

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

SCHWEINFURTH, the unspeakable leader of that refuge at Rockford, Ill., impiously called "heaven," is defendant in the circuit court to a charge of alienating the affections of a Chicago matron, and is called upon to defend a suit for \$50,000. The plaintiff is a man of wealth and comfortable income whose home has been ruined by the influence of the bogus christ.

MISS HARRIET TUCKER, who graduated from the Rockford, Ill., High School in 1881, and was the valedictorian of the class, has been declared insane. She has a strange hallucination that her soul is dead and that she is doomed to an eternity in hell. She has been walking the streets with an open Bible imploring the people she met to tell her if they thought she could be saved.

At the funeral of Walt Whitman, Thomas B. Harned, the poet's long-time friend who was charged with speaking for Camden, the city in which Whitman had lived many years, said: I deem it my duty to mention two important facts. One his positive belief in immortality and the other his fearlessness of death. With him immortality was not a hope or a beautiful dream. He believed that he lived in an eternal universe, and that man was as indestructible as his creator.

SPURGEON'S private secretary, J. W. Harrild, denies that the words used on the great preacher's coffin really were his last words, as they purport to be. "I have fought a good fight, I have finished my course, I have kept the faith," is the inscription. Such a declaration, Mr. Harrild says, would not have been in accordance with the Christian humility of his pastor. Mr. Spurgeon, at the beginning of his illness, said to Mr. Harrild one day: "My work is done," but in the latter part of his illness he was nearly unconscious and was unable to give any word of farewell.

WE are not says Unity, in sympathy with the criticism against President Eliot for the words of commendation and encouragement spoken of the small colony of Mormon students at Harvard in his recent address at Salt Lake City. Secretary Bolles of the college said in defense of President Eliot's remarks that they were both generous and timely, and only showed that increase of just sentiment towards an erring but by no means wholly depraved people, a desire to estimate them on some other than religious grounds. President Eliot is to be thanked for placing himself on the side against prejudice and partisan feeling.

THE movement in behalf of home rule in Scotland is growing. All the Liberal members representing the Scottish constituencies are said to have given their adhesion, and a number of English members, both Liberal and Conservative, have assented to the proposition. What the Scotch set out to get they generally obtain. They are as distinct a people to-day from the English as ever in the past, and that distinction is preserved, not only in physical and mental character-

istics, but in laws, in customs, and in prevalent religious belief. Experience at Westminster has proven that Scottish legislation in a British Parliament is attended by inconvenience and difficulty, and the ancient realm of Bruce and the Stuarts would be decidedly better off with a separate legislature.

ACCORDING to a London journal a lady at St. Petersburg, who had been suffering from a violent nervous attack, sank into a state of syncope, and after a time ceased, as it seemed, to breathe. The doctor who was attending her certified that death had resulted from paralysis of the heart. For some reason, which is not explained, another medical man, Dr. Loukmanow, saw the body, and having been informed that the lady had suffered from attacks of hysteria and catalepsy, thought it worth while to make a thorough examination. After trying various other means he applied the microphone to the region of the heart, and was enabled by this instrument to hear a faint beating, which proved that life was not extinct. Everthing was done to resuscitate the patient, who shortly afterward recovered consciousness.

THE Philadelphia Record reports a case of suicide in which the victim had become distressed and crazed from the conviction that he was his own grandfather. He got so badly mixed up with relatives that he lost his own identity. By the side of his lifeless body was found a note which read as follows: The troubles which have ended in the taking of my miserable life began when I married a widow who had a grown-up daughter. My father visited our house very often, fell in love with my stepdaughter and married her. So my father became my son-in-law, and my stepdaughter my mother because she was my father's wife. Soon afterward my wife had a son—he was my father's brother-in-law and my uncle, for he was the brother of my stepmother. My father's wife, *i. e.*, my stepdaughter, had also a son; he was, of course, my brother, and, in the meantime, my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time. And as the husband of a person's grandmother is his grandfather, I was my own grandfather.

THE suit to set aside the will of the late Senator Joseph E. McDonald has brought out an interesting story, which is here given as we find it related. The suit is practically based upon a remarkable story of a dream. The charge is that the will, as offered for probate, was forged by Mrs. McDonald. Soon after the death of the ex-Senator, Miss Annie Ellis, of Washington, a special friend of Joseph E. McDonald, jr., and Miss Jessie McDonald, had a strange dream. Miss Ellis in her dream thought she was in a room where were Mrs. Joseph E. McDonald and a young man, who was unknown to the dreamer, though his features were distinct and made a deep impression on her mind and memory. Certain business matters were under discussion. For some reason or other the dream profoundly stirred Miss Ellis and when she came to Indianapolis a short time afterward she related it to friends and graphically described the man whom she saw in the vision but did not know. Her

description was so particular and circumstantial that it reminded some one of a young man who had been a clerk in the law office of McDonald, Butler & Snow, but later became insane and was taken to the insane hospital, where he now is. Miss Ellis immediately went to the hospital and asked to see the young man, whose name was Arthur Hutchins. He was brought and recognized as the man of the dream. The records show that Hutchins went insane a few weeks after the will offered for probate was made.

EL REFORMADOR, of Rio Janeiro, relates that El Senor, A. H. M. E., who has no knowledge of Spiritualism, possesses an extraordinary clairvoyant faculty. He lives in the suburbs through which pass corpses for interment in the cemetery, and can describe with accuracy the sex, age, stature, physiognomy and clothing of the body enclosed in the coffin. His descriptions have been confirmed on several occasions in the cemetery. Attracted by his fame, the parents of a lady who had been absent for a considerable time went to consult him to know whether she had met with an accident. He told them that he saw the person inquired of on a steamer which must arrive very shortly in Rio Janeiro. Some days afterwards, being with her family he declared that the lady whom he had seen on the steamer was in the harbor ready to disembark,—a fact which was proven in all its details. A multitude of things he has prophesied, and they have always been verified.

A LETTER which Mazzini wrote to the socialist and philanthropist, Robert Owen, has recently been published. The following is an extract from the letter: Although we saw one another only once, there was still something springing from the heart in our shaking hands which I have never forgotten; and now that you are plunged deep in grief, I remember it again, and feel as if I wanted to shake hands again and tell you I do grieve with you. Be strong in soul, death is a sacred thing and ought to be felt as such. Keep sorrowful for the one you lose; but let not your sorrow be the dry, barren, atheistic sorrow of those who cannot look beyond this earth. It would be a degradation of both yours and his own soul. I do not know what you believe or disbelieve in. I do not believe in any existing religion, and cannot, therefore, be suspected of blindly following some tradition or educational influences. But I have been thinking, deeply as I was capable of, all my life about our law of life. I have been looking for it through the history of mankind, and within my own conscience, and I have reached a conviction, never more to be shaken, that there is no such a thing as death; that life cannot be without being for ever; that indefinite progression is the law of life; that every capability, every thought, every aspiration given to me must have its practical development; that we have ideas, thoughts, aspirations which go far beyond the possibilities of our terrestrial life; that the very fact of our having them, and of our being able to trace them to our senses, is a proof that they come to us from beyond earth, and may be realized out of it; that nothing except forms of being perish here down; and that to think that we die, because our form dies, is the same thing as to think that the worker is dead because his implements have been wearing out.

### LOMBROSO'S EXPLANATION.

Cesare Lombroso, Professor of Psychiatry in the University of Turin and author of several well known works relating to mental diseases, hypnotism, etc., recently wrote an article in regard to some manifestations which occurred in his presence in full light through the mediumship of one Eusapia Palladino. An account of the phenomena was printed in THE JOURNAL of October 24, 1891. Professor Lombroso's article appeared in an Italian publication, but THE JOURNAL has to base its interpretation of the distinguished savant's thought on a German version which was given in the Berliner Tageblatt of January 25, 1892.

Professor Lombroso admits that hitherto he has been so hostile to Spiritualism that he has treated its adherents with scant courtesy, indeed almost insultingly, and that he still discredits the claim of spirit agency in the production of any kind of phenomena. But he is compelled now to recognize as no longer doubtful the reality of occurrences which he formerly regarded only with contempt. He says that facts in thought transference, of which he was able to assure himself by his own experiments, made him wonder whether his incredulity in regard to so-called spirit phenomena might not be as unreasonable as the skepticism of the savants of the earlier times respecting phenomena of hypnotism.

The phenomena which Professor Lombroso witnessed he thinks admit of explanation on the theory of psychical force. The medium, Eusapia Palladino, he says, is neuropathic or nervous, as other great mediums, Home for instance, are known to have been. He thinks it probable that in hysterical persons, or those easily hypnotized, the excitement of some centres, reinforced by the paralysis of all others, may call forth a transposition and transference of the psychical forces, a transformation into a force producing light or motion, that the cortical and cerebral forces may raise a table, cause raps, touches and such other genuine phenomena as occur at spirit séances.

In hypnotism, he says, during the short time in which the other senses are paralyzed, the cortical centre of sight, develops an energy of such a kind that it may completely take the place of the eye. If the hypnotic subject, under the influence of a suggestion, sees a certain object, or in consequence of the suggestion does not see an object, although it is directly before him, the cortical sight-centre takes the place of the eye, and sees or so operates that the eye does not see what would be plainly visible to it were it in a normal condition. The pictures arising objectively from an inward excitation, like suggested hallucinations, are to hypnotized subjects real pictures. They must move from the brain centre to the periphery and the reverse, as the actual pictures move from the periphery to the centre and the reverse. Lombroso showed to an hypnotized subject an imaginary fly, representing it as larger the nearer it came, and the pupil changed exactly as if the picture were a real object. The imaginary fly seemed to the subject to become as when an object is observed through a magnifying glass, larger, and then as when seen through a minifying glass, smaller. The brain-centre of sight acted in the place of the organ itself, that is, saw just as the eye sees.

In the transference of thought Professor Lombroso claims that the movements of the brain surface from which arises thought, are transferred in certain circumstances to a small or great distance. Just as this force may be transferred, so may it be transformed; the psychical force becoming a moving force. In the brain surface are masses of nervous substance (motive centres) which initiate motion and when greatly excited, as in the case of epileptics, produce violent movements of the organs.

To the objection that the motives alleged to be due to the agency of spirits are not caused by means of the muscles, Lombroso says that in such cases the means producing the phenomena is not the usual means, but the same as that which serves all other forces, viz., ether, the medium of light, electricity, etc. Magnets move without contact with the iron; in the case of the human being, the movement is one of the will since it comes from a motor which is at the same time an in-

tellectual centre, the brain surface. The brain is the organ of thought, and thought is a motion, which motion is convertible into light-giving or color-giving force.

A writing medium, Professor Lombroso says, writes in a half-somnambulant condition in which, on account of the greater activity of the right hemisphere of the brain, while the left is inactive, has no consciousness of his action and imagines he writes under the dictation of another. This condition of unconscious activity explains also the gestures or movements which a hand may make and which appear to be the result of a foreign operative force.

Many of the so-called spiritistic phenomena, Professor Lombroso believes, are due to the transmission of the thought of those present who sit around the table. Such séances favor such transmission. When the table gives a correct answer, for example in reference to the age of a certain person known only to a single participant in the party, the fact may be explained by supposing that the one present who knows that given number, under the impression of the scene about him, is thinking of it with all the force of his will. His thought goes to the medium who expresses it in his motions, and it may be reflected back to other persons present. Thought being a motion may be communicated to a third person who is neither the moving nor the guiding party, and who is not hypnotized. If there is in the circle no one who speaks Latin, then the table does not indicate Latin words; but if Latin happens to be spoken the uncritical imagine that the medium speaks through the influence of departed spirits.

By thought transference Professor Lombroso explains the case of Mr. Hirsch, described in the first article on the fourth page of THE JOURNAL last week. Mr. Hirsch imagined he had before him and was in conversation with his deceased wife. His thought of her was transferred to the medium, and by the medium reflected back to him; and since with every man thought takes on the form of a picture—the form in course of the association of ideas speedily losing itself again, so Mr. Hirsch saw the form of the deceased; for the thought and recollection of her were active in him and in a certain sense objective.

Professor Lombroso, referring to the fact that one medium has great power and another one nothing of the kind, remarks that from this difference arises, especially with ungenerous souls, the suspicion of fraud, the simplest and to the best taste of the masses, the readiest explanation which occurs to them. But Professor Lombroso says that with the psychiatrist, or expert in diseases of the mind, who is well grounded in the study of hysterical persons as well as of simulators, this suspicion vanishes. There are a number of simple facts which always remain the same and repeat themselves with unvarying monotony while deception is practiced in striving to change them and supplant them with other more amusing and wonderful phenomena. The fraudulent are numerous; the mediums few. He says that while he has discovered over a hundred pretenders, he has found but two mediums in Italy.

The cause of the phenomena of mediumship Professor Lombroso says is to be found, the same as that of hypnotic phenomena, in the pathological conditions of the medium. The medium Eusapia shows such marked brain anomalies that the interruption of some brain centres is probable, while the activity of others, especially that of the motive-centres, is increased. Here lies the basis of the several phenomena of mediumship. Professor Lombroso says that if the phenomena peculiar to mediums, sometimes occur also in the case of men of normal conditions, they occur only in a state of great excitement, as with the dying, who with the strength of will present in the state preceding dissolution, think of a loved person and then it happens that the thought is transformed into the form of a picture and phantasms are evolved which are called telepathic hallucinations. Exactly by reason of their pathological nature, are the phenomena of mediumship so rare, and do they present themselves only under peculiar circumstance and with individuals, who apart from the short duration of their medium-

istic attack, are able to present no phenomena at all. Professor Lombroso thinks that in the most ancient times, when language was still in an undeveloped condition, thought transference occurred more frequently and mediumistic phenomena were numerous. They were known under the names "magic," "prophesying," etc. With the increase of civilization, with progress in writing and speech, and with the removal of fear of neuropathic appearances, the result of nervous conditions which people have learned to regard more and more as pathological, or in the nature of diseases, rather than as divine, have vanished also prophesying, magic fakery and phantasms—phenomena which present themselves very seldom among civilized peoples, while with uncivilized nations they are common.

### LOMBROSO'S ADMISSIONS AND SPECULATIONS.

Professor Lombroso has not had experience enough in the investigation of the phenomena of Spiritualism to entitle his speculations in regard to their cause, to very great consideration, but he is a man whose eminence in a special field of scientific study commands for him attention, whatever subject he discusses. THE JOURNAL therefore gives its readers a statement of his explanation of some manifestations which he witnessed a few months ago in his own rooms through the mediumship of one Eusapia Palladino. Professor Lombroso's hypothesis is essentially an old one and not by any means original with the Italian savant—a fact which it is unnecessary to prove here. It has been considered from different points of view, and has not been regarded as of much validity or value by careful investigators, in accounting for many of the physical and mental phenomena of Spiritualism.

Professor Lombroso says that thought is motion and he applies to it the law of the persistence and convertibility of forces. It is doubtful whether he means to maintain that in, strictness of speech, thought is motion. In one place he says that motion gives rise to thought. Whatever he means, all that can be affirmed on this point is that brain motion, which is the physical concomitant of thought, and the objective aspect of the thinking process, is convertible into other forms of motion, molecular or molar. Thought itself is a subjective experience and not transformable into any forms of physical motion.

Professor Lombroso holds that the molecular motion of the brain, transformed into a "moving force," may, without muscular contact, but by means of the ether, move material bodies, and that thought transference explains apparitions, messages from spirits, etc.

Supposing that there is beyond reasonable doubt as THE JOURNAL holds, real spirit agencies, how is it to be proven to one who has recourse to unverified and unintelligible imaginings to explain phenomena which purport to be by discarnate spirits, and for which no other cause has been found? A spirit moves articles of furniture when no visible hand touches them, plays on musical instruments when they are suspended or moving over the heads of the sitters, takes a pencil and writes what is known only to the spirit and some one person present, or known at the time to none present in the flesh, shows a hand or face which is clearly recognized, and gives numerous evidences of identity. The skeptical savant in the face of overwhelming testimony denies the reality of these phenomena, until he has personally seen them; then assuming that they are not and cannot be what they purport to be, he racks his brain and taxes his ingenuity to think of some hypothesis which neither he nor anybody else can explain or understand, to avoid accepting the spiritualistic theory.

The brain force moves tables and opens doors, takes a chair from under Lombroso in a way that compels him to keep a standing position and places it in such a way as permits him to resume his seat, and turns a soup plate with flour in it without a particle of the flour being spilled. In response to banker Hirsch's request, while the medium is lying in a trance, an apparition claiming to be the banker's wife appears to him, strokes his hands and shoulders, and kisses him audibly upon the mouth; meanwhile the form of the

banker is surrounded by a luminous mass. Professor Lombroso's explanation is that banker Hirsch thought of his deceased wife, the thought was transferred to the medium, and by the medium reflected back to him, so that the thought and recollection of her were to the banker "in a certain sense objective".

Considering how stubbornly men of science have denied, and some of them still deny the reality of thought transference, the Italian savant's ready recourse to this phenomenon to explain what he has but recently become familiar with, and upon which he has bestowed but little investigation, shows progress, but at the same time undue haste to put forward mere conjecture in opposition to Spiritualism, instead of scientific modesty in suspending judgment until more knowledge of the subject shall qualify him to judge as to the cause of the phenomena.

Only a few months ago, when Professor Lombroso had for the first time witnessed phenomena of Spiritualism which he had for years scornfully denied, he wrote: "I am quite astounded and have a regret that I have combated with so much persistence, the possibility of facts called spirit; I say facts because I still remain opposed to the theory." This statement shows real honesty and is so far creditable to the professor; but he may as he pursues his investigations, come to regard his explanation of facts as unscientific as was his previous denial of them.

Professor Lombroso says that he has found but two genuine mediums in Italy, the many others he has tested being pretenders or epileptics. With more knowledge of the various phases of mediumship, the professor will have to revise many of his statements as to matters of fact. For example he thinks that all writing mediums write in a half-hypnotic condition, when the fact is many of them write while wide-awake and in an entirely normal state.

That the mind even during this life can sometimes energize at a distance, and that thought is under certain conditions transferable from one person to another, THE JOURNAL has for many years maintained; but that all the phenomena of Spiritualism can be accounted for by thought transference and by the transformation of brain force, can be believed only by those who are but little acquainted with some of these phenomena.

Professor Lombroso repeats the opinion which others before him have expressed that thought transference was in ancient times, when language was undeveloped, more general than it is to-day. For this opinion no proof, no reason is given. The probability is that the reverse of his statement is the truth. With undeveloped speech savages use a kind of sign language to supply the deficiency of words, but their communication of thought is by signs, by facial expression and motions of the body. Civilized and cultivated men quickly divine the thoughts of those with whom they associate by more subtle methods, and among them direct thought transference is probably more common than among undeveloped races.

The statement that mediums are more or less neuropathic is without force against the claim of spirit agency, Professor Lombroso as a writer on mental diseases has put forth the idea that all men and women of genius are more or less insane and that neuropathic affection is a condition of genius, such as that of Socrates, Shakespeare and Napoleon. It may be also among the conditions of mediumship, like that of Eusapia Palladino, as well as that of Boehme, Swedenborg and the Seeress of Prevorst.

#### A TRIANGULAR TRIBULATION.

On another page room is made for a lengthy contribution from Professor Dolbear. It is not admitted because of its merit or relevancy but purely out of respect for the exalted professional position occupied by the complainant. We confidently believe that no one who masters the literature of this controversy will hesitate to pronounce Professor Dolbear's replication a disingenuous piece of special pleading, quite unworthy of its author.

In order to save the necessity of referring to THE JOURNAL file, a brief résumé of the matter is here

given: Professor Dolbear and others of the American Psychical Society undertook experiments in independent slate-writing with an experienced adventuress going by the name of Mrs. Gillett. On December 21, 1891, at a meeting of the society in Boston, Professor Dolbear related his experiences. The results of experiments by Mrs. B. O. Flower, Rabbi Schindler and other associates were also given. A report of this meeting was published the next morning in The Globe and other Boston dailies, and also wired over the country by the Associated Press. In the February Arena Mr. B. O. Flower, its editor and the husband of one of the experimenters, and also vice-president of the society, republished The Globe's account of December 22. That Vice-President Flower, and those members of the society whose testimony was published, accepted The Globe's account as satisfactory, and that because acceptable it was incorporated into The Arena as a semi-official report is so clearly apparent that no successful denial can be made.

In THE JOURNAL of February 13, 1892, appeared the account of a sitting with Mrs. Gillett, by Dr. Hodgson, Secretary of the American Branch of the English Society for Psychical Research. In that account it was conclusively shown that Mrs. Gillett resorted to trickery. Professor Dolbear volunteered a criticism of Dr. Hodgson's report, and it was published in THE JOURNAL of March 12. Editorial comments were also made in that and other issues. The agitation among the active leaders of the American Psychical Society rose to fever heat, and it was decided that a defense of Mrs. Gillett should appear in the March number of The Arena.—As the proposed defense did not appear, it goes without saying that the editor discovered he could not make a successful plea, and wiser than Professor D., kept still. With that fatal blindness and perversity so characteristic of men of his vocation under similar circumstances, Professor Dolbear once more rushes into print. His attack on Dr. Hodgson is successfully met and repelled by that gentleman. His allusions to THE JOURNAL and its editor are so manifestly the product of wounded pride and irritation as to be hardly worthy of notice.

Professor D. dwells upon the point that his society has made no report. He asserts that The Globe's account on which we commented was a false report. He seems to have forgotten that that account was put forth as a semi-official report by an officer of his society; and, furthermore, that he never protested against the report nor its publication in The Arena, and that it never occurred to him to brand it as a false report until by so doing he could make of it the warp of a gauzy veil wherewith to hide the scene which displayed a number of learned men being bamboozled by an illiterate adventuress. Even now he does not deny the accuracy of that report, but juggles with the word pseudo where he really means unofficial. He says The Globe in its report "ignored the most important part" of what he said. How long since the unpublished part became the most important? Why if so important was it not inserted with the rest in The Arena? The fact is, its importance has only developed since Professor D. and his associates became convinced they were tricked by the California conjurer. Professor D. quotes a long passage from a stenographer's report of his remarks; but in nothing that he quotes is there anything to show that he saw any signs of trickery. On the contrary his stenographer's report shows he was profoundly impressed by Mrs. Gillett's performance. True, he indicates an "alternative conclusion" to the theory of "spiritualistic agency;" but this "alternative conclusion" is not trickery. Nothing that Professor Dolbear has said touches our general charge that he and his associates were unable to discover trickery in Mrs. Gillett's performances.

Professor Dolbear's clumsy attempt to set by the ears Dr. Hodgson and the editor of THE JOURNAL is about as funny as an elephant's waltz. The learned professor of Tufts College in attempting to follow the gentleman from Australia, who presides over the American Branch of the S. P. R., is about as successful and entertaining as he would be were he to essay the Kangaroo dance now nightly encored in theaters.

"It would be interesting," says Professor D., "to hear the opinion of the editor as to the competency of any expert who should say that he believed the whole physical phenomena business to be a fraud." We think we have interested our esteemed correspondent before today and will now gratify him with an opinion on this matter. Were his supposititious expert to say he knew the "whole physical phenomena business to be a fraud," we should at once detect a schoolmaster or theologian disguised as an expert, and we would not consider his assertion of importance enough to answer. Were he to say that "from his experience and observation he believed," etc., we should say: That is not strange. How could you believe otherwise under the circumstances. Your skepticism is natural. You have a right to demand actual demonstration under your own eyes. All that is asked of you is that you will do nothing consciously to vitiate the necessary conditions, and will have sufficient confidence in your own senses to trust what they tell you after repeated experiments, the courage of your convictions and the fairness to express them publicly.

Happily, we know our contributor to be an able physicist and a modest gentleman; otherwise we should, from his late contributions, think him a hyper-sensitive philosopher needing the professional services of an expert in psychiatry vastly more than the attentions of an initiate of psychical science. Our final word to him is: Stick to physics and eschew psychagogues.

BEAUTY sleep is sweet, refreshing sleep, and plenty of it, before daybreak says the Boston Transcript. Some get along well, as John Wesley and Adam Clarke, with only six hours. A few are so constituted that they enjoy good health with less than six hours. Eight hours may be considered the amount necessary for most folks, if taken when darkness is upon the earth, and is through with in time to behold the breaking in of the morning light. Ordinarily this is sufficient to erase yesterday's furrows and restore the circulation and the nerves for the day's duties which await. Sleep at no other time will keep the flesh, the blood and nerves so fresh and full of the glow of health. Not only is the night made for rest, but the sunlight is made for health. Who loses a part of the day's light, especially the forepart of the day, meets with an irreparable loss, and pallor and prostration are the natural consequences. So that to sleep at night and to be out in the daylight preserves the body and continues to it the freshness and glow of health, without which there can be no genuine beauty. Early to bed and early to rise is, therefore, founded on the true physiology of our beings.

Is it not time to call a halt on the use of the word Radical? Radical is from radix—root. A Radical is one who goes to the root of things, to the bedrock, so to speak. True Radicals are quiet, reflective, discriminating and deep thinkers. John Stuart Mill was a Radical. Charles Darwin was a Radical. Herbert Spencer is a Radical. But the popular conception of a Radical is that of one who is declamatory, unqualified in expression, ferociously denunciatory and extravagant in statement. A preacher just out of his orthodox shell, denounces the doctrine of hell-fire before an audience in which there is not one person who believes in the doctrine. He is said to be radical. Is it not about time the word rabid was substituted for Radical, and the latter word was used to indicate the thought of real thinkers? One who thinks deeply is a Radical; but according to the common use of the word Radicals are those whose talk is loud, superficial and inconsequent.

THE every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.



## A REPLICATION.

BY PROFESSOR A. E. DOLBEAR.

It is not at all clear to me why yourself and Dr. Hodgson should be so much concerned about me and the American Psychical Society. If one-half be true that is alleged to be true in the domain which it represents there is room enough for the most patient and painstaking work for both societies, and there is no time to quarrel about any matter whatever. Nothing is gained and much may be lost by such exhibitions and they are not to my taste at all.

The chief object of my former letter was to say first, that the American Psychical Society had made no report and therefore the strictures of the editor were upon a pseudo report; and second, that the article by Dr. Hodgson on the exhibition of Mrs. Gillett was not in my judgment what the editor took it to be, namely, an exposure of the trickery. As to the first point, you say that my denial of there being a report is only technically true. Now I wish to say it is entirely true without any qualification. All that is true about the matter is that at a meeting of the society some members of the committee made statements as to what had been done. Among them, I did. When I went to the meeting I had no information that I was to be called upon for a word and I had not a line written. When called upon I briefly stated what Mrs. Gillett had done in my presence, but instead of stating or implying by anything I said that I believed that spirits had had any agency in the work, I thought I took pains to point out that such things could be done by physical agencies of various sorts, some well known and others not so well known. I not only did not commit myself but took pains not to do so, not because I have not some pretty well grounded convictions as to what is probable and what not, but because as one of an examining committee, I did not want to have so-called mediums whom I might like to have do their best in my presence feel that I had already decided them to be frauds. I should have thought that persons calling themselves experts in this field would have been the very first to recognize the propriety of such an expression in such a place. A notice of the meeting which was printed in a morning paper gave emphasis to one side of this, probably for the sake of the attention it might not otherwise get and practically ignored the most important part of what I did say, and now on the strength of a one-sided, incomplete newspaper report, which I knew nothing about until I saw it printed, I am called to judgment. It is heralded as a report of the American Psychical Society. And that, too, by men who call themselves experts in this field. I repudiate the whole thing. As for myself I have never written a line for publication and I refuse to be held to account for newspaper scraps. That what I state is true, I fortunately have at hand some evidence. A stenographer's report was taken from which I wish to quote:

"I understand and I suppose you understand how it happens that John, your servant, if you tell him to go and he goes, or if you tell him to do this and he does it, but if you speak to a chair and tell it to go and it goes without any John, without any mechanical means of moving, such a phenomenon would not be easily understood. You would think that the chair was possessed of miraculous properties or that some foreign, spiritual or some such agency as that was present to do the work. As for myself I do not think I could command a single grain of dust to move a thousandth part of an inch and have it obey me. The president has said he has seen and others have told me that they have seen phenomena like that. There are two ways in which that may be accounted for, one by medium, spiritual agencies. Of course if there are such agencies, we might expect that they could and would do it on occasions, or there is another way that it might be done, but it is not a way that I can

control or compel or use in any way at all. I spoke of the magnet a few minutes ago; how it will compel another body at a distance to move in accordance with its own motions. We know something of electricity in these days and some of the things it can do. If I were to tell you that I am a kind of electro-magnetic body, that I am electrified in certain ways all the time and that the space about me is effected in one way or another by me or by my electric or magnetic qualities, you would not disbelieve me. What I want you to see is that if I wave my arms thus or thus, or make any feint of a motion with my body the whole space within this room and external to the room is effected by that motion. That signifies that there is an energy that goes out from me and fills all the space about me. You may call it what you please, but that is the fact. I am not able to control this field about me so as to produce absolute physical effects in any measure whatever, but I can easily understand how some others might be able to do it, and if such persons have such a property which they can command in a mental way I can see how they might direct it, how it might take hold of a chair or book and bring it up as a magnet would bring up to itself a piece of iron. This is an alternative conclusion for one to accept for the time being, to the view that considers it to be due to spiritualistic agency. Those persons who have such a quality seem to be singularly ignorant of the very great importance of such a quality, not only to themselves but for mankind in general. They are not willing to be investigated, but for what reason I cannot very well imagine. If a person can do this if only once in ten times, if he can show that he can do it, in a way satisfactory to everybody who witnesses it, he has shown that mankind possesses in some of its members, a form of energy, of control, a physical relationship of such importance that it cannot be over-estimated."

So much was said. If I was to publish a report—I should certainly dress it up in various rhetorical ways. I do not think anybody can in the most remote way contrive to get out of it that I am a champion of spiritualistic explanations, or that Mrs. Gillett's performances had convinced me in any degree that her work was genuine. However the only point of any importance now is that neither the committee nor myself have made any report on Mrs. Gillett's doings from which anyone has any moral right to make any comments whatever, much less diatribe of any degree.

Secondly. I tried to point out that Dr. Hodgson in his former article had not shown that the performance he saw was fraudulent. I said nothing and implied nothing as to how satisfactory to himself the so-called exposure was. The Dr. says in his last paper "His (my) idea of what proof means must be very different from mine." Just so, they are very different if there is proof in that paper that the work was done by trickery. That the fact is as I state is plain from the trouble the Doctor has been to write out a page of THE JOURNAL to show how the thing was done. If one will bear in mind that my object was not to find fault with Dr. Hodgson's paper but to show that the conclusions which the editor professed to draw from it were not warranted by the contents of the paper itself, he will see that all the interlinear comments as to anybody's incompetency as an investigator were utterly inconsequential, had nothing whatever to do with the subject and show that however expert one may be as a prestidigitator, he may need as much instruction in logic as I am supposed to need in order that I should look on while he does his tricks.

I am anxious that Dr. H. shall see that his account which is called an exposure was not an exposure in any true sense. Suppose that the Doctor was unaware of the ability of a magnet to move a piece of iron even with the thickness of a board between them, which fact I knew. He knows that a nail may be moved in various ways by touch, by a fine string easily concealed and so on. He comes to see my experiment without being at all aware of the factor employed. He expects to see the nail moved as it would be by a

string and though he watches for the string he does not see it, he sees or thinks he sees some characteristic movements of mine such as one would make if doing such a thing. The movement he sees he at once interprets as being the explanation of the movement of the nail which nevertheless would be wrong, in other words he might be able to give a good and satisfactory reason for the movement of the nail, yet it would not be the reason for the movement of the nail. His explanation would be worthless unless he actually showed such a string attached to the nail and even then the nail would need to move in certain directions and could not in all. If he does not see the application in the case of Mrs. Gillett's slate-writing why I can't help it, but I decline to accept his work as in any proper sense an exposure. He cannot object to my "science" more strongly than I object to his.

This is not to be understood as saying that his explanation of how the trick was done was not altogether the most probable, but it was not conclusive, as I understand that now. When our mutual friend, Mr. C. comes away from a materializing séance with a captured lot of masks, wigs, gauze, etc., and the turned up lights show common avoidupois when it was pretended there was a spirit, I think that to be conclusive as to trickery, but no one who lets things go on without interference can affirm there is trickery unless he assumes at the outset that there is but one way of doing things. Anybody who don't admit so much seems to me to need tutoring in the principles of conjuring.

Lastly. It is kind in the Doctor to give us references to the literature, or some of it, of the work done in this line. As for myself I am not as ignorant as he seems to imply. I was present at the very first meeting called in this country for the organization of the society of which he is secretary, when Prof. Barrett presented the matter in the rooms of the American Academy in Boston and ever since, have read everything I could find having any bearing upon the subject. There is not a single point in his whole list of qualifications stated by Dr. H. needed to pronounce judgment in favor of preternatural phenomena, that has not been familiar to me for ten years and has not been presented to my classes during that time. I have yearly reviewed for them the writings of Crookes, of Wallace of Higgins and others and tried to point out wherein all of them needed corroboration; and I have never in any place or at any time asserted even a qualified belief in the genuineness of any of them and the attempt to make it to appear that I have deserved rebuke with stronger adjectives than I care to use.

It is interesting to see how two experts like Dr. Hodgson and the editor of THE JOURNAL look upon these so-called physical manifestations. The editor says in substance if I correctly understand him that there are such; that all elements of possible trickery have been eliminated. Dr. Hodgson tells me that he has never seen any of any sort and that all who think they have seen such things he believes to have been duped. So if one might infer anything, it would be that the doctor believes the editor to be an incompetent observer and perhaps would be benefited by reading one of his reports. It would be interesting to hear the opinion of the editor as to competency of any expert who should say that he believed the whole physical phenomena business to be fraud. Perhaps some time when nothing so important as the settling of the competency of myself as a sight-seer is at hand needing treatment, he will devote a column or so to this. Underneath this whole controversy there is evidently some animus and I cannot see any reason for it except the jealousy of some members of the older society, who perhaps feel there is no reason for the existence of the newer organization, and so are doing their level best to disrupt it.

I have somewhere read the following story which to me seems apropos:

"Master, we saw one casting out devils in thy name, and we forbade him because he followeth not us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

## A REJOINDER.

BY RICHARD HODGSON, LL. D.

Professor Dolbear begins his article by saying that it is not at all clear to him why the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL and myself should be so much concerned about him and the American Psychological Society. Let me first then remind the reader of my part in this controversy. Discovering, as I believed, the fraudulent methods used by Mrs. Gillett in her slate writing performances, I sent my account to the editor of THE JOURNAL, for any use which he might think desirable. It was published in his issue of February 13th. Professor Dolbear in his article published in THE RELIGIO PHILOSOPHICAL JOURNAL of March 12th stated that there was "not a word as to the discovery of trickery in the whole thing." In the course of his article he also made a statement from which I thought it probable that many readers might infer that the American branch of the Society for Psychical Research was no longer interested in physical manifestations. In my last communication I pointed out that our society has never ceased to be interested in "physical manifestations," and I endeavored to make it still clearer that if my description of Mrs. Gillett's operations was accepted, she was unquestionably a trickster. Now believing as I do, as I have stated both in THE JOURNAL and elsewhere, that the human individual survives the change called death and that the door of communication between the dead and the living is not closed, and believing also that scientific research into Spiritualism and kindred phenomena has been greatly retarded by the fraud so largely prevalent among professional mediums,—it has seemed to me extremely important that this fraud should be stopped as much as possible. I also ventured to throw out a warning in connection with Professor Dolbear's inability to perceive that Mrs. Gillett was guilty of trickery if my report as to what I witnessed was correct. Professor Dolbear distinctly stated, with reference to my report, that the conditions might have been exactly as he says they were and there have been no trickery at all. I endeavored to make particularly clear in my reply that if the conditions were as I said they were, there was unquestionable proof of trickery. Professor Dolbear apparently attempts to evade my reply in this regard. But I intend that my reply shall not be evaded. I therefore repeat, as briefly as possible, my account of the incident which I quoted in my last communication as absolutely incompatible with the medium's innocence. I quoted from my original report 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." I pointed out that no more than three pellets should have been in use at all, since I wrote only three, and that Mrs. Gillett's dealings with one of the three pellets taken from the table, and with a fourth pellet which she brought up from below the table, were a sufficient proof of trickery. Now I do not propose to weary the reader by expanding this statement further. Those who are especially interested can refer to my last communication to THE JOURNAL. If Professor Dolbear wishes to justify his position, he must explain how the above-mentioned dealings of Mrs. Gillett are compatible with her innocence.

I referred to the literature of our society in relation to "physical phenomena," partly for the purpose of emphasizing the fact that we had not ceased to take interest in such phenomena,—and partly for the purpose of pointing out that we had made a special investigation as to the value of human testimony in the case of such performances as those of Mrs. Gillett. It seemed to me that Professor Dolbear and his associates could not have attributed any value to Mrs. Gillett's phenomena had they been familiar with our investigations, and also that Professor Dolbear could not have implied that our society had ceased to take an interest in physical manifestations had he been

aware of the recent articles published in our proceedings on this very subject. If Professor Dolbear himself was aware of these articles, why did he imply that our society had ceased to take interest in physical manifestations? And why, again, had he not read the special investigation of slate-writing published in Part XI of our Proceedings (1887), which he had not read when he called upon me first, and of which I loaned a copy? As to my own opinion of physical phenomena, it is true that I have not yet witnessed any which I believed to be genuine. I am far however from affirming that physical phenomena cannot occur or have not occurred. I think that there is a great deal of strong evidence for their occurrence, but I do not think that there is any strong evidence for the occurrence of genuine phenomena under conditions analogous to those of Mrs. Gillett's performances.

As for Professor Dolbear's closing remarks, I am willing to confess that I personally saw no necessity for the newer organization to which Professor Dolbear belongs, and I showed in my previous article that one of the chief reasons given by him for its desirability was without foundation. It appeared to me advisable, in the behalf of Psychical Research generally, that any additional interest that could be aroused should go to strengthen the older society. We have already found the consolidations of the former American society with the English society a decidedly advantageous change, and that this is so is partly dependent upon the concentration of our forces. I also deprecated the name of American Psychological Society which was so much like that of our own society and which I feared would lead to some confusion, in the public mind, between the two societies,—a confusion especially to be apprehended in case any endorsement might be given by this new society to fraudulent mediums. Nevertheless I gave to the chief officers of the society such assistance as I could, and no one would have rejoiced more gladly than myself had its members succeeded at once in obtaining proof of genuine physical phenomena. I warned the chief officers of the society specifically against the danger into which Professor Dolbear and his associates appear to have fallen, and I pointed out that in case of such an event it would be my duty to prevent any misapprehension, in the public mind, of our own position in the matter. I shall be heartily glad for all the genuine phenomena that Professor Dolbear and his associates can establish. The Christian story which he quotes would have more point to it did Professor Dolbear show that his committee were engaged in "casting out devils, or," in other words, establishing genuine phenomena and condemning the fraudulent mediums who have done so much to retard the progress of psychical investigation. Is it not desirable that the fraudulent practices of pseudo-mediums should be explained? And if a committee, in the competency of which many persons were disposed to place reliance, should be led astray by pseudo-mediums, is it not also desirable that their mistake should be pointed out as soon as possible, and that persons interested in psychical research should be warned against following such guidance? Was it "casting out devils" to be unable to distinguish between spurious and genuine phenomena in the case of Mrs. Gillett? Is it "casting out devils" to be unable to appreciate the evidence of trickery manifest in Mrs. Gillett's dealings with the pellets which I described?

I made no allusion to Professor Dolbear whatever in any contribution to THE JOURNAL until he attacked my report on Mrs. Gillett, and tried to show, by incomplete quotations, that there was "not a word as to the discovery of trickery in the whole thing." I showed, as I believe, that according to my report there was discovery of trickery. It remained for Professor Dolbear to point out why the circumstances which I emphasized were no proof of trickery, or to withdraw the attack which he made upon my report. In the above communication he takes neither of those positions, and apparently tries to change the issue. Finally, therefore, let me again ask,—for this is the main question at issue between Professor Dolbear and myself,—how does Professor Dolbear reconcile my description of Mrs. Gillett's fraudulent dealings with the pellets with his statement that there is "not a

word as to the discovery of trickery in the whole thing," and 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"?

## OUR GHOST.

BY S. N.

The mysteries connected with the intercommunication of the so-called material world with that of the spiritual, have not been cleared up by the half century of work in this direction. All we can truly say is, that it has been demonstrated to many that man continues a sentient existence beyond the grave. While we may not know with absolute certainty that we have houses and lands, educational institutions and amusements in that related life, we do know with a tolerable degree of exactness that man carries with him his peculiarities, his anxieties, wants and troubles, and of the latter there seems, with some, no end. Things viewed from an earthly standpoint as trivial appear there to be magnified beyond all reason. Witness the haunting of houses, the disturbance of localities because of unburied bones, the extraordinary manifestations following a tragedy, the apparently eternal walk of spirits through houses centuries old. Yet as life is made up of small things, who can decide the question of their relative value to those of greater moment in the development of spirit?

The facts that have come within the observation of the writer during many years have served to deepen the impression that the elimination of the little things from the worries of life, is quite as important as that devoted to those of magnitude and will have much to do with our comfort in the world yet to be experienced.

The narrative which it is proposed to write is but another indication of the truth of these preparatory remarks, and while it has no very startling phenomena it may serve to make one leaf in the great unwritten book of psychical history which is being prepared for that science, as yet in its infancy.

In 1868 the writer concluded to change his then residence to one more centrally situated and chose a house on one of the quietest streets of Philadelphia; Spruce street at its Delaware extremity was famous in colonial times. Here and in the adjoining localities the Quaker fathers built their homes. Here the dames of the revolution lived and entertained and the roomy mansions now given over to less aristocratic purposes, indicate that life at that period was not an austere experience. Time made its changes. Business invaded all localities. One by one the streets have been remodeled until the old Philadelphian looks with dismay on the prospect that ere long not a single street will be left in the centre of the city to make a home worthy of the name.

Spruce street, however, has held to its traditions. The old families moved west as business invaded the lower portion and they have managed to keep it passably free from contaminating influences.

Here in the quiet street the family settled. The house was not an old one, but was built in the early part of the present century and bore many of the characteristics of the olden time, especially honest work in its construction and the home-like comforts, a love of which is not yet lost among the older residents. The cellar contained its vault floored with brick and enclosed near it the wine cellar, both important in the days when the ice man and refrigerators were an almost unknown factor in American civilization. The comfort of new surroundings remained unbroken for some months and the thought was foreign to us that any disquieting element could enter there.

It soon became evident that we had disturbed the domain of a perturbed spirit, for my wife began to complain of the presence of some one she could not see, but distinctly felt. The haunting was continuous and necessarily disagreeable. To the query, "Will he not talk?" the reply was, "I neither hear or see anything." This almost daily report of the spirit's presence became annoying, yet there seemed no way out of the difficulty. We came to know him as "our

ghost" and concluded as he was a quiet intruder to let him remain. This decision, however, was not carried out with satisfaction as the constant haunting, whether real or imagined, began to tell on my wife's spirits and the natural wish was not unfrequently expressed, that spirits would keep to their own side and work in their own sphere of activity.

One day the chief sufferer from this infliction came to me with the information that she had found out something in regard to the ghost. The details were as follows: While sitting in our sleeping apartment she seemed to be suddenly transferred, not to another room, but to a period when the same place was filled with different furniture and of antique style. On the same side occupied now by our bed, there stood one peculiar to former years. On this was laid a coffin and in it was the body of a man about middle life. She saw the face distinctly and described it. She was given to understand that in this room this man died and was laid out in the manner peculiar to that period. That it was his spirit that had been wandering round the house. The vision then faded away. This experience set us both to thinking and the question was asked over and over again, "What can we do to relieve this spirit?" It was more readily asked than answered as he seemed incapable of affording any clue. Our duty, however, was plain, both for his sake and the peace of all concerned.

Years before, 1852-3, we were in the habit of amusing ourselves with "tipping" tables." It was then a new phase of psychical experience and the occult had a fascination to both of us. We became, by the power manifested, quite celebrated in our visiting circles and were somewhat in demand in this direction. At the period when the ghost appeared, we had long abandoned this mode of communication, indeed had but little active interest in the phenomenal part of the subject. Now this seemed the only possible solution of our difficulty. The table was procured and sitting down it was soon violently disturbed. The spirit or the something dominating that table appeared to be in full force. We had not long to wait for an introduction; for "our ghost" announced himself as a Mr. Bowen, and that he had resided in that house many years previously. That he was at one time the owner of it. He stated that in the cellar of the house there was a box and that this box contained matter, of interest to him and which he desired removed and preserved. He requested me to go down and attend to it. On the inquiry being made: "How shall I know what you wish preserved?" The answer came, "When you get the right thing you will receive a shock on the arm." This in substance was the result of this interview.

I had noticed standing in one corner of the cellar a tea box such as our grandmothers delighted to have in the earlier days when communication with China was not so common as at present. I had frequently said to myself "I will throw that old box in the ash heap," but somehow it was never troubled. My mind naturally went to this as the one desired. The spirit called himself Bowen. Now I remembered in looking over my papers that a person by that name had at one time owned the house. It made no impression then, but I feared in some intangible way my mind had acted at the table and brought forth this man as the individual. I knew nothing of the contents of the box and mentally repudiated the idea that it could contain anything of value. Mr. Bowen had not lived in the house for at least thirty years and it seemed improbable that a tea chest could have remained there through all the periods of occupation by various owners. This reasoning must account for my repugnance to making an investigation. It was put off from day to day until several months had elapsed. The hauntings had measurably ceased, and that created a feeling of indifference. It was however impossible to forget it and the impression grew that that chest must be examined. With feelings quite mixed but in which that of loss of self respect seemed most prominent, I started one day for the cellar determined to solve the problem and settle the fate of the tea box. It was drawn from its corner and the lid removed. Instead of trash, as anticipated, my gaze fell upon closely packed bundles of papers neatly tied,

and properly marked. This aroused interest at once and drawing a stool I was soon deeply immersed in the daily history of a plantation or estate situated in the island of Jamaica. These were mainly business reports dated near the close of the last century; many, as I scanned them rapidly, contained interesting details. They would have delighted the heart of a Hawthorne. The condition of the slaves was minutely detailed, and Jim, Sam, Tom and the young of the estate each had a history which was told doubtless to the satisfaction of the then distant owner. I was, for the time, carried back to the period and forgot the object of the visit and indeed lost sight of the owner who probably was superintending the examination.

Bundle after bundle was thus gone over until the box was half emptied of its contents. Most of the papers were discolored by age, but otherwise perfect in condition, not even a trace of mold being present. The hand was passed in to grasp the next bundle, when I felt a shock similar to that produced by the electrical current, but confined to a united area. This brought vividly to memory the statement of the table, "You will know when you reach the right package by a shock in your arm." I had the shock certainly and I brought the package to the surface with an indescribable feeling of satisfaction.

The first view was not encouraging. The cover of the contents was an old and not over clean newspaper scrap. I curiously examined this from the outside but could not get any clue to its age. The paper was removed and a series of notes known as "Continental money" was before me. This, then, was the cause of "our ghost's" trouble. The search was continued and in the lowest paper was a will executed now over one hundred years ago. These were all carefully removed for future examination. \*

The paper money was of course the center of interest and, as many may not be familiar with the currency of that period, the list is subjoined. The amount, where issued, and date are given. Some, it will be observed, are duplicated, but in other respects the collection is a representative one. †

The nominal value, including the notes, in dollars, amounts to about \$7,500.

In order to demonstrate that the spirit who presented himself was Mr. Bowen, it became necessary that the papers found in the box should give the name. The examination was subsequently made and the result is appended. Several of the papers proved this, but it will, perhaps, be sufficient to take from one a few random extracts. This is from a paper headed as follows:

"Dr.—Bowen Hill Estate in acc't with Thomas Howell, guardian and trustee of the late John Bowen,—Cr.

Dr. 1795—To Mrs. Bowen's annuity.....£200  
Dr. 1796—To Mrs. Bowen's annuity..... 300  
Dr. 1798—To J. Bowen's bond to Brown, etc..... 210  
Cr. 1795—By Mrs. Bowen, pair of old horses.... 51 1

This will be sufficient, doubtless, to satisfy the reader, as it did the writer, that no mistake had been made in identity. The spirit of the table was unquestionably the original owner of the box. As the proprietor of the Bowen Hill estate, Jamaica, was deceased in 1795, the Bowen of our narrative must have been a direct descendant.

We lived in the old Spruce street home many years after this experience, but "our ghost" never troubled us. The box disappeared from the place it had rested for thirty years and the long watch of the spirit was over.

The house yet remains but the writer is no longer in it. The old street still exhibits the evidence of a

\* These notes were wrapped, as before stated, in a dingy paper torn from a newspaper called—Freeman's Journal;—balance of name was obliterated. At the head of one of the columns stands the date, "Tuesday morning, 1 18," the second figure having failed to impress the paper. It is intended for 1818, as the character of the advertisements show. The scrap of paper has much of interest, but not strictly pertinent to this narrative. It is very probable that the notes were enclosed in this about that period, but there is now no evidence as to the time of the death of the owner. S. N.

† The list given by B. S. N., the publication of which is not deemed necessary, includes amounts from three pounds to three pence, with dates of issue of the notes from 1771 to 1777, in Pennsylvania, New Jersey, Delaware and Maryland. EDITOR JOURNAL.

past history upon which the true Philadelphian loves to look, but "our ghost," we trust, has long since advanced beyond its precincts to brighter and happier realms in the life eternal.

#### HOW TRUE IS THE BIBLE?

By W. WHITWORTH.

Says the Reverend Dr. Burell: "To say that the Bible contains truth means nothing at all. It still remains to determine whether it contains it in paying quantities or not."

Verily, that is the whole pith of the question, and the higher critics are to be commended for their courage and good sense in bringing the very widest knowledge to bear on the vital problem which is true and which is not true. They have shaken off the blind, unquestioning "faith in the fathers," the nightmare lethargy that is content with the dogmatic say-so of creed-makers and confession-of-faith fabricators, continually compelled to tinker and patch over the ancient theology set down. The Bible contains the sublime truth that God is love. Is that nothing because the absurd story of Jonah in the whale's belly is a childish myth? To say that truths contained in the Bible "mean nothing at all," because the great heap of impossibilities, errors, absurdities and absolute contradictions to be found therein are not swallowed without question, is to talk foolishly.

Ah, but, Mr. Burell continues, "It follows that the Bible is partly false. This being so, how is the average reader to distinguish?" By use of the reason God has given for the purpose. By comparison with the known properties of truth, by the logic of accepted rules of correct criticism, by the faculties of the mind that can alone sift the pure gold of truth from dross. Saying, "as well invite children to table where food in certain portions, contains poison," is a weak begging the question. God put his ignorant children on this earth amid a vast amount and variety of poisons diffused through the animal, vegetable and mineral kingdoms, and left them to find the poisons out by their own unaided efforts. And they learned to discard these poisons, as they are now learning to discard the poisonous errors in the scriptures. Still more weak, after condemning the learned scholars and divines of the higher criticisms for applying their great knowledge to the task of sifting error from truth, Mr. Burell asks: "Would it not be wise to have an advisory board of such as deem themselves competent?" By no means. The whole trouble in dispute comes from that very thing. There have been altogether too many self-appointed advisory boards, made up of theological creed-makers, holding themselves competent to say just what God said, what he meant, and what his purposes are. When it comes to that sort of business, why not ask the great body of the people to put their intelligence into some darkened corner, and let advisory boards do their religious thinking? And, pray, why are not the learned men who have entered the field of higher criticism as competent an advisory board as could possibly be arranged? "Ah, but, the errors are only in non-essentials," quoting from those who do not believe the Bible is inerrant and infallible. "Who knows that? Who presumes to determine it?" the reverend gentleman demands. You do, sir. You presume to assert that there are no errors; that the Bible is the Word of God, and because there are those as competent to judge as yourself who do not believe that every word in the Bible was "written by holy men who wrote as they were moved by the Holy Ghost," you give the sneer that the "only safe plan is to adopt the suggestion of making the church a coördinate source of authority in spiritual things, to put all false and dangerous things into the Index Expurgatorius. That that would settle it." Yes, and settle it rightly. Falsity, whether in the Bible or elsewhere, should be rigidly expurgated, even if it topples over all the fathers that ever lived.

"No Biblical critic nor all Biblical critics altogether can regulate the run-ways of error when once the sluices are thrown open."

It is not desirable to regulate. Error should be

rooted out by any sort of run-way, and sluices thrown wide open to their fullest extent to attain that righteous purpose.

Presenting the postulate that "God never breathed a lie," this flimsy argument is offered to prove that the Bible is inerrant and infallible. "The word inspired suggests the breath of God. I go to a window on a frosty morning and breathe upon the pane, leaving a picture of clouds, snow capped mountains and armies with diamond-pointed spears. In like manner God breathed on the original parchment of scriptures, and everything that appeared there was truth."

Was ever such a bold assertion without a shadow of proof to rest on put forth to intelligent people? It is really too absurd for patient discussion. Who was there to see the breathing done? Certainly there is no internal evidence of it in the book itself, for in the fundamentals given for life-conduct to God's chosen people in the early days of Moses and the prophets, it was established by the "thus saith the Lord," that there was to be an eye for an eye, stonings to death for slight infractions of Sabbath observance, and killing and plundering of every surrounding people, even to the infamous barbarity of slaying old men grey with age, and babes at the mother's breast, while thousands of years later, in accordance with the same infallible scriptures, Jesus of Nazareth appeared with divine authority to say, "Not so; I give to you a new commandment, that ye love one another; that ye love your enemies, and do good to them that spitefully use you." Surely there is a mistake here. If God breathed the ever-living infallible truth on the original parchment, he would insure its inerrant accuracy for all time, and not leave it for one set of men to assert that "immersion" is essential to salvation, while another equally authoritative sets it forth that sprinkling will do; not leave such loose loopholes for error that a self-appointed theological convocation should have power to shock and terrify millions of men and women by the fiendish blasphemy, that God ordained infants to damnation, to a pit of eternal torment, and then another set of like presumptuous interpreters of God's will, give flat denial to the first mandate by the dictum that innocent children have a chance for heaven!

Can anything cap the presumption and arrogance of these men, who dub themselves the called of God. Will they never learn that the darkness of the middle ages is being swept away; that the soul-crushing specter priestcraft has woven for the enslavement of mankind,—that the Bible, just as they interpret it, is the infallible word of God, to be blindly believed in without doubt or cavil,—is rent asunder, and can never be patched into belief again?

#### LETTER FROM RUSSIA.

No. II.

By—

The Russian mass as my first letter hinted at, differs widely from the Catholic mass. Before proceeding to a brief description of it, we will explain the principal points on which the Russian or Greek orthodox church and the Roman Catholic church disagree. The doctrine of transubstantiation—or veritable presence of the body and blood of Christ in the bread and wine—is professed by the Russian church. The Catholic priest alone takes bread and wine, the other members of the faith receiving the consecrated water only. In the Greek church, and here is a point in which it resembles the Protestant churches, both bread and wine are administered to the people. In the Catholic church children are communicants at the age of twelve years for the first time, in the Greek church a babe in arms even is admitted to communion—and at seven years of age, a child must confess before communion.

The Russian creed slightly differs from the Roman Catholic creed, the principal point of disagreement being in the origin of the Holy Ghost. The Catholics say: *qui en Patre Filioque procedit*. In this Catholic and Protestant churches agree, according to the fifth article of the creed of the church of England, which says: "The Holy Ghost, proceeding from the Father and the Son,"

etc. The Russian creed says: "proceeding from the Father," only, and the catechism explains that this shows the difference between God and the Holy Ghost who proceeds from, and God the Son, who is born of, God the Father.

The Catholic priest takes the vow of chastity—the Russian priest must be married to be ordained. If he marries a second time he must leave the order of priesthood. "be shaved," as we say, for contrary to the practice of the Catholic pater, the Russian priest never cuts his hair or beard. I will not enter into other minor details.

The Russian mass is divided into three parts. The first called *proscordia* or "bringing" is so named because the priest prepares or brings the bread and wine for the sacrament. The Russian bread for consecration has the form of an English loaf, but is not larger than an apple; such a miniature loaf is called a *prospir*. The priest takes five of these loaves; with an instrument called the lance, and in form much resembling that weapon, he cuts a portion of the first loaf and places it in the centre of the discos or plate—this piece is called the *agnetz* or lamb. He then pours into the cup or *potir*, wine mixed with water. From the second loaf he cuts a portion in remembrance of the Virgin and places it on the right of the lamb. From the third loaf are cut nine pieces which are placed on the left of the lamb. These nine pieces are in remembrance of the nine orders of saints and angels. From the fourth loaf are cut one piece for the Emperor, another for the Holy Synod, another for the patriarchs and a larger or smaller number for all living Christians. From the fifth loaf are cut pieces in remembrance of the dead, or as the Slavonic says, the sleeping Christians. The pieces of the fourth and fifth loaf are placed under the lamb then cup and discos are covered with rich pieces of embroidered silk. Having thus prepared everything for communion, during which are chanted appropriated prayers, the second portion of mass is begun. The middle doors are then thrown open. This second portion, called the mass of the "called-unto," is named from the law that allows non-Christians as well as Christians to assist at it. The priest begins it by chanting the great litanies in which are offered prayers for all men, and prayers for both heavenly and earthly welfare. After several chants in honor of the Trinity, the priest brings from behind the *ikonostase*, the New Testament. He is preceded by the deacon carrying a lighted taper, symbol of John the Baptist preceding Christ. This first entry of the priest is called the smaller entry. The Bible is placed on the altar; the lessons from the New Testament are then read, and afterward begins the second litany, for the welfare of all living Christians, for the repose of the dead and for the reunion to the church of those who being non-Christians, are called upon to join it. This part of the service is comprehensible when we consider the great number who are yet unbaptized in Russia. The priest then says: "Those who are called upon leave the church." The third part of the mass, or liturgy of the faithful then begins. The priest brings forth the cup and discos to place them on the altar. This second entry is called The Great Entry. Here are chanted some very beautiful prayers. Then begins the third litany, asking for the heavenly welfare of all. The creed is then chanted and the priest proceeds to bless the bread and wine. During this ceremony the big bell is tolled. After several prayers for the welfare of living and dead, the priest communes and then brings forth the cup in which he has also placed the bread. The sacrament is administered with a species of spoon, the priest putting in your mouth both bread and wine together, the communicant standing and the diakon holding under the chin a silk cloth with which he wipes the mouth of the communicant. This cloth, when too much soiled is burnt. After various thanksgivings, the priest blesses the people with the cross which every one comes and kisses.

Donned in their best costumes in which red predominates, men and women stand on separate sides of the church, and the different ceremonies are accompanied apparently with a great deal of devotion. The

genuflections, the touching of the floor with the forehead, the signs of the cross are devoutly gone through, but this devotion is unfortunately composed more of superstitious awe than of anything else. The Slavonic, when chanted becomes mere Greek to the simple minded moujik. He only knows that the priest is praying to "the good Lord," but he cannot enter into the spirit of the prayer. He only knows that he has to bow his forehead to the ground when he sees the cup which he is taught contains the true presence of Christ: but he approaches that cup with fear and trembling, for he knows not but some fearful spell is contained in its golden depths. Perchance, he has not confessed all his sins, and then divine vengeance will follow him; lightning shall burn his house, death, thin the ranks of those he loves, disease smite the audacious sinner who has dared to approach that holy cup with an unconfessed sin.

The moujik never forgets to sign himself with the holy sign, standing before the *Ikous* that hang in a prominent corner of his "isba," or log-house; on rising in the morning, before and after eating, on laying down to rest, will he say his prayers, for I must add, though the religious awe of the peasant is greatly mingled with superstition, yet the childlike faith he has in an Almighty God who sends his angels to guard him, is so strong, so deeply rooted in his heart and mind, that that faith becomes the great tie which binds all Russians together, and all Russians to the Czar, the head of the church. Russia is ruled and held together by its religion.

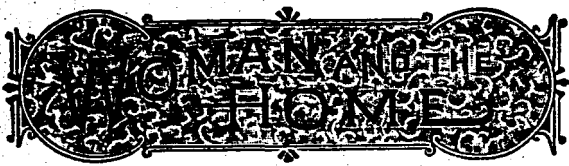
Religion—art thou long destined to be the war-cry of Europe. In truth, Christ said he came not to bring peace, but the sword, for after two thousand years, how many thousands of men are there who are ready to murder one another for religion's sake, and how many rulers have not profited by that word, to stay tottering thrones, or hold an iron sway over millions of human beings! We have only to glance at the history of the middle ages for examples. But let us not dwell any longer on such thoughts. Each country, each race, must go through dark days to get to the light, and Russia will outlive old Europe, for Russia is yet young and strong.

(TO BE CONTINUED.)

#### AMERICAN WOMEN WITH TITLED HUSBANDS.

Mrs Lucy H. Hooper writes from Paris: The unmarried woman of wealth in the United States enjoys probably the most enviable lot that falls to the share of any female on the face of the earth. She can go where she likes and do as she pleases. She can buy either pictures or precious stones according to her tastes. But the moment she consents to permit a European aristocrat, as greedy for money as a starving wolf is for mutton, to assume authoritative sway over her fortune and her actions she becomes one of the "dumb driven cattle" of loveless marriage. Apart from personal brutality, which is a far more common cause of complaint against the titled spouses of American wives than is altogether comprehended, there are two great sources of unhappiness always lying in wait to destroy the peace of such unions. These dangerous elements are the gaming table and the demi-monde. High play at the clubs or at Monte Carlo forms the recognized diversion of society men in Europe. The sums staked and lost often in a single evening are of startling proportions. Ten thousand dollars is looked upon as a mere trifle to squander at roulette or baccarat. I had often heard it stated as a fact that American men are looked upon as parsimonious and timid players in the club life of Paris. "They want to stop when they have lost some \$2,000 or \$3,000," was the remark of a French society man on this question, "while we, on the contrary, consider that we have at that point only just begun." As to the women of the demi-monde, the hold that certain sirens of this class have over the minds and hearts of their adorers is a well recognized element of danger in European marriages. I have known of at least one instance in which, on the union of a rich American woman to a French nobleman, a stipulation was inserted in the marriage contract for the payment of an annual income to the bridegroom's former mistress from the fortune brought him by his bride.

AMONG martyrs to religious intolerance *Revue Spirite* reckons Æschylus and Euripides, Protagoras and Prodicus.



### NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it makes  
To keep the home together,  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender prayer,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience sought,  
Nobody—only mother.

Nobody knows of the anxious fears,  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above  
To thank the Heavenly Father  
For that sweetest gift—a mother's love;  
Nobody can—but mother.

—FROM THE FIRESIDE.

The faculty of Yale university announced recently that at the beginning of the next academical year women will be admitted to the post-graduate courses of the university, and will receive the degree of doctor of philosophy. This action is taken by the philosophical faculty of Yale with the sanction of the corporation in accordance with the report of a special committee appointed last year for the purpose of adopting a plan for extending the post-graduate and more strictly university work in the institution. The two leading features which will be put into operation next autumn are the following: Twenty scholarships of \$100 each, or enough to pay tuition, and five fellowships of \$400 each, created from the income of university funds. These scholarships and fellowships are open to graduates of all colleges. The other feature—that of granting admission to the graduate course without distinction of sex, is believed to be one of the most important movements as yet made in this country for the highest education of women. It is not the design to establish an annex or other rival of the colleges already existing for women, but to receive the graduates of these colleges and give them as good opportunities for the most advanced research and education as can be found in Europe. The probable influence of this movement (in which Yale is thus the first of the great universities of this country to take part) upon the preparation of women for the work of teaching is obvious. While the money needed for the new plans at the university is not directly derived from the Fayerweather fund, it is doubtful whether they could have been adopted but for the income from that source. The vote in the faculty on the question of admitting women was almost unanimous. One motive that prompted the change was that Yale, in her faculty's opinion, will now be able to supplement the courses at the women's colleges while not competing with them in their undergraduate departments, as the annexes of the various universities now do. Other measures for increasing greatly the number of scholarships and fellowships open to all graduates, for strengthening Yale's hold upon the smaller western colleges, and for increasing its means for the higher professional education of teachers are in progress. It is understood that a pamphlet announcing details and giving a full list of courses to be opened next year may be expected in April. Yale's example will unquestionably be followed by Harvard, Princeton, Columbia, Dartmouth and other leading educational institutions. The opening of Yale's doors is therefore the opening of a new era of education to womankind.

It is gratifying to know that the share of the work for this World's Fair entrusted to woman's hands assumes, when compared with previous ones, far greater relative proportions. Since nothing unites so easily as working for the same cause, the next twenty months will probably bring the women of the world into closer relationship than has been attained in all the weary preceding centuries. Last December

personal letters were addressed by the president of the woman's board to the women sovereigns of Europe and to the wife of the president of France. They requested the appointment of a committee of women of each country to cooperate with the American woman's board. France and the British Isles, Austria, Italy, Sweden and Holland have responded to the appeal and among the women of these and other countries the enthusiasm is communicated from rank to rank. The women of Bohemia desire a separate exhibit from the general Austrian display. While the board of lady managers has awakened such interest among the women of other countries it has worked with still more indefatigable diligence at home. Such efforts are sure to be crowned with success. As the time approaches the work will go forward with accelerated speed and undoubtedly her share in the Columbian exposition will prove "one of the most illustrious incidents" in woman's history.

### SOUL QUESTIONINGS.

[The following improvised lines formed the closing portion of a lecture by Mrs. E. L. Watson, at Irving Hall, San Francisco, February 21st, 1892.]

"Where is God?" proud Reason cries;  
"Ev'rywhere!" the Soul replies.

He is near and He is far,  
Throned in atom, sun and star:  
Infinite Intelligence  
Manifest through things of sense,  
Felt in ev'ry breath we draw,  
Seen in universal law,  
Heard in music of the spheres  
And the silent march of years;  
Loved in justice, virtue, truth,  
Free from any shade of ruth,  
Found in Nature's perfect plan,  
Served when man serves fellow man!

Where is Heaven? that fair goal  
Of the ever striving Soul?  
By what path may we ascend  
To the joys that never end?  
When shall cease this eager quest  
After peace and perfect rest?  
Soul! in thee that pure estate  
Is enshrined, secure as fate;  
Its white light locked in thy breast;—  
Love the power at whose behest  
Barriers melt, walls give way,  
Night departs and dawns the day!  
Love keeps bright our hearth-stone fires,  
Changes lust to pure desires,  
Disarms hate and ends all strife,  
Defies Death, transfigures Life!  
Nobly borne, our griefs e'en bring  
Sweetest joys, as gentle Spring  
Brightest blooms from winter's snow,—  
Thro' toil and strain we stronger grow.  
Work, not idleness, brings rest,  
Blest are we when we have blest.

What is Death? that fearful change  
Making dearest faces strange;  
Life's shadow, love's wildest woe  
Ever our relentless foe,  
Blighting all things by its breath,  
Is God good while Death is Death?  
Doubting one, lift up thine eyes!  
Death is but a glad surprise  
Waking us from troubled dreams  
To a cloudless morning's beams!  
Seeming death is higher birth.  
Cradled here by Mother Earth,  
We learn Nature's nurs'ry rhymes  
Till grown ripe for grander chimes  
That from Spirit's starry keys  
Sing of life's eternities.  
Here our teachers, Toil and Pain,  
Want and weal, make problems plain;  
Here in forms of matter dressed  
Truths of spirit are expressed;  
Here through hope, love and regret  
Do we learn life's alphabet;—  
Then doth come Death's snowy kiss,  
Hushing hearts to quiet bliss,  
Like the sleep of chrysalis  
E'er unfurled the shining wing;—  
Then with sudden, joyous spring  
Up our quickened powers soar  
Faint and Weary nevermore!

Deep on deep and height on height  
Opens to th' wond'ring sight;  
Dear ones whom we thought had died,  
Safe and smiling, glorified!  
Something still for us to do,  
Wisdom's ways free to pursue,  
Still ahead some shining goal,  
But God and Heaven in th' Soul!

### SPIRITUALISM IN A BELGIAN SETTLEMENT--WISCONSIN.

TO THE EDITOR: The towns of Green Bay in Brown county, Red river and Lincoln in Kewaunee, and Gardner, Brussels and Union, in Door are settled mostly by Belgians. Any person who is conversant with the history of Belgium, knows only too well that the Roman Catholic religion prevails in that country, and that priest craft holds full sway over the management of its governmental affairs, or at least it did, at the time the first Belgian emigrant came over and settled in the above mentioned counties of this State, about the year 1850.

It was not long after the first Belgian emigrants had settled here, before some of the petticoated bachelors of Romanism appeared also; for in this liberal country the settler's native creed must be looked after or he would turn over to the hated Protestants. Up to the year 1875 I do not believe that a single person in the Belgian settlement had ever heard anything about Spiritualism. About that time a family by the name of Gennin consisting of man and wife and a grown-up daughter, came over from Brussels, Belgium, and located at Little Sturgeon, Door county; by them their countrymen were first informed that communication could be held with the departed; Mrs. Gennin and her daughter were mediums. A few of the neighbors soon held meetings with the ladies, but nothing of a very convincing nature was ever received and the meetings were soon abandoned.

About the year 1876 the wife of Mr. J. B. Evraets a hotel and saloon-keeper in the city of Green Bay was taken very sick, and after consulting the best medical authority the city afforded at the time, without receiving any help, it was thought that she must die, when some of Mr. Evraets' friends called on him and advised him to call on a man by the name of A. W. Williams who lived at De Pere, Brown county, Wisconsin, who called himself a Spiritualist and who, it was said, had the gift of curing disease by the laying on of hands, such as is mentioned by Paul to the Corinthians (1 Cor., Chap. XII). Mr. Evraets being a devout Catholic, hesitated very much before calling on such a man, fearing that he might be linked with the devil in some way or other, and that it would be an impious thing for a good Catholic to employ or have anything to do with such a man. However as Mrs. Evraets was every day growing worse, Mr. Evraets had to decide one way or the other. Was he to let his wife die and listen to the majority of his friends who were trying to dissuade him from calling on Mr. Williams, or would he listen to the advice of his more liberal friends who were no doubt more enlightened on the subject than the others? At last the latter prevailed but not before Mr. E. had also consulted the priest on the subject. This priest whom we will suppose was a little more liberal than the majority of priests generally are, said to Mr. E. "Seeing that the doctors say there is no cure for your wife, you might call on this Williams; if he don't do her any good he certainly will do her no harm." This decided Mr. Evraets to call on Mr. Williams at once. After Mr. E. had stated the object of his visit Mr. Williams went into a trance, and while in this state gave a correct diagnosis of Mrs. E's disease and said that he could cure her, but that it would take a long time to do so. Mr. E. went home well pleased with what he had seen and heard from Mr. Williams. He soon took his wife to De Pere at Mr. Williams' residence, and in the course of time she was cured and made as well as she had ever been previous to her disease, and this without ever taking a single drop of medicine or drugs of any kind.

All this set Mr. Evraets and some of his neighbors to thinking; and upon questioning Mr. Williams on the subject of Spiritualism they obtained more knowledge upon the subject, and some very convincing proofs that spirits could return to earth and communicate with us. Mr. W. told them that mediumism was a gift of God and that all human beings had gifts of some kind, referring them to the above mentioned chapter in the Bible. He told Mr. E. that he would be a medium;

that he must assemble with some of his friends of good moral habits, and sit for manifestations; that he would soon learn more upon the subject of Spiritualism than he could make him understand. Mr. Evraets at the time could not speak or understand very much of the English language, and Mr. Williams could not speak French. They followed his instructions as nearly as they had understood them, and were soon rewarded by receiving proofs beyond doubt that spirits can communicate with man.

Mr. Williams' prophecy in regard to Mr. Evraets becoming a medium proved to be true. At the end of five days from the time they had held their first meeting, Mr. Evraets was completely developed as a first-class medium. Many went to hear him speak, when under the control of the spirits, and all who heard him were astonished at his eloquence and the beautiful things which he said about the future lives of all those who lived within the bounds of our Creator's laws. In his sermons he attacked and demolished the creed of the so-called Christians, proving that they entertained very erroneous ideas of God's love and goodness. He gave tests to many unbelievers, proving to them that man still exists after passing away from earth. The question was often put to him, when under spirit control whether we may consider Spiritualism as a religion? His answer was always in the affirmative, that Spiritualism was a religion, and the only one through which God spoke to his children on earth. Christ was the greatest medium that ever came on earth. God spoke through him to his children, and they soon established what they termed the church of Christ, and although they are far from following in the steps of Christ, they call themselves Christians. Men build churches and call them houses of God, but might be more appropriately called, as our brother Christ once said, "dens of thieves."

Mr. Evraets' lectures caused quite a commotion among his friends and acquaintances, they never having heard such sound logic, such common-sense discourses, and such eloquence from any of their most learned priests or even bishops, and that by a man of very limited learning. The clergy who had paid but little attention to what the people said about Mr. E. speaking by the spirits, as they termed it, soon began to think a little more seriously about the matter, when they saw that some of their fold failed to appear at church regularly every Sunday as they were wont to do. They then took the trouble to call on the delinquents and administer severe reprimands to them for going to listen to such things, declaring that they were the work of the devil, etc.

And one of these holy fathers went so far as to say, while preaching to a large audience, "what a pity the holy inquisition no longer exists; such heretics I would have burned at the stake." The same party wrote and published in one of the local papers, issued in Green Bay, defamatory articles against Spiritualism and all mediums, but his articles were replied to most effectually by Judge Kyes, and he soon stopped his disparaging nonsense against Spiritualism.

In spite of all they could do to prevent the growth and spread of Spiritualism in the Belgian towns aforementioned, it slowly, but surely made progress. There are now about twenty families that belong to the society in the city of Green Bay. They own a substantial edifice in which to hold their meetings, with a seating capacity for about three hundred. They meet every Sunday at ten a. m., to listen to the inspirational discourses of Mr. J. B. Evraets and Mrs. Fanny Schwara. At Walhain town of Lexumburg, Kewaunee county, ten or twelve families belong to the society. Their meetings are held every Sunday at ten a. m., to listen to the discourses of their mediums Mr. Francois Jacques, Mr. Joseph Lacourt and Mrs. Jennie Foshon. In the town of Gardner, Door county, twenty-five families belong to the organization. They meet every Sunday at ten a. m., alternately at the farm residence of Mr. J. B. Dalemont and Nicholas Lebert. Their medium at present, Mr. Alexis Dewarezegers, is a young man twenty-one years of age, barely able to read and write. Yet when under control of his spirits guide, one not conversant with Spiritualism who should hear him speak, would pronounce him a graduate of one of the best colleges in the land. Miss Leontine Neven a young lady about twenty-five years of age who has the gift of clairvoyance, attends the meeting every Sunday, and often gives remarkable tests of the presence of spirits. There are also several other mediums who are not yet



thoroughly developed, and do not speak in public.

In the town of Brussels the society seems to be somewhat disorganized at present. Several of the leading members, including their medium, having removed to some other part of the State. The remaining members occasionally attend the meeting in the town of Gardner, to listen to the discourses of the mediums. In order to be admitted as a member of any of the above organizations, one must make a general reformation of all his bad habits, such as swearing or taking the name of God in vain. The use of intoxicating liquors is absolutely forbidden. Those who have made the use of the same after having joined the society were no longer permitted to attend any of our private sances. The use of tobacco is also forbidden especially by married men and young boys. Dancing is prohibited also; the attendance at public balls by any member is sufficient cause to be excluded from the society. Some shrink from joining our society because our rules are too severe. But we rather see a small Spiritualist society composed of men and women who lead exemplary lives than a larger one, mostly formed of persons of vicious habits.

Our sances are of two kinds, public and private. Sances conducted by a medium who is not yet thoroughly developed, are not open to the public but for Spiritualists only. And also those sances at which a new born child receives its name from the spirits, no one but known Spiritualists are admitted. In every other case all sances are open to the public, and admission is always free. The parents do not choose the name for their own child, but its name is given it by the spirits. The latter sances are always conducted by the medium, J. B. Evraets, and are always very instructive and interesting. We think that Spiritualism or the Church of the Spirit as it is some times called, is established on a sound footing; that it will take more wind than priestcraft has at its command to blow it off its foundation. The greatest drawback to the growth of the society in the town of Gardner, at present, is the want of a suitable building in which to hold their sances and meetings, their present quarters being much too small to hold even all the members when they all attend. Consequently we cannot invite many of our friends, non-Spiritualists, to attend at our sances even when they manifest a desire to do so. The society saw the necessity of having a building of suitable dimension long ago, but the want of funds at their disposal prevented them from building such a place. If it is possible we intend to put up a suitable building next summer. But it may not be possible, for the greatest part of the members are poor farmers.

About nine-tenths of the Belgian immigrants came over from their native country poor, and settled here in a howling wilderness. To clear away the forest trees and transform the wilderness into cultivated fields, required years of hard labor. Yet our hardy men and women were equal to the undertaking; many of them to-day are the owners of fine farms, and homes. But some of those who came here ten or fifteen years ago are still struggling hard to make both ends meet. Several of the latter class belong to the Spiritualist society here; therefore they cannot contribute much towards the building fund, and owing to the general failure of crops in this region for the last three or four years, those members of the society who are better situated, and who intended to contribute liberally towards the fund, are now unable to do as well as they intended. Therefore, as corresponding secretary of this organization, I have been asked to inform our brother Spiritualists throughout the country of our situation, asking all those who can do so without inconvenience, to contribute a little towards our building fund, thereby enable us to put up a structure, worthy the name, "Church of the Spirits," and thereby advancing the cause of Spiritualism. As soon as we shall have a suitable building completed, it is our intention to occasionally secure the services of a good English speaking medium, for the benefit of our friends, who do not understand French, and who seem to have a deep interest in Spiritualism, but who have not yet heard a medium speaking their own language. And at the same time to let those who doubt, know that there are Spiritualists and mediums among their own nationality. Also to inform the petticoated minions of Romanism, that there are others besides *non compos mentis* Belgians, who believe in Spiritualism, and that Spiritualism is a power that has come to stay.

JAS. G. DALEMONT.

LITTLE STURGEON, WIS.



### THE ALUMINUM AIR SHIP IS COMING.

TO THE EDITOR: The air ship is in the throes of parturition. Its early coming is avouched by the eagerness of capital in both hemispheres to attend and do the honors at the accouchement. Science has long been expectant and is yielding its profound depths to be fathomed by day and by night for the solution of the problem. It must come in the progressive order of nature. Now that we are passing the threshold of discovery in the processes for cheaply making aluminum we hail the event as auspicious for renewed effort. It is a singular coincidence that up to this time the genius of man has failed to give either a successful air ship or cheap aluminum. Henceforth the latter is vouchsafed with which the air ship looms up as a necessary corollary. The practical air ship that comes to stay will doubtless be cigar shaped, built of aluminum, the periphery stayed from a central core by numerous bolts and when ready the air exhausted. Electric motors will propel and guide it as well as raise and lower it by exhausting or injecting air. The air ship will absorb rapid transit business, the mail and express, and work wonderful moral and material results by the radical departure from man's accustomed ways. The genius "homo," however, has been prompt to advance and occupy and will find the air ship the safest, the cheapest and most pleasant mode of travel. Distance will be comparatively annihilated, north and south pole topography will be better known than that of Long Branch. Africa's vast store house will be opened wide and aligned to the status of the highest civilization. In short, geography, geology, metallurgy, meteorology and kindred sciences will be vastly enriched. The moral and social fabric of the earth will speedily undergo momentous ameliorating changes. The advent of aerial transit will herald to the world the irrevocable summons to disband their armies, vacate their forts and arsenals and turn their man-of-war ships into merchantmen since they can there no longer find the foe by land or sea, but must look skyward whence comes, if at all, the center shot death dealing bomb from the air ship to which there can be no response. A vast army would be paralyzed by a dozen men with bombs in the smallest air ship to leisurely drop them in their midst and so would be the fate of the great cities and capitals. Hence the stern logic of the situation will, willing or unwilling, force a universal and perpetual peace. The disbanded soldier and the military and naval element will be welcomed with remunerative employment in the new mines, foundries, laboratories and shops to delve and forge the old clay hill into aluminum, for the building of aerial conservators of the peace and almoners of the world at large. Such an innovation on the environment of man must produce jar and disastrous results to certain staple industries; the railway interest would inevitably suffer, bereft of one-half or more of its passenger, express and mail business; many railway stocks will languish. The Goulds and Vanderbilts will then have reached their zenith.

The coming air ships will be so cheapened in time that vast numbers of them will be owned by the frugal merchant and industrious farmer, who as summer approaches and nothing to do will hie away not to Cape May, but to Greenland's icy mountains. Here again we see innovation. Our famous summer resorts will succumb to the untoward march of events. Many a strident summer aeronaut will not stop short of the North Pole to bathe in its lambent air or lave in its pellucid waters. From a sanitary standpoint coupled with the prone impulse to be outré in our summer tours, doubtless many will build costly villas in polar regions where the assembled multitude will embrace all nationalities. Hence this pleasant vis-a-vis with all the world at the poles north or south will naturally wear off our angularities, harmonize, and beget a universal fraternal spirit.

The air ship with cheap aluminum will mark the closing years of the 19th century with the most stupendous events in all the history of the world. An ever memorable epoch. Only think! Among other notable things the bulwarks and props to royalty

reaching back to prehistoric man, will quietly be removed, and popular government substituted through the mild influence of the new force that rules invincible without conflict. The avant courier of that superior intelligence and fraternity that is evolving and will unite all the races and nationalities of man into one homogeneous brotherhood.

W. R. RIGHTOR.

HELENA, ARK.

### PHENOMENA.

TO THE EDITOR: A singular occurrence having taken place with me for which I can find no other term than phantasm of the living, I forward the account of it as I think it corresponds with Mr. Bushworth's opinions regarding such phenomena which I find in the journal of the Society for Psychical Research, February 1892.

On the morning of September 13, 1890, while at breakfast I remarked to my husband that it was his eldest sister's birthday, adding "I will wish her many returns of the day." I thought no more about it. In the evening of the same day about seven p. m., my husband went to the kitchen to smoke. Shortly after I went there on an errand and just as I turned to leave the room I heard his sister's name spoken. I looked in the direction the voice came from and there she stood. She looked very large, wore a dark dress, and head dress which seemed to be of black lace; her right hand rested on the bannister of a staircase as if she was about to ascend. In my surprise I exclaimed, "Oh! I see B." Immediately on my so doing the apparition vanished. The vision seemed to fill up the entrance from kitchen to dining-room as I could not see the doorway. On the 22d of November following she passed away; at the time I saw her we did not know that any change had taken place in her health, nor until we received a letter from her youngest sister stating that dropsy had set in and had increased her size, that she looked immense, insomuch that it was with difficulty she could ascend the stairs to her bedroom. She was much attached to our oldest son at the time we left England, and indeed, to all the family, and letters received since her demise are an evidence that she did not forget her favorite. She died in Devonshire, England.

FANNIE E. CROCKER.

### PSYCHICAL EXPERIENCES.

TO THE EDITOR: Coming down to business on the morning of February 3rd, I was overcome by a desire to consult a public medium. Like the weak-minded of other ages and climes I had seen common ordinary ghosts but always in the haunts of trusted friends, and I longed to be hallucinated by a medium, so I paid a dollar and a visit to one. She quickly gave me to understand that she was no Spiritualist. Nevertheless, I placed my hand on the top of her head when she seemed to go to sleep during which she described past, present and future physical and mental states with accuracy, that is, so far as past and present are concerned, the future must take care of itself. She wound up by predicting a long journey taken soon, taken alone, saw me with a grip in my hand, saw me entering a large building in a distant city and lots of long narrow boxes at the door.

Leaving her room it occurred to me that it would be a good time to spend another dollar, so I crossed the river (the Des Moines river, which is muddy) and interviewed another. She seemed to be a very lady-like, refined person, invited me to sit down beside her, took my hand in hers, when she too went to sleep. Then she told me many things which by the ordinary rule should have been known to myself only, finishing up by telling me that within twenty-hours I'd receive a letter that would cause me to take a journey of considerable length and that she saw me with a grip in my hand. I had no reason whatever to anticipate a journey and was puzzled. Neither had I ever seen either of the ladies before, nor do I think they had even heard of me. The next morning I received a letter which caused me to leave for Cincinnati, Ohio, the same night. While in Cincinnati I had occasion to visit the office of a well-known carriage house (Sadler & Co.) and going in at the front door on Fifth street, there were the long, narrow boxes, such as you readers who are interested in that line know to contain "bow sockets."

So far so good, but the most curious occult experience I have ever encountered occurs here every day in broad daylight right under my nose, under several of our

noses, in fact. In Des Moines we have what is called an electric road, the best in the world. On one line the cars weighing several tons run up a short, steep incline without horses, steam or visible propelling power. True there is a wire over head and a thing called a trolley, but you can't get me to believe that there is no hocus-pocus about it. Oh, no! I'm too great a traveler for that. Its a clever trick too, and well done. Some joint stock fake no doubt, or the devil.

Strangest part of it nobody knows anything about it, even those most directly concerned, nor do they seem even to care. People get into the cars, pay their fare and take it all as a matter of course. Did you ever know people so dull? I suppose I must be a bit of crank for the only school I ever graduated from was called "hard knocks," and it doesn't confer any degrees. But do you know, if an intelligent, invisible force can shove cars full of people round the city and up hills in that way, I'm on the lookout for an intelligent (if invisible) force that can act as a man and a brother.

Yours crankily,  
JAS. T. R. GREEN.

DES MOINES, IOWA.

### MY BUGABOO BUSINESS.

TO THE EDITOR: I have before me a private letter from a young friend of mine, not entirely unknown to fame, who says: "Of course, I don't believe all that bugaboo business you published in Col. Bundy's paper about Mrs. Robinson and her slate-writing exploits." The point of this joke is, that I never published anything anywhere about any slate-writing exploits of any Mrs. Robinson,—which shows how carefully my correspondent read my slate-writing article, and how competent he is to pass an opinion upon it.

The same amiable and judicial young gentleman than proceeds to say: "I have no confidence whatever in any so-called medium who has at any time plied her trade for hire." This is a specimen of what Huxley says the schoolboys of his day used to call "cocksureness"—a very bad sign in a promising young scientist like my correspondent, who, like myself and most other persons, plies his trade for hire, when he can find anybody to hire him. That is one reason, perhaps, why he and I are both fabulously wealthy. But seriously, a laborer is worthy of his hire, and perhaps few classes of persons work harder, under greater difficulties, for a bare living, than mediums; and the fact that they live by means of those personal peculiarities embraced in the term "mediumship" no more proves them to be impostors, than the fact that my correspondent takes money for his penwork, when he can get it, proves him to be a person whose writing is not worth reading.

My youthful critic will please sit down and thank his lucky stars that I don't give his name to THE JOURNAL'S readers.

ELLIOTT COUES.

Chicago, April 2, 1892.

### AN INTERESTING INCIDENT.

TO THE EDITOR: I have a little incident to relate which may have seemed more important to me than it will to you, but as the lady mentioned is well and personally known to you I think you can at least vouch for her truthfulness in the matter.

My cousin, Mrs. C., (full name given to you personally) was an only daughter and there was the strongest affection and congeniality between herself and mother. The mother was a most excellent "house-wife," preferring to attend to all the little home duties herself, thus causing an entire dependence on the daughter's part, both before and after marriage. The mother died, and a few months after Mrs. C. was sitting alone, attempting to put a neck band on one of her father's shirts. She tried several ways, until utterly discouraged, and finally holding the band in a certain position, thought: "Surely this is the way that mother used to do," when suddenly there appeared two perfectly natural hands floating or quivering for several seconds over her hands. With a satisfied, contented feeling she thought: "Those are mother's hands," and had no thought of awe or surprise until they had disappeared, and then she was so overcome that she left the room and the house and went to a neighbors to recover from the peculiar shock. She lived at the time in a very lonely suburb and there was no living thing but herself in the house or on the grounds. The time, was one bright sunny summer morning. I hope that the incident will not seem so unimportant to you that you will regret the length of my description.

E. C. D.

BOOK REVIEWS.

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

*Natural History of Immortality.* By Joseph Williams Reynolds, M. A. London and New York: Longmans, Green & Co.; pp. 389.

Mr. Reynolds is a London clergyman. He writes from the standpoint of an orthodox theologian, but some chapters of this work are of a character to interest those with whom mere statements based on scripture quotations have no authoritative value. There are philosophical speculations, accounts of dreams and visions, ancient and modern, and facts in regard to "faith healing," "divine healing," etc. Mr. Reynolds insists that there is a personal devil, and gives a good deal of space to him, though not more perhaps than he is entitled to if he is the historic and prehistoric character and present active power for evil, that he is represented to be. Two chapters are occupied with discussing "Devils entering the swine," which the author accepts as a fact. But surely the immortality of the soul does not depend upon belief in the story about the devils and pigs of "the country of the Gadarenes" and why give it such prominence in an attempt to strengthen men's belief in divine goodness and immortal life. Mr. Reynolds is a Spiritualist, but he seems to imagine that most of the spirits that manifest their existence are demons, and "Spiritualists or whatever they call themselves," he says, "are not all fools—though we may account most of them wicked."

In spite of the author's religious narrowness and his slavery to dogmatic theology, he is a scholarly man, and his work contains much thought which is good and helpful.

*Method of Instruction and Organization in the German Schools.* For the use of American teachers and Normal schools. By John T. Prince, Ph. D., Agent of Massachusetts Board of Education, author of "Courses of Studies and Methods of Teaching." Boston: Lee & Shepard, 1892; pp. 237. Cloth, \$1.00. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

Any work on educational topics by Dr. Prince would be sure of a cordial reception by all educators and those interested in educational matters, but special attention will be attracted to this volume which contains the results of his observation of the schools of Germany. The work gives a general idea of the organization of the schools and such a view of their inner workings as may be helpful to teachers and school officers. An account of the work in Normal, High, Private, Industrial and Elementary schools is given and very interesting matter relating to Elementary Science and Observation lessons. Reading, arithmetic, geography, language and manual training are treated in the work and the last chapter is a comparison of the merits of German and American schools. The information regarding statistics and organization has been derived from many sources and the authorities are given. The marginal notes will be of special value to members of Normal schools and Reading Circles as well as to the general reader.

*Cyclopedia of History.* In two vols. vol. II. New York, John B. Alden, publisher, 1892.

This work, the first volume of which begins with Abyssinia and ends with Guiana, includes a history and description of all the nations of the earth ancient and modern, except the United States which will form a separate volume. Though the contents of this work are taken largely from the last edition (1888-92) of Chambers Encyclopedia, the original has been greatly altered and revised. The Cyclopedia of History puts a large amount of information within reach of all readers.

*The Moral Crusader, William Lloyd Garrison.* A Biographical Sketch. By Goldwin Smith, D. C. L. Funk & Wagnalls Company, New York and London; pp. 250, with portrait. Cloth \$1.00.

We have here a terse biographical sketch, in which Goldwin Smith has undertaken to reconcile character and conduct as presented in the life of the great Anti-Slavery agitator. With the exercise of keen analytical acumen he presents us with so shrewd an estimate of the man in all his strength and weakness, that his policy is rendered intelligible, when without such side lights it appears inconsistent, if not inexplicable. Garrison's life, as told by his children, in four large volumes, forms the foundation

of this compact book, in which all the essentials of the life-story are told and in which we find a great interest by reason of the opinions expressed by so distinguished a man as Goldwin Smith. This essay is worthy of a place in every American library.

MAGAZINES.

THE North American Review for April brings forward many subjects of public concern, handled by foremost men of the times. A very important and interesting paper is the discussion, under the title of "Our National Dumping-Ground," of the problems involved in the present enormous immigration, problems that are attracting solicitous attention. The writers that handle the question are of the highest authority, the Hon. John B. Weber, Commissioner of Immigration, and Charles Stewart Smith, Esq., President of the Chamber of Commerce, and both apply to it liberal sentiments and practical suggestions.—In the New England Magazine for April Edward G. Mason writes a valuable article on "The Early Visitors to Chicago," which at this time attracts many not usually interested in historical research. Winfield S. Nevins concludes his series, "Stories of Salem Witchcraft." Walter Blackburn Harte in "Progress and Poetry" claims that this age is as heroic as any other, and as worthy of the poets; he also gives a careful estimate of the work of James Whitcomb Riley.—Prof. Francis Brown opens the Review Section of The Homiletic Review with an article on the subject, "Is the Higher Criticism Scientific?" which question he answers in the affirmative.—Among the articles in the April Forum are: "The Speech of Monkeys," giving the latest and most interesting investigations by Prof. R. L. Garner, who by means of the phonograph has analyzed the language of the monkey tribe and "Reformatory Prisons as Schools of Crime," by W. P. Andrews, clerk of the Criminal Court at Salem, Mass.—Mr. William Henry Bishop begins his series of papers on "An American at Home in Europe" in the April number of the Atlantic Monthly. His first chapter is on "House-Hunting and House-Keeping in Brittany, Paris, and the Suburbs of Paris." The paper is most interesting, written in a lively style, and with all the thousand "points" which a person who lives abroad can give to those who do not live there but wish to do so.—In the April number of the Popular Science Monthly is an account of researches upon the Involuntary Movements which guide the "mind-reader," contributed by Prof. Joseph Jastrow. Figures are given of tracings made by an instrument resembling the planchette, which was used in the experiments. The April Arena opens with a paper by Frederick L. Hoffman, of Richmond, Va., upon "Vital Statistics of the Negro." Contrary to the general impression, this author claims that the negroes are decreasing in numbers, even in the black belt of the South. Exhaustive tables, carefully compiled from statistics, and the testimonies of leading physicians, fortify Mr. Hoffman in his conclusions.

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Be joined again on some resplendent shore,  
Forever dwelling in that sinless sphere  
Where death is not and lovers part no more?  
So have I dreamt, when, curtained by the night,  
Swift angels bore my spirit to a clime  
Where thou stood circled by a sphere of light,  
Like Hesper's rising beams at trysting time.  
Dost thou still bear, in Paradise, the name  
Which charmed with magic, love can only know?  
Is the weird music of thy voice the same—  
Thy eyes as bright, with life and love aglow?  
Will not the splendor of thy beauty there,  
As here, entrance my spirit with its sway?  
Thy locks like night, thy queenly brow as fair  
As spring in bloom while ages pass away?

Will not thy lips their ruby hues retain  
Like summer clouds which glow at eventide,  
And wake once more some well beloved strain  
Where thought and music wander glorified?  
Shall I not know thee in thy place of rest  
When alleluiahs fill the vaulted skies?  
Will not thy hand again in mine be pressed,  
Beside the stream which flows through Paradise?

Will not thy love with speed inspire thy feet,  
When my freed spirit to thy land shall come,  
With eager steps my waiting soul to meet  
And bid me welcome to thy blissful home?

Ah yes, my eyes again shall gaze in thine—  
Drink from thy lips the anthems of the free  
Through aeons sounding; while the Hand Divine  
Crowns with our love our immortality.

Death cannot keep the spirit from its mate;  
The paths of Eden are by him untrod;  
The dark robed angel only opens the gate  
To bring our spirits nearer to their God.  
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The little eyes that never knew  
Light other than of dawning skies,  
What new life now lights up anew  
The little eyes?

Who knows but on their sleep may rise  
Such light as never heaven let through  
To lighten earth from Paradise?

No storm, we know, may change the blue  
Soft Heaven that haply death descries;  
No tears, like those in ours, bedew  
The little eyes.

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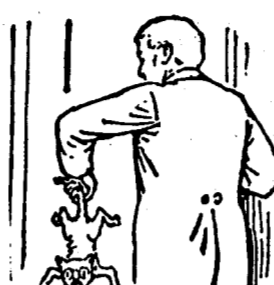
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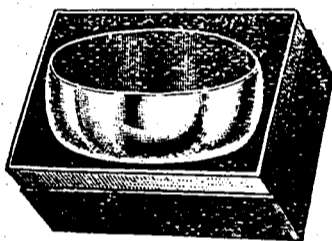
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I am, and have a right to be  
 While Nature's changeless laws endure,  
 For she must hold my claim secure,  
 By bonds of her infinity.

That I may hold this life estate,  
 Time's lawful taxes I must pay;  
 I yield to her the yesterday  
 While the to-morrow on me waits.

As planets through the ethers roll,  
 Centripetal to solar law,  
 Yon mind's central sun I draw  
 Balanced within the Over Soul.

Ages are pulses of the brain  
 And heart, and soul of love divine,  
 Counted by light of mortal mind  
 As links in evolution's chain.

Eternal life I cannot fear,  
 Since I, only one thought of mind,  
 My own relationship can find  
 To every planet, world or sphere.

Serenely then through stress and strain,  
 Of primal matter we can move,  
 Having the power all truth to prove,  
 All we aspire to, to attain.

I have no power to cease to be,  
 Nowhere outside of life to go,  
 Within, without, above, below,  
 I find the universe in me.

And hence know, sometime, somewhere,  
 Each soul by its inherent laws  
 Will waken to effect and cause,  
 And trace itself through earth and air,

As firmament on firmament,  
 Shall vibrant join in jubilee,  
 That all their multitudes are free  
 From fear, and doubt, and discontent;

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An infant on its mother's breast  
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In all the world no sweeter rest  
Than this shall ever be.

The mother lovingly looks down,  
Her babe is all in all,  
No cruel storms on her shall frown,  
On her no shadows fall.

For sheltered in a mother's arms  
And by a father's care,  
She'll safely bide from earthly harms,  
And find a future fair.

So ran the loving mother's talk,  
As gazing in those eyes of blue,  
She wondered where the feet would walk,  
And what the little hands would do.

Ah! who can stay the hand of fate,  
Or say what may befall  
Though early watched, and guarded late,  
Our dearest—one and all.

Those baby eyes of heavenly blue  
Scarce opened to the light,  
Then shut forever to earth's view,  
And closed to mortal sight.

The angel silence came and kissed  
The baby's rosy lips,  
And on each shell-like ear she pressed  
Benumbing finger tips.

Shut in from all the sounds of earth,  
The tinkling raindrops fall,  
The ocean's roar, the laugh of mirth,  
Or playmate's cheery call.

She hears no more a mother's tones,  
Or sees a mother's eyes.  
Alike to her are sorrow's moans  
Or notes of glad surprise.

The glowing sunset paints in vain  
Its glories in the west,  
She sees no beauty in the rain  
Or on the robin's breast.

Our earthly senses at the best  
Have ne'er perfection been,  
No tongue has ever yet expressed  
The hidden thought within.

No eyes that ever yet were given  
To mortal here below,  
Can penetrate those heights of Heaven,  
To which our spirits go.

Dear spirits on that other shore  
So sweetly softly calling,  
We strain our ears to hear once more,  
Your gentle footsteps falling.

They often walk with us by day,  
They come to us at night,  
Unheard by ears of common clay,  
Unseen by earthly sight.

Impatient we to rend the veil  
That shuts them from our view,  
Blame earthly senses that they fail  
To reach to heaven too.

Dear soul, that while on earth you live  
Must in the shadow stay,  
God help us as we try to give  
You hope of brighter day.

We note the gentle saddened face,  
We count the heart's quick beating,  
As in our own her hand we place  
In loving, silent greeting.

No answer from the darkened eyes,  
No answer from the lips,  
But all the spirit quickly flies  
To the velvet finger tips.

And to the spirit shut within  
Its house of prisoning clay,  
We've found a way to enter in  
With hopes of brighter day.

Though churlish eyes and ears deny  
Admission to the owner's friends,  
This sense of touch will bravely try  
Its best, to make amends.

And so at least a ray of light  
Unto the child is born,  
She'll know that somewhere, after night,  
There breaks a roseate morn.

And when it comes, that brighter day,  
The angel death shall fold  
Earth's heavy curtain quite away,  
And she will then behold,

With eyes that never more shall dim,  
And hear with glad surprise,  
The hosts of angels welcome in  
One more to Paradise.

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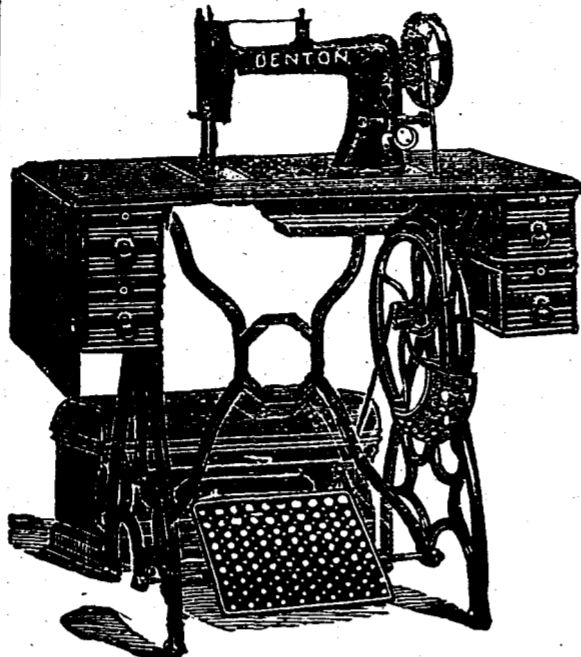
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While in the line of bothers, we will mention one of our own. For a month past we have been bothered to account for the spontaneous and wide spread desire on the part of delinquent subscribers to pay up and renew their subscriptions. We have not allowed this bother to mar the pleasure felt as these liquidating and renewing waves have flowed in upon us. Indeed, we have somehow felt greatly refreshed and encouraged by them. It seems as though the flow indicates a coming flood-tide. Well, let it come! We are quite prepared for it.

**HOW IT IS RECEIVED.**

As showing the spirit in which the daily press receives the announcement of the Psychological Science Congress the following editorial from the Washington (D. C.) Post, of March 27, is here republished. Under the head of Psychological Science Congress the Post says:

Arrangements are well under way for the holding of a Psychological Science Congress at Chicago during the Columbian Exposition, for the discussion of the leading thinkers of all countries, of the various classes of psychical phenomena, the theories offered for their elucidation, and of problems connected therewith that demand investigation. John C. Bundy is chairman and Dr. Elliott Coues vice chairman of the executive committee, having the plans and purposes of the congress under consideration.

It is the belief of the promoters of this movement that a solution of some of the most profound problems now agitating all classes of society should be sought, and may possibly be found in a correct interpretation of those obscure and baffling phenomena which will be discussed; furthermore, that the eminence in these lines of research of the scientists who will be invited to participate in its proceedings will give particular value to their deliberations. Some of the phenomena to be examined has long been left to the manipulation of the ignorant and dishonest who prey upon the fears or credulity of the public, and have thus become in a great measure discredited.

To a greater or less extent the indifference or intolerance of recognized men of science is chargeable with this condition of things, but now that many earnest and intelligent inquirer have come to see the importance of the subject, as well as their own duty and responsibility in the premises, it is confidently hoped and expected of the proposed congress that it will be fruitful of good results.

Divus THOMAS (Divine Thomas) is the title of a journal published and printed at Piacenza, Italy, in Latin. We have received from the publisher of this journal in Latin, a "Programme" as he terms it, of this periodical, which is entering its thirteenth year of life as a "Periodicum Philosophico-Theologicum" (Philosophical-Theological Periodical) and enjoys the favor of Pope, Cardinal and Bishop. The purpose of this journal, which appears monthly, is

in its sixteen pages to expound the doctrines and philosophy of "The Angelic Doctor" Thomas Aquinas, explain the text of his works, correct the errors which have arisen in regard to them, etc. To those clergymen who wish to become fully acquainted with the writings and philosophy of the worthy Thomas Aquinas, the rival centuries ago of Duns Scotus, and revive their knowledge of Latin, we cheerfully commend this "Fasciculus" as a good sharpener of the wits.

Mrs. SARAH F. PIRNIE, of Cleveland, Ohio, passed through Chicago last week on her way to Crookston, Minn., to visit her daughter. Than Mrs. Pirnie no medium has ever been held in higher esteem by friends and patrons. In domestic, social and professional life she has been a shining example of a beautiful spiritual life. In her old age she retires from public life with the blessings of thousands whom she has helped to health and hope and higher living.

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