook's article, I said in substance that the Jews were not Gnostics. Generally speaking this was true, yet there were individual exceptions. There were certain Jews, mostly from Samaria, who had studied philosophy at Alexandria, who had become imbued with gnostic ideas. Among them were Elxai, Saturninus, Menander, Cerinthus, Dositheus, none of whom had any considerable following, unless it was Elxai whose disciples were called "Elcesaites." Very little is known of the peculiar tenets of these gnostic Jews. Yet it is quite certain that they did not deny the historical Jesus. Simon Magus is not to be classed with the Gnostics. Nor is he to be classed among the Christians. After the occurrence related in Acts xiii. 18, he opposed Christianity. It is an open question whether Elxai and his followers could properly be called a Christian sect. As a rule I believe those Samaritan Jews who studied philosophy at Alexandria and imbibed gnostic ideas, carried those ideas in Judaism rather than into Christianity. They allegorized the Mosaic law. It was Gentile Gnosticism that found its way into Christianity. I make this qualification to avoid any charge of misleading the reader as to historical facts. F. H. BEMIS.

THE SOCIETY OF ETHICAL SPIRITUALISTS.

TO THE EDITOR: The Society of Ethical Spiritualists has entered on its second year's work. Judging from its being entirely out of debt, its increasing numbers and the hearty cooperation of its members in promoting the dissemination of an elevated and elevating spiritual philosophy rather than in depending solely on phenomena, its success is marked and most gratifying.

It occupies the pleasant Knickerbocker Hall at No. 44 West 14th street, New York, and has enjoyed the benefits of the ministrations of the gentle and winning Helen T. Brigham as permanent speaker. Mrs. Brigham speaks in Boston during three Sundays in March and her place on the platform of the Ethical Society will be filled by Mrs. Lillie, whose name is widely known not only for her very remarkable inspiration and her oratorical gifts but for the possession of rare personal womanly qualities. W. T. V. Z.

BOOK REVIEWS.

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

Charles Haddon Spurgeon: Preacher Author, Philanthropist. With anecdotal reminiscences, By G. Holden Pike (of London.) Introduction by William Cleaver Wilkinson and concluding chapters by James C. Fernald. New York, London and Toronto: Funk & Wagnalls Company. Cloth, pp. 400. \$1.

This is an interesting story of the great preacher's wonderful life. It is especially rich in anecdotes and pen-and-ink sketches. The boy Spurgeon began preaching when only sixteen years old. The "boy-preacher" settled as pastor at Waterbeach, at seventeen years of age. Beginning his pastorate in the world's metropolis at nineteen he crowded the little chapel, and hall after hall in London, till the grand Tabernacle was built, where thousands assembled thrice a week for thirty years to hear this one man. Dr. Wilkinson has contributed an Introduction and Reminiscences in a very happy style. Rev. J. C. Fernald, the American editor of the volume, has added interesting personal memories of the great preacher and his work. The volume closes with an account of the funeral, with its mourning cortege extending over four miles. The last sermon preached by Mr. Spurgeon at the Tabernacle in June, 1891, and the New Year's sermon, delivered sitting, to the little circle of friends at Mentone, on the first Sabbath of the New Year, 1892—the last discourse he ever uttered—fittingly close the volume.

MAGAZINES.

The World's Columbian Exposition. Illustrated. The March issue of this unique publication forms the first number of the second volume. The frontispiece is a fine full-page engraving of Mrs. Potter Palmer, president board of lady managers of the exposition. There are also engravings of several of the state lady managers and engravings showing buildings in course of erection. It has an ably written article on "National Supremacy Over the Exposition." There are a score or more valuable contributions from the officials of the Fair regarding rules, the exhibits, etc., for information of visitors and exhibitors. Altogether the number forms one of the most beautiful and valuable illustrated publications of the day. Price 25 cents a number. J. B. Campbell, president, 218 La Salle St., Chicago, Illinois.—The March number of *St. Nicholas* contains a novel and useful sketch by John M. Ellicott, of the Navy, describing how a landing is made through the heavy surf of the Pacific ocean. Boy readers may here learn how to avoid the dangers of an upset when caught in a small boat during a squall. The article is illustrated by Taber from photographs, one of them showing the sailors after an upturning of their surf-boat. "Hold Fast Tom" is an incident of the capture of the island of St. Helena from the Dutch. An English sailor climbs a crag, hauls up a rope, and thus enables his comrades to make a flank attack which secures a speedy victory. The tale is told by David Ker, who never writes a dull paragraph, and it is strikingly illustrated by C. T. Hill.—The *Homeopathic Review* for March has for its opening paper "The Healing of Divisions" by Rev. A. Cleveland Coxe, which is followed by a paper on "Astronomy as a Religious Helper" by Rev. E. F. Burr.—*Hull's Journal of Health* for March opens with a very timely paper on "La Grippe" which is followed by a number of very readable articles.—The *Unitarian* for March has a number of thoughtful articles among which are "The Need of a Unitarian Church" by John C. Kimball and "What Does the Liberal Movement Owe to Prof. Kuenen" by F. W. N. Hugenholtz.

Our Little Ones for March is a number that will delight all the little boys and girls that get it into their hands. Russell Pub. Co., 196 Summer St. Boston—"How I Escaped From the Clutches of Consumption" by Mrs. Dio Lewis is the opening article in *Herald of Health* for March, which contains a number of timely and valuable articles in regard to health. Dr. M. L. Holbrook, 46, East 21st St. New York.—The March *Wide Awake* is a timely and attractive issue of the favorite magazine. Its frontispiece, illustrating Miss Brastow's characteristic story of "A March Mood," capitably suggests the lingering snow of the departing winter, and there are March pictures and poems suitable to the season. There is reading matter enough, and pictorial matter enough in the March *Wide Awake* to last the boys and girls for a long time, for everything in the

magazine is worth the reading and the re-reading which its army of admirers will give it. \$2.40 per year, D. Lothrop Co., Publishers, Boston.—The *March Century* contains much to interest the inquiring readers. Paderewski comes in for the lion's share of attention to the extent of two pictures, a biography, a critical study and a poem. Among the other articles are "Gray's Romance," Mrs. Burton Harrison; "My Enemy," Alice Williams Brotherton; "Middle Georgia Rural Life," Richard Malcolm Johnston; "Ol' Pap's Flaxen," Part I. Hamlin Garland; "Oracles Old and New," Edmund Clarence Stedman and "Our Tolstie Club," Dorothy Prescott; "The Farmer and Railway Legislation," Henry C. Adams.—A new monthly magazine entitled *Historia*, published by the Historia Company, Chicago, begins with the March issue. It is edited by F. B. Cozzens. Its design is to make history interesting to young readers. Exciting incidents of battles of the revolution and the Mexican war occupy most of the space in the first number.—Something of a novelty will be found in the March number of *Current Literature* in the new book lists. These give the latest books from the press of the various publishers, and all the more prominent of them are accompanied by a brief synopsis of the contents.

The *Freethinker's Magazine* opens with a paper by B. F. Underwood, disposing of objections to Jefferson's authorship of the Declaration of Independence. There are also articles by Parker Pillsbury, G. J. Holyoake, and others, and interesting editorials, notes, book reviews, etc. H. L. Green, Buffalo, N. Y.



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The wild-bird warbled to his mate;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
The spring, I know, is rather late;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
But never once has it passed by,
And failed to hear our nestlings' cry:
Cheer cheer, cheer cheer.

The trees are bare, the ground is wet;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
But these will change, my precious pet;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
And soon the flowers will bloom below,
And soft winds o'er our nest will blow;
Cheer cheer, cheer cheer.

Then droop no more in dull despair;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
For God is love; is everywhere;
Cheer cheer, cheer cheer, cheer cheer, cheer cheer;
While I beside our nest will stay,
And sing and sing the live-long day,
Cheer cheer, cheer cheer.

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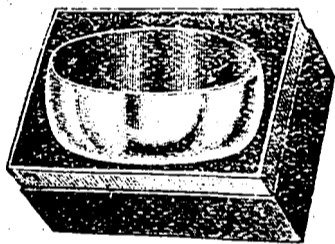
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3. We have met the enemy and they are ours.—Commodore Perry.
4. The Union must and shall be preserved.—Andrew Jackson.
5. Millions for defense, but not one cent for tribute.—C. C. Pinckney.
6. I propose to fight it out on this line if it takes all summer.—U. S. Grant.
7. If any one attempts to haul down the American flag shoot him on the spot.—General Dix.
8. I know not what course others may take, but as for me, give me liberty or give me death.—Patrick Henry.
9. Sink or swim, live or die, survive or perish, I am for the Declaration.—John Adams.
10. Liberty and union, now and forever, one and inseparable.—Daniel Webster.

He had asked her to marry him and was waiting impatiently for her answer.

"Will you expect me to keep house?" she finally asked.

"No, indeed, my love; the servants will attend to all that.

"You won't ask me to make the bread or broil beefsteaks?"

"Certainly not, my angel; we will have a cook."

"And I will not be compelled to pound the washboard?"

"How can you ask such a question? No, no, no."

"Then I cannot marry you. I have been brought up to do all those things and I could not be happy in a life of idleness."

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It is said that living creatures that inhabit the depths of Amazonian forests do not flee from approaching travelers; they only sit in their haunts and watch the intruders with curious eyes, for, not having had experience in the cruelty of mankind, they do not know the danger of being slain by hunters. The other day I tried to make friends with a hungry cat. She evidently had been accustomed to kicks, blows and scoldings; at any rate memory had made her wary, so she eyed longingly the bait held out to her, but it took three days desultory wooing to convince her of the honesty of my intentions. A few days later I offered as real a service to a young girl who needed my help, and she, like the cat, looked at me with suspicion, evidently supposing that I meant, in some mysterious way, to make money out of her misfortune. When an honest-intentioned reformer gives earnest effort to enlightening the people, he or she must bear that same look of wise doubt. There is always reason for this over-grown distrust. It does not grow without long garnering of bitter experience in outraged faith, a long triumphing of aggressive might. What barbarians we civilized people are!—San Francisco Beacon.

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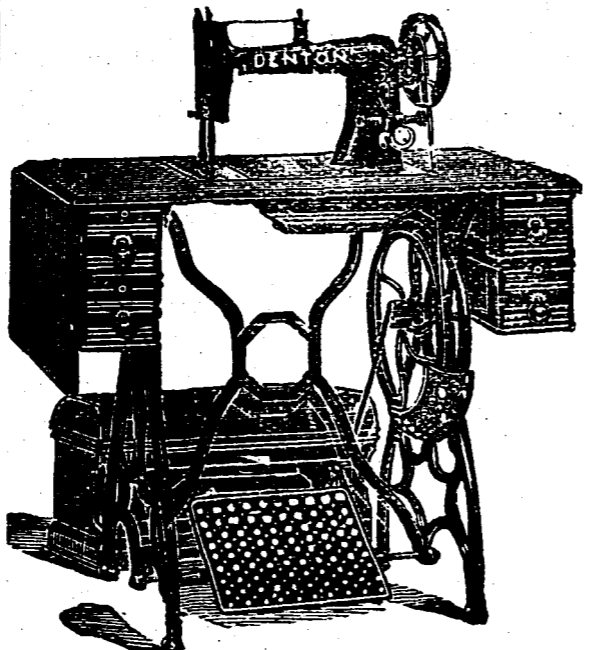
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"In any way that I can promote the interests of THE JOURNAL it will always give me great pleasure to serve, for I look upon its mission as that of the pilot, so splendidly does it guide the grand ship. Inquiry between the Scylla of over-credulity and the Charybdis of frowning materialism out into the broad, calm ocean of mental equilibrium. That blessed state of sanity, that can weigh evidence before rendering a verdict, and move on fearlessly in the healthful industry of proving all things and holding fast to that which is good. But for that sleepless clear-sighted pilot I think the wreckers would have been successful."

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EFFIE F. JOSSELYN, Grand Rapids, Mich., writes: The Haslett Park Camp management are making arrangements for a larger attendance than ever before. The speakers and mediums are engaged covering every day of camp which opens July 28 and closes August 29. The Progressive Spiritualist Society at Grand Rapids, Mich., has for its speaker for February, March and April, Mrs. Helen Stuart-Richings, of Boston. Mrs. Richings's inspiration is of a high order. This is the third engagement made with this speaker by this

society. We have now had regular lectures by the best talent for one year and a half and we begin to feel as though we were getting on solid ground. It is no longer an experiment but a proven fact that work will win.

We had occasion, not long ago, says the Independent, to warn Bishop Brooks that he must not repeat his indiscretion of writing to his clergy on paper bearing his individual instead of his Episcopal monogram; and here we find that he has multiplied his offense, which we were told was ecclesiastical ill-breeding, by appearing in public services—horresco referens—"without his robe"—that is, we suppose, his bishop's gown and purple—we believe it is purple—necktie. And—dare we say it—he went, not long ago, to a miscellaneous meeting and wore—again we hesitate—a coat that was "not black." We can go on no further. We faint.

MRS. EMMA HARDINGE BRITTON who for some years has had editorial charge of Two Worlds, owing to difficulty with financial supporters, or with the directing power of the paper, has resigned. She says: "My voice will not be hushed nor my pen idle when a fitting opportunity occurs for me to serve the cause of Spiritualism." We hope Mrs. Britton will not lack opportunity to exercise her powers in the cause of true Spiritualism, to which she has given many years of her life. Her address is The Lindens, Humphrey street, Cheetnam Hill, Manchester, Eng.

MRS. F. O. HYZER, of Ravenna, Ohio, has greatly improved in health the past winter and is again ready to make dates for lectures. She is a brilliant and forceful speaker who should be kept constantly busy. We wish such speakers could have permanent engagements, it would be in the best interests of all if such were the case. Mrs. Hyzer may be addressed as above.

In reply to an inquiry from Dallas, Texas, as to a lecturer, "Dr. W. H. Bach, of St. Paul, Minn.," we can only say that St. Paul correspondents report never having heard of such a man. If this meets the eye of any who does know him THE JOURNAL will take it as a favor to be informed.

MRS. TILLINGHAST, of Providence, writes THE JOURNAL giving notice of the transition of Dr. M. A. Cushing at Waldo, Florida. Dr. C. was a valuable contributor and a long-time friend of THE JOURNAL and his departure will be a loss to a wide circle of friends.

NUMEROUS correspondents whose letters require personal answers by the editor will please exercise much patience, and remember that physical endurance and time have their limits with editors as well as with more fortunate people.

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