

# 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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For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

MODERN messiahs have their troubles like the common run of people. The fellow who is playing christ at Rockford, Ill., was recently sued by a husband for alienating his wife's affections, and last week attachment proceedings were commenced to secure the amount of a promissory note which the Chicago christ, Teed, gave some years ago. Teed is also defendant in a suit entered against him in the circuit court of Cook county, Illinois, for \$100,000 for breaking up the home of Sidney C. Miller.

It is obvious, says The Journal for Psychical Research, that while the ordinary nervous fears of the average man and woman are quite enough to make them expect evil, they must be of a remarkably sanguine temperament to make them expect good with anything like the certainty with which they look forward, say, to the processes of nature. The old woman who prayed that the mountain in front of her house might be removed and shook her fist at it in the morning, saying, 'I knowed ye'd be there,' had not felt this expectation.

ART galleries all over the civilized world are opened Sundays, says the Chicago Herald. Even London, dull, exclusive, intolerant of the poor whom it provided until recent years with only rum holes and worse dens after church Sundays—even London, with its aristocratic government, now opens the People's Palace Sundays and lets the poor have something to hear besides curses and obscenity; something to do besides getting drunk, fighting and being dragged to prisons. The queen herself formally opened the palace in the East End.

ONE of the speakers at a convention of theosophists held lately in New York, said: "A mahatma is a person who has lived a thousand years or more and who is able, quicker than a wink, to travel from Boston to San Francisco, or from Keokuk to Bombay." An exchange suggests that we are now able to identify several mahatmas and to understand various phenomena that have greatly mystified the reading public. In point of protracted existence, certain well-known actresses are mahatmas. And as for the ability to bob up almost simultaneously in various parts of the globe, the once famous Tascott proved himself one of the greatest mahatmas that ever lived.

MRS. HATTIE ADAMS, who was convicted recently of keeping a disreputable and disorderly house, said to an interviewer as reported in the New York Independent: "I was brought up in the Presbyterian Church, and that's Dr. Parkhurst's own. I was baptized at Newburg by a Presbyterian minister. My father and mother were both members of the Presbyterian Church. My grandfather was a Scotch Covenanter. He cut his arm and signed the covenant with his blood. I go to church. Why not? I have always been a strict Presbyterian. I contribute to churches and to parish work, and I help the poor. But I'm done with that church business—religion—now. Park-

hurst has destroyed my faith. I am just done with it. I take no more Presbyterianism. There's enough other churches and other faiths, and if I ever take it up again you'll find me in one of them." The idea that going to church, supporting it, and giving a little of the money made by dishonest methods to charity, will atone for a multitude of sins—sins against innocent children, sins against dependent women, sins against the poor, sins against the public, is an idea which influences many persons who are not as frank and direct as is the keeper of the New York den of infamy.

AN Australian pearl-diver, who gives his experience in The Century, says that one of the strange effects of diving is the invariable bad temper felt while working at the bottom of the sea; and as this usually passes away as soon as the surface is reached, it may be supposed to be due to the pressure of air inside the dress, affecting the lungs, and through them the brain. A diver often becomes so angry at some imaginary wrong-doing on the part of those in the boat above that he gives the signal to be pulled up, "with the intention of knocking the heads off the entire crew," only to forget what he came up for when the surface is reached.

THOSE who imagine that they have a concept of pure spirit as it actually exists would do well to ponder carefully the words of the philosopher Kant. "The influences of the spiritual world," he says "may so far preponderate in the consciousness of the man that, according to the law of the association of ideas, images that are in relation to it may be raised and analagous conceptions be awakened in the mind, which are not the spiritual idea itself, but the symbols; as our pure reason, which approaches to the spiritual, commonly clothes itself in material forms for the purpose of making itself understood. The sensation of the presence of a Spirit-world, through the imagination, arrays itself in such a human form as is agreeable to our minds in life."

"In view of the circumstances it can be tolerated," is what the Vatican says in regard to the so-called Faribault plan of school teaching—an arrangement between the Catholic pastor of Faribault, Minn., and the local school authorities. By this plan a Catholic parochial school was submitted to the jurisdiction of the local board and accepted as a public school, with the condition that the teachers who belong to a Catholic religious order, should be retained and should abstain entirely from imparting religious instruction during school hours, but providing for such instruction after school hours. The plan was formulated by Archbishop Ireland, of St. Paul, who is a friend of the American public school system and who had sought for a satisfactory basis upon which the benefits of our free schools could be accorded to the children of Catholics without conflicting with the requirement that such children should be subjected to regular religious instruction. The arrangement was opposed by those who wished to maintain parochial schools in opposition to the public schools, and the decision of the Vatican is considered a triumph of Archbishop Ireland over forces within his own communion in this country, acting in conjunction with forces abroad,

which are not friendly to American institutions and are especially hostile to American public education. Pope Leo and his advisers declare that the Faribault plan can be tolerated, but they expressly reaffirm the adherence of the church to the parochial school system. The arrangement is one not likely to be extended. The principle recognized throughout the United States is that there shall be no denominational interference whatever with the control of the public schools, and that the schools shall be wholly under official direction. This principle has such an overwhelming public support that any attempt to change it has always met with emphatic rebuke at the polls. On the other hand, as remarked above, the Faribault plan does not please a large proportion of the Catholics, who are in favor strongly of denominational instruction in their schools.

THE term Spiritual Progress is often vaguely used, writes Dr. M. L. Holbrook in the Philanthropist. We all have an indistinct notion that spiritually minded people are better than others, but we hardly know in what respect they are better. As I look at the subject, spiritual progress consists largely in growth of purity, kindness, love, justice and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind. If we want to progress spiritually we must cultivate purity of character. And what is purity? It is not as many suppose a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmixed with evil. Pure water is water unmixed with other substances. A pure character is a character full of courage, hope, aspiration and love for the good unmixed with the presence and love for things not good.

REV. HENRY K. WHITE says the Banner of Light, sends us the following slip from a copy in his possession of The Potsdam Gazette of December 16, 1819: "In the village of Manchester, Vermont, several years since, a man of respectable connections and character suddenly and mysteriously disappeared. All search and inquiry proved futile and in vain, till within a few weeks a person dreamt that he had appeared unto him, and informed him that he had been murdered by two persons, whom he named, and that he had been buried in such a place, a few rods distant from a sapling bearing a particular mark, which he minutely described. The same dream occurred three times successively before he awoke. Each time the deceased seemed very solicitous for him to follow. Upon awaking his feelings were wrought up to such a pitch, and he was so much impressed with a belief of the fact, that he determined to collect some friends, and follow the direction laid down in the dream. He did so, and discovered to his surprise a tree marked precisely as described; also the appearance of a grave, and upon digging found a human skeleton. After this discovery, the two persons implicated in the dream were apprehended and put into confinement, and after a few days confessed the deed. (They have since been tried and convicted, and are now under sentence of death, and are to be executed on the 18th of January next, 1820.)"

## THE FACTS.

Says the Better Way: "A Liberalist who opposes Spiritualism without knowing anything about it is not true to his profession. Spiritualism is not presenting ideals or theories to the world, but facts, and the Liberalists who refuses to look at facts is a more bigoted bigot than his creedal brother. The latter may be excused on the ground that he is either under coercion or is ignorant, while the former claims to be free from both."

These remarks are worth considering by those who call themselves Liberals by reason of the fact that they are emancipated from the authority of creeds, that they are lovers of liberty, that they believe, not in herds what they are directed to believe, but each for himself according to evidence and sound reason. There is no sin in mere doubt and disbelief. The majority of people believe too much rather than too little and know too little rather than enough to enable them to think out problems for themselves. Expositions which emphasize the necessity of believing should give way to undecclamatory demonstrations of the primary importance of investigation, of learning the truth and believing or disbelieving, intelligently and rationally, according to the facts and the proofs. Said Kepler, "In theology we balance authorities; in science we weigh facts."

People who are not able to accept the philosophy of Spiritualism are not to be reproached for their unbelief, nor should there be any other words than those of friendly and hopeful interest for that state of mind represented by investigators like Mr. M. J. Savage who are pursuing these examinations and making their verifications in their own way, showing thereby their individuality and independent habits of thought.

What the well-informed Spiritualist who has carefully tested the foundation of his faith, has a right to ask of Christians and non-Christians is this: That they dispossess their minds as far as possible of prejudice and acquaint themselves with the actual facts, that they take pains to ascertain whether certain Beaupleged phenomena are real or imaginary, that they be on guard against the deceptions and devilries of fraud on the one hand, and against arrogant *a priori* declarations of what is impossible on the other.

There is too much credulity and too little discrimination among the mass of Spiritualists, and this state of mind, inherited from the superstitious past, is unfortunately encouraged and flattered by papers and persons still enthralled by theological beliefs and methods which they have only nominally outgrown, and by charlatans whose personal interests are promoted by discouraging careful, discriminating inquiry and by favoring, in the name of Spiritualism all kinds of fraud and folly. On the other hand the majority of those in and outside the churches, unaccustomed to habits of independent thinking, and to the method of verification, are indisposed to impartial investigation. They accept this and reject that, not because they have carefully considered the subject, but because, tradition or custom, pride or prejudice, personal or social reasons have made them adherents or opponents of prevalent beliefs.

In regard to Spiritualism, too many Liberals as well as orthodox Christians, are unwilling to subordinate their preconceptions and prejudices to an honest search for the truth. They persist in denying facts, as did Professor Lombroso for years, because they will not make them, though they are attested by careful thinkers, including men of eminence in various fields of thought, matters of personal investigation. Liberals especially, since they claim to be emancipated from the thralldom of authority, ought to be the first to make such phenomena as Lombroso has been obliged to admit, the subject of careful scrutiny.

Liberal papers contain articles every week against Spiritualism, which are entitled to no consideration because they are written by persons who know nothing about the subject and whose treatment of it is wholly *a priori*. What is needed primarily is mutual agreement as to the facts upon which Spiritualists base their claims. When conceded, the question, What do they prove or imply? will be in order. The position of THE JOURNAL is that these facts prove the

existence of mind after bodily dissolution. But the discussion of this question cannot be carried on intelligently with those who ignore, or because they have not investigated the subject, deny the facts. Let us have an understanding as to the facts.

## NATIONAL SCHOOL CELEBRATION.

THE JOURNAL recently called attention to the plan for a National Columbian Public School Celebration which was first proposed in the Youth's Companion. Teachers and pupils in all parts of our Republic we understand, are declaring their intention of joining in the celebration. There is every reason for believing that October 12th will be marked by one of the most successful patriotic demonstrations in the history of our country. Certainly the fifth century of our existence as the American race should be ushered in by a demonstration more imposing and far-reaching than an event of mere local scope. The idea that the 13,000,000 pupils in our public schools unite in a celebration of that eventful day is an excellent one. It is an inspiring thought that the significance of this anniversary is to be flashed home to the boys and girls who make up a fifth of our entire population.

The message to pupils recently issued by the Executive Committee of the National Columbian Public School Celebration speaks a vigorous word to every one of the several million American boys and girls. How far the word will have effect depends upon each individual boy and girl. The necessity of early action should be impressed upon them. The general arrangements should all be made before the schools are dismissed for the long summer vacation. Then, during the summer months when the pupils are free from school duties, they can work out their plans for the local celebration. When the school opens for the fall term the official programme will have been announced. They can turn their attention to the details of the celebration. Working upon this plan schools will come up to October 12 thoroughly equipped, and in every way prepared for conducting a celebration which will be a credit to themselves, their teachers, and their town. They will avoid the confusion, disappointment, and incomplete exercises likely to result if no plans are made until the schools have perfected their reorganization late in September. Let teachers and pupils respond at once to the unusual opportunity which the proposal for October 12 offers them.

## DOCTRINE OF THE DEVIL.\*

A little work has recently appeared in which the author takes the ground that the object of redemption was to regain for man his spiritual freedom the lawful holder of which was "the Prince of this world," it having passed from God's possession. The price demanded by its lawful and actual holder in return for its transfer to its original possessor was an opportunity to secure dominion over our Lord by his subjection through the weakness of the flesh, that the crucifixion was not essential to redemption, that the divine tragedy "was the last exercise of malignant power by the almost divine but fallen one, in that redemptive contest where our Lord literally bought back the spiritual freedom of mankind through the spiritual danger that He, girded with the weakness of the flesh was presumed to encounter when He was led by the spirit into the wilderness." It was the trial in the wilderness, in which Christ was surrendered to Satan in the environment of flesh, and not either Gethsemane or Calvary that the Holy Spirit dignified with its presence. This point is made, "Far from divine He would seem to have been; infinitely less heroic, even humanly speaking, than the host of martyrs who exultantly met death for His sake, He must have been; and with infinitely less faith in His own mission, if (with the knowledge that the crucifixion was the only means for man's redemption), He had appealed to the Father to permit the cup of His expiatory suffering to pass from Him." This appeal to the Father it is claimed could not have been on a point in which was involved the

\*Not on Calvary. A Layman's Plea for Mediation in the Temptation in the Wilderness. New York: Charles T. Dillingham & Co., 718 and 720 Broadway, pp. 44.

salvation of mankind, but referred to "some conditions of which He was not cognizant, because of later developments, than (sic) in those divine councils before He left heaven—councils in which He must then have been a participant equal in knowledge and honor." He appealed to the Father to learn how far his submission to the devil must bring suffering, his knowledge in his environment of flesh being limited; and the devil with "no settled and defined plan, adapted his attacks upon our Lord to what seemed most effective as events developed."

As a co-equal member of the Godhead Christ would have known it had crucifixion been the foreordained means of redemption, "for our Lord must have been a participant in those divine deliberations held before He took on himself those limitations of the flesh which would naturally compel Him to appeal to the Father for a knowledge of the extent of demoniac demands, as they had developed after He had left heaven."

The author argues that Satan did his utmost to conquer Divinity through the weakness of humanity. Satan invited the contest. Failure meant his subjugation; success meant restoration and increase of his almost unlimited power.

"Is not this," asks the author, "a more tenable theory than that a living Father demanded the sacrifice of his son to appease his anger toward a race that had been drawn into sin by a superior sinful being whom he had created and still maintained in all his seductive and debasing power?" Satan did not crucify Jesus for man's redemption, but to humiliate him so that his influence would be destroyed. Referring to the delivery of Jesus into Pilate's hands for crucifixion, the author says: "We should not fail to recognize the significance of what our Lord omitted in that crucial hour. There was no assertion then, nor was there at any time, of the Father's sense of outraged justice, which demanded so great a sacrifice, there was only the humiliating confession that Satan held Him in his power, Pilate being only the tool of that power—a power that we may believe was held only by our Lord's voluntary surrender, in those divine councils in which he took up the gage that Satan had given where man's redemption or man's deeper enthrallment were the prizes to be won. Can we believe that anything less than man's redemption from Satan was the price of such surrender, in which the crucifixion was only the wreaking of vengeance, the last spiteful injury in the chagrin of thwarted temptation."

According to "A Layman's" view it was God's infinite sorrow and measureless suffering with man in his enthrallment by Satan, not the demand for expiatory sacrifice that prompted God to buy back by redemptive sacrifice the power he had given to "that once glorious being, surely next to the Godhead in power, but in the pride of that power so lost to loyalty and gratitude that his grand power was used only for evil." This truth in regard to Satan's power and the redemptive mission of Christ has been clouded and its adoption d layed by Satanic agency in blinding the intellect of man.

Just as Satan entered into the heart of Judas and caused the betrayal, and just as he delivered Jesus into Pilate's hands to be crucified, so it is maintained, Satan enters into man at all times and at all places. This view he says gives to forgiveness a consistent meaning, based upon the conception that back of wrong done is Satan, and that man though to blame for not guarding against Satan's entrance, is not the real offender. Christ resisted Satan's power to corrupt him, but neither he nor the Father could prevent the divine tragedy instigated and accomplished by the malignant "Prince of this world," nor are the forces of heaven equal to the work of preventing or counteracting the strategic skill and almost boundless power of the "Prince of this world." God is good and doing all he can for man, but the Devil has control here, and is author of all the moral evil which exists.

The work attempts to vindicate God's goodness at the expense of his power. The theory is more consistent and less offensive to the moral sense than most of the orthodox theories which have been held in regard to the "plan of salvation," but it does not afford much consolation. Considering what Satan, according to

this theory has done, from the time he induced angels to rebel even in heaven, and considering the alleged fact that he is still abroad, busy as he ever was, there seems to be small prospect of the release of the human race from his power. Let us hope that Satan is not as bad as he has been represented to be. Why should a being of such colossal intellect, of such unbounded resources and of such splendid courage as Satan is declared to possess, do the petty, mean things ascribed to him. Seriously all these imaginings about God and Satan, their conflicts, etc., belong to mythology, and are survivals from times when science and the conception of an orderly cosmos were unknown. "A Layman's Plea" is of interest as indicating a disposition to adjust mythological ideas to higher conceptions of God's moral obligations to do the best possible for the creatures he has made.

#### FETICHISM IN NEW YORK.

Just as some of the lowest forms of life, some of those which appeared among the earliest, exist to-day alongside the highest organisms, so fetichism continues alongside the most highly developed forms of religious belief. This is illustrated by the exhibition of a miracle working relic in New York City. How far the priestly exhibitors are guilty of conscious deception, of pious fraud, such as has been used in every age to perpetuate priestly authority, or how far they are themselves in the fetichistic stage of thought, THE JOURNAL will not undertake to say. The following in regard to the relic is taken from the New York Independent:

"We have had during the last week a bit of veritable medievalism dropped down upon us in New York in the exhibition of a miracle-working relic. An Italian church has long possessed what is said to be the dried-up mummified arm of our Lord's grandmother, Saint Ann; and a piece of it was sawed off not long ago and given to the French church of St. Ann of Beaupré, on the St. Lawrence River, and has just reached this city on the way to its resting-place. There is in this city a French Catholic church, St. Jean Baptiste, and the relic has been put on exhibition there, and thousands have been to see it, and some miracles are reported as having been performed by its means. Mgr. Marquis has charge of the treasure and shows it to visitors, telling them that it is a part of 'the forearm of her who clasped to her maternal bosom the Virgin Mary. Can we doubt that that arm also held the infant Jesus?' 'Think of it,' said Monsignor O'Reilly in his address at the crowded services last Sunday evening, to which admission was allowed at a dollar a ticket—'think of it! We have here part of the body of the grandmother of God! Flesh of his flesh and bone of his bone!' The exhibition is reported to have netted five thousand dollars last Sunday.

#### ANOTHER MESSIAH.

If this poor world of ours is not saved from eternal damnation it will be no fault of orthodoxy and the pretenders who pose as God's vicegerents upon earth. Hiram Butler, him of "esoteric" memory and once of Boston, where he tried with an oily cheat to lubricate the bones of the weary, is still at his old game, out in California. To replenish his exhausted exchequer he now proposes to initiate the faithful into an order "that has had an existence over 54,774 years" Hiram Abiff further says:

"The time has come when this divine order must be reorganized and revitalized by all the knowledge it then possessed, and added to that must be all knowledges that experience has brought into existence in the world during the 50,000 years of man's existence since that time. We are now engaged in preparing the constitution, by-laws, and ritual, which will accomplish this ultimate. Therefore we ask our people who are practically at work teaching esoteric principles to gather around them as many good, honest, pure-minded, intelligent people as they can, and let them understand that the object is to organize this sublime order as soon as they are sufficiently educated

in the preliminaries necessary for the accomplishment of that purpose."

We advise those who are not readers of THE JOURNAL to prepare themselves to be taken in by an order which claims to have had an existence over 50,000 years. Shade of Blavatsky come forth from thy smoking furnace! Wreak thine hatred on thine enemies; then give this pseudo esoteric a puff from thy cigarette! The columns of THE JOURNAL are open to thee now as in the past; and this time thou shalt have a hearing, and no one shall disturb thee or make thee afraid.

#### PSYCHICAL SCIENCE CONGRESS NOTES.

Two of the most undefatigable and helpful members of the Advisory Council are Mrs. Eliza Archard Conner, Chairman of the Executive Committee of the New York Woman's Press Club, and Mrs. S. E. Hibbert, of the similar organization in Washington, D. C. Mrs. Conner is a leader among the woman journalists of this country, who has long occupied an arduous and very responsible position in the American Press Association of New York, the duties of which she has discharged with singular fidelity, industry and success. The Psychical Science Committee believe it to be expedient to give the widest possible publicity to their plans for the coming Congress, by no means as a mere advertisement, but in order to invite criticism from all who are able and willing to promote its best interests. They are under great obligations to both the ladies named, for intelligent and effective coöperation in this matter, and trust that many other members of the Council will be stimulated by such examples of steadfast and enthusiastic loyalty to the cause of psychical research.

Among the first in Germany to respond to the Committee's Announcement of the Congress and invitation to its Advisory Council are Baron Carl du Prel and Dr. Hübbe-Schleiden. The Baron is one of the most prominent mystics of Germany, whose celebrated work, the "Philosophy of Mysticism," has lately been translated into English by Mr. Massey and published in London. This work shows profound thought and extended research in dealing with the problems of human personality and the nature of the unconscious ego in man, and is particularly timely, now that Mr. F. W. H. Myers and others have put the question of "subliminal consciousness" so much in evidence. Dr. Hübbe-Schleiden is a well-known German publicist, and the editor of The Sphinx, a monthly magazine devoted to the historical or experimental establishment of a supersensuous conception of the universe on a monistic basis. Both of these distinguished collaborators write very cordially to the Committee, expressing their hearty sympathy with the proposed researches of the Congress and promptly accepting the invitation tendered them to membership in the Advisory Council. Like words of congratulation and good will reach us from Countess Caroline von Spreti, a noble woman who has for many years devoted her life to study of some of the problems which the Congress will have in hand.

Mrs. L. M. Stansbury, of Denver, Colorado, on the staff of the Rocky Mountain News, writes: "The compliment paid me in adding my name to the Advisory Council is fully appreciated,—all the more, perhaps, because I owe the honor to you. While I am deeply interested in psychical research, my own studies in that line have been so limited that I feel in accepting membership in this council I am placing myself in the same list with those undesirable persons who are said to rush in where angels fear to tread." But this THE JOURNAL will by no means admit: Knowing that if Mrs. Stansbury "fears to tread" here it is for the very simple reason that she is herself one of the angels which the proverb mentions.

NEWBURYPORT, MASS., May 7, 1892.

COL. J. C. BUNDY, Chicago, Ill.

MY DEAR SIR: Your kind invitation to unite with the Advisory Council of the Psychical Science Congress, came duly to hand. I am very much pleased

that such a Congress is to be held. It will bring together the great thinkers and investigators of the world. It will do more: It will help to weed the psychical garden of its growth of tares, and reveal to the world shining grains of truth. It will reduce psychical phenomena to the broad level of certainty, and make of psychical science something more than a mere name in the world's history. It is my intention to visit Chicago next year, and you may rest assured that no department of the World's Columbian Exposition will possess for me such charms as the Psychical Science Congress. If I can be of assistance in any special way, please advise me.

Yours truly,  
CHAS. W. HIDDEN.

EDITORIAL ROOMS OF  
THE CHRISTIAN ADVOCATE,  
150 FIFTH AVENUE, NEW YORK, April 26, 1892.

PROFESSOR ELLIOTT COUES, Smithsonian Institution:

DEAR SIR: I have received your letter of April 16, and offer you my sincere thanks for thinking of me in connection with your important Congress. I regret to have to say that extra literary engagements of a peculiar taxing character make it impossible for me to accept your invitation. . . . I shall read your proceedings with the utmost attention, and hope that it will elicit light and tend to unification of sentiment.

Yours truly,  
J. M. BUCKLEY.

DETROIT, MICH., April 26, 1892.

DEAR DR. COUES: I accept, with pleasure, your kind invitation to serve on the Advisory Council of the Psychical Science Congress. I regard this movement as one of great opportunity to the world, and shall endeavor to assist to the utmost of my ability.

Very sincerely yours,  
OCTAVIA W. BATES.

Mr. C. A. Newcombe, of Detroit, Michigan, in acknowledging his appointment on the Advisory Council, writes: "I shall be glad to do anything in my power to help on the Psychical Science Congress. I am certainly interested in its work."

Mrs. D. G. Croly ("Jennie June"), the distinguished writer, now President of the New York Woman's Press Club, has signified to the Committee her acceptance of their invitation to membership in the Council, though she fears that her onerous and multifarious duties may leave her little time to work for the Congress.

Colonel Elisha J. Bailey, Surgeon U. S. Army, writes in hearty terms, accepting membership on the Advisory Council. "I am in full sympathy with the work in hand," he says, and offers to contribute all he can to its success.

One of the most prominent members of the Advisory Council, and a cordial supporter of the Congress is the Hon. T. W. Palmer, of Michigan.

A GREAT deal of life is lost in getting ready, as is commonly believed, to live, writes Lillian Whiting. To scorn delights and live laborious days; to bind one's self to an unceasing and unchanging routine as Ixion to his wheel, for the sake of amassing money that sometime, in a dim and abstract future one may begin to live, is to simply attempt building a superstructure without a foundation. Life stretches on like an endless chain, whose initial links we know not, nor yet those to come. But that we are each day the sum of all that we ever have been is a truth as undeniable as any of exact mathematics. We cannot skip a single link. One act, one mood, predetermines another.

Our acts our angels are, that, good or ill,  
Our fatal shadows that walk by us still.

Teach me your mood, O patient stars,  
Who climb each night the ancient sky,  
Leaving no space no shade, no scars,  
No trace of age, no fear to die.—EMERSON.



### SIUNAR LANGUAGE.

Can persons be born with a language?

If so, can they be born with a language different from their mother language?

These questions I was asked by a friend, who called my attention to an article in an Icelandic journal some months ago, telling me of a lady who died some years ago, who spoke a language different from all others known.

The following is an extract from a letter written by a man who knew Miss Siun Johnson for over thirty years. He says:

Miss Siun Johnson was born at Illugastodum in Hunavaths State about the beginning of the eighteenth century. She staid with her parents until she was twenty-five years old; then they died. She moved with her foster sister, Miss Maria Bjarnson, to Thorkelshill, in Widdal. Miss Bjarnson married Sigfus Bergmann Sigfusson, pastor of Felli in Skagafjord; with them she remained until they died, then she moved from there to the well-known student, Paul W. Vidalin and his wife Elinborg, and with them she remained to her death which occurred in her seventieth year.

Miss Johnson was seven years old when she began to speak; it happened one time when the children were down on the sea shore playing, gathering shells. She did not agree with them and she began to speak this strange language. Her brothers and sisters were very quick learning her language, although she did not speak it fluently before she was ten years of age.

She was very intellectual although she never could learn our language. She had great respect for all that was religious, and was a true believer in the Lutheran faith. She was confirmed by the consent of the bishop, and her brother answered for her. She went to the communion and I dare say that she understood that better than many who can speak the language.

I knew Miss Johnson from the time I was born (in 1830), until I was thirty years old, I learned her language as quickly as my own and every Sunday I had to translate the gospel; she kept me busy with her questions.

The following is a list of words from her strange language. She had words for most everything she saw and heard. The wonder is that her language was so distinct from other languages:

SIUNAR LANGUAGE.	ICELANDIC.	ENGLISH.
Ifa,	Gud,	God.
Ifa komba,	Gud h jalpit mer,	God help me!
Ifa amh-amh,	Gud er godur,	God is good.
Ifa ha-am,	Gud vill	God will.
Ifa um,	Gud vill ekki	God will not.
Ifa um fuffa ibb gatigga,	Gud vill ekki ad men sjeu vondi.	God does not want the men to be bad.
Iff-iff,	Ljos,	Light
Fuffa huja,	Englar,	The angel.
Ifa ku-ku,	Himarkki,	Paradise.
Ko-ko,	Lesa,	To read.
Fuffa,	Madur,	Man.
Ho-fakk,	Nottinn	The night.
Avv-avv,	Tala,	To speak.
Fi-fi,	Ad syngja,	To sing.
Offo ha-am Ko-ko,	Mikid langar mig til ad lesa,	O! I wish I could read.
Hae ja offo-umb igg avv-avv.	Saeunni thykir bat ad geta ekki talad.	Sinn thinks it too bad that she cannot speak.

She loved all that was good and beautiful, and wished all men to be good. She was very quick in learning all kinds of work, and very active in all her doings. She was always working, she could not be idle, she wished all things explained to her and she had an excellent memory and appreciated all good done to her, but was very revengeful if she was not treated right.

I remain, yours respectfully,

BALDWIN ARASON.

There were different opinions in regard to this language. Many thought it was witchcraft; others

thought it a wild language and that Miss Johnson was born with it.

I wish to hear the opinion of some of the good readers of the THE JOURNAL in regard to this language.  
P. JOHNSON.

CHICAGO, ILL.

### THE SINGLE TAX.

By A. H. COLTON.

In THE JOURNAL of April 16th appears an article headed "The Single Tax on Land." This is a misnomer. The single tax is not a tax on land, but upon the rental value of land. The single tax does not fall upon all land as your correspondent assumes, but only upon valuable land, or land which from location or natural advantages is capable of yielding rent. Your correspondent confines himself to the effect of the single tax upon the farmer and assumes the burden of taxation under this system would fall upon the farmer, yet fails utterly to advance a single fact, theory or proposition to show that such is the case, or that the tax to be collected from land values would equal, or exceed that collected under the present system.

Supposing for the sake of the argument that the amount of the single tax equals the annual interest, at current rates, on the actual land value, irrespective of improvement or artificial fertility on a given piece of land. This amount, if the farmer is a tenant, is now paid to the landlord as rent. This amount can be set aside as interest if the tenant is his own landlord, or owns his own farm. We may say under the "share" system that it equals one-third of the annual crop. In addition to this "rent" the tenant farmer pays personal and property taxes. The single tax proposes to take this rent, for taxes, relieving the farmer of personal and chattel taxes. Where does the additional burdens fall on the farmer?

It would seem that abolishing personal taxes, without adding anything to take their place would relieve the farmer of a considerable burden, particularly as the bulk of the present taxes are collected from the farmer on his buildings, barns, store houses, implements and stock. Bear in mind that the tenant farmer is paying these taxes in addition to rent or the single tax.

Under the single tax, instead of paying rent to a private individual who has no real right to receive it, the farmer pays his rent to the government. His burden is not increased. On the other hand it is materially diminished. Rent on the single tax can accrue only on valuable land. No rent attaches to the poorest land in use, therefore the poorest land in any community would be free for public use. As under the single tax all valuable land would be compelled to share its burden of taxation, it would be extremely unprofitable to hold land idle. The "selling value" would be practically destroyed, therefore all speculation in land would be abrogated. Capital would be forced to seek other and more profitable channels. This would necessarily result in more manufactories, factories, a greater demand for labor, therefore a better rate of wages, and more laborers. Laborers require food and clothing. The farmer produces food and clothing. What is the result? The farmer has an increased home market for his products. Instead of taxing the farmer out of the country you can, under the single tax, bring to him prosperity.

Your correspondent states that only a few capitalist farmers can stand the strain of the single tax, yet he fails to show why, if the strain is decreased they should not go on their way rejoicing at being relieved of their burdens. The single tax does not fall on the farmer, but hits the land speculator where it hurts. Behold him with his "occupation of idleness" gone forever. He will have to work! Heretofore he has been enabled under our laws, to compel others to work and pay him for the privilege of working. He could sit back in his arm chair and compel the laborer to pay him all but the bare living. Now he has to work or starve. His idle land, held for years from use awaiting a rise in value, has profited him nothing. Truly his condition is pitiful. But consider, is it not just retribution? How many would have gladly taken

that idle land and put it to profitable use? How many would have gladly made that eyesore of a vacant lot, a thing of beauty and a joy forever?

Why could they not erect a handsome building; why could they not turr the marsh into a blooming field? Because the speculator was holding it for a rise in value. The dog in the manger will soon be dusted if the single tax prevail. The working farmer will not be touched. The landlord farmer will be scored to the extent to which he is holding land out of active use. So much for the farmer.

Now for the hired man. Who will work for another for less wages than he could make working for himself? Under the single tax, land that is now, owing to the artificial pressure exerted by speculation considered valuable, would be thrown open to public use. The hired man would soon become his own "boss." Men with native energy need not fear the outworkings of the single tax. It may be asked, where will the hired men get their tools and implements to work their farms? The person who now contemplates turning farmer on his own account has not only to procure these, but must in addition pay for his farm, many times its real value.

Your correspondent states that Canada and Mexico are two weak places in the back of the single tax. Please show me the farmer who will leave the United States for Canada or Mexico when free land can be obtained at home. Witness the rush in Oklahoma. Does this not point its own moral? Land may be obtained there practically free, and these people are willing, nay anxious to sacrifice home and the comforts of civilization that they may obtain land on which to labor for a bare living. We propose to give them free land at home. Instead of taxing the farmer out of the country you would compel him to remain, because he could make more here than elsewhere.

"How can the spread eagle spread a few hundred million dollars more—after it has taxed out of its domains that energy which has been the most characteristic of United States industries?" Please answer me: Can a man labor better with one hand tied or with both hands free? Labor is at present bound down to a bare living. All else goes into the pocket of the land owner. With this restriction removed the industries absolutely untaxed, the people free to buy and sell where they pleased, the industries of the United States would leap with one bound to the foremost among nations. "No Custom Houses." The sooner we rid ourselves of these hot beds of iniquity the better. They offer a premium on perjury, and fine honesty. They incite law breaking, for they encourage smuggling. They hamper trade. They make the consumer pay the duty and several profits on that duty. They encourage monopoly. Where would the "trusts" be were it not for protective duties enabling them to rob the consumer? We want no tariff reform. Reforms are delusive. Sweep away at one fell stroke this Chinese wall of protection. Give us absolute free trade and the single tax and we defy the world to equal our prosperity.

The single tax cannot be shifted upon consumers. This will be evident to the thinker. Prosperity in a community does not increase the price of food or clothing. Improvements do not add to the cost of living, but attach solely to land values. The building of a road does not increase the cost of a farm house or barn, but increases the value of the bare land. What the community creates belongs to the community, not to the individual. What the individual produces belongs to the individual, and the community has no right to touch or tax it. Can anything be plainer. The single tax provides for all necessary community expenses, local, municipal and general, without touching a cent of private property, taxing the value the community creates for the use of the community, be it township, county, city, state or federal government. Nature or God, whichever you call it has provided this natural source of revenue to liquidate the needs of a growing government, and the diversion of these funds into private channels works only confusion and injustice. The single tax has a religious side also, though not so apparent on the surface. Can a hungry man appreciate the beauties of

the spirit life? Or one bare-footed and ill-clad give to his Creator due thanksgiving? Does the empty stomach conduce to the welfare of the mind and spirit? Devoting ten to eighteen hours per day seven days in the week to procuring food and clothing for himself and family is not a favorable condition for psychical research.

Let us welcome the single tax as a palliative if not an absolute remedy for many of the evils to which society is now subject. Let us give to Henry George that credit which is his due for pointing out the true road to prosperity. He has been much maligned and misunderstood, yet truth and right must prevail against wrong and falsehood, and it is to be hoped that before many years we shall see the single tax in full force and operation to the entire exclusion of all other forms of taxation. The farmer will not suffer, the laborer, mechanic, manufacturer, merchant and tradesman will be benefited. The speculator will be relegated to oblivion, and even the printer and publisher will be able to collect his dues, for prosperity propagates itself, multiplying as it advances.

In a future paper if the editor permits, I will give some facts and figures showing the practical operations of the single tax. Until that time let the seed sown take root and sprout.

#### TENDENCIES IN LITERATURE.

BY HESTER M. POOLE.

Have you recognized the growing tendency in literature, to recognize the psychic power dormant or active in humanity? In an autobiographical sketch given in a popular newspaper by that charming novelist, Amelia A. Barr, occurs this paragraph:

"During eighteen years I lived mostly in the Astor Library (New York) reading everything I could mentally assimilate. And, in connection with the Astor Library I have a singular story to tell. When I was a little girl, (in England,) years before a stone of it had been laid,—yes, before the idea of it had entered the mind of Mr. Astor, I used to dream of wondering about its alcoves and sitting in calm delight among its treasures. When I really went there, my dream 'came true.' I was struck dumb with joy and amazement. And I do not hesitate to say that some of the very happiest hours of my life have been spent in those serene, secluded alcoves; and that I know from this experience that the soul looks forward as well as backward and is a prophet as well as seer."

Again, within a few months appeared a sketch of the Marsden family, from the pen of Mrs. Louise Chandler Moulton. Phillip Marsden, the blind poet and godson of Dinah Muloch Craik and the hero of her poem "Phillip my King," together with his fiancée, his father, sister and brother-in-law, all passed from earth within about two years of each other. This family had foretold to its members, not only their going, but, in a measure, the order of it, by which the aged father, who might naturally have been expected to go first, really survived all the others. Then, when that pathetic figure, stranded alone on the beach of this life, was well-nigh weighed down by desolation, the voice of the beloved and invisible son gave strength and consolation, until he too, set sail to join his loved ones on the other side. The whole story was admirably told in a number of the *Cosmopolitan*, some months ago.

Another notable piece of literary work is "Peter Ibbetson," written by Du Maurier, the famous artist of the *English Punch*, whose pungent satire and humor in black and white, are well-known to the reading world. In this story first published in *Harpers' magazine*, now to be read in a book, Peter Ibbetson, a supposed lunatic writes the story of his life. In his childhood he intimately knew Mary Seraskeis, but the acquaintance was broken off before the boy had entered his teens. When a young man he met Mary, then Duchess of Towers, a lovely, distinguished woman, whom he adored. After his incarceration Peter began to meet the object of his adoration in nightly dreams. They were both wraiths yet they were real. They revisited old scenes, they walked and talked, heard music, read, studied and developed together, all in dreams. That state of things lasted

for years. In the story this soul meeting and development, this real life in which their waking hours were recognized as the shadowy life, is most delicately and admirably depicted. It shows Du Maurier to be an apt student in that fascinating psychological lore which now engages the attention of all thoughtful minds.

These incidents and extracts might be greatly multiplied, but what matters it? That psychical powers are now studied with constantly increasing interest, cannot be gainsaid.

#### THE WHY AND WHEREFORE.

BY M. C. SEECEY.

Science has done one thing for human thought: it has made it accurate. If one will read Buckle's "History of Civilization," what this means will be seen. Prior to Bacon most of the thinking of men of thought was deductive, without the facts of human experience to confirm what was assumed to be true. A singular paradox occurs in Bacon's claims. Although he utterly repudiated the assumptions of the past and insisted that induction was the true scientific method, he rarely confirmed his own teaching by facts. Modern science therefore has had no reason to thank him for anything practical.

It is a remarkable fact that Adam Smith, who deductively formulated the only political economy which has any claim to be scientific, never illustrated a single principle that he announced by facts. And yet more singular still, nearly every proposition he advanced has been covered and illustrated by clearly ascertained facts. So with David Hume.

The two methods—deduction and induction—are now entering into all the thought of men who claim to be accurate. The first was largely developed by the Scottish intellect, the latter by English culture. Both are becoming so blended in one process as to represent the best thinking of the world. The union of these methods is now largely adopted in America. She enriches the realm of mind by the principles of deduction, and confirms these principles by induction. Such men as John Fiske, B. F. Underwood and others who might be named are examples of what I claim.

The American people are learning among other things, to dismiss the vague, the mystical and the unproven and to accept what is as a fact and to deal with it—not in theory exclusively, but in practice. Americans seek to know the why and wherefore of whatever presents itself for consideration.

Spiritualism ere long will have to stand this ordeal. Already are being prepared men who are disposed to give its facts credence when proven to be true. To this end the work of the editor of *THE JOURNAL* in organizing the Psychical Science Congress for the investigation of psychics, is to be one of the means of bringing the test of science to bear upon the vast accumulation of facts which his associates will doubtless deal with. I regard this work as the most important that has yet been inaugurated to give that which has been claimed in a tentative way for over forty years. The claims of Spiritualism will no longer be questioned. The external fact being thus recognized as a part of the world movement, the why and wherefore of that which emanates from the spirit world can be taken up and the laws of spirit life be demonstrated beyond question. The investigation can ascend to that state governed by inflexible law; from which a high order of spirits, angelic spirits, and even angels can give knowledge derived from experience which will serve for the enlightenment of those now dwelling in darkness. Both worlds will be brought into communication and contact, and life, in its manifestations, will be found to be in accord on all planes and all truth a harmony—which is its only test of verity.

#### A VAMPIRE APPARITION.

*Psychische Studien*, for April contains an article by Frau von L. Annoka, which is interesting as showing the persistence in Russia among the peasantry of the belief in vampirism, and the following translation has been made for *THE JOURNAL*:

Allow me kindly to inform you of two remarkable cases, which have occurred in my immediate neighborhood, for the truth of which I pledge you my honor, at least so far as the information agrees on my personal connection with them.

In the year 1886 there died a peasant who left behind a wife and six children. The people had lived very affectionately together, and the wife longed mid her tears for the departed husband. In day time she was completely occupied with child, and care in the house and field about it. But when, during the long winter evenings she sat and spun, then came the sorrow of her loneliness, with six children upon her in full force. It was not surprising then, that on evening she saw her husband, four weeks buried stand before her and plainly heard his voice, which gave consolation to her. But an astonishing thing happened: the wife had said to no one, not even to her children, that her husband came every evening to her bedside, because she feared to be proclaimed a witch, but the neighbors declared they noticed every evening a bright appearance above the widow's hut, which assumed a human form, and glided down into the hut through the chimney. The entire village saw this apparition and it brought the poor woman into disrepute.

Now she came to me for consolation and related the following: "Two weeks before Christmas I felt so weak that I was seriously afraid I was going to be sick. Then came one evening my man and brought me a handful of herbs and said: 'Boil this, and drink it cold, then you will be well.' But I feared it might be something bad and laid it one side, but said to anybody about it, but prayed the Lord for me. Then my man came the next evening and said: 'How can you believe I mean? See, I believe in the same one God as you, too, have the grace of the Savior comfort what I have brought that you may be in good for the sake of our children.' Then I drank it, but this little I have saved to show was a leaf of money wort, a leaf of belladonna and entirely unknown to us). Thereupon I became quite well. But I could not go for white clay to whiten my hut and this worried me much, for Christmas eve was near at hand. Then, on the third evening before Christmas, as three neighboring women were sitting with me and spinning, the door opened and my man came in with a sack on his shoulder, and while he was emptying it on the floor in the middle of the room he said, 'There, I have brought you white clay so you may whiten your hut before the holy day. Don't trouble yourself in the future any more with such a trifle. God will not forsake you.' Then he turned to the stove near which the children were sleeping, laid his hand on the smallest, which was born after his death, and vanished. The neighbors saw and heard him exactly as I did. All the neighbors advised me not to touch the clay; it was sent by the Evil One. I did not take it, but got from a neighbor what I wanted. Then, on the following evening, as again some women of the neighborhood were with me—I invited some in to spend the night, for I was afraid of the Evil One—my poor man came in quite sorrowful and cast down, and, without speaking a word, took the clay in an empty sack he had brought with him and carried it out. There remained only a few particles of clay, and the place where the clay lay, remained all the next day still wet. I didn't disturb any of it in order not to give the Evil One any power over me. The neighbors (women) saw my man exactly as I did. On the third feast day my youngest child died. Now it is said in the whole village that my husband is a blood-sucker (vampire); he would drag out of life still more to live on their blood, and the community hence resolved to open his grave and drive a stake through his heart, so that he might lie in his grave pinned down fast, so he could suck no more blood. Oh lady, help me! Advise me what to do. I would rather die than allow my good man's heart should be impaled in the grave."

I gave her consolation, advised her to go next morning—a Sunday—to church, and there to pray earnestly; to give the poor there money with the request to pray

for the dead man, too; to take holy water and sprinkle her with it; then, I said, the spook will vanish and do no more harm.

"Yes, lady; all this will I do, but please no money. I can give the poor nothing." I gave her 80 kopecs, 50 for a mass for the dead and 30 for the poor. The woman followed the advice I gave her fully, and her husband returned no more, and hence was not disturbed in his resting place.

Why did I advise holy water for the woman? The poor tormented woman could only be guided into another course through her devout beliefs, a course in which she would come to her normal consciousness. She had a firm belief in my word and her belief helped her.

I come now to the second narrative, which had the same tragic ending. Our manager, who has a numerous family, had his oldest daughter take care of the children to spare wages for a nurse girl. So she had to pass the night with her younger sisters in the same room. On a very large old-fashioned bedstead slept, lying crosswise in a row next the window, Ernestine, seven years old, Marie two, Sophie five, Paul four. In the cradle, opposite this bed, lay the four months old little brother, and Katharina, the oldest, sixteen years old, a robust healthy girl who had quieted the little brother to sleep, was lying wide awake on a little bedstead on the left of the door, which was closed.

Then Katharina heard the door carefully open and some one come in with slow steps. As she supposed it was the mother, she sat up and gave a sign that the small boy had fallen asleep. But then she discovered

was no mother, but that a stranger was here, whose face and hands transparent,

he stood with his back before the stove,

and turned towards the image of the Saint, before

ling to the Russian pious people's custom,

he whispered a prayer. Then he stepped

to the large bedstead, remained standing

and whispered a prayer over the sleeping

then he laid his left hand on the head of

Ernestine and his right on the forehead of Sophie.

Katharina was speechless from terror. After she had seen the man rise and vanish like smoke, she ran into the sleeping room of her parents to call them in. Both went with her into the children's room, found the children sleeping quietly and nothing extraordinary. The outside door was closed and fastened with an iron bar, as the father every evening had done with his own hand. It was two o'clock. The children were hearty chubby-cheeked country children. In order not to frighten them the father forbade any mention of the apparition. He believed he recognized in Katharina's description his father, long since deceased, whom, however, Katharina had not known and of whom there had been no talk for a long while.

On the following morning, Ernestine complained at breakfast of pressure on the head. She had lain with face turned toward the window, and felt the pressure on the left side. In the evening she had a fever and on the fourth day was borne to her grave.

Sophie was on the next morning pale, sad, crying. They tried to put her to bed, but she would not leave her father's arms. She died during Ernestine's funeral. The parents had sent for physicians living twenty-five versts away, but the messenger returned home again having failed on his errand, the physician having gone from home, and a frightful snow storm, which raged two days and nights, prevented sending for those living further away. The three other children remained well. What was it?

#### ELECTROCUTION.

The following is a verbatim report, prepared for THE JOURNAL, of a lecture given by Rev. Dr. Charles P. McCarthy at a hypnotic séance April 28, held at the Academy of Medical Mesmerism, 316 West 50th street, New York:

"Electrocution" is a new word which indicates the new method now adopted in this State by which capital punishment, or the sentence of death, is inflicted upon condemned criminals.

In order to maintain organic life in the human body the continuous circulation of arterial blood is absolutely necessary; and in the construction of this body

ample provision has been made for maintaining this essential function, by means first of an extensive hydraulic apparatus embracing the heart and other blood-vessels, assisted by a large pneumatic machine composed of the lungs and the case in which they are lodged. This complex machinery is worked and regulated by a power or inscrutable force deposited in the nervous system comprehending the brain, spine, and nerves, with their multitudinous ramifications branching through every particle of the human body. Medical science which has perfectly mastered the complex and minute mechanism of this material organism, making skilled physicians and chemists expert judges of a corpse, has utterly failed to give any rational explanation or workable theory of the force, energy or power by which this organic apparatus is continuously kept at work and life preserved therein for long periods extending in some instances, if sacred history be true, to an earthly lifetime of over 900 years. Before using these facts in illustrating the unparalleled barbarity of electrocution, I specially call attention to two very remarkable articles in the Medical Record, published on the 23d of this month in this city. The first by H. F. Osborn, Professor of Biology in Columbia College, expounds "Problems in Evolution and Heredity." This remarkable lecture covers eight pages of this high-class medical journal, profusely illustrated with magnified cuts of germ-cells and their minute organic structure, which involve the multiplication and conjugation of the infusoria, giving us a host of new ideas as to the cycle of life, the meaning of sex, and the origin of the sexual relation." We are informed that the study of heredity will ultimately centre around the structure and functions of germ-cells; and that the phenomena of heredity force the supposition, which from experiments has been demonstrated of a vast number of organic germs, and even in so minute a space as one thousand cubic millimetre, 400,000,000 micellæ must be present. The whole of this remarkable paper is not published, and will be continued. The main questions elaborated with much learning and skill are

(1) What is the hereditary substance? (2) What are its regulating and distributing forces? These inquiries are entirely conducted on the material plane, with now and then a forced dip into Spiritual philosophy when "idioplasm," which is represented as a purely ideal element of "protoplasm" is declared to be "apparently materialized in the chromatin or highly coloring materials in the centre of the nucleus." The second article in this same issue of the Medical Record is written by one of the foremost physicians in this city, Dr. R. Osgood Mason, who with unquestioned literary ability sets forth "Facts Bearing Upon The Nature of a Psychic Medium," which vindicate Mesmer's methods of one hundred years ago as far preferable to those who have, for very ostensible reasons, adopted so-called hypnotic theories. In his preliminary remarks which contain a graphic but precise compendium—the best I have ever seen of Anton Mesmer's position, Dr. Mason writes: "A century has passed. Mesmer's facts, and a great many more in the same direction, are accepted by the medical profession, but instead of his simple theory of an analogy with a well recognized fact and law in nature, they have invented a score of different theories, having no analogy or agreement either with nature or with each other."

The author of this article proceeds to supply a number of experiments which demonstrate by his own actual experience, that hypnotic phenomena fail to supply a reasonable cause for the phenomena produced by himself; and to account for which to use his own language: "It is necessary that there should exist a medium possessing a physical basis of however rare and subtle a character through or by means of which psychical influences and impressions may be transmitted. It is in this relation that the whole subject of animal magnetism, vital force, and the *od* force of Reichenbach will of necessity have to be reviewed and re-studied. The leek which the unscientific have ridiculed for a century past, will, after all, have to be smelt and tasted."

In my judgment the literature and philosophy of modern Spiritualism, because of the existence of this physiological connection between the soul and body which they have logically and persistently proved, will supply convincing evidences of the increased barbarity of electrocution as a means of murdering the murderer.

In a general way modern Spiritualism teaches that the human being possesses a two-fold or dual individuality,—the body representing all that is physical, and the soul all that is mental and spiritual; but if called upon to supply a more particular and scientific statement of the entire human individuality, a more extended description would be desirable, because the relation of the body to the spirit as well as to the soul is not only homogeneous, but is also in its nature essentially chemical, constituting an intermediate combination of elements the premature rendering of which—in an abnormal and violent manner may cause serious damage to the soul after dissolution. This

supposition on my part has been described as a "meta-physical conjecture;" I replied that it was a spiritual phenomenon as well, and that the conjecture was rational and fully sustained by the facts of medical science as well as in the standard teachings of modern Spiritualism.

A perfectly healthy physical organism can be killed by artificial electricity without leaving the smallest lesion on the tiniest nerve in the human body; nor can the most careful post mortem examination detect the cause of dissolution, nor can the examining physicians explain the *modus operandi* by which so-called death has been produced. Yet such scientific descriptions of the secret, invisible and psychic forces as I have quoted in this address from one of the best allopathic medical journals in the world, are beginning to solve, from the physical standpoint, this grave problem. We do not permit the death-sentence to be inflicted upon a woman during the period of gestation because of the additional life within her organic structure,—but we now kill, and while commending the soul to God's mercy in sending it into His presence, as we suppose, by a diabolical means that mutilates and cripples the spiritual body while it leaves the natural body untouched by any mark of injury, thus warranting the rational conclusion that life has been expelled from the "natural body" by an inverted process which is a brutal outrage upon the indwelling soul, sending it into spirit life maimed, shattered, withered with the brand of "man's inhumanity to man." During the last four years I have at these weekly hypnotic and mesmeric sances demonstrated the existence of this unponderable fluid or magnetic life-essence.

By one pass of the hand in the presence of many persons I have thrown numerous sensitives on the flat of their backs in a state of catalepsy. Supplying their painless condition to the test of many physicians and surgeons, I have proved that the pulse and respiration were under control through this subtle instrumentality that circulated through their organism, and that it was capable of being withdrawn from the mind and soul by will-power retained in the bodily organism keeping it rigid, immovable and painless.

Thirty years ago the truths now scientifically expounded in the Medical Record by Professor Osborn and Dr. Mason, were spiritually and inspirationally unfolded in the Great Harmonia, substantially as follows:—

The physical body is elaborated and sustained by the intermediate spiritual organization. Material or so-called imponderable elements, when perfectly attenuated and etherialized become exquisitely volatile, and forthwith begin to rise out of all visible substances! these elements form that part of man's mentality which is very truly termed the "spiritual body" or dress of the most interior and absolutely perfect essence—the spirit itself.

Ponderable bodies or particles float in the stream and progressive tide of formative principles. The body outward and the nerve-spirit grow up together like the Siamese Twins.

The spiritual organization is a result of material refinement, the product of attenuated ethers, of electricities, of magnetisms, of vital dynamics, which, like animal powers and terrestrial principles, fill and thrill every atom of substance in the shoreless sea of infinity.

But amid these terms and philosophical discriminations, let it be perpetually remembered that the most interior of man—his spirit *per se*—is an unparticled, indivisible, self-attractive, inter-magnetic, perfect, absolute unprogressive essence; a treasury of ideas, a lake separated from the universal ocean of inter-intelligent principles.

#### SLAVERY.

Whatever Chauncey M. Depew may say on the subject it is certain that slavery has been sustained in all Christian countries the same as in those under Paganism by religious authorities and influences. The following taken from a paper by B. F. Underwood, is worth preserving for reference on this subject:

Belief in the inspiration and divine authority of the Bible has made appeals to the teaching of this book respecting slavery most effective and powerful. The laws which it is declared Moses gave to the Jews as he was commanded by the Lord, authorized them to buy and sell men and women: "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever." (Lev. xxv: 44-46.)

If a Hebrew, even while he was a servant, married and had children, and did not wish to leave them at the end of his six years' servitude, "then his master shall bring him unto the judges, and he shall also bring him unto the door, or unto the door-post; and

his master shall bore his ears through with an awl; and he shall serve him forever." (Ex. xxi: 5, 6.)

The spirit of the Hebrew law may be inferred from the following: "If a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continues a day or two, he shall not be punished, for he is his money." (Ex. xxi: 20, 21.)

While the passages in the Old Testament recognizing the legality and rightfulness of slavery are numerous, there is nothing in the New Testament that abolishes it, and not a word in condemnation of it. Jesus, so far as reported, never hinted disapproval of it. He directed those who believed to sell all their property and follow him; he did not say to them, "Free your slaves." He used the phrase, "Love thy neighbor as thyself," but so had Moses taught. The maxim was regarded as consistent with slavery by the writers of the Pentateuch, and there is nothing to indicate that Jesus gave to it an interpretation which included disapproval of slavery. Jesus denounced many evils, but not a word against slavery can be found among his reported utterances. When Jesus lived and taught, and during the Apostolic period, there were in Rome sixty millions of human beings held as slaves, over whom the masters had the power of life and death. In every province of the Empire were the victims of this system of cruelty and wrong, with the lashing of whip and clanking of chains. Now, while Jesus denounced many of the evils of his day, and was probably in fullest sympathy with the wronged slaves, it is not on record that he ever said, "Man has no right to hold property in man."

Paul, who said that he had not shunned to declare "all the counsel of God," made no protest against this gigantic evil. On the contrary, he said that if a man was "called" to be a servant, that is, was born in slavery, he should abide in the calling, although if made free he should accept the emancipation. (1 Cor. vii: 20-22.) He sent the slave Onesimus back to his master, from whom he had run away, with a letter asking kind treatment for the returning fugitive, but containing no intimation that slavery was wrong. He wrote at other times:

"Let as many servants as are under the yoke count their own masters worthy of all honor. (1 Tim. vi: 1.)

"Exhort servants to be obedient unto their masters." (Titus ii: 9.)

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling." (Eph. vi: 5.)

Peter took the same view of the subject:

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. (1 Pet. ii: 18.)

The word translated "servant" means slave or bondman. So say all Hellenic scholars.

Is it strange that Prof. Moses Stuart, of Andover Theological Seminary, wrote to President Fisk, of Middletown Theological Seminary, that "slavery may exist without violating the Christian faith of the Church," and that President Fisk replied: "This doctrine will stand, because it is a Bible doctrine"? Is it strange that the society for the advancement of Christianity in South Carolina, published for gratuitous distribution, tracts containing passages like this: "No man or set of men in our day, unless they can produce a new revelation from heaven, are entitled to pronounce slavery wrong. . . . Slavery as it exists at the present day is agreeable to the order of Divine Providence"? Is it strange that when Clarkson's bill for the abolition of slavery was before Parliament, that Lord Thurlow referred to it "as contrary to the word of God"? Is it strange that the Christian King, Charles V., and a Christian friar, established the slave trade between the Old World and the New? or that when infidel France had emancipated the blacks of San Domingo—a fact to which Wilberforce called attention in the House of Commons—the Christian King and the Christian House of Lords of England stubbornly opposed every proposition for abolition; or that in Scotland, in the seventeenth century, white men, coal workers and salt workers were slaves?—They "went to those who succeeded to the works, and they could be sold, bartered or pawned." (J. M. Robertson, "Perversion of Scotland," p. 197.) Mr. Robertson says there is "no trace that the Protestant clergy of Scotland ever raised a voice against the slavery which grew up before their eyes. And it was not until 1799, after republican and irreligious France had set the example, that it was legally abolished." Is it strange that the Board of Commissioners for Foreign Missions sent to Africa as Christian Missionaries men who were owners of slaves? Is it strange that Christian clergymen in all the Southern States owned, bought and sold their fellow-men? Is it strange that Rev. Dr. Furnham said: "The right of holding slaves is clearly established in the Holy Scriptures, both by

precept and example," and that the advertisement announcing the sale of his effects after his death specifies the chattels thus: "A library of miscellaneous character, chiefly theological; twenty-seven negroes, some of them very prime; two mules, one horse, and an old wagon"? Is it strange that slave-holders encouraged religious revivals among their slaves, for the reason that their religion made them more submissive and servile? Is it strange even that Frederick Douglass should write thus of his master: "I believe him to have been a much worse man after his conversion than before. Prior to his conversion he relied upon his own depravity to shield and sustain him in his savage barbarity; but, after his conversion, he found religious sanction and support for his slave-holding cruelty. His house was the house of prayer. He prayed morning, noon and night. He very soon distinguished himself among his brethren, and was soon made a class-leader and exhorter. His activity in revivals was great, and he proved himself an instrument in the hands of the Church in converting many souls. His house was the preachers' home. They used to take great pleasure in coming there to put up; for, while he starved us, he stuffed them."

Belief in the divine origin and authority of the Bible, made men justify flogging their slaves. "I have," says Frederick Douglass, "seen him (his master) tie up a lame young woman and whip her with a heavy cowskin on her naked shoulders, causing the warm red blood to drip; and, in justification of the bloody deed, he would quote this passage of Scripture: 'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.' Master would keep this lacerated young woman tied up in this horrid situation four or five hours at a time. I have known him to tie her up early in the morning and whip her before breakfast; leave her, go to his store, return at dinner and whip her again, cutting her in the places already made raw with his cruel lash."

Human flesh and blood were sold to satisfy mortgages in favor of theological schools and churches. Rev. J. Cable, born and educated in a slave State, wrote: "The College Church which I attended, and which was attended by all the students of Hampden College and Union Theological Seminary, held slaves enough to pay their pastor, Mr. Stanton, one thousand dollars a year, of which the church members did not pay a cent. The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and increasing fund. . . . Since the abolitionists have made so much noise about the connection of the Church with slavery, the Rev. Elisha Balember informed me the church had sold this property and put the money in other stock. There were four other churches near the College Church that were in the same situation with this, when I was in that country, that supported the pastor in whole or in part in the same way, viz., etc. He mentioned that the last named of these churches is the one 'where Mr. Turner preached and used to electrify the State by his eloquence.'" Rev. Mr. Cable, the writer of this letter, went no further than to oppose churches "jobbing in slaves."

The Westminster Review, in an article on "Centenary Celebrations" of 1788, recently pointed out that at that date, "so universal was the practice of slaveholding, that even missionary societies possessed slaves, and as late as 1783, the Society for the propagation of the Gospel deliberately refused to give Christian instruction to the slaves on their estate in Barbadoes, on the plea that it might encourage them to revolt."

In 1823, the Royal Gazette (Christian) of Demerara, said: "We shall not suffer you to enlighten our slaves, who are by law our property, till you can demonstrate that, when they are made religious and knowing, they will continue to be our slaves."

There was no such hard necessity as this under the slave code of Pagan Rome, when Mr. Lecky says: "The physician who attended the Roman in his sickness, the tutor to whom he committed the education of his son, the artists whose works commanded the admiration of the city, were usually slaves. Slaves sometimes mixed with their masters in the family, ate habitually with them at the same table, and were regarded by them with warmest affection. . . . Epictetus passed at once from the condition of a slave to the friendship of an emperor."—"History European Morals," Vol. 1, p. 323.)

Under the slave system in this country there was no legal marriage. The system did not admit of it. Judge Matthews, of Louisiana, in his decision that the agreement of a slave to "such a contract or connection as that of marriage, cannot produce any civil effect, because slaves are deprived of all civil rights," stated the civil law; and the Savannah River Association in 1835 expressed the general view that prevailed among Christians who believed in slavery in declaring that involuntary separation among the slaves was "civilly a separation by death," and "in the sight of God it would be so viewed," and that to forbid second marriages in such cases would be to expose the parties not only to hardship and strong temptation, "but to

Church censure for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians."

The slave-trade, the horrors of which cannot be described or imagined, was carried on in full belief that slavery was a God-ordained institution. In the reign of Elizabeth one of the best ships that carried slaves from Sierra Leone to St. Domingo, was named Jesus Hawkins, to whom the Queen gave this ship for the slave trade, captured, or purchased from the Portuguese traders, 400 slaves, not without escaping dangers, as he acknowledged, by "the aid of Almighty God, who never suffers his elect to perish." Another slave ship which landed 700 sick slaves at Ponta Negra, and was referred to in a Royal Commission, was named Jehovah.

It was belief in slavery as an institution ordained of God and entirely consistent with Christianity, that made the clergy defend it so zealously when those with whom the Bible was not an infallible authority were opposing it.

It could not be otherwise when slavery had been established in this country and sustained by Christians who read their Bibles, and who were familiar with the 25th chapter of Leviticus and with the words of Peter and Paul in regard to masters and servants, and who found in the teachings of Jesus no words condemning the institution of slavery. The strongest opposition the Abolitionists had to encounter in their work of agitation and education, was that based upon belief in the inspired and authoritative character of the Bible. The Bible and the names of Biblical scholars and famous divines and religious leaders, were constantly used against them.

President Shannon, of Bacon College, Kentucky (Campbellite), said: "Thus did Jehovah stereotype his approbation on domestic slavery, by incorporating it with the institutions of the Jewish religion, the only religion on earth that has the divine sanction."

Rev. Alexander McCain, of the Protestant Methodist Church, published a pamphlet in defense of slavery, which called forth a letter of approbation from John C. Calhoun, from which the following is an extract: "I have read with pleasure your pamphlet entitled 'Slavery Defended from the Scriptures Against Abolitionists.' You have fully and ably made good that title. You have shown beyond all controversy that slavery is sanctioned both by the Old and New Testament. He who denies it if not blinded by fanaticism, must be a hypocrite."

Herbert Spencer, referring to the fact that while among the ancient Hebrews, persons of foreign blood might be bought, and with their children inherited as possessions, those of Hebrew blood were subject to a slavery qualification both as to length and vigor, because they were of the chosen people, adds that there was no recognition of any wrong inflicted by enslaving men, nor of the right of freedom. This lack of sentiments, and ideas which, in modern times, have become so pronounced," he says, "continued to the time when Christianity arose, and was not changed by Christianity. Neither Christ nor his Apostles denounced slavery; and when, in reference to freedom, there was given advice to 'use it rather' than slavery, there was manifestly implied no thought of any inherent claim of each individual to unhindered exercise of free motion and locomotion."

(TO BE CONTINUED.)

THERE can be no honest word of defense offered for the appropriation of a single penny of government funds to any church organization. It is contrary to the genius of free institutions, and is in private denounced by men who have thus far made no public statement of their views on the subject. Nothing is plainer than that any form of union of church and state has been productive of injury to the people. There are not lacking men in Christian churches in England who have logically traced the decadence of the church and its influence to the touch of governmentalism. They recognize the folly of allowing the ministrations of priests of the church to depend on the whim of men who have as little thought for the truths so placed before the people as denizens of the South Sea islands. There is a simple method by which all citizens may aid in defending the people against ecclesiasticism. It lies in the direction of an effort to prevent the payment of government moneys to any religious organization for any purpose whatever. Whatever is to be done by the government should not be delegated to private organizations, no matter how pure their motives. It is almost beyond the power of man to resist the influence of improperly delegated authority and allotted money. If wrong be perpetrated in the appropriation of public funds that wrong will tarnish every avenue through which the money flows. When figs shall grow of thistles it may be fairly expected that money of the people given to private citizens for expenditure will be handled with propriety.

## A RISING STAR.

Few women now to the fore in journalism seem likely to leave their mark more durably than Mrs. S. E. Hibbert, of Washington. That she is not already better known as a writer is mainly due to the resolution to preserve her anonymity, or conceal her identity under a pen-name—often mistaken for the real name of a man. Her writings cover a wide range of topics, political, financial, social and psychological, showing the exceptional versatility of a mind at once witty, tactful, resourceful, and well-stored with facts and figures. Mrs. Hibbert resided for some years in South America, and has had much to say on religious and educational questions affecting the Argentine Republic. Some of her financial articles in *The Iron Age* attracted much attention for the soundness of her views on the tariff. Again, she has sometimes essayed the dangerous role of prophesy, with a certain ring of inspiration which compelled admiration if it did not command conviction. Mrs. Hibbert's present home is in Washington, where she is a member of the Pro Re Nata Literary Society, of the Woman's Press Club, and various other local organizations. She was recently elected a member of the New York Woman's Press Club, and has been from the start on the Advisory Council of the Psychological Science Congress, to promote which she has labored indefatigably and proven of the greatest possible assistance to the Executive Committee. This brilliant woman is just now on a visit to Chicago, as a delegate from the Pro Re Nata to the Federation of Women's Clubs, which has met in this city. She has been called to the front in various important lines of thought and feeling, and her name is not likely to elude fame much longer. *THE JOURNAL* cannot claim to have discovered Mrs. Hibbert, but is not on that account the less ready to applaud her and every other such brilliant woman it can find.

In regard to women in British politics the *New York Press* says: No close and competent observer of English politics can fail to see that sentiment in favor of woman suffrage is making surprisingly rapid progress in Great Britain. The recent vote by which the measure was so narrowly defeated in the House of Commons is but one among many signs. Another is the qualified indorsement given to the cause not long ago by Lord Salisbury, who did not exactly commit himself and the Tory party to woman suffrage, but who said things which leave little doubt in the minds of those who understand his peculiar habits as a politician that he is ready to take that side as soon as he thinks the time has come for such a declaration to be a winning card, and that he rather expects the time to come soon. Even Mr. Gladstone's pamphlet in opposition, though a great disappointment to the woman suffragists, is a sign full of promise to them, for it shows how very seriously the Grand Old Man takes the movement. He would not think the subject worthy of a solemn and laborious deliverance from his pen if he did not consider that the question had at length got far beyond the region of ridicule or vague theory and into the field of political, current politics. An issue with which the leaders of the two great parties think it needful to deal on the eve of a general election can no longer be laughed at or much longer brushed aside. Sagacious onlookers have for some time been predicting that woman suffrage will come on a large scale in Great Britain before it is established in America. Recent events tend strongly to confirm this belief. The reasons for this state of facts, so different from what would naturally be expected, afford an interesting study. The truth is that, on account of the nature of British institutions, women are a good deal more directly and generally concerned with public affairs in England than here. For one thing, Parliament legislates for the British people to an extent that finds no parallel in our Congress. A hundred different kinds of affairs are attended to by the House of Commons which in America are relegated to the separate States, or even to cities and towns. The whole educational system of Great Britain is regulated in Parliament. The same thing is true to a large extent regarding public health, insanity, pauperism, railways, libraries, art galleries, police systems, regulation of trades, even public

amusements. Laws affecting marriage, divorce and property rights are enacted at Westminster. They become more or less party questions in a sense far different from anything that we experience in this country. It is not many years since a government was turned out of office over a socialistic labor bill, known in political slang "as the three acres and a cow" measure of Mr. Jesse Collins. Another ministry went down on account of a proposal regarding the tax on beer.

CENTRAL MUSIC HALL was crowded one evening recently with a large and cultured audience, the attraction being a lecture by Mrs. Alice Freeman Palmer, of Boston, given under the auspices of the Chicago Association of College Alumnae. Dr. Harper, of the University of Chicago, presided and made the introductory address. A large stand of Easter lilies ornamented the speaker's desk. When Mrs. Palmer advanced she received a warm greeting. Without unnecessary preface she at once began her lecture, which was entitled, "The Influence of College Education Upon Our Homes." The lecture was a most interesting one and especially suited to the audience, which appreciated and warmly applauded the many good points made by the lecturer. It was a defense of home influence generally, and showed how educated homes were the springs and sources of a pure and ennobled social system. With earnestness she declared that the highest blossom of modern free civilization is the training of girls. She referred to the breadth of the fields open to women, stating that from gymnasium to pulpit they had equal opportunities with men, and that they were marshalling in full force and filling the colleges. There were 260 girls numbered in the rolls of Cambridge now, and 200,000 report that they will enter college next term. She quaintly suggested that nothing so gives aching hearts and heads as to be eternally bored. "There is danger of this," she said, "in the shrieking ecstasy of an afternoon tea." As a remedy to this she advises that parents should set a worthy goal before their daughters' lives—a goal that could not be gained save by energy and perserverance. In conclusion she said: "The girls must bring music and art—the cultured and beautiful side of life—into our homes. To them is often left the finer duties which the sterner questions of life prevent a man from attending to. Life calls upon the girls for its best, therefore educate her to answer the demand."

To "walk not after the flesh, but after the spirit," says Lillian Whiting, should be the perpetual lesson of the life of the home,—the unconscious ideal perpetually felt, the ideal unvaryingly held and taken for granted, should be that all the support and the comfort and conveniences of the household are means to an end, and that end the true advancement of life. Not the advancement of having a better house, or finer furniture, or more luxurious appointments or equipments; to have or not to have all this paraphernalia is not of essential importance. Luxury has its place, but its true place is as subordinate and ministering to higher uses,—not as an end or aim in itself. When held as an aim it becomes vulgar; used as a means, in the proper degree of subordination to things of actual importance, it is all very well. But it must always be remembered that material conveniences and comforts, luxuries of all kinds, are in their very nature of the flesh rather than of the spirit, and are therefore to be relegated to their appropriate degree in the scale of living. To walk—not after the flesh, but after the spirit—this great truth, purifying and elevating in its influence upon character, should be held as the keynote to which the melody of family life is set.

THE Federation of Women's Clubs which held its sessions in Chicago last week was a notable body of women. As Dr. Sarah Hackett Stevenson said at the opening session it is such organizations as these that are helping "to turn the hands of the clock of the twentieth century toward the morning hour of the world."

AMONG the teachers in the public schools of Cleveland are six ladies that are of African descent, and their pupils are white. No two colored teachers are in the same building, and they get along well with their fellow-teachers and pupils.

Count Tolstoi's wife, though living like a peasant with him and devoted in other

ways, doesn't think much of his peculiar doctrines, of which she was recently quoted as saying: "All my husband's disciples are small, blonde, sickly, and homely—all as like one another as a pair of old boots. I think they drift into idiocy by following the Count's teachings."

A German anatomist has recently announced the fact that after a careful examination of woman's knees he has found that it unfitted for the maintenance of a standing position. It is suggested that this decision be framed and hung up in a conspicuous place in the cable cars.

## WHERE "MAYFLOWERS" GROW.

BY SARA A. UNDERWOOD.

A few days since there came to me here in the heart of the noisy, bustling, smoky city, a box of trailing Arbutus, or as I knew them in my childhood "Mayflowers"—as fresh, fragrant and dewy as when first plucked in Massachusetts woods a few days before. They were sent me by an old friend in whose company, little girls together, I had often gathered—oh so many years ago—blossoms exactly like these, and growing in the self-same wood-land nooks where these grew. What memories they recall!

I remember few pleasures equal to a long tramp in New England woods in search of these "darlings of the forest" as one poet names them. Strangers to their haunts and habits will search in vain for them; they reveal their delicate beauty only to the eyes that love them. If you truly appreciate their tender loveliness you will not mind the fatigue consequent on climbing up steep hillsides, nor the briar-torn hands you may be called upon to endure for their sake.

If you wish to go "Maying" with entire satisfaction, one of those bright sunny days which come, sometimes, toward the latter part of April, should be chosen. You have the glad blue sky above you, the early birds, with their wild rapturous songs of rejoicing, for companions; the air is balmy with the sensuous odor of the pine trees overhead, with whose dead yet fragrant needles the ground is strewn. Presently you descry, half-hidden by last year's dead leaves, the broad, rather rough leaves which usually hide the dainty blossoms of which you are in search; you push them aside with eager haste, only to be disappointed. It is too shady for them to be in bloom here. Climb up this sunny slope; plenty of Arbutus leaves here, but the flowers—be careful! Your heedless foot has already crushed one cluster of pearl-tinted blossoms. Down on your knees now, and thrust aside with careful hand the briars and dead leaves covering this bed of Mayflowers—be ever anything more lovely? Pearl white, rose red, and the faint pink of sea-shells are the colors seen in these fairy-like blossoms. Your hands tremble with delighted impatience as you, a little remorsefully, gather them from the clinging embrace of the parent soil, while the exquisite perfume seems silently to reproach you for this invasion of the sanctity of their forest home, and as you return homeward, glancing into the basket of Mayflower beauties, with the rich, sweet odor filling the air and intoxicating your senses, you feel like addressing them in the words of one who loved them well:

"Were your pure lips fashioned  
Out of air and dew:  
Starlight unimpassioned  
Dawn's most tender hue,  
And scented by the woods that gathered  
sweets for you?"

## THE PUBLIC SCHOOL CELEBRATION.

A Boston correspondent of *THE JOURNAL* called upon Francis Bellamy, Chairman of the Executive Committee of the National Columbian Public School Celebration of October 12, at his headquarters in The Youth's Companion building recently.

His office presented a scene of busy activity. After waiting his turn the representative of *THE JOURNAL* secured a brief interview with Mr. Bellamy.

"You appear to be busy," observed our

correspondent by way of opening the conversation.

"You are quite right," replied Mr. Bellamy. "This is scarcely a vacation period with any of us. With the force you see about me here, it is as much as I can do to keep pace with this work. The daily correspondence is very large indeed. We have mailed upwards of 3,000 personal letters in a single day."

"To whom is this immense correspondence directed, Mr. Bellamy?"

"My correspondence is largely with the press and with superintendents and educators all over the country. Then there are a great many letters of inquiry from teachers and pupils about the Celebration. We have volunteered to give practical suggestions to them on how to secure a school-house flag, and this one feature of our work is by no means small."

"Why is it important that they get a flag at this time?"

"Chiefly because one of the features of the local celebrations on October 12 will be raising and saluting the school-house flag, and the Executive Committee desire that every school from the Atlantic to the Pacific should fly the colors on that day. Moreover, the organized school-house flag movement has been a potent factor in swelling the rising tide of Americanism, and we want every school in America to share in this patriotic influence."

"Are you not pushing this work with unnecessary vigor, Mr. Bellamy? October 12 is over five months distant."

"You must not lose sight of the fact that my work deals directly with the public school. In a few weeks many of them will have been closed for the summer. The last two weeks of the June term are usually devoted to preparation for closing exercises, so you see it is important that every energy be brought to bear upon this work during the month of May. It is our plan to have every school entering the celebration appoint a committee before separating for the summer, to have charge of the local programme. This committee will perfect many of the general arrangements during the summer months, when its members are free from school duties. Then, when the fall term opens, they will have a month to devote to details. Working upon this plan, the school will come up to October 12 in good shape and in complete readiness for a first-class demonstration. They will avoid the confusion, disappointment, and imperfect order of exercises likely to result if the entire preparation is deferred until September."

"When will the official programme which your Committee is preparing be publicly announced?"

"Probably not much before September. We have already stated that it would embrace a salute to the flag, an ode, a popular carol, and a brief oration. We propose to have the very best that American talent can produce. We shall select only the most meritorious and fitting productions."

"Will you not have difficulty in adapting your programme to all grades of schools?"

"No, we have arranged all that. The official programme will provide for a morning celebration in the school-houses, especially for the pupils. This morning programme may follow out the official programme, and is to be simple but impressive. It may be elaborated, however, according to the resources of the school. We shall suggest various features which may be added. Cities and towns are already preparing for a general citizens' celebration; so we shall go further than our official programme and suggest provisions for an afternoon or evening celebration in the largest hall, designed for the public generally, but with the public school as the dominant feature, and at which the older pupils will be present by delegation or en masse. This afternoon celebration may be preceded by a grand procession."

"How does the press regard this movement?"

"The press is supporting and advocating it with remarkable vigor. There has scarcely been a dissenter."

"What led to the choice of the public school as the center of the local celebrations?"

"You must remember that this movement was not started simply for the sake of having a celebration, but rather to give the American public school a fitting prominence as the fruit of four centuries of American life."





### A LETTER FROM ALEXANDER WILDER.

TO THE EDITOR: Dr. James E. Briggs died at 10 o'clock last night at St. Vincent's Hospital, New York. The circumstances were terrible. On the 28th he was at his office in the "Cayuga" Block, 111 Thirty-third street. Here he set to work to cleanse an old leather lounge, employing naphtha for the purpose. He had a light burning in the room at the time, and left the cover open. The result was an explosion, blowing open the doors and windows, and setting the place on fire. Dr. Briggs was found by a fireman insensible, severely burned, hair, beard and eyebrows burned away, arms shattered and looking like a negro. He had inhaled the hot vapor. Several others perished in the flames, and half the building was utterly wrecked.

I have been absent several days and have no other particulars. His relatives, as soon as the coroner has held an inquest, will doubtless transport his body to Troy. He had faults which no partiality can evade; he was a warm, even a devoted friend, sincere in his professions, and eager to do others a benefit, and it is well to remember all this.

In the last number of THE JOURNAL, you refer to Z. T. H. and Charles Foster. I never quite explained to my own satisfaction, some experiences that I had with him, though I guessed. The first time I saw him he gave me six names to write, two of which must be those of my father and mother. I did it, folding them, "mixing them," and placing them before him. He took them up and laid three or them on his forehead—then took a piece of thin paper and held it under the table. In a moment he placed it under the chandelier. There was a scrawl written in pencil on the under side, which when read through the paper was my father's name, "Abel." Mr. Foster then repeated my mother's name, "Asenath." In a moment he added that they were beside me, and also my uncle Smith—"William Smith." I was not thinking of him at all, nor had been, and he had then been dead nearly twenty years. Mr. Foster let me ask him several questions in the same way and answered them accurately. I noticed that he used my terms, followed my ideas, but revealed nothing that I did not already know or suppose.

Some years after I visited him at Salem. This time I had prepared some twenty or more questions about twenty hours before seeing him, and by the time he gave me the seance I had forgotten many of them. I had used terms and phrases so that no one but myself could know to what I was referring. Several related to what I ought to do in a matter where I stood in doubt; one in regard to a loss, etc. As I forgot them, I was compelled after he had answered them, to open and see whether he was right.

Mr. Foster answered every question in terms and phrases almost exactly like those which I had written. Where I had definite opinions or convictions, he agreed with me precisely; where I was in doubt and desired such light as his clear vision might give, his replies were also equivocal, unreliable, and no more correct than a man might guess.

If you feel disposed by letter or print to give me any fuller explanation, I would like it. I do not claim to be a very smart "Aleck." If you would gather up what I do not know, it would fill a good large library.

I guessed, however, that Mr. Foster's clear vision was the sequence of a rapport with my own mind. I do not say "consciousness," for much that he stated I was not thinking of, and had not been expecting. But the human mind does hundreds of things intellectually where there is not conscious thought, or cerebration. The hidden man in the cerebellum does most of our mind work, leaving nothing neglected but often keeping it concealed till the mind processes are finished up. Probably Mr. Foster's mind permeated this department of my being and brought out to me the results of the work as far as they had gone.

Plainly enough there was no fraud or deception on his part. Yet there was no

such acumen, intellectual power or prophetic gift, as would enable him to tell absolute fact, regarding the future, or imparting to me superior counsel. I judge, therefore, that he simply came into mental contact, immersing his mind in mine as we can mingle two gases, not increasing the volume, and, thereby getting hold of my thoughts, and occult cerebellar processes which here revealed in uttered words, telling me what I was not aware of though perhaps already arrived at in my own mental operations.

I hope I have made my meaning intelligible. If I am not correct, I would be glad to know it. I early in life took for granted that the true way to know anything was to believe that thing possibly true. In due time my faith would enable me to discern it, or I would learn its erroneousness. A man who doubts a God, or the possibility of divine inspiration can not be the recipient of knowledge in that way. Rejecting that which is interior, he can learn only by the corporeal senses, which are deceptive. This matter is all the more impressive because the more interior a truth is, the more impossible it is to tell it to another. I can not demonstrate my own life, nor prove that another loves me, though myself certain of each of these facts.

I suppose you are getting ready for the quarter-centenary of Isabella, the persecutor, and Columbus, the freebooter. That is about all the sympathy I have with the matter, grand as the matter may have been in results; they won in spite of Spain or any of its emissaries. The bi-centenary for 1692 is as worthy, and its results in their way even more beneficial.

A. WILDER.

### MEDIUMS AT WATERTOWN, N. Y.

TO THE EDITOR: The Spiritualists and Liberals of Watertown, N. Y., have been singularly fortunate for the past three months. During February Mrs. Carrie E. S. Twing, of Westfield, N. Y., was here, and she was followed by Mrs. Tillie Reynolds, of 1637 Sixth avenue, Troy, N. Y., and then came J. Frank Baxter, of Chelsea, Mass., for the first three Sundays of April, and Mrs. Ada Foye, of Chicago, Ill., of world wide fame was here three consecutive evenings, commencing April 26th.

Mrs. Twing was known to Jefferson County people, having attended the State Grange a couple of years before and being chosen as their ablest speaker to reply to the eloquent address of welcome delivered by the then mayor of Watertown, and when she came to speak at the Temple, it was crowded. Her industry knows no bounds, and her devotion to the cause is as unlimited. She works literally without ceasing. She is a Granger, a leader in the W. C. T. U., and in short belongs to all known reformatory and benevolent societies and wears more ribbons and decorations than a Spanish grandee. The trustees have engaged her for February and March next, her earliest open dates.

Mrs. Reynolds' phases are psychometry, clairvoyance and answering questions. She is a lady of great personal magnetism and refinement. Her tests are pronounced unsurpassed and it seems as if there is nothing "in the heavens above, the earth beneath, or the waters which are under the earth," concerning which she cannot talk intelligibly. Her answers to questions within the compass of science was always accurate. Such conundrums were hurled at her as "Did any spirit ever go through the earth from one side to the other, and if so, what is the composition of the interior?" "Do advanced spirits believe that the sun will burn out, and that after millions of years something will break up the equilibrium of the solar system and the worlds come crashing together, and such heat evolved that all the matter in the system will be reduced to gas again, and if so, is it believed that spirits will survive so general a catastrophe?" Like Mrs. Twing she is a tireless worker, ready to spend and be spent, so that those who sit in the shadow of great darkness mourning as those without hope, may know that "there is no death—what seems so is transition."

Mr. Baxter's audience was small at first, as it chanced that his coming was not generally known, but before he closed the people came to know his excellent tests, brilliant lectures and unsurpassed music. He is engaged for May, '93, his earliest date.

Mrs. Ada Foye unites in herself every phase of manifestation, except possibly materialization and slate writing, but her tests are beyond all question. It cannot be said that she gets her information from newspaper files or tomb stones. Such a

falsehood would drop palsied as soon as uttered. No two of her seances are alike, but commonly those present are allowed to furnish folded slips with the name of some deceased friend written within, either there, or before coming. These are tumbled into a pile on the table on the platform where the lady sits in sight of all. She then, with one hand only, takes up the papers separately, inquiring if the spirit whose name is written within is present, the answer being indicated by loud raps on the wall behind her and far above her. She then hands the paper to some one in the audience to hold, then gives the name, the paper is then opened and the person who furnished it asks any desired questions, either audibly or mentally, or he can write his questions entirely out of the sight of the medium, and receive his answers by raps. No mistake was made either evening. She sees and talks with spirits as living persons. Her hand is frequently controlled, the writing being from right to left, as if some person standing before her seized her hand and wrote with it. She has to turn the paper around to read it.

Mrs. Reynolds could remain only three weeks when here, but it was agreed that if she could so arrange it, she would return in May, and she will be with us next Sunday. Truly the Watertown people are having "a feast of fat things." F. N. FITCH.

WATERTOWN, N. Y., May 5th, 1892.

### INCIDENTS OF SPIRIT MANIFESTATION.

TO THE EDITOR: I desire to cite a few chapters of my spiritual development, incidents of spirit manifestation and experience with other mediums. My conscious, active mediumship dates back to the spring of 1870. It was all so strange and startling to me, for about that time apparitions flitted before me at almost any time day and night and after about two weeks of such effort these forms became real and talked to me, appearing and disappearing as quick as lightning. I had never heard of such a thing as a medium nor understood the meaning of the term, and was greatly troubled and annoyed with these visitors although they were all of nice appearance and startling in the wisdom they expressed, which I could neither understand nor apply. I prayed much to be delivered from this annoyance, but a band of twelve mighty spirits gathered around me and their glorious leader appointed me and said I had a special work to do for which reason I was sought and blest to receive these visitations, and should be taken in spirit to the Spirit-world and wherever there was something for me to see and learn that in time would be connected with that work, and that throughout my development I should give to others, as the angels gave to me, even as I saw and heard, all of which has been strictly fulfilled. In these years I have passed through every degree in which mortals are rated—through the hells it seemeth, to learn the exact states of all classes of spirits and mortals and why there is so much fraud and wickedness. The attending conditions in these states of misery and crudeness and the crude kind of forces active upon the unhappy masses will scarcely permit of anything else; but we are taught for the purpose of effecting remedies by laboring jointly with the angels of light.

My mediumship has changed every time I have been acquitted in a degree and initiated into one higher. While I saw spirits almost constantly at first and heard them speak, later on I only received perhaps one vision or visitation a day. Now it is inspiration and it comes too much as Jacob Boehme describes his experiences. I am sometimes in a luminous sea, everything is clear, there is no restriction, the mind is able to receive and give off intelligence and at such times all the knowledge there is, is as easy for me to grasp and apply as a, b, c; but when I come out of that condition, I find I have seemingly only the fragments left. Sometimes I retain the fullness of it, but find I cannot write it down correctly nor voice it, and then my angel guides instruct me by tokens and audible voice so that I know whereof I speak.

Here it may prove interesting to mediums and students of God's ways and methods, to speak of how my spirit guide explained to me the method of control for speaking and seeing. He touched my forehead with his hand and I was at once clairvoyant without closing my eyes or any symptom of unconsciousness. At one time he bade me look through a magnifying glass which he held in one hand, while in the other, he held what seemed to me a very fine wire net. This he adjusted to

my brain and then magnified these fine wires and I saw that they were fibres and corresponded exactly with the nerves leading to every sense or faculty to be aroused to superior action. I saw the nerve fluid in this fibre battery as it came near the brain cells, take effect in a queer tingle, then a whiff of electric breath, and I observed that the inspiration lasts as long as that given supply holds out and when it is exhausted the inspiration ceases. This is electrical transfer and applied by a fibre battery. I have seen this operated in different ways on the different mediums with whom I have come in contact. Sometimes the spirits make use of a mere manipulation of the organs they wish to control, and they play upon the brain similarly to playing upon an organ or piano, using their own magnetic aura and will power.

Yours in the cause of truth,  
Mrs. M. KLINE.

VAN WERT, O.

### ADVANCEMENT IN SPIRIT-LIFE.

TO THE EDITOR: I asked a friend, who was communicating through an entranced medium, "How do you commence there to progress?" He replied: "If you had entered a great institution of learning, and found yourself very deficient, what would you do? Why you would go the bottom, would you not, and commence to learn even the rudiments, if wanting in these most necessary branches? And especially would you do this if you saw those with whom you wished to associate far in advance of you. This is how I did. I was ambitious, you remember, to excel in my life on earth. Well, I am quite, yes, more ambitious to do so here; for, in this life the faculties do not fail; there is nothing to perish here but the absolute hindrances and mistakes in one's nature. It is good to be alive here, for there is no decaying body to protect; no absurd follies to avoid." "And," I asked, "you have advanced rapidly? I know this by your language." "Yes," he replied modestly, "I have gained much in spiritual knowledge." Then added, humorously: "A man does not have much opportunity to get at the facts of a future existence, in dwelling below. At least I did not; and my associates were largely worldly-minded. I did not much believe there was a future existence; then why, prepare for one? My motto in life was, 'Enjoy the present moment; the future you are not sure of even having.'"

I asked this same friend, why spirits wrote or spoke to relations as they were sometimes reported to do? Why, for instance, should they write one whom they certainly loved, that she must be careful else she would yet be lost for all eternity? That is, condemned. He replied, that, in the first place, the lady ought not to ask if there is really a "lake of fire." (This is what she did ask she told me.) "No body," said he, "believing in the goodness of God ever believes in any such nonsense, as in store for any body. But, you must know that there are undeveloped spirits, as well as undeveloped mortals. People who have carried about such a crime in their heads for a life time find it very hard to drop the load here, even. They cannot see ahead. They have not yet come into the light of understanding." "Dear, dear!" I exclaimed, "I thought that all saw clearly the truth as soon as they had shaken the dust of the earth from their misguided feet."

"How did you see so quickly?" I asked, "Oh," my friend explained, "I was like a man who has lost his way, but willing to have it pointed out by a good and intelligent guide when I met such an one. But the creed-bound individual thinks he knows the road perfectly, so needs no assistance. Consequently he stumbles about in the woods and darkness a good while, sometimes, before he finds his way out. After reaching this world, I mean."

MARY E. BUELL.

THE intellectual powers of Amelia B. Edwards, the English novelist, lecturer and Egyptian scholar, whose death occurred recently were singularly varied. It is not often given to one person to win distinction at once as a writer of fiction and an adept in archeological mysteries. Yet Miss Edwards wrote entertaining novels, one of which, "Lord Brackenbury," has passed through twenty editions; and her knowledge of the antiquities of the land of the Pharaohs commanded the respect of the most distinguished male archeologists. Her book, "A Thousand Miles Up the Nile," is one of the standard works on Egypt. Taken all in all, Miss Edwards was a unique figure in English literature. She filled a niche that is not likely to be occupied soon.

BOOK REVIEWS.

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

Dixon on Ingersoll. Ten Discourses by Rev. Thomas Dixon, Jr., with a sketch of the author by Nym Crimble. New York: J. S. Ogilvie, pp. 198. Paper, 25 cents.

This book is sent to THE JOURNAL with special request from the publisher that it be given "a careful review and criticism." In the first place the sketch of Mr. Dixon is no sketch at all. It does not even tell when nor where he was born. The writer of the sketch says that Mr. Dixon's history "is brief and uneventful, but bursting with promise." Why write or pretend to write a biographical sketch at the beginning of a career regarded as promising. Why not wait until the man has accomplished something.

As for the sermons they have but little merit. The thought is common place. There is a good deal of personal abuse and an attempt at wit, which in comparison with Ingersoll's is poor stuff. Ingersoll is superficial and he treats the Bible and religious subjects in a style which is certainly open to criticism from the standpoint of modern science and scholarship, but his lectures have bright thoughts, and beauty and eloquence of expression which charm those even who see clearly his limitations and think only of the orator. Mr. Dixon's sermons are not redeemed from commonplaceness by any such attractive qualities, and in trying to meet Ingersoll with his own weapons, he fails signally. He talks about Ingersoll's ignorance without showing that he himself possesses large knowledge or matured thought on several of the points he discusses. He says that Ingersoll is not a scientist, not an historian, but a poet, orator and superb demagogue. Mr. Dixon is not only no scientist nor historian; he is no poet nor orator and is something of a demagogue without being "superb."

Little Brothers of the Air. By Olive Thorn Miller. Boston and New York: Houghton, Mifflin & Co. 1892. pp. 271. Cloth \$1.25.

This volume, as its title indicates, is all about birds, a subject with which the author is thoroughly acquainted. Some of the chapters of the book were written in 1888 on the shore of the Great South Bay, Long Island; others in northern New York some time later. Some of them have appeared in the Atlantic Monthly, the Independent and other papers, but they were well worth putting together in this permanent form. The book is a good one to take when one is about starting on a vacation trip in the country or by the seaside.

MAGAZINES.

Miscellaneous Notes and Queries for May has for its leading article "Theosophy and Ethics" by E. T. Sturdy, England. Published by S. C. Gould, Manchester, N. H. \$1 per annum.—Hall's Journal of Health for May contains a number of very interesting and instructive articles. \$1.00 per year 340 W. 59th st., N. Y.—Herald of Health, edited by Dr. M. L. Holbrook is always readable.—An Englishman's Health Life is the subject of the opening article in the May number, which is by a writer who signs himself Anglo Germanicus. 46 E. 21st street, N. Y.—The May number of the Phrenological Journal contains on the opening page a portrait of Mr. W. T. Stead, editor of "Review of Reviews," with a personal sketch of Mr. Stead by himself entitled "My Experience of Phrenology." Some views of Persia from the sketch book of a lady traveler follow. Price, \$1.50 a year. Fowler & Wells Co., 25 E. 25th st., New York.—The opening article in the May Arena is by Dr. Emil Blum on "Austria of To-day." Mr. Savage continues his remarkable cases in the field of Psychological Research. Samuel Leland and Solomon Schindler discuss "The Use of Public Ways by Private Corporation." Miss Francis Willard has a paper entitled "Woman's Cause is Man's." "The Broadening Horizon of Civilization," by the editor, is among the attractions of this number.—The Century for May has three important serial features, namely, Senor Castelar's "Life of Christopher Columbus," "The Chosen Valley," a novel of western life by Mary Hallock Foote, and the series of articles describing the architectural features of the World's Fair, which a well-known architect is to contribute. The table of contents of this number is quite remarkable in its list of prominent names.—The Future "World's Highway"—is the title of a leading article in The Engineer-

ing Magazine for May. It is written by T. Graham Griddle, a distinguished civil engineer, and it is the second in a series of three papers in which the broad scheme of deep-water ship canals to link the Great Lakes, the Atlantic and the Gulf, is treated in most graphic and comprehensive form. 25 cents a number; \$3.00 a year. The Engineering Magazine Co., World Building, New York.—Hon. Michael D. Harter and Senator Wm. F. Vilas and J. C. Hemphill discuss "The Late Silver Craze and the Present Danger," in the May Forum. "Idleness and Immorality by E. L. Godkin, and "Does the Factory Increase Immorality" are among the important articles in this solid number of the Forum.

Under the title "The Retreat of Theology in the Galileo Case," the successive steps taken by the Catholic church in getting out of the unfortunate position which it took in that case will be recounted by Andrew D. White in the June Popular Science Monthly. The excuses for the persecution of Galileo that were invented in the course of two centuries testify to great ingenuity on the part of the theological apologists.



Rev. William Hollinshed Of Sparta, N. J., voluntarily says:

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Soft strains of sweetest music swell, Upon the balmy air, And gentle murmurs near me tell, I've passed from earthly care.

And now to vision stronger grown To bear the heavenly rays, Appear the faces I have known Since childhood's early days.

Brothers and sisters, friend most dear, Lean o'er me from above, And in their eyes so bright and clear I see the old true love.

And looking upward as I lie, In happy perfect rest, I see my head is pillowed by My mother's loving breast.

They say she was the first to know That I was coming here— That is not strange—she'd always know When I was coming near.

It minds me of my childhood days, When, kept at school quite late, I'd see her with an anxious gaze, Stand watching at the gate.

And now with school and work all o'er I'm coming home quite late, And mother meets me as of yore, Dear mother, at the gate.

But here no more the cares of earth On features leave a trace, The joys of this, the second birth Such stains of earth efface.

How trifling now appears the pain That vexed us day by day, And yet that life was not in vain, Its lesson lasts away.

All that was good is still retained, The wisdom dearly bought, The perfect self control attained By battles bravely fought.

For richer, happier here they are, Who from victorious fight Come bearing many a glorious scar, Won battling for the right.

Rejoice we now o'er all the pain, The trouble, tears and grief, That brings to us an endless gain, And finds such sweet relief.

Freud from the body's constant need, We soar to heights above— And like a bird from prison freed, Sing louder songs of love.

In boundless space that spreads before The liberated soul, We'll learn the lessons of his law While endless ages roll.

—B. V. CUSHMAN.

"The New Church Independent" for 1892.

Enters upon its 40th volume. It is a 48 page monthly published in the interest of the liberal readers of Swedenborg—Independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism," is one of its present writers, whose recent article on the "Form of the Spiritual World," has created so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emanuel Swedenborg. Send postage stamp for sample copy. WELLES & SON, 144 37th St., Chicago, Ill.

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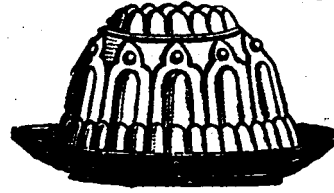


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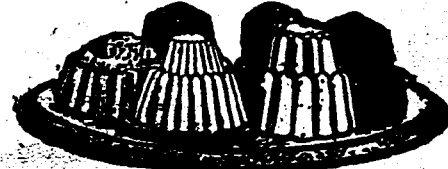
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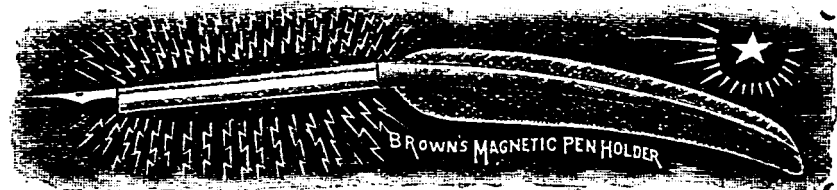
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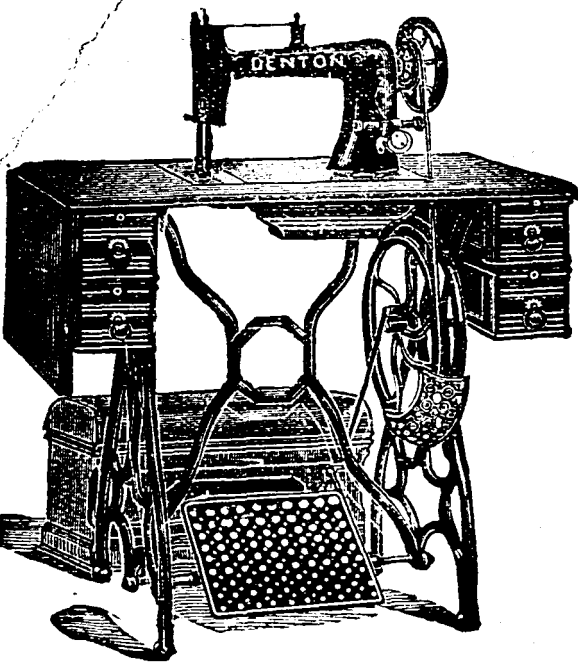
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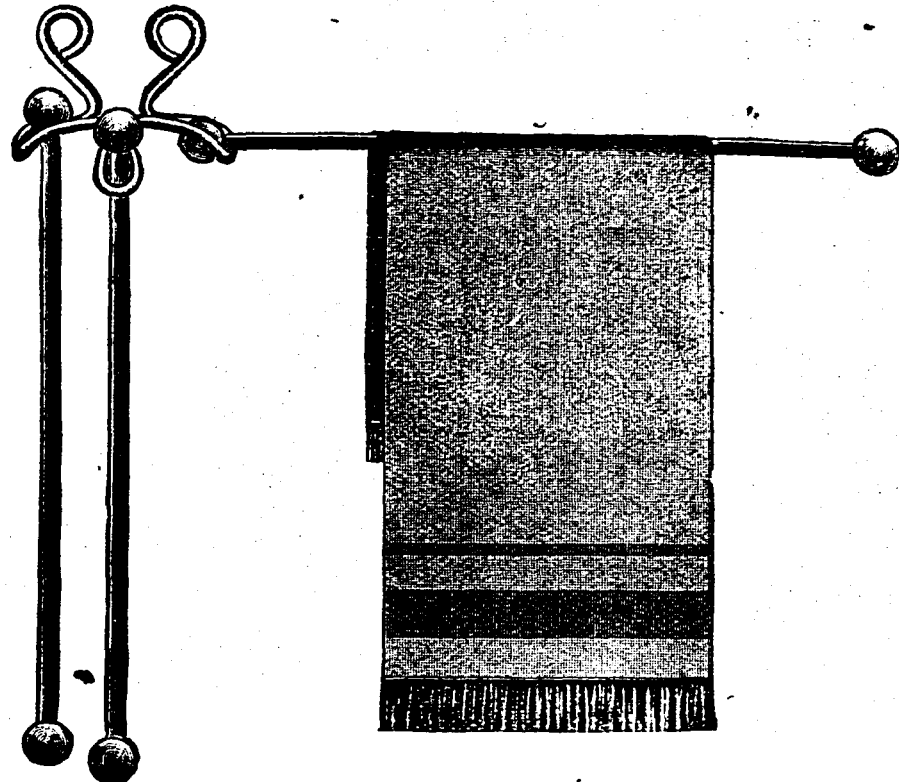
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Of Mr. M. M. Mangasarian, of the Chicago Ethical Culture Society, Unity says: Mr. Mangasarian was favorably known to the society before receiving a call to the leadership, having often occupied its platform, his earnestness and eloquence as a speaker having always won high ecomiums. The present attendance on the Sunday morning lectures is large and enthusiastic; and it is to the credit of this society that the loss of such a man as its first leader, Mr. Salter, should have had no discouraging effect, but that the worth of his teachings was proved anew in the continued resolution of the members to carry on the movement so worthily begun. Mr. Mangasarian has the good wishes of all who know him. The work which he has in charge is an essential part of the liberal religious movement, though it does not call itself by that name. For that, and for the practical benefits resulting from it in many ways, it should receive the sympathy and confidence of all progressive minds.

The recent activity in matters psychological has brought many enthusiastic workers to the World's Fair city, among whom may be mentioned Professor J. R. King, the Bermheim of Australia. Great developments are expected from the co-

operation of this man with the unique hypnotic sub whom have an importance periments heretofore moot question of upon suggestion. Prof. King's latest and most wonderful experiments will be detailed in a future issue; of Mr. Howton we need not say more than that he is an enthusiastic worker in the cause of science and that notwithstanding the fact of his being a hypnotic subject he is at the same time a practical electrician of no mean repute. They are located with a staff of physicians at 271 Wabash avenue, N. W. corner Van Buren street.

REV. H. H. BROWN, of Salem, Oregon, writes: I was surprised to find in a notice "Of Angels' Visits to my Farm in Florida," in The Literary Digest for April 30, 1892, the following paragraph which I send you as a "straw" showing whither and how fast the stream of thought is tending: "There are guests at the farm-house for an indefinite time and all the company, except the minister, are sincere believers in Spiritualism; that of course becomes the topic of conversation and the farm-house parlor the scene of many a séance. It is impossible to say whether the narrative of this is true; but it is certain that nothing is therein related which seems impossible, or even improbable in the light of well authenticated cases of clairvoyance and telepathy."

THE LIFE BEYOND is the title of a little volume of 116 pages which the editor of THE JOURNAL has received from the author, Mr. George Hepworth. It is a simple and beautiful exposition of the Christian philosophy of life. The problems of life and destiny are discussed in a simple manner and in a form which appeals to the imagination as well as to the reason. The author tells the old story of doubt and hope and faith in a way peculiarly his own. No one can read it without having his belief in Eternal Goodness and in the immortality of the human soul strengthened and the moral nature quickened. New York: Anson D. F. Randolph & Co., 38 West 23d street.

THE UNSEEN UNIVERSE is the name of a monthly magazine edited by Mrs. Emma Harding Britten and published by John Heywood, Manchester, Eng. It contains interesting articles printed in large type and it will be welcomed by many of Mrs. Britten's old friends and readers of The Two Worlds, which he conducted until recently. The subscription price of "The Unseen Universe" is six shillings, sixpence a year. Address, Mrs. Britten, the Lindens, Humphry street, Cheetham Hill, Manchester.

The thirty-fourth anniversary of the Harmonial Society of Sturgis, Mich., will be held at the Free church at the village of Sturgis, on the 17th, 18th and 19th of June. Mrs. R. S. Lillie, A. B. French and other speakers will be in attendance to address the meeting.

"The ghost is willing, but the meat is weak," is the way a German professor phrased the expression, "The spirit is willing, but the flesh is weak."

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Is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

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IS SPRING BEAUTIFUL?

A LITTLE PHILOSOPHY UPON THE SUBJECT.

HOW MUD, DUST, COLD WINDS, AND PILES OF RUBBISH ANNOUNCE THE COMING OF THE SEASON.

"Spring, beautiful spring!" How beautiful it is! In the country there is mud, rain, stagnant pools where melting snows have accumulated, cold winds, a chilly atmosphere—in fact, everything that is disagreeable and injurious to life. In the city there are accumulations of the winter in the streets, in the back yards and even in the parks. They are exhaling poisons every minute, and these poisons are blown by the raw winds into the home of the millionaire, into the hovel of the squatter, into the nostrils of every one. A prominent doctor says: "The surest way of communicating disease is by the dust which is blown broadcast and inhaled by every one, whether he ventures upon the street or remains at home."

Spring is not beautiful until it has fully come. Spring is dangerous, spring kills more people than any other season, spring causes more people to feel miserable than all other seasons combined. What do people do? Seek to endure it and tone up the system. This is all very well, very philosophical, but how foolishly people act when they seek to tone up the system. They take spring medicines, blood purifiers, nervines, and scores of other nostrums which force of habit rather than efficiency causes them to do. It is all absurd. Why not strike at the root of the tree? Why not realize that all these disagreeable and dangerous things of spring would and could be counteracted if the two great organs of the body were in proper condition. These two great organs are the kidneys and liver, and the kidneys and liver can positively be kept in perfect condition by the use of just the right thing. Read what Dr. A. C. Clark, a well-known New York physician says:

"I have never known a case of spring debility, spring fever, or any of the troubles which arise during this season, which have not been promptly and permanently cured by the use of Warner's Safe Cure. Its power at this time of year is wonderful. I have seen women, run down by care and overwork, men whose vitality was exhausted, and even puny children restored to perfect health through its use."

Mrs. M. M. Simonon, of Buckley, Mo., says: "My daughter, who was once the perfection of health and happiness, was for years afflicted with kidney and liver diseases, complicated with scrofula, the hip joint being affected. She became so bad that the doctors wanted to unjoint the hip. I would not consent to it, and began administering a remedy which I had heard much about, and I am happy to say she is now cured, well and healthy, by the use of Warner's Safe Cure."

Is it not plain to you that, being in perfect condition, the kidneys and liver will throw off the seeds of disease which the wind and the dust bring into the system, will counteract the reeking danger caused by the ash heap, the rubbish pile, the slimy mud, or which the cold winds, the raw atmosphere produce? Suppose you think this over carefully and see if we are not correct, see if we are not right when we make the assertion that "spring is the most dangerous season of the year," rather than the most "beautiful season of the year." See if your own feelings do not prove to you that your system is weakened and must have help; see if it does not present itself clearly to you that the only way to help your system is by strengthening the great organs which uphold it. Are we right? If so, follow our suggestions.

"Don't you know it's wrong to smoke, my boy?" said an elderly looking lady in a railway carriage to a young lad who persisted in puffing a cigarette, much to the old lady's discomfort.

"Oh, I smoke for my health," answered the lad, emitting a volume of smoke from his mouth which almost choked the old lady.

"But you never heard of anything cured by smoking," continued the lady, when she had regained her composure.

"Oh, yes I have," declared the boy, as he formed his mouth into a young Vesuvius; "that's the way they cure pigs."

"Smoke on, then," quickly replied the old lady; "there's some hope for you yet."

OREGON GROVE MEETING.

The annual Grove meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Oregon, beginning Friday, June 10th and holding over three Sundays.

The Board of Managers will arrange for speakers and mediums and for the general welfare of attendants.

The Society have a comfortable hall in the grove of Firs which so gracefully ornament the grounds. Also a hotel which will be run for the accommodation of visitors. And I will say that while we have good test mediums, both private and public, a good materializing medium on that occasion will be welcomed by us.

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The work is printed from large clear type and covers 156 pages.

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