

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

When a perpetual motion inventor applies for a patent he is always requested, it is said, to supply a working model, and that settles him. The professional model-makers at Washington do not consider it their business to criticise the devices of their customers; so long as they are paid they are entirely willing to embody in wood or metal anything to please, no matter how absurd it is. But their best efforts in perpetual motion models do not go.

According to accounts published in the daily papers, the home of Hogan Nelson, eight miles west of Lake Crystal, is the scene of considerable excitement owing to the occurrence there of some strange phenomena. Nelson's daughter Annie, eighteen years old, seems to be accompanied by invisible spirits that rap on the tables, floors and elsewhere. Articles of clothing and jewelry disappear and no trace of them can be found. Strange noises occur in the day time and at night when Annie is at home, but cease when she goes away. Throngs of people visit the house daily. The girl reports that she sees a white dove about the house with a book in its mouth, but no one else can behold it. The Norwegian church is holding an investigation at the house.

The *Agnostic Journal* (London) of which Mr. Stewart Ross, a Scotchman, is editor, says that "Cumming—Comyn it should be spelt—is a very old name in Scottish history; but it is not a reputable one. More than five hundred years ago it was associated with cheating and treachery. It was a Comyn who basely deserted Wallace at Falkirk; it was vengeance on the treachery of a Comyn that caused Bruce to imbrue with blood the high altar of the Grey Friar's Monastery in Dumfries." Yet according to the reports received on this side of the water William Gordon-Cumming has been so well received socially since his marriage, and has such bright prospects of being returned to Parliament as a vindication by his home friends, that he has given up the idea of publishing a book on the baccarat scandal which he was preparing by way of a complete exposure of the Tranby Croft affair. His enemies will not, therefore, be delighted and his presence in Parliament will materially change his position as regards his former chum and gambling companion, the Prince of Wales. Sir William in Parliament, after being virtually convicted of cheating at cards, will not be an ennobling spectacle, but it will be in keeping with the fact that he had a royal "banker" in his games.

Some facts given by Gen. Francis A. Walker in an article in the *Forum* for July, sketching the future of the negro, based on the statistics of the race back to 1808, when the slave trade was abolished, indicate that the negro problem will become less and less rather than more and more a political problem, and that the solution may reasonably be left to the operation of physiological and economic laws. The census of 1810 showed that the negro numbered 700,000, or 19 per cent. of the entire population. In the recent

census he is but 11.9 of the entire population, or, while the white population has increased sixteen fold, the negro has increased but ten fold. Taking the statistics by ten and twenty year periods since 1810, Gen. Walker shows that the increase by per cent. has declined steadily, and asserts that in all probability this reduction in the negro's relative importance in the population will never be reversed. Gen. Walker argues that in those parts of the country where the negro is not an economic necessity, the black population will become more and more reduced by the entrance of a vigorous white element. Industrial considerations at the same time will draw him to his more natural habitat, the Gulf States, where the white man cannot take his place. Whatever growth may be expected from the colored race will take place there, and it is not probable that a race so limited in its range will ever reach to one-third even of fifty millions.

In August, 1890, in the *Chicago Tribune* was printed an article purporting to be an account of experiments made to discover how, by means of photography, the mango trick was performed. The article was accompanied by half a dozen illustrations indicating what was seen during the performances of the Indian fakirs before a number of persons. One observer took a rapid pencil sketch of what he saw, while his companion took a snap shot with his kodac. On comparing the pictures with the photographs, in no instance did the camera record the marvellous features of the performances. The sketch, for instance, showed the trees grown from the bush, while the camera showed there was no bush there. The conclusion arrived at by the writer of the account was that the fakir had hypnotized those present but could not hypnotize the camera. At the time THE JOURNAL discredited the story, having no confidence in its truth. In the last number of *Light* (London) is printed a letter from the writer of the *Tribune* article, stating that what he described never occurred, but was merely imaginary, written for the purpose of presenting a theory in an entertaining form. The writer thought that hypnotism might be the secret of the art of the Indian juggler and he embodied the idea in a sketch. In the *Tribune* of Dec. 6, 1890, the sketch was acknowledged to be a fancy one. Too much caution cannot be exercised in reading mere newspaper reports of alleged phenomena, whether they are given under the name of hypnotism or of Spiritualism.

Copies of the full text of the second memorial presented by Herr Cahensley to the Papal Secretary of State have been put in circulation. The scheme of Herr Cahensley is to de-Americanize Catholics in this country and to foreignize the United States in the interest of the Roman Pontiff. His aversion to our public schools and to the English language is very marked. He explains to the Pope how to perpetuate foreign languages and foreign political, social and religious ideas, and points out the most feasible methods for "foreignizing" the country and how most effectively to bring up American-born children of Catholic parents, so that they will always be papists of the continental type. Says the *Chicago daily Tribune*: "According to this foreign agitator the way to

Americanize foreigners is to un-Americanize the popular sentiments, ideas, and civilization of this country! With a grave face, and, we may well believe, with a sneering grin behind his mask, he declares that the American Constitution provides for de-Americanizing this country and hence it is unconstitutional to oppose that process! He claims that the American Constitution can best be carried out in letter and in spirit by keeping the children of Europeans out of the public schools, by educating them in foreign languages, by separating them into distinct nationalities under European non-English-speaking bishops and priests, and using them in the interests of foreign nations and the Roman Papacy. Herr Cahensley sees great possibilities of taking possession of this country and running it in the interest of foreign governments by segregating the Catholic Germans, Poles, Bohemians, Hungarians, Italians, Canadian-French, Spaniards, Mexicans, and other races into separate language nationalities, isolated from American life, ideas, and influences, and manipulated by wires pulled in Rome, Cologne, Vienna, Madrid, Prague, Pesth, Naples, and Quebec." The American and Irish bishops would oppose any such scheme as that of Herr Cahensley, Secretary of the Archangel Raphael Society, and it is not likely to result in any practical results.

It is evident from the reports published, including repeated declarations of the Mormons, that the fight for polygamy in Utah has been given up, and that the Saints have accepted monogamy in good faith. There is no reason for the old party issues with their animosities, and voters of the Territory are likely soon to range themselves under the Republican and Democratic parties. The People's party—Mormons—has already been disbanded and the breaking up of the Liberal party—Gentiles—is probably not very far distant. Utah, with a population of 200,000, should now be admitted to statehood. It has been suggested that polygamy, instead of being dead in Utah, may be only in a comatose condition. There is no grounds for doubt that the institution is at an end there, and even if it were not a thousand influences are at work which would be sure to destroy it speedily. But considering the difficulty that the general government had in dealing with slavery in the states, the recommendation that the Constitution of the United States be amended so as to make the legality of polygamy in any state forever impossible is worthy of consideration. Says the *Inter Ocean*: After slavery had been gotten rid of the Constitution of the United States was so amended as to guard forever against its reintroduction in any state. Polygamy should be guarded against by a constitutional provision of a similar character, and it can be. Neither political party has any sympathy with polygamy, and every state in the Union would ratify such an amendment, if given a chance. Before taking any chances on polygamy such an amendment should be adopted, or at least gotten well under way. If congress would only provide for its submission and thus set the ball in motion everything else would take care of itself. Beyond a doubt the ratification would follow the submission. It would be safe to count on that. But once let the statehood of Utah be established in advance of such an amendment and the snake might thaw out and use its fangs.

## REFORM PROSPECTS.

Many people are at times impatient to find a specific that promises to cure at once all the ills which society is heir to. In the case of bodily disease, such promises are never made by honest physicians, who understand that radical cure of deep-rooted disease takes time and skill; only quacks offer panaceas to take effect at once. The processes of healing, as of growth, accrue in orderly succession, and quack medicines are liable to relieve present pain at cost of future added misery. So with diseases of the social body. With the best intentions possible, would-be reformers offer this, that and the other specific for our many social infirmities. But while the doctors disagree, the patient's symptoms get fully discussed and described, and when the seat of the disease is discovered, the best remedies may be applied, whereupon the process of cure may set in. While in the midst of one of the oft-recurring waves of social agitation, some imagine, seeing the worst aspects of the evil brought to present view, that there was never any worse state of affairs. Impatient of the existence of wrongs thought to be ineradicable, they are prone to think their own times the worst of all times. But if, when the warm-hearted, impatient reformer finds himself in one of these pessimistic moods, he will recall the progress made and the many social evils which have been removed through years of persistent agitation even within the present century, he will feel more like praising than decrying the work of his own age.

There are men and women living to-day who can remember when theft and forgery were punished by death, according to English law. There are some who can recall the pathetic ballads of half a century ago, reciting the wrongs of the chimney-sweeps—ballads now completely passed from mind. Those who are familiar with the naval stories of Captain Maryatt will recognize the evils of the press-gang system, which less than a hundred years ago was a recognized institution, yet which the civilization of to-day would think barbarism. What are the worst evils inflicted upon the employed children of to-day, guarded by legal enactments and strong public sentiment, compared with the slavery of the babes of fifty years ago to their often brutal parents as well as employers, both of whom, the one under scriptural, and the other under legal protection, could whip and abuse the child-slaves in their charge without intervention by humane societies or legal statutes? The outrages which inspired such poems as "The Little Factory Child," to be found in G. J. Holyoake's *Miscellaneous Works*, and Mrs. Browning's pathetic "Cry of the Children" are, thanks to the education of public sentiment, no longer possible. And although the poor debtor may be to-day, even in some States of our Union, arrested and imprisoned for failure to pay his debts, yet the wholesale and indiscriminate incarceration of such incapables as "the father of the Marshalsea," depicted in Dickens's "Little Dorritt," is no longer in harmony with public feeling, and such imprisonment seldom occurs, while the creditor who spitefully, has recourse to any outgrown law in such matters is frowned upon and at once classed with the Shylocks of society.

One hundred years ago there were no societies "for the prevention of cruelty to animals," nor "for the protection of women and children"; no "bureau of justice" to present and insist on the claims of the impecunious and friendless. Increasingly the rights of the laborer have been recognized, and his hours of labor lessened at the demand of public opinion, during the last fifty years. Once he and his little children worked without respite fourteen hours a day for the pittance that kept them alive. He has wrested bit by bit, so far, from that which claimed it, time to sleep, time to eat, time for a very little recreation. Now, in these days when brain and thought are so necessary to our complex civilization, he finds he needs time to think, and he asks the idlers to fill up some of his hours by their working, and asks capital to return some of his surplus earnings, stored in his employers' coffers.

In spite of the many wrongs seen everywhere in our social system, and our almost hopeless distance from

the goal of a perfected humanity, none need grow hopeless of ultimate success in any necessary reform if they will but consider what has been accomplished and what is being accomplished in so many different departments of ethical reform. Temperance among the people is being viewed in a far different light from what it was at the beginning of the century. Science is bringing its focus to bear on the problem of pauperism, and is already planning systems of self-help for the poor by which the evil may be relieved. It is not so long ago that a newspaper was considered a luxury out of the reach of the working-classes, save when several combined to subscribe for one in common, to be read in turn; but to-day, when the newspaper is a much greater power in civilization than then, there are few families so poor as to be without their daily or weekly paper, and even those few have plenty of opportunities for free access to those paid for by others. Everywhere libraries are open to the people in a munificent fashion altogether unknown until this age. Many living can recall when letter-writing was a luxury to be rarely indulged in because of the cost of postage, while communication by telegraph, telephone or cable was an undreamed-of possibility; when travel of a few hundred miles took more days than it now takes hours to accomplish. Wonderful progress has been made the last quarter of a century in widening woman's sphere of education and occupation. Assured of such triumphs in the past, reformers will work hopefully for additional triumphs in the future.

The earnest discussion of economic social questions to-day should be welcomed. Henry George and Edward Bellamy, whatever may be thought of their theories or dreams, have, by their vivid portrayal of existing evils, and by their pictures of ideal conditions, contributed to stimulate thought upon questions which must be met and solved.

One result attained by the agitation of industrial problems in Chicago has been the bringing together of capitalists and laboring-men in "Economic Conferences," to discuss temperately the issues between capital and labor. Without especial arbitrary statutory enactments, there may yet be such a pervasive education of public conscience as shall make those who, by superior judgment or favorable circumstances or skill, become possessed of more capital than is necessary for the use of themselves and their families, ashamed to do aught but turn it into channels where it may be used to uplift the less fortunate. We see, occasionally, evidence of such sense of responsibility to the community, in the gifts of libraries, industrial institutes, etc., by direct gift or by bequest. Wealth wisely used may be a great blessing to society. With all the evils accompanying it, it has been as Buckle points out, one of the great factors in producing the highest condition of civilized life. But in the hands of selfish and unscrupulous men money may be, as it often is, the instrument of corruption. Public sentiment will yet require full justice to employes, the poorest and the most ignorant not excepted, and the use of large accumulations of money from the profits of labor and the skill of capital for the elevation of social conditions.

## PLANCHETTE.

No other mechanical accessory of psychical phenomena has been so widely used or has produced such sensational results as the little instrument known as planchette. Originally of French origin, as the name indicates, it has been utilized in all parts of the world and unnumbered instances of its effectiveness are of record. It first attracted attention in France about 1857, as near as we can state without authentic data for reference. Many suppose that the instrument had its origin in this country; while this is not correct, it is probably true that it was first made an article of merchandise in the United States. On this point we have before us an interesting letter, dated May 29, 1891, addressed to Mrs. J. M. Staats, who had supposed the writer to have been the inventor. He writes:

"I regret that I cannot throw any light upon the origin of planchette. I was first induced to make it

and offer it for sale through an article in the *London Once a Week*, describing it and its antics. This was some thirty-two years ago. I was the first one to manufacture and offer it for sale, and for this reason I was looked upon as its inventor; I see that such an idea prompted your letter. I also tried to patent it, solely to make money out of it; but the Patent Office declined to give me a patent, alleging as a reason that it was immoral in its tendency; and I must confess that at times its answers were startling, even shocking, to orthodox minds. I learned afterward that the patent office official who passed upon its merits was a staunch believer in the Westminster Confession, and I was powerless against such narrow-mindedness, and so my patent was denied. Many went to making it; profits were reduced, and seeing no money in it I gave it up. There are some manufacturers still making it, and it has a sale of at least 2,000 to 3,000 a year."

The demand is much larger than Mrs. Staats's correspondent estimates and is just now having one of its irregular periods of activity. A series of extended and exhaustive experiments would undoubtedly be productive of data for valuable generalizations. That many messages written with the aid of the planchette are from spirits seems conclusive; but that more of them must be accounted for in other ways is equally as conclusive. Sometimes facts have been given unknown to any one present, at other times predictions made that have come to pass. Under some hands there has come at one time messages of the purest and most exalted nature, and at another abominable falsehoods and unutterable profanity. On this point and in reply to a complaint that spirit communications are not to be trusted, Mr. Thomas Shorter, of England, once wisely remarked: "Well, perhaps that is the very lesson they were chiefly designed to teach you." An intelligence claiming to be a spirit gave the following through a planchette:

"It is one of the important providential designs of these manifestations to teach mankind that spirits in general maintain the characters that they formed to themselves during their earthly life—that, indeed, they are the identical persons they were while dwelling in the flesh—hence, that while there are just, truthful, wise, and Christian spirits, there are also spirits addicted to lying, profanity, obscenity, mischief and violence, and spirits who deny God and religion, just as they did while in your world. It has become very necessary for mankind to know all this; it certainly could in no other way be so effectually made known as by an actual manifestation of it; and it is just as necessary that you should see the dark side as the bright side of the picture."

While on the theme of spirit messages we venture to give another which was rapped out at the call of the alphabet before the invention of the planchette, in the presence of the late Mrs. Leah Underhill, the elder of the Fox sisters, in the early days of modern Spiritualism. Mr. E. W. Capron, author of "Modern Spiritualism, its Facts and Fanaticisms," (1855) was visiting the medium one evening when two young men from Tennessee called. He afterward published the incident, and it is to be found in *Epes Sargents' "Scientific Basis of Spiritualism,"* page 255, as follows:

One of the young men asked if a spirit could communicate with him and was answered in the affirmative. "What spirit?" "Your father." The young man wrote down on a piece of paper the following question: "By what means did you die?" Immediately the alphabet was called for, and the word "poisoned" spelled out. The young man started with evident astonishment, for he did not anticipate so prompt and correct a reply. He then asked if his father had anything to communicate to him, and received the following:

My son, lift your thoughts to God and remember your wrongs no more. To dwell upon the past will retard your progress and blight your future prospects. Your path leads on to glory; then labor to overcome evil with good, and a crown of righteousness will be yours in time and eternity.

Your affectionate father,

HENRY CHAMPION.

The young man then said his father was murdered

by poison administered by a brother, who had escaped the penalty of the law. The son declared that he had been for years determined on avenging his father's death. Unlike Hamlet's spirit-father, this one advised his son to dispel all vindictive feelings, and the son declared that from that hour his schemes of revenge would be given up.

#### AVARICIOUS INHUMANITY.

According to reports published in the daily papers, one day last month an unfortunate man with a wound in his forehead, weak from loss of blood, went to a doctor's office in this city to have the wound dressed. The doctor sewed up the wound, demanding in payment three dollars. The man had a little less than two dollars with him, but agreed to get the balance at once. The doctor invited him to resew himself, when he tore open the wound he had just sewed up and put the man out of the office. The *Inter Ocean*, referring to this instance of "avaricious inhumanity," says: "This dastardly outrage was nothing less than a crime, and it will be a thousand pities if the law have no stern way of dealing with such cases. At least the offender should be drummed out of the profession and made to feel uncomfortable in the community. The office of the physician is one of the highest and most sacred as well as the most responsible. It can not be too well guarded; and though the physician, like the laborer, is worthy of his hire and should be paid for his services, there is an element of humanity in his profession that takes no account of profit and loss, the work of charity being to an extent inseparable from the duties and obligations of this noble calling. There are many disreputable, ignoble men in the practice of medicine, but they are exceptional in the regular associations of qualified physicians, and it is to the interest of those bodies as well as to the benefit of society in the large that men so undeserving of trust as Dr. Whitney seems to have proven himself be expelled the profession. The doctor might have been justified in thrusting a non-paying patient out of his office, or in turning him over to the police; but to deliberately tear open a wound because the victim, willing to pay, had not quite the full amount in his purse was an act of unpardonable barbarity that should be rigorously punished." The physician was arrested and tried on the charge of assault but the charge could not be sustained and he was acquitted. It would seem from the testimony that the wounded man did not act straightforwardly, but the remarks quoted above are not the less just. If a man sells another a watch he cannot recover the goods by force in default of payment. He must go to the courts. Shall a physician be allowed to rip open a wound which he has dressed because he fears he will not be paid for his work?

#### THE RAILWAY PROBLEM.\*

Mr. Stickney, at present chairman of the board of directors of the Chicago, St. Paul & Kansas City Railway, was the first general manager of the Canadian Pacific railway and for more than a quarter of a century has had close connections with railway enterprises. It might fairly be presumed that a railway administrator of his known intelligence and experience with great railway corporations, was quite competent to deal with railway construction, management, competition, tariff, legal rates, passes, watering, stock manipulation, discrimination, etc., and the kindred subject of railroad legislation, but one is a little surprised to read in a work by a railway magnate the severest strictures on the greed and ignorance of railway managers and a clear and careful statement of the just grievances of the people. Instead of following the example of railway officers and representatives who generally use their knowledge of the railway question from the inside to construct sophistries to deceive the public, Mr. Stickney does justice to all parties, and throws new light on the subject. He describes the railway rings as they once existed and the radical changes in their condition, closing the

chapter on the era of construction as follows: "Thus in twenty years have the mighty fallen from a position of power and influence never achieved by any other class in America to an estate so low, though still clutching the semblance of their former greatness. The humiliating knowledge is ever with them that the only vestige of former power they still possess, either for good or evil, is the ability to 'cut rates,' and thereby deplete the treasuries of their companies."

After hearing for years indiscriminating denunciation of granger laws, it is refreshing to read these words in a work by a railroad director: "The uprising of the people of the Western states, which is now being considered, was not against the aggregate amount of the rates which were being collected by the railways, but against the discriminations they were practicing in collecting their revenues." This "discrimination" the author shows to be unjust, injurious to commerce, and by reaction, hurtful to the railway companies themselves. If in the early days of railroad legislation, the companies had made slight concessions and had corrected the most glaring cases of discrimination, Mr. Stickney believes that much of the recent trouble arising from that cause would have been averted. To the plea that competition demands these variations of rates, he replies that competition is not discrimination.

One chapter is headed, "Railways are Agents of the State." He claims that railways exercise functions delegated by the State and should therefore be administered as a branch of State government. In order to secure the enforcement of rates, Mr. Stickney prescribes the following: "Clearly, if the government would enforce its laws against the railway companies, its chief executive officer who has charge of this department, whenever he becomes satisfied that any management is persistently disobeying the laws, should have power to take possession of the property and manage it through the intervention of a receiver or otherwise, until he can have satisfactory assurances that the law will thereafter be obeyed."

The work is an able and original contribution to the discussion of the railway problem, and it is marked by a humanitarian spirit as well as by a clear and vigorous style.

#### WAS IT A COINCIDENCE?

The *Annales des Sciences Psychiques* has the following which seems to have been investigated in part by Prof. Ch. Richet, under the name "Cas de Carquiranne."

On the 23rd of October, in the evening, I went to sleep as was my wont in the small tower of the chateau de Carquiranne. The bed is a metre from the door and a metre and a half from the window. The head of the bed was toward the door. It was about 11 o'clock. When the light was extinguished I went to sleep; there was no moon; I do not remember whether the blinds were closed, I remember only that the chamber was tolerably dark.

At the end of a certain time, I cannot say precisely how long, I felt myself awakened by something which was near me, leaning over me, as it were. Then I thought at first that some one had come to scare me, and I said several times: "Who is there? who is there?" but no answer and no movement. It was, as it seems to me, a face absolutely black; but I can affirm nothing as to its form except that it was a face which was looking at me. Then I began to be frightened, and sitting up in bed I pushed back with my arm this figure which seemed to be leaning over me. But I felt nothing, and the form seemed to me to disappear. Then I thought it was a dream, a nightmare, and I went to sleep again. I am sure that I was awakened; as to the hour, it seems to me that it was in the small hours of the night, but I do not venture to be positive about anything.

On the next morning I told this dream, but without attempting to give it any meaning. At half past 9 or 10 in the morning I received a dispatch announcing the death of my grandmother. She was eighty-three years old and her death was not imminent. She was in the neighborhood of Lyons. I had left her three

days ago and, although knowing her to be sick, had no uneasiness about her. However, this dream did not make me think of her. She died in the night of the 21st to the 22nd of October, at 1 o'clock in the morning. I have never had any such dream or nightmare before, for when I dream I understand that it is a dream, while in what I have narrated I felt myself perfectly awake.

GABRIELLE RICCETTI.

M. Ch. Richet questioned Emma B., one of the persons to whom Gabrielle Riccetti told her dream, before having the dispatch announcing the death of her grandmother. Emma B. relates the following: "In the morning at breakfast, at 8 o'clock, Gabrielle told us she had had a dream which terrified her; that she believed at first that some one had come to scare her, but that she knew quite well that it was a dream for she had made a gesture with her arm to push away the figure and that she had felt nothing at all. She added, 'I am still all of a tremble about it.' Then I remarked to her that it did not prevent her eating her stew with a very good appetite."

The editor says: The sincerity of Gabrielle Riccetti, in the service of Madame Ch. Bulez, is undeniable. It is a question only of knowing whether there is any relation of cause and effect between this hallucination (which is half a hallucination and half a dream) and the death of the grandmother of Gabrielle. As there is almost a complete coincidence of the day and the hour and that on the other hand Gabrielle never before had had any similar hallucination, one may suppose that there is no absolutely accidental coincidence. But nothing proves it, for Gabrielle did not recognize her grandmother in this apparition, and she did not think of any relation between the apparition and the death of her grandmother until after receiving the news of her death.

It is nevertheless an interesting fact which it will be good to add to the numerous similar facts related in "Phantasms of the Living."

As a thought-provoker THE JOURNAL has won its spurs; but having them it is not well to rest on past victories nor to close its columns to contributors even though they do hit hard and seem sometimes badly biased by motives of various colors. In the current issue appears a communication from Utah, written by one who covers his identity with "cottonwood." Some will no doubt think what he writes is all "cotton," and others will say he is bilious. But the article at least represents the views of a keen observer accustomed to measure public thought and tendencies, though his tape-line may be gauged to a standard of his own design. Any way, his remarks and conclusions are provocative of thought, and hence find place.

Christian ministers make a mistake in teaching as some of them do, that there is nothing in the Bible in favor of using strong drink. The editor of the *Agnostic Journal*, in reply to a questioner, says: "Give strong drink unto him who is ready to perish, and wine unto those that be of heavy hearts" (Prov. xxxi. 6, 7.) was paraphrased thus by Robert Burns:—

"Give him strong drink until he wink  
That's sinking in despair,  
And liquor good to fire his blood  
That's press'd with grief and care,  
There let him bouse and deep carouse,  
With bumpers flowing o'er,  
Till he forgets his love and debts,  
And minds his grief no more."

Dr. Bernheim reports encouragingly upon the success of his method of curing tuberculosis by the transfusion of goat's blood. Dr. Bernheim's friends go farther than the doctor and declare that the majority of his consumptive patients are not only cured, but endowed with a ravenous appetite for tin cans, glass bottles and old boots.

Texas has a "Hog" for governor, a "Pig" for judge, a "Lamb" for senator, a "Durham" for representative, and a "Buffalo" for sheriff, says the Florence, Ga., *Banner*. It would seem as if the Lone Star State proposes to run her political machinery on a "regular stock combination."

\* "The Railway Problem" with many illustrative diagrams. By A. B. Stickney. St. Paul, Minn.: D. D. Merrill Company. 1891. pp. 249. Cloth \$2.00.



## MODERN MESSIAHS.\*

By M. C. C. CHURCH.

In the language of the day, Spiritualism must be making its "dent" in quarters least suspected by its devotees. When the house of Harper Brothers—which has always evinced its hatred of Spiritualism by excluding from its catalogue the works of its ablest expounders—publishes a work like this it gives one hope that the law of progress is still operative and that we may some day convert such men as Buckley, of the New York *Christian Advocate*, and his co-laborers, the Harper brothers, who belong to the Methodist persuasion.

This work by Mrs. Oliphant is filled with Spiritualism from beginning to end; and while she evades a direct committal she nevertheless comes so near the boundary line of fact as to practically endorse all that is claimed for its phenomena, and thus aids the cause.

This work is evidently written to bolster up and clear the memory of Laurence Oliphant from the low, vulgar charges of the Harrisites and to show, if possible, that Oliphant was a "bigger man than Harris." Mrs. Oliphant has certainly succeeded in showing that he was a man of unbounded credulity and that he surrendered his manhood as well as reason to the claims of one of the greatest of our modern messiahs.

Mrs. Oliphant's efforts to belittle Harris by calling him a "vulgar mystic" is in the line of the usual English criticism. It is always bumptious and brutal, if not opinionated. The British Isle blesses the world with all that is great and noble—with a card-gambling prince to lubricate its fastidiousness. Harris is not my ideal of a messiah; but he is not "vulgar"; he is a most agreeable gentleman and this notwithstanding the fact that he was born on English soil. Now, after sixty years of tutelage he is a full-fledged American. This is proven by the fact that he now essays to lead American "labor" into the promised land of plenty, although he himself never made a dollar by sharing the lot of the wage-earner. His recent program under the taking name "New Republic" is fathomless in froth and fiction, but is an earnest of his still good intentions to enlighten the race in economics and to show how all may have a good time provided they follow him and—furnish the money. He has temporarily tabooed poetry for—the poor; and extends his hand of "greeting," although there is nothing in it to feed the hungry or to keep the sheriff out of the hungry man's hut.

No one who is acquainted with the best literature of the times can question the ability, inspiration and true poetic talent of Thomas Lake Harris. In the coming ages he will stand with Byron, Shelley, Keats, Longfellow and Tennyson. Mrs. Oliphant shows her own ignorance or the usual English prejudice by not recognizing the fact. Mr. Harris, like all of his class, is peculiar if not eccentric; but he has power and force of character of some sort, or people would not love him and hate him as they do.

Mr. Harris would never be guilty, like Oliphant, of the bad manners of calling his hosts "hogs" after sharing their hospitality; nor charging lassitude of temper to American girls who know how to flirt without being free—the "freedom" being the suggestion of Mr. Oliphant's "worldly-holy" instincts. Mrs. Oliphant has the bad taste to introduce these allusions in letters of Mr. Oliphant to his mother; and the Harpers, to cater to English taste, have the audacity to print such stuff for American readers!

The first volume of Mrs. Oliphant's book is mainly devoted to Laurence Oliphant's life and adventures up to the time he met the "angel" of his destiny—T. L. Harris. According to her story he was descended from a noble house, from a long line of distinguished Scotch ancestry. After the somewhat

misty heroes of the past, the house appears only in the occasional mention of a name here and there, when a Lord Oliphant witnessed a royal charter, or lent his silent support to a protest or revolt of the Scotch nobility of his time. In the Scottish War of Independence, Sir William Oliphant, the acknowledged head of the house, held Stirling Castle against the English.

Anthony Oliphant, the father of Laurence, distinguished himself as member of the Parliament House of Edinburgh and at last found his fortune in the colonies, where he held various dignified posts, among others that of Chief Justice of Ceylon. About sixty years ago he was attorney-general at the Cape, where he married Miss Maria Campbell, and there at Cape Town, in the year 1829, Laurence was born. He was the only child; and according to his biography partook largely of the characteristics of both of his distinguished parents. His individuality developed as he grew to manhood—displaying aptitudes in diplomacy, statesmanship and forensic ability of no ordinary character. Strange as it may appear, this remarkable man never received the regular education of the English nobility. As he says himself, his was an "education by contact." In this respect he was never much like his "idol," the "prophet," whom he once worshipped and afterward despised. He studied law, not to practice it, but as a part of an English gentleman's accomplishments. His career was remarkable in many respects. He served his country as attaché to various legislations; was Minister to Japan; served in the Crimea in various capacities; was war correspondent for the London *Times* in the Franco-German war, and afterward made his mark as a writer for various newspapers both in this country and in Europe. His best literary work was for the *Blackwoods*, appearing in their magazine as a regular contributor for many years. "Piccadilly" was his most popular work, first appearing in "Blackwoods' Magazine." It was a satire upon English society. The best thing in it is an extract from one of Harris's sermons so interwoven as to make it the introduction to that man, whom he afterwards regarded as the representative of if not the real messiah himself.

Laurence Oliphant was a voluminous writer. I have not space for an enumeration of his works; if the reader has interest in his writings, any respectable book-seller can furnish a list. After having read most of them I fail to appreciate the judgment of his superiors as to their literary merits. Oliphant has written but two works that will live: "Piccadilly" and "Scientific Religion." "Piccadilly" was his contribution showing what a man of the world thought of life and its meaning. His "Scientific Religion" was the embodied thought of himself and wife—after their Harris-Haifa experience. It is a travesty upon words to attach the word "science" to such a production. It is nothing more and nothing less than Harrisism filtered through a hypnotized brain—cultured by contact with the world. The literary part of the work, however, is well done. Like Harris he postulates the freedom of the human will to start with. But I cannot pursue this part of the subject further.

This article was begun with another object. My days of hero-worship are at an end. I seek to know the fact, the law, underlying all this phenomena of messiahship. For a hundred years and more the world has had many messiahs. Nearly all churches are built on this claim; and where these claims have been pushed to an abnormal sequence the result has been disappointment, deception, loss, insanity and bad temper generally. Oliphant's experience is no exception. He got badly worsted and then turned messiah himself with a result sharply outlined in this book.

In the catalogue of messiahs we have had, among others, Swedenborg, Jane Laye, Joanna Southcoat, Ann Lee, George Fox, Wesley, Joseph Smith, John Wroe, Schweinfurth, of Rockford, Ill., Cyrus Romulus Teed, Mrs. Eddy, Harris, and most picturesque, if least pious of all, Laurence Oliphant.

Of all the names mentioned in this list, but one will stand the test. That name is Emanuel Swedenborg.

With all of his learning, science, contact with the world, and his exceptional social advantages he at times had his vagaries. But ignoring all the past, standing upon the broad scientific platform of induction and deduction he placed the facts of the world of spirit on an impregnable basis. He assented to nothing that he could not prove. He ignored the orthodox claim of the freedom of the human will and reduced the whole universe, whether human, angelic or divine, under law as irrevocable as the methods of the Infinite Will and Intelligence itself. This was his starting point. From this base he reared and is still rearing the vast temple of Knowledge which is to scatter all darkness and delusion. Instead of there being one messiah or a thousand, to his clear vision as finally unfolded, humanity is the temple, and the true messiah is the Divine Spirit dwelling therein; not in isolated God-men but in the race as a unit.

All are parts of one stupendous whole  
Whose body nature is and God the soul!

The messiah of the incoming age is not Brahma, nor Buddha, nor Krishna nor Christ, not Joe Smith nor Ann Lee, not Harris nor Oliphant, but Divinity in universal man, revealed in and through law—in and through science! To this are we coming, thank God!

But I sense a questioning thought from my reader: How is it that the world has been so deceived by the self-deceived heroes of the past? When the world is prepared to receive the angelic revelations now coming to it, the world will find that all knowledge comes from experience under the law of evolution and development. That the tutelage of the race has been under the power of great angelic societies who have focalized their pivotal truth through representative men; these men not understanding the law governing their own "personality" have assumed to be the mouth-pieces of the Great Supreme instead of, as was the fact, being the mouth-pieces of the great angelic societies they represented. Thus inflated or depressed as environment controlled their "personality" they have been held by the ignorant masses as men above their kind, God-men in a sense different from ordinary men, men who were commissioned because of their sanctity to teach the world, to "save" the world from sin, evil and the devil! I regard the experiences recorded in Mrs. Oliphant's book as a full verification of what I state. In the Harris-Oliphant experience we have that which forever dissipates all these special God-appointed claims of messiahship. I regard this as the meaning, the providential meaning, of this scenic presentation in the grand drama now unfolding. When men and women learn that they are not responsible for their acts, that they are simply actors in the drama of life, they will not be condemning Harris as an "impostor," nor Oliphant as a "dupe," but will gratefully acknowledge the work their apparent vicissitudes have accomplished.

## MODERN TENDENCIES.

By W. WHITWORTH.

Economy is the growing rule in our modern civilization, in morals as well as in things material. Even as a saving step-mother spreads a moiety of butter over a large surface of the children's bread, shoddy mixed with wool gives wide extent to cheap made garments that fall to pieces as soon as worn. Especially notable, sewing-machine furniture that in the old days was made of solid walnut wood, an inch thick, is now fabricated out of cheap material covered with a thin veneer, which is sliced to the degree of forty sheets to the inch. On the outer surface it looks just as well, but the slightest bruise goes through the gossamer shell and lays bare the cheap sham underneath.

So with a large portion of our modern church membership. The by-gone, old-fashioned, solid-wood gospel character has given way to a thin veneer of pious pretension, which covers as shoddy a quality of character as does that of the sewing-machine furniture. Like the latter, it is made for show; and just as the veneered table is polished to exceptional splendor to give the cheap commodity a good send-off, so

\*Memoir of the Life of Laurence Oliphant and of Alice Oliphant, his wife. By Margaret Oliphant W. Oliphant. 2 vols. New York: Harper Brothers. 1891. pp. 314-388.

the cheaply veneered pious pretense receives a great gloss of outward pomp and ceremonial orthodoxy. Strict church attendance, liberal donations to foreign missions, rigid upholding of Sabbatarian restrictions, and fierce determination to crush out all free thought that dares to step beyond the established iron-bound rut coming down from the moldy past, form part the filmy surface coating over a very different order of character underneath. The thin veneer does service for Sunday ceremonial; for high-sounding lip worship which throws not the slightest barrier against the greed of money-making; permits no ethics of religious morality to interfere with the gambling, over-reaching spirit of business.

But so many times has free thought punched holes through this thin veneer of piety, laying bare the hideous cheap shams beneath, that a gospel of more solid worth is sorely in demand.

CLEVELAND, O.

### THE REAL STRUGGLE.

By JOHN B. SHIPLEY.

The great struggle is upon us. All around us the elements are seething and foaming, and steaming in the great cauldron of public opinion and sentiment. All classes of society are in a ferment. Change, dissolution, confusion of opinion, reign as the characteristics of the age. Creeds that once held their adherents together like bands of iron are first relaxed and then torn to shreds, their power to restrain utterly broken. Churches no longer know which of their members are to be relied upon—nay, are scarcely aware what the majority of their members believe in. One prominent preacher is expelled from his church because he disagrees with its mode of government; another leaves his because he cannot agree with the dogma it lays down for his acceptance. One member of a church charges another with heresy, and censures the authorities for allowing him to preach; yet that very member who prefers the complaint with such abundant emphasis, is himself guilty of practices which the church in question does not sanction. Everywhere is schism, contention, and utter confusion. Where will it end?

It will end in a bitter conflict, the most determined and disastrous that the world has yet seen. Many predict an actual physical contest between the opposing tendencies; others imagine that it will be confined to moral polemics. Whichever is right the fight will be a disastrous one, as we have said; for a war of arguments is not less disastrous to the peace and truth-loving soul than a war of material weapons is to the bodies of the combatants. What will be the opposing forces in this conflict? Romanism will be one.

What are the forces that are at present in the field in opposition to Romanism? There are Christian sects and non-Christian beliefs; the various forms of Protestantism, reaching out through Unitarianism and free religion into agnosticism and other forms of belief that the ordinary Christian mind does not take the trouble to distinguish from flat negation of the existence of a deity. Then there are religious systems complete in themselves, and in some cases antedating Christianity, such as Judaism, Buddhism, and the new-fangled offspring of the latter, known as Theosophy. In which of these may we find the opponents of Romanism?

Take first the Jewish element. Rome has persecuted the Jews, even as the Greek church, the representative of the eastern Christianity of the Byzantine Emperors, is now persecuting them in the dominions in which she reigns supreme. In Spain, four centuries ago, the Jews were compelled by a wicked and grasping queen, eager for their wealth, to either become Catholics or leave the kingdom, their property in the latter case falling into the hands of the state. Even if they adopted the former alternative in order to save their wealth, that could be taken from them by the mockery of a trial before the prejudiced tribunal of the Inquisition. Can it be wondered that the Jews execrate the memory of Isabella, of Spain, and the whole Catholic religion? Yet signs are not want-

ing that the Catholic church of to-day looks toward the Jews for aid in the crusade against atheism. Will the Jews help? It would be against all their traditions to take any part in the controversy. Yet if events should make it impossible for any portion of the community to remain neutral, the Jews will assuredly be found on the side of free exercise of religious belief. They have suffered so much from fanaticism, not only in its more tempestuous, but also in its milder mood, in the small occurrences of every day life, that they see the danger of allowing the supreme control to pass into the hands of any sect or form of thought. And here it may be said, once for all, that the wide toleration, or rather the full liberty of all beliefs guaranteed under the Constitution of the United States is at once the safety and the danger of this country. It is its safety, for obvious reasons, so long as it is preserved intact; but it affords a cover under which any scheming church can push its way secretly forward until it has it in its power by one grand coup to seize the government of the national conscience, and by its influence over the civil authorities to assume the control of the national policy. Such a seizure has occurred before now in most of the great cities of the United States. The fact is everywhere apparent that by far the larger number of the great centres of population, not only in the South but as far north as New York and Chicago, are in the hands of a Catholic government. To remedy this crying evil, many Protestants have banded themselves together into secret and other societies having for their object the clearing of our public and private life from the espionage and dominion of Rome. Yet the work as a whole is far broader than can be compassed by any organization working on lines which savor even remotely of sectarianism; that is, which require belief in any affirmative doctrine or dogma whatever. The mere requisition of belief in Christ, or in the Bible, is foreign to the spirit of the Constitution, and is therefore un-American. The want of belief in a deity is not to be taken as implying perversion of the moral sense in any man, therefore even this religious test is of no value even for securing good character among the members of an organization. The only thing required of a good citizen, either within or without the ranks of so-called "patriotic" orders, in addition to good moral character, is, that he should own allegiance to his country alone, without regard to the influence of any religion whose priests take their orders from an alien power claiming to dominate the civil as well as the religious life of every country. There are undoubtedly those who, professing the Catholic religion, hold to it with so slight a tether that they would never think of allowing the priest to interfere with their political actions. These persons may be good and earnest patriots, but neither they nor "converted" Catholics who have embraced Protestantism should be allowed to lead, or be placed in any position of trust with regard to the movement against Romanism. The reason for this is that early training in the Catholic church has deprived them of the full and free use of their moral and reasoning faculties. They have been taught to go to the priest in order to learn what is right and what is wrong, and to submit their wills and judgment to his superior guidance. Traces of superstition are apt to remain amongst them, and they are for the most part easily to be cajoled back into the Romish church, or are likely to be weakened in their fight by its influences.

It has been hinted that the patriotic orders are to a large extent sectarian. They adopt the Bible as their standard of action, and the flag divides with it their homage. They desire to have the Bible read in the public schools. They charge the Church of Rome with having first of all turned the Bible out of the schools and then declared that they could not send their children to these "godless" institutions. We say in reply, that it is better that the schools should be "godless" than that they should be sectarian; and the Bible is an eminently sectarian book, as is shown by the way it is regarded, for instance, by Catholics, Protestants, Jews and agnostics, and also by the way in which every Christian sect finds in it its authority for its own distinctive tenets. Hence, supposing that

every teacher in a school was of a different creed or denomination from the others, each would teach different lessons although all based upon the same book. Religious instruction should be given in the home and the Sunday-school.

Then we have to consider the almost self-evident fact that all Protestant systems are to a large extent based on Romanism. The Jewish priesthood, though condemned by the New Testament, still in great measure underlies the Roman Catholic priesthood, which again has given rise avowedly to the Episcopal priesthood, and, in form, to the system of ministers, pastors, etc., of the various Protestant denominations. In like manner the Romish ritual survives in the Protestant service, and this is more or less true with all sects who have any set order of service at all. The dogmas of the Romish church have been similarly preserved, with the exception of a trifling number only, the throwing off of which has received an importance it does not deserve, unless as the first step in a very long journey, every step of which is made the occasion for endless disputations. The dogma of the immaculate conception of Christ's mother is repudiated by the Protestant churches, but that of the immaculate conception of Christ himself is accepted by nearly all who call themselves Christians. In the same way the sacrament of the Lord's Supper is kept, but the dogma of transubstantiation is rejected. Baptism and the laying on of hands at the ordination of a priest are accepted among Protestants no less than by Catholics as working a miraculous change in the person submitting to those ceremonies. The Catholics pray through their priests for the intercession of Mary and the saints. The Protestants pray through their priests and ministers for the intercession of Jesus Christ. The Catholic crosses himself, the Protestant bows, at the mention of the sacred name. The Catholic uncovers and kneels before the actual presence of his Maker which he believes to be in the pyx or monstrance upon the altar; the Protestant uncovers and kneels in prayer to the Divine Spirit of which he considers the church to be the especially hallowed temple. The Catholic believes in miracles too numerous to mention, the Protestant believes in the miracle of a physically impossible resurrection of the body. The mind that can believe the Protestant creed has only to believe in a few more miracles, a few more dogmas, not more difficult of credence than those he already firmly holds, in order to be a member of the far more thorough-going and consistent Roman Catholic church. The congregation led by Father Ignatius at Llanthony, not being able to obtain the services of an Anglican priest for their Easter celebrations, made their peace with Rome rather than go without that on which both creeds alike placed great dependence as the great solemnity of the ecclesiastical year. Since the version of John Henry Newman, we have had a long series of examples showing how slight the fence between the two communions. And every Protestant denomination, we might almost say every individual Protestant mind, is tending either toward or from the ancient communion of the Roman Catholic church. This fact must be borne in mind when looking for a force to oppose that of Romanism. The Protestant Christian churches are none of them, either singly or combined, able to withstand Romanism. The fight is between complete subjugation of the mental faculties and complete liberty of thought; the half-way creed will be the spoils of the victor. In saying complete liberty, we of course do not mean that any system or school, such as agnosticism or atheism, will gain the upper hand over all competitors. We mean that all will in the end be equally free to adopt their own worship; Catholicism will be tolerated, just as Methodism will, but only as a religion, and not as a dominant political power.

And now one word of caution to Spiritualists. Most of the Spiritualist magazines and papers are strongly anti-Romish, and publish from time to time articles on that side of the question. Yet traces are observed of an attempt to use Spiritualism for Romish ends. A very popular story by Marie Corelli, entitled "A Romance of Two Worlds," may be quoted as exemplifying this. Not only are the chief characters Catho-

lies, but a priest is introduced who is a Chaldean by descent, and therefore learned in "electrical" occult science. The Catholic church is alluded to in pointed terms as the only one that has kept its "electrical" connection with the Grand Centre, and consequently the one that possesses the greatest stock of electricity. The inference is obvious, that those who desire to know more of the fascinating problems so skilfully set forth in that book, cannot do better than consult the nearest priest, who, if he be not himself a Chaldean, can at all events use the electrical connection of the church with the unseen Centre of the Universe to draw therefrom electricity sufficient for the needs of his questioner. The danger will now be apparent, and we are sorry to say that this is not the only attempt we have seen to inculcate admiration and respect for the church through spiritualistic writings. Apart from this danger Spiritualists ought all to be found on the right side when the time comes for action. They are, more than all others, perhaps, interested in having the proposition thoroughly laid down and understood that a man's convictions in regard to religion are of no manner of concern to any other person, and he ought not even to be asked what they are, so long as his moral conduct and his fidelity to the state are unquestioned.

### REMINISCENCES.

By MRS. J. M. STAATS.

#### CHAPTER VIII.

##### INVESTIGATION WITH INVESTIGATORS.

A very peculiar and to me very interesting account connected with two persons of whom I had not the slightest knowledge came under my observation in this wise. A gentleman called with a note of introduction from Judge J. W. Edmunds, asking if I would grant the bearer, one Mr. F., of New Jersey, an interview at my earliest convenience. The following evening was appointed for the gentleman, who remarked that he desired to occupy the whole time and hoped we would not be disturbed by others, a request which I acquiesced in, taking care that the gentleman and lady should be the only ones present with me.

My visitors arrived at the appointed time. Mr. F. took the precaution which, as in most cases, was common, not to introduce his friend, so that I should know nothing whatever of either party. He impressed me as being a very intelligent gentleman, quite above the average skeptic. Although this was his first interview, he respected the belief of his friends, many of whom were early investigators occupying no mean position in literary and scientific circles. He saw no reason why death should end all knowledge of life's friendships and interest, felt sure that intuition was evidence of the separate functions of the spirit which, if understood through proper development and growth, would create a stronger individuality and guide reason, thereby making man a law to himself and to some extent, perchance, a law to others.

His conversation placed me quite at ease, and counteracted somewhat the frigidity of the atmosphere which emanated from the lady, who regarded me in silence, never once speaking or seeming to take the least interest in the conversation. She sat like a statue, bolt upright, regarding me with a degree of curiosity which seemed to say that I must indeed be a witch if in any way I could get at the subject which had brought her as a last resort to visit a medium in the hope of ferreting out secrets buried with the long ago dead.

On the table before me, as was my custom, were sheets of foolscap paper and a number of sharpened lead pencils. Without knowing or thinking of what I was doing I took up one of the pencils, still interested in the gentleman's conversation, my hand was moved and a number of names were written, around one of which a circle was drawn. At this point my attention was attracted to the lady who had caught up the paper, pointed to the name around which the lines were drawn. She called Mr.

F.'s attention to it, ignoring me entirely, and remarked in a very solemn tone, "Extraordinary!" Turning to me, she fixed her eyes upon mine and with the same severe tone demanded how that name came to be written. I answered her that I did not know what was written, and how any name came to be written was further from my powers of comprehension than from her own. She knew the name; I did not. "Yes," she replied, "but I have no knowledge of the party." Pointing to another name she said, "If this person is present in spirit, will he communicate?"

Immediately was written, my hand moving very slowly, "Find old Robert Mundy; he was sexton of the church at the time your grandfather was married." "Where," asked the lady? "Somewhere in Canada," was the answer. Selecting another name, she questioned where the survivors of that spirit's family were to be found? "In Selma, Alabama; they can furnish you enough information to prove what you seek." Q. "Will I get my rights?" Ans. "You certainly will. Already we see bonfires and banners upon which are inscribed, 'Welcome to the rightful heir of S— Hall.'"

My visitor began to unbend, looking at me with less severity. She asked, "Will Parliament abolish the code which now debars me of my rights?" Ans. "Yes, at the eleventh hour after the pleading of your case in person." "Impossible!" she exclaimed. "Wait, work on and see; remember bairn we are with ye;" then followed the names of her grandfather and mother in full.

The lady, whose name I did not know, simply remarked that it was wonderful, and promised to inform me if her suit was won. She journeyed from Canada to Georgia, found parties mentioned in her interview, gained sufficient information to prove her grandfather's marriage, which took place in St. George church in the City of New York before the British army evacuated that city. The church, which was situated, I have since been told, in Wall street, was burned, together with all papers, marriage register and records thereto belonging. It would seem indeed a useless search with the living and would have proven futile had not dead men for once told tales, whereby Miss S. established the fact, gaining witnesses to testify to the legitimacy of her father. She had no other clew than an old faded and worn bit of brocade which some one of the family had kept as a relic, it being a piece of her grandmother's wedding gown and the fabric being proven of English manufacture, belonging to a certain period.

Whereas the opposing party claimed that the grandmother was not of the English or Scotch gentry, and not related to her husband through whose former marriages the estates had been perpetuated, having never been allowed to go out of the family. Extraordinary as appeared this interview, I had nearly forgotten it when I received, several months after, an Edinburgh paper containing a long account of the suit which resulted in Miss S— substantiating her claim to her father's estate. She was the first woman who had ever pleaded her own case. The obnoxious law had been repealed. It also stated in the *Edinburgh* that bonfires had been built, arches decorated with flowers thrown across the roadways, while the tenantry with banners shouted and waved a welcome to the rightful heir of S— Hall.

It is natural to ask after reading this account, why could not the spirits have given more direct information when so much was obtained? This query I cannot answer; the only reply ever given me was to this effect: if a horse draws a ton of coal up hill, why can he not as well draw ten tons? Again I was told that if one knew the difficulties surrounding spirit intercourse the wonder would be how it were possible for spirits to give so much.

Since to give leading facts is my intention it is difficult to select those which stand out independently of my mind and are disconnected with that of the interviewer. One case on my record affords me great pleasure to copy, from the fact that my witness, Mr. Henry Alden of this city, has guaranteed me full permission to do so, assuring me that he has the communication as it was given him over twenty-five years

ago. Mr. Alden called with his cousin, Mr. Albert Alden, of Boston, who had previously arranged his visit without telling me of his intention to bring his cousin; in fact both gentlemen were strangers to me. I had never before seen or heard of them. Mr. Albert Alden received a communication from his daughter, over her signature. She gave some excellent tests, all of which appeared very satisfactory to the father. Meanwhile, it being Mr. Henry Alden's first visit to a medium, he did not hesitate in a pleasant way to chaff his cousin and show me his unbelief. How could he do otherwise? Presently, and without my volition, as I cared not whether he received word or sign from the Spirit-world, the hand in which I held the pencil began drawing a coil or spiral spring. Mr. Alden went on with his pleasant talk, I writing until the pencil dropped from my fingers. Turning the paper to Henry Alden I remarked, "This is for you." The purport of the writing was as follows: My dear cousin, use copper wire in this wise [as per drawing], you will find it better than catgut, signed, "your cousin, Timothy Alden." I will not attempt to write or describe the changed expression of my gentlemanly unbeliever's face. "Is it possible this is written by Timothy Alden," said he. "I am sure no one but myself could have known my experiments with catgut—if this is Timothy will he say something more to me?" Whereupon followed the communication now in the possession of Mr. Alden.

Timothy Alden was the inventor of the Alden type setting machine, now in common use, I believe, in printing establishments. He died before his work was completed. Henry Alden succeeded him, and was at that time experimenting or in some way improving parts of machinery wherein the material used would not answer the purpose, hence the volunteered advice and illustrated suggestion of copper wire.

Mr. Alden had not, so he said, been thinking of the machine, and indeed had no intention of asking a question relative to it. True, it had been on his mind, was known to him, but not fixed at the time of his sitting so as to impress it upon me. One can only say that the advice was volunteered without effort on his part to impress or mine to resist.

### HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XXV

MEDIUM

Akin to the clairvoyant, the next step in the grand law of psychical evolution, possessing the same sensibility to hallucination in higher degree, taking perception of phantasms of both living and dead and discriminating between them. In many cases the hallucination occurs only in trance, but examples are not wanting where the medium preserves her natural condition, and carries on, without confusion, her normal life contemporaneously without her psychical. Then follows the next and strongest link in this continuous chain, of mind and force displayed at the point where the hallucination is described to be, in audible sounds and intelligent movement of objects. As the clairvoyant has faculties of occult vision, hearing, and thought perception without the senses, and reason without the brain, so does the exterior intelligence manifest the same capacities at distant points where no visible brain or senses exist, with a super-added power of producing sounds and movements conveying thought. The senses having no part in the perceptions of the clairvoyant, analogy would seem to show, as the profound states of coma certainly do, that the brain is also inhibited. The close parallelism between the psychical powers of the clairvoyant and those of the exteriorly acting intelligence, is no slight proof that they both proceed from minds of essentially the same nature. Even in the mistakes and failures common to both, there is often the same vagueness, uncertainty and incomplete methods, almost as if both were acting beyond their natural plane; the one apparently reaching out into a psychical condition, the other fitfully remingling with the physical. We find the sentiments expressed by the

extraneous intelligence, the personal affection betrayed, the knowledge possessed and the relationship claimed all made part of the life of the one assuming to address you.

The three chief degrees of this subject follow closely upon the steps of each other, and design seems to guide their progress to some complete end. First the physical means of liberating mind from the dominion of matter; then the innate powers of the mind reaching beyond the sphere of the senses, and finally in some condition of existence holding audible converse with us from the exterior. It remains certain that the acts done in absolute darkness are guided by vision so exact that no human agency could designedly simulate them in the absence of light. If we look exclusively to cerebral cases, we must indefinitely widen the scope of "unconscious cerebration," and attribute to it independent thought, vision, sounds, voices, movements in open space. That the hallucination of the medium is not mere pretense is abundantly proved by exact descriptions of the dead, by correct statements of unknown things, and especially by the fact that the personality of the vision is recognized by the medium to be the same, should the hallucination again occur, as is often the case, at some future times, when other members of the family, strangers to all, happen to be present.

The intelligence addressing you knows what it ought to know from its assumed character, and all that you know in common with it; this knowledge is not shared in by any living person but yourself. This state of the case (and it is the true one) fixes the question down to one of the suppositions; either the power of disembodied mind to act on its own plane and demonstrate its existence under certain conditions, or our own physical and mental double as it were, acting in different places externally to the organism in violation to all experience, conversing with its original, sometimes as an old man, then as a little child, and always under false pretenses. If the medium is alone supposed to have this transcorporeal power, and no doubt she is a prime factor in the transaction, the case is not altered for she goes through the same experience of talking to herself from the outside, in the name perhaps of her own grandmother.

It is no wonder then that a spiritual hypothesis has been so widely accepted by those most conversant with the subject. It was the simple and logical outcome of the apparent facts. When hands press our own that we cannot trace to any living person—when caresses are bestowed—when voices converse with us, calling us by name and telling their own—knowing what they ought to know, and persistently affirming that they proceed from independent and exterior will—when emotion is expressed at the apparent renewal of intercourse and eager anticipation of a final reunion; all these combined seemed to point to the logic of the facts, as the only reasoning that could suffice.

So then, notwithstanding the immense difficulty of obtaining rigorous proof on all points, especially of identity, much of intellectual insufficiency, and sometimes a stereotype sameness of demonstration, the genuine effects that are now before us, give to a provisional hypothesis of exterior, intelligent and independent force, whatever new life the future may bring, a present, valid, philosophical *raison d'être*.

(TO BE CONTINUED.)

#### OUTBURSTS OF SPIRITUALISM.

There have been outbursts of Spiritualism in Europe for the greater part of the last 400 years, to show us that the other side has not been asleep. It was by soul-hearing that Luther was called to his work. He was on the "Holy Stairs," at Rome, mounting them on his knees, when he clairaudiently heard a voice saying to him, "The just shall live by faith." He rose from his knees and ran till he was out of breath; and then he began to think and soon after to act.

Soon there came a great counterblast, in the person of Ignatius Loyola. He was a soldier of high family, unlike Luther, who had been educated by charity. He was lying in bed grievously wounded, after battle, when he was aroused by soul-seeing, the other phenomenon so common in scripture. He thought he saw

the Apostle Peter, who came to him and cured him of his wounds. Subsequently, when suffering from religious doubts, he had another vision, which he believed to be that of the Virgin Mary with the Holy Child in her arms, and this cured him of his doubts.

It was just about the time that controversy was at the highest, when a stupendous disclosure was published to the world; throwing in the minds of thoughtful men even religious controversy into the shade. This was nothing less than the demonstration of the Copernican system, which proved that this world of ours, instead of being the centre of the universe, was but a little planet, as a grain of dust in the immensity of space; and which, as modern experience daily shows, can be sailed round in a few months or weeks. Without such a revelation we never could have dared enunciate the following formulary of what are, I believe, sound words: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible."

Copernicus was a canon of the Church of Rome; and his grand system was propounded in about the year 1533. He was in favor with the enlightened Pope, Leo X. But new Popes arose who knew not Leo; and, in 1616, Galileo went to Rome to bear witness to the truth of the system, as demonstrated by his own telescopes. But the then Pope, Paul V., told Galileo that the system was both false and heretical.

It was during this sixteenth century that the great poet, Torquato Tasso, lived—we can hardly say flourished; for, less fortunate than Milton, who lived under a milder regime, Tasso spent much time in prison, because, like Milton, he was subject to soul-hearing, and that without the especial sanction of his church. But that his soul-hearing was of a high order we learn from his friend Manso, Marquis de Villa. Manso was present at one of Tasso's conversations with his unseen monitor, and gives us the following account of it: "Tasso sometimes questioned and sometimes answered, and, by his answers, I guessed the meaning of what he had heard. The subject of this conversation was so elevated and the expressions so sublime that I myself fell into a sort of ecstasy. I dared neither to interrupt nor to importune him with questions, and his vision continued for a long time."

In entering on the seventeenth century we may give a history of Haddock, the sleeping preacher, at Oxford, in 1605, as detailed in Lucy Aikin's "Court of James I.": "It was affirmed of this personage that he had the art of preaching very learned and excellent sermons in his sleep, though but a dull fellow in his waking hours, and known to be no great scholar. He would even speak exceedingly good Greek and Hebrew in these nocturnal discourses, being otherwise ignorant, it is said, of the languages. At Oxford, where this prodigy was first manifested, the fellows and scholars of his college went as regularly to hear Haddock preach in his sleep as to any other sermon. . . . On concluding, he would wake, stretch, and remember nothing that had been said." The King had a bed put up in his own drawing-room, and the preacher preached to his majesty and the court; and then "his majesty, with infinite solemnity and precaution, proceeded with the business; and after much cross-examination by himself and his privy counsellors, actually prevailed with the man to confess his imposture." But still there were some things which his majesty "out of the depth of his wonderful judgment required to have further cleared." Anyhow, Mr. Haddock saved his ears. As was sung in those days:—

"Now God preserve the King, the Queen, the peers;  
And grant the culprit long may wear his ears."

The seventeenth century, in England, was an era of extremes; but it was then that Milton was endowed with soul-hearing. It was then that the Quakers were taught by George Fox to speak as the spirit moved them; because, as he told them, "There is a light shining in the darkness of your hearts, and you have not comprehended it. Oh, believe in that light, follow in that light," George Fox earnestly cried. The Rev. Frederick Denison Maurice makes the following observation in his "Kingdom of Christ" on these words of George Fox: "Dare I say that he was not taught this truth from above? Not till all the deepest convictions of my own heart have perished!"

Then there was Greatrakes, the great healer by touch, who lived in this century. But people will say, "We do not believe in Greatrakes, or other healers of his kind." Yes, as the Rev. H. R. Haweis remarked in his sermon the other day at St. Mary's, Oxford: "Say the healing touch is absurd, but medical rubbing and massage may be accepted. Vilify Mesmer and all his works for a century, and then accept all the phenomena which he suffered so much to prove. You have only to call it 'hypnotism,' and then there is no difficulty." Faith healing during the seventeenth century was so prominent that many were notoriously cured of disease by the touch even of a reprobate king.

With regard to the eighteenth century, all I will say here is that England has lately celebrated the centenary of a great man, John Wesley, whose fervour and success may very probably have had their origin in the spirit manifestations, in his father's parsonage, during his youth. But, among the vast course of his followers, these were the only incidents of his eventful life which were stifled.

I have just come, unawares, upon an account of what was, perhaps, the origin of faith-healing in the present century, which I reserve for a future letter. It occurred quite early in this century.—William R. Tomlinson, in *Light*.

#### CO-OPERATION.

We have heretofore had a good deal to say on the various phases of coöperation. Our position has been that the principle has not received a sufficiently general application. That it has been freely used for purposes of offense and defense, but not for the equally or more legitimate purposes of financial and social gain. While the benefits of coöperation are very many, they are of a communal character, and therefore have very definite limitations. To a large (perhaps the larger) number, life is reduced to a question of making the best of an existing condition, and here coöperation shows its best side. To the young man, however, if rightly constituted, the future contains magnificent possibilities. Men have risen from the lowest to the most exalted positions, and the same paths are open to him. But he must clearly recognize that he can advance only by individual effort. Coöperation in the trade society, or in any other form, aims to improve the condition of a class, and not to elevate the individual. To the ambitious youth, therefore, all such organizations are a weight rather than an assistance, because, as their whole tendency is towards uniformity, they afford no field for the utilization of individual capacity. It is certain that, at no other period of the world's history, has there been so great a demand for strong men—men with brains to conceive and will to execute. The man trained and drilled to a respectable uniformity can rarely take a first place under a condition of things where, as in good John Bunyan's day, "Every tub must sit on its own bottom." Coöperation has wrought through centuries, and has accomplished a vast improvement on the condition of the working classes, but it cannot replace individual enterprise.—*The Steel Worker*.

#### WHAT DO PHENOMENA MEAN?

SIR.—Mr. Keulemans in your last issue seeks to disparage the testimony of those who believe in genuine materializations by speaking of them as "orthodox out-of-time Spiritualists, whose evidence rests chiefly upon motives of affection and who sacrifice their heads to heal their broken hearts." Such language as this is not, to say the least of it, very becoming, or very modest, on Mr. Keulemans' part; for I venture to say that amongst the so-called "orthodox Spiritualists" are men quite as cool-headed and quite as discerning as himself.

No one who has had any large experience in this class of phenomenon doubts that there are many cases in which the features of a medium under control are more or less "transformed" or "transfigured" by the controlling spirit, so that the medium may easily be, in bad light, mistaken for the materialized form of "some one else."

But what of that? The fact of genuine materializations rests on surer evidence than this. Mr. Keulemans asks whether any Spiritualist, in his séance-room experience, has ever met "the case of a true materialization of a form, obtained under conditions where fraud was impossible, and where the investigator had sufficiently satisfied himself that the form was not the medium in person in a state of transfiguration?"

My answer is—Yes, certainly; and in good light, when both medium and form were clearly seen together beyond the possibility of mistake." Moreover, I thought that Mr. Crookes had settled this question long ago in his experiments with Florrie Cook.—*Rs. in Light*.

A wonderful discovery has been attracting the attention of scientists. A beam of sunlight is made to pass through a prism, so as to produce the solar spectrum or rainbow. A disk, having slits or openings cut in it, is made to revolve and the colored light of the rainbow is made to break through it and fall on silk, wool, or other material contained in a glass vessel. As the colored light falls upon it sounds will be given by the different parts of the spectrum, and there will be silence in other parts. If the vessel contains red worsted and the green light flashes upon it loud sound will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sound at all.



#### WHICH ONE WAS KEPT?

There were two little kittens, a black and a gray,  
And grandmamma said, with a frown:  
"It never will do to keep them both,  
The black one we'd better drown."  
"Don't cry, my dear," to tiny Bess,  
"One kitten's enough to keep;  
Now run to nurse, for 'tis growing late  
And time you were fast asleep."

The morrow dawned, and rosy and sweet  
Came little Bess from her nap;  
The nurse said, "Go into mamma's room  
And look in grandma's lap."

"Come here," said grandmamma, with a smile,  
From the rocking chair where she sat;  
"God has sent you two little sisters,  
Now, what do you think of that!"

Bess looked at the babies a moment,  
With their wee heads, yellow and brown,  
And then to grandmamma soberly said,  
"Which one are you going to drown?"

—FASHION BAZAR.

#### DEATH OF LITTLE JANE.

JAN-e a little saint, was sick and faint,  
FEB rufuge she had none;  
MAR malade seemed to make her worse,  
APR-loots were all gone.  
MAY-be, she thought, in some fair field,  
JUNE-berries sweet may grow;  
JULY and JUNE, they searched in vain,  
AUG-menting all her woe.  
SEPT-imus failed to find a pill—  
OCT-oroon salve was he;  
NOV ice, poor thing, at feeling ill,  
DEC eased ere long was she.

A large gathering of the fair sex has been held at Vienna "in view of furthering women's rights." The attendance numbered about 300, belonging to all categories and professions—tradeswomen, governesses, *Jemmes de lettres*, and women belonging to the working classes. It was decided to address the subjoined memorandum to the Reichsrath: "The women of Lower Austria demand that Parliament shall introduce such modifications into the existing administrative and constitutional laws as will ensure the following measures: 1. That the middle and lower schools be opened gratuitously to women, and that the number of professions accessible for women be increased. 2. That women be allowed to take part in political affairs; that all Austrian subjects of age and in the enjoyment of their rights as such, without consideration for the amount of taxes they pay and regardless of their position or sex, shall be entitled to equal and direct Parliamentary Suffrage. This assembly ventures to point out that society, which cannot dispense with female labor, will not be able to repudiate woman's rights for ever. Women claim the privilege of voting because they are inwardly convinced of the equality of all the human race." One lady opened the question as to whether women should claim the right to be soldiers. It was met by the characteristic answer that women were the sustaining element of humanity, while men constitute the destroying element.—*Woman's Herald, London, Eng.*

A writer in the *Detroit Free Press* takes up the cudgels somewhat vigorously for the tomboy, or rather the woman who has been a tomboy. She declares that "the tomboy, whom most women recoil from with little shrieks of horror, becomes the woman whose presence is a delight to men; whose joyous health and bubbling spirits and unconquerable cheerfulness brighten her world to the farthest horizon. She is not only an inspiring companion, but a living, breathing, glorious incarnation of *Gesundheit*—a most beneficent tonic. To look upon her is to feel the highest beauty of living, and to be much in her society is to yield unto her the approval and admiration that are so dear to the average woman. When sensible men meet a grown up tomboy and take involuntary note of her royal mien, her elastic tread, her lithe movements, her relish of free air and of beefsteak, they lay at her feet their royal admiration."

The oft-repeated question, Why do Englishmen marry Americans? is commented upon this week by the *Court Journal*, the point having no doubt been inspired by the wedding of Sir William Gordon-Cumming

and Miss Florence Garner. According to this paper, the reason is: "The American girl is beautiful; she has a piquant figure and dresses in excellent taste. She is shrewd and often wise; she is self-dependent, straightforward, and courageous." In fact, it sums up the article in the following manner, which cannot be deemed other than flattering by the greatest stickler for America and its daughters: She can, as a wife, adorn a ducal mansion, or make the money of a not too rich husband go twice as far as it would in the hands of an ordinary woman. "Therefore," continues this journal, "they have been eagerly sought in marriage by the leading men of all countries and have made the best wives."

A petition for the admission of women to the study of medicine having been dismissed by the imperial government of Germany, the "Woman's Reform Union" of Weimer have sent a new petition asking that women who have received a medical diploma in Switzerland may be admitted to state examinations. If the women should pass those examinations successfully they would be placed on a legal equality with the men physicians who have received their diplomas in their own country.

#### A BARKING MONTANA KISER.

THE JOURNAL of May 23rd said: There is a sheet published in Montana called the *Madisonian*. Somebody has mailed us a copy of the paper containing an editorial note, the writer of which must be a case of mental and moral atavism or reversional heredity, for he represents the thought and spirit not of to-day but of the middle ages. The editorial remarks are as follows: "We understand that there is a circle of Spiritualists operating on the east side of the upper Madison valley, of which two or three persons, who have always been looked upon as fairly well educated and intelligent people, are the leaders. These parties must have either gone crazy, or are dishonest, and the good people of that neighborhood should find out which it is, and either send them to a lunatic asylum, or to some other place where they could not work upon the fears of the superstitious and weak minded, or poison the minds of the young." It might be well for some Spiritualist or liberally-minded person to call upon this Montana editor and see if it is possible to get a new idea into his head. Atavistic degeneracy, whether it takes the form of the ancestral type mentally or physically, becomes a part of the individual constitution and cannot be easily overcome.

This paragraph evidently waked up the cur of the *Madisonian*, Kiser by name, judging from the following, copied from the dingy and dirty looking sheet which serves as his mouth-piece.

A few weeks ago, we took occasion to refer to a spiritualistic craze that had broken out on the east side of the upper Madison, near Bear Creek. Some crank, who evidently affiliates with that crazy crowd, sent a copy of the *Madisonian*, containing the item, to a blatherskite publication printed in Chicago, and the non-descript who publishes it, and collects \$2.50 a year for subscription to it from crazy people, copies what we said, and then goes down and calls up the spirits of the worst demons of hades to furnish epithets with which to wipe us out. We don't care anything for this fraud's twaddle; neither do we retract a word that we said about those people on the Madison, most of whom we know personally as persons who have heretofore been accredited with average intelligence, and now add, that no matter how honest and sincere they may be in other matters, in their spiritualistic pretenses they are frauds of the worst kind, and are so recognized by their more sensible and honest neighbors, who should suppress their meetings, in behalf of morality, and the public welfare generally. Their doctrines are pernicious in the extreme, so much so, that in many of the larger cities of the east, the teachers of them have been sentenced by the courts to long terms of imprisonment for the crimes that have grown out of their teachings.

This is Kiser's way of barking at decent men when exhibitions of his low nature have provoked them to rap him—metaphorically speaking of course—across the nose. Kiser admits the intelligence and honesty of those at whom he howls, and yet he persists in keeping up his howling because 'tis his nature to. He wants the meetings

of the Spiritualists suppressed because in the East teachers of their doctrines have been imprisoned for crimes that have grown out of these teachings! He wouldn't wait until his fellow citizens had committed an offense against law or morals; but he would hound on others like himself to break up their meetings and treat them as criminals or lunatics, because they cherish a faith which his canine nature makes it impossible for him to appreciate. Not much can be done for a creature of the Kiser type of character. His peculiar howl reveals what THE JOURNAL thought, that Kiser is a bad case of atavism, whatever the subtle causes, which in reversion are rarely ascertainable. It is a question whether society would not be justified in exercising its restrictive authority over Kiser, so far at least as to confine him and to prevent the perpetuation of such bad stock. He could not consistently object, for he would have men and women imprisoned, not simply for offences committed, but as a precaution against crimes, which the good people of Virginia City, Montana, have more reason to apprehend from him than from the Spiritualists of that community, for whose imprisonment he alternately whines and howls.

#### KANSAS CAMP MEETING.

Dr. James De Buchananne writes soliciting the aid of THE JOURNAL in securing good speakers and mediums for the camp meeting which begins August 6, at Delphos, Kansas. "We want none but those of clean record," writes our correspondent, who is on the committee to obtain speakers and mediums, "for we pride ourselves on never having had any fraudulent shows during the twelve years of our camp. . . . We want good, honest mediums who will give honest tests." He suggests that the Kansas camp would be an excellent place for private mediums who may feel inspired to help humanity.

On behalf of the camp directory Dr. De B. invites the editor of THE JOURNAL to attend and says: "I earnestly hope you may find time to come. You will find a body of Spiritualists as honest and cordial as any you ever met, and they will welcome you enthusiastically." It is with great regret that the editor is obliged to decline the cordial invitation of these excellent and energetic friends; but a sunstroke received in Arkansas in 1862 and another in New York City in 1868 obliges him to be very circumspect during hot weather, and not to venture far from localities where cool temperature is within an hour's reach. There is no association better entitled to friendly coöperation than the one Dr. De B. represents and it is to be hoped the meeting this year will surpass those of all previous years. Parties desiring further information concerning the camp can address Dr. De Buchananne at Delphos, Kansas, lock box 9.

Sunday, June 28, the Spiritualist Society of Olympia, Washington, held a grove meeting at Butler's Grove. A brighter day and a prettier place, says the *Olympia Tribune*, could not have been wished for, and the wild flowers, the clear blue sky, and the peaceful waters dotted with sail and skiff, was a picturesque sight. At 10 o'clock the steamer *Jessie*, with an immense barge in tow, on which had been arranged ample seats, left for the cove, bearing the members of the society and their friends. These were followed by numerous visitors in sail boats and skiffs, while others took the roadway in carriages or on foot. At the cove everybody was invited to enjoy the hospitality of the society and there was not a break to mar the pleasures of the day. There was singing accompanied by instrumental music by Prof. and Mrs. Francis and their son, read-

ing by Mr. Barnes and an address by Mr. Rawson, the president. There were also recitations by Miss Lohr and Miss Lamont. A sumptuous dinner was provided by the ladies. To this everybody was invited; an immense table seventy-two feet long was cleared and spread again three times before all the appetites had been appeased and there was enough left for a small regiment. The society will meet again in two weeks in their hall on Adams street between Fourth and Fifth, and shortly after will hold a grove meeting at McAllister's Lake.

What is the good of asserting there are 15,000,000 Spiritualists in the United States? It is the grossest exaggeration and known to be so by our contemporaries who publish and affirm it. This is equivalent to saying that one person in every four, or about all the heads of families in the country are Spiritualists. The assertion is too silly for notice only that it is constantly repeated in one form or another. There is nothing to gain and much to lose by such buncombe.

Rev. William Bradley, of Boston, in remitting his subscription, adds: Heaven bless you in every good thought and work. In many things you are very correct, but as you and I are finite we know that the fields of investigation are before us—therefore we will not dogmatize over much. While we will not thank God that we are better than the good ones who are better than we are, we will thank Him that when we absolutely see an impostor that have the courage to brand him as such.

#### PLANTATION LIFE IN ARKANSAS.

Octave Thanet, whose book of short stories, "Otto the Knight," is just now attracting attention, has a paper in the July *Atlantic* on "Plantation Life in Arkansas." An Arkansas planter is thus sketched by her clever pen:

The planter on a plantation is expected to direct all undertakings of pleasure or profit. In most cases he is postmaster, justice of the peace, free doctor, and matrimonial adviser for the neighborhood.

Such a scene as this is common: Scene, the store. Dramatis personæ, the planter and Jeff Laughlin, whose wife has been dead full two months.

Laughlin. "Well, no, sir, I ain't come for tradin' to-day; I aimed to ask you' advice."

Polite but inarticulate murmur from planter, who goes on posting up his ledger.

Laughlin (whittling abstractedly on the rim of the desk). "Well, you see, my mother-in-law, she's a mighty nice old lady, and she gits a pension of eight dollars a month, and spends ever cent on it fur the children; but, fact is, she's so old and so nigh-sighted she jest natchelly cayn't keep things up; and it's too hard for her, and it's jest breaking her down. And I jest 'lowed I'd ask you' advice."

Planter. "Well, Laughlin, I don't see anything for it but for you to marry again!"

Laughlin (brightening considerably). "Well, I don't see anything else I kin do. I hate to terribly; but looks like I jest natchelly ben obleeged to."

Planter. "Had you anybody in your mind, Laughlin?"

Laughlin. "I reckon Phonetta Rose wouldn't have me?"

Planter (with truthful frankness). "No, don't reckon she would."

Laughlin. "I 'lowed she'd think I'd got too many children."

Planter. "Yes, I dare say."

Laughlin. "They're mighty nice, still children, and make a strong force for the cotton field."

Planter. "They seem nice children."

Laughlin (very agitated). "I—I—say, Mist' Planter, don't you guess you could write a letter to Miss Phonetta, and ask her for me?"

Planter. "Well, no, Mr. Laughlin. I don't think she would take kindly to having any other man do her sweetheart's courting. You speak up for yourself!"

Laughlin (despondently). "Yes, sir, I'll turn it over in my mind; but you see I'd hate terrible for to have her say no to me right to my face, and twudn't be nigh so bad in a letter. And I ain't much in the



habit of writin' letters myself" (which was strictly true, Laughlin being barely able to sign his name and "read writin'"), "so I didn't know but you," etc.

Unlucky Laughlin! he has reached the boundry line of the planter's amiability. "I won't write love letters and I won't pull teeth!" declares the planter; and Laughlin goes his way to propose to Phonetta in form, on their way home from "playing games" at a neighbor's, to be rejected, and to feel ever afterward that if "Mist' Planter'd named it to her, instead, she'd of talked different."

But we foresee that he will be consoled. In this country, widowers spend no long time in mourning. Six months are all that the most decorous would ask; most widowers wait three months, two months, or only one. This haste does imply hardness of heart so much as a hard life. What, indeed, shall a man do who has three or four little children, a big field waiting his hand outside, and no woman to guide things?



BABEL OF THE CREEDS.

TO THE EDITOR: "Umbrellas to mend! umbrellas to mend!" Who has not heard it repeated oft through alley, court and crowded street, mingled with the heavier traffic of the busy thoroughfare? "Umbrellas to mend" and "creeds to mend" are carried through the air in sepulchral tones as reverberated from the graves of Westminster Abbey.

The questions deemed serious by many have their amusing side. To citizens of a republic not dependent upon the authenticity of interpretation there are phases in the late theological controversies savoring much of the ludicrous; nor is the solemnity of the occasion increased when the Father Audacious, Monk of Wales, leaps into the arena to play his lively part. The tussel of parrot and monkey is tame in comparison. Exhausted by his efforts of antagonistic spleen he faints. However, fanning and a restorative brought the monk round and I suppose he will shortly take his departure for a more genial, if not warmer clime. What is *Puck* about that he does not make a cartoon of material so excellent? He does say, however, "What fools these mortals be."

What a spectacle; these scholarly, potent, grave and reverend sinners, contending so tenaciously about the trifling matter of authorship or compilation which, when decided, does not in the least affect the moral character and value of the spiritualistic record. "Umbrellas to mend." Like many articles with which the tinker meets, these worn-out, lifeless creeds have served their day, and now dead to the progressive spirit of the living present, are ready to pass away. As spoke one greater than Calvin, and no creed monger, "Let the dead bury the dead." The people of the western republic have reached a condition in American freedom that is beyond and superior to the bigoted fulminations of a pious murderer. But sad as is the reflection it is self-evident fact that human nature can be educated to believe these old creeds and abey confessions essential to their everlasting welfare. For college-bred as they are, their social comfort and living depending upon the continuance of these church rituals, these creed-mongers and tinkers, D. D.'s, appear sincere in their learned efforts to galvanize them into the semblance of life to secure to themselves and institutions respect and support of a monied aristocracy. A bombastic, mystical creed, showy church ritual and distinguishing ecclesiastical paraphernalia inspires a pleasing pride and fosters vanity and self-gratulation. "Creeds to mend." These confessions are supposed to shelter from the coming storm of God's wrath. They are requiring so much tinkering, mending and patching the indication is they are rather thin—too thin in fact—and are lacking in staying strength against even the onward irrepressible progress of man's predestined higher freedom. Pure democracy, the religion of a republic, despite the retarding efforts of insidious priestcraft, is the manifest destiny of the race. These confessions of many chapters, articles and sections, that they should wane into decay is natural. Where was this calvinistic creed born and what is the stuff of which it is made? Its god-father was a murderer. The place whereon the "famous" Westminster Abbey stands,

once an ugly morass or marsh, a place now of sepulchres, mounds, monuments, tombs—graves of the dead. Such is the deadly place of conception and birth of the disquieting Calvinistic creed, and the confession a bone of endless contention and strife.

Again I hear, "Umbrellas and creed-crutches to mend." Yes, it is quite necessary for these theological combatants and aggressive tinkers to keep the creed-crutches of their followers in repair to walk the morass of morally halting lives. "Umbrellas to mend, creed-crutches to mend," floats along the street, past and over the building containing the 500 potent, grave, reverend sinners, D. D.'s and LL.D.'s assembled for the purpose of knocking out "higher criticisms," more liberal views. But not one of all that august gathering heard "Umbrellas to mend"; or if any of them heard they failed to appreciate its relevancy to the tinkering and mending of creeds.

Talmage, on the rampage, says that this aggressive tinkering at the creeds, and trying to improve the confessions, the "higher criticism" is the mission and work of the devil, that those of these theological athletes, wrestling and fighting divines who escape the lunatic asylum will land in agnostic infidelity. Of course the serene, deliberative and profoundly discriminating doctor is always perfectly sane. He assures us that "the world's creation was commenced by God in the month of May, exactly at 4 o'clock on a Monday morning," (see *Christian Union* June 18, 1891).

Though the doctor insists that Jesus ascended to heaven in "flesh and blood" and that all his saints shall be raised from their graves physically and ascend to heaven in like manner, still, when contemplating the grand structure of his Brooklyn Tabernacle, he appears to enjoy lucid moments. It is then he can declare with unctious, "We need less acid, more silver and cinnamon in our religion."

A few words of history: "Westminster Abbey was founded by Edward the Confessor, on the site of a much earlier church and was made a peculiarly royal institution. It was then far out of the city of London, on an island in a morass, and was called by Edward the Collegiate Abbey of St. Peter, but was popularly known as the Minster or Monastery of the West, hence the name Westminster."

"They had strolled over and inspected the tomb of Edward the Confessor, and were in front of Chaucer's tomb in the Poet's Corner." Said the clergyman to the artist: "I never come here without thinking of Waller's lines:

"Mortality, behold and fear!  
What a chance of flesh is here!  
Think how many royal bones  
Sleep within this heap of stones.  
Here they lie, had realms and lands,  
Who now want strength to stir their hands.  
Here, from their pulpits seal'd with dust,  
They preach 'In greatness is no trust.'  
Here's an acre, sown, indeed,  
With the richest royalest seed  
That the earth did e'er drink in,  
Since the first man dy'd for sin.  
Here the bones of birth have cry'd,  
'Though gods they were, as men they dy'd.'  
Here are sands, ignoble things,  
Dropt from the ruin'd site of kings.  
Here's a world of pomp and state  
Buried in dust, once dead by fate."

PHILADELPHIA, PA. W. D. R.

LETTER FROM UTAH.

TO THE EDITOR: Not even in wicked Chicago have you a better opportunity to see the true inwardness of what is known as "Christianity" than we have here in much-talked-of Utah. If only the brave Nazarene, who defied the pawn-brokers of Jerusalem and was ignominiously nailed to death on the cross for his opposition to the fossilized theology of his time, could only come to Utah and see how those who profess to worship him as a God and who expect to get to heaven in his name are filling the rule of the ancient Pharisees, I am of the opinion there would be rare old fun for a time.

Here in Utah we have had only a wrangle over church. There has been on one side the Mormon churches; on the other, all the churches not Mormon. The cry against the Mormons has been "polygamy" and "licentiousness." Then the Mormons voted to abandon polygamy and now the other churches say it is a trick. O, the heavenliness of the Christian spirit! The last anti-Mormon church to appear is Unitarian. It makes me laugh. I went to hear several prospecting divines. There was Mr. Forbush, too orthodox to countenance either Mr. Gannett or Mr. Jones in

the east, but so "advanced" in his utterances in Salt Lake as to make those men seem like "old fogies." Then came a Rev. Mr. Utter, who had for years served as pastor of a Chicago church, which was the most conservative Unitarian body west of New York. Mr. Utter was unable in the east to abide the rationalism of Jones and Gannett and thought Mr. Sunderland of Ann Arbor, rather free, but in Salt Lake he came out for atheism with just a thin coating of prayer to a too-too utterness that he worshiped as supreme. It was funny! I said, "Is the man honest now, and was playing a part in Chicago, or was he honest in Chicago and is playing the anti-Mormon 'free thinkers' here?" The Unitarian "movement" in Salt Lake is made up of Mormon-haters, generally speaking; men who would have made Channing weep over their unkindness to their fellowmen. It will have a few years' run. The pastor will get his living for a time and then the thing will disappear.

The only sincere and honest believers in Utah are Mormons, and they too are fast becoming weak under the temptations of the world. But the anti-Mormon churches have made money out of their opposition. By misrepresenting the Mormon people they have drawn millions of dollars to Utah for missionary work to convert a better people than themselves. The most frothy among them are the Methodists, but they have received a black eye by the exposure of Revs. Sam Small and John Wesley Hill, who have been raising unhealthy excitements at Ogden and elsewhere.

But the prospects now are that the whole lot of them will be defeated; Utah will become a state; the old strife will die, and all sects will be placed on an equal footing under the law. Then Utah will be a grand country. COTTONWOOD.

NATURE'S REMEDY FOR CONSUMPTION.

TO THE EDITOR: It has been said that some of the greatest discoveries in medicine were made by irregulars and non-professional men. Among such discoveries may be mentioned the cure for consumption. The diagnosis in a doubtful case is so easy that recourse to the dangerous tuberculin should never be had. The saliva of the non-consumptive contains rhodan kelium or sulphocyanate of potassium. Put the saliva of a suspected person in a solution of iron, and if no reaction follows he has consumption; if, however, a red cloud is formed, it is a sign that he has not. The red particles formed are the red ferrocyanide of potassium. Persons who at all times show the red reaction are not liable to the disease. Mr. Richard Renter, a German civil engineer—polytechniker—and superintendent of one of the largest silver-plating establishments at Vienna, noticed that persons who came to work in the plating rooms and who were suffering from consumption, were benefited and finally cured. Mr. Renter investigated the matter and in many experiments made, found that the cure was due to the inhalation of the escaping prussic acid from the plating solutions. The carbonic acid from the air decomposes the cyanide of potassium and sets the prussic acid free. We have here nature's remedy, the most powerful poison known, generated by the human system for the destruction of the most dangerous and persistent germ. As the remedy for the disease is clearly indicated and as the facts have proved that it cures, the administration of prussic acid will hereafter form the base for the cure of the disease. As the sulphocyanate of potassium can be made artificially, clinical experiments will have to be made for the purpose of adjustment of the dose to be taken. Wild cherry, a popular remedy for the disease has long been used, but is too weak in prussic acid to be of benefit for a cure. KARL CROLLY.

SPIRITUALISM AGNOSTIC.

TO THE EDITOR: W. H. J. in THE JOURNAL of May 9th claims to have repudiated agnosticism in becoming a Spiritualist. Does he mean that his belief in the evidences of survival of death has revived his allegiance to Bible authorities and priestcrafts? If not, he is still an agnostic, for this is a technical term and limited to ignoring the authority of Bible revelations. It respects all faith resulting from free inquiry, based upon observation and personal experience, as is Spiritualism.

More than this, the best title of Spiritualism to regard by outsiders who are anxious neither about their own future existence, nor the fate of their deceased friends, is its agnosticism, in that it has under-

mined and overthrown Biblical authority, and emancipated from church rule large numbers whose superstition was, proof against both reason and ridicule, an armor of prejudice from the surface of which the javelin of Voltaire glanced, and through which the sword of Paine passed as through the body of a ghost, unstained with blood. Spiritualism may be fraught with illusions, but these are not the property of a privileged class, of a priesthood subsisting by parasitic imposture and the sworn enemy of free thought. I reproach W. H. J. with nothing worse than inaccuracy. M. E. LAZARUS.

THE MANGO TRICK.

On my first visit to India I was naturally very curious to see something of the famous jugglers of whom travelers have told such marvelous tales, writes Professor Herrmann in the San Francisco *Examiner*. I went out of my way to meet any famous performers who could only be reached in that manner, and the result was that between the time I landed at Calcutta and the time I embarked at Bombay I had witnessed about everything of note in the juggling line that the country offered. The opinion I formed after seeing all they could show me was that, apart from their skill as snake charmers, the basket trick and one or two other minor illusions, the ability of the entire fraternity of Indian jugglers is beneath contempt.

I had heard a great deal about the wonderful mango trick; in which the natives were said to plant a mango seed in the earth, whence it would be seen to sprout and grow into a full-sized mango tree, blossom and ripen fruit in the full view of the spectators, and that after that the fruit would be handed around to whoever cared to taste of it. Stories to this effect had been told by so many travelers of repute that I really expected to find some merit in the trick. At Allahabad, Cawnpore, Lucknow, Delhi and Bombay I saw native jugglers who did the trick, and each time they performed it precisely as follows: The fakirs, usually five or six in number, would squat on the ground, and the spokesman would ask the spectators to select a spot of earth on which they desired the trick to be performed. This being done, he would pick up the earth with a small pointed instrument, in order to make a soft spot; then putting up a skeleton frame of tripod shape he would throw a shawl or cloth (without which the fakir would be like a ship without a rudder) over it, so as to make a sort of tent.

One of the conjurers, wearing a long robe with wide sleeves, would then produce a mango seed, and, placing both hands and arms under the improvised tent, would plant the seed, his hands and arms being out of sight under the tent during the operation. His comrades would then perform some simple tricks with cups, balls, etc., after which the cover over the tripod would be removed and a small sprout would be seen in the side of the mango seed.

When the cover was again thrown over the tripod the fellow with the long sleeves would once more put his arms under the tent so formed. After another interval of three or four minutes the cover would be again removed, and there would be seen a branch of the mango tree about two feet in height, bearing a few mangoes, some green, others ripe.

The secret of this trick is very simple and so shallow that it requires little explanation. The man who placed his hands under the cover first inserted the sprout in the seed, and the next time he drew from his ample sleeves a branch cut from a neighboring mango tree and thrust the cut end into the earth, which had previously been softened.

I have been repeatedly asked if I ever saw the trick performed of their throwing a ball of twine in the air to form a sort of Jack and the beanstalk, by which the juggler climbs out of sight, pulling the string after him, and that the pistol shot of a companion conjuror brought the aerial climber to the earth in fragments, which soon appear together and become a living, uninjured man again. As I said before, I went from one end of India to another and I tried in vain to find some one of their celebrated conjurers who would perform this trick. I offered fabulous sums of money to their ablest and most noted fakirs, but none of them would attempt it, and the only conclusion that I can arrive at is that the people who claim to believe it can be done must have their brains steeped in hasheesh. Most of the wonders attributed to oriental jugglers have never existed outside of the imagination of those who tell them.



PRONUNCIATION WANTED.

Prithee, Albert Edward,
Son of a blushing queen,
Patron of the "tiger,"
Scion of the cloth bright green,
Prithee, tell your anxious cousins,
What you call that game you play.
In Camden and Chicago
They call it Back-a-rat,
But chappies at the Bellevue
Refuse to take to that.
"Bo-ca-raw," says one with monocle,
"I played with the prince one night,
Of course I let him 'do' me,
But I'm blooming sure I'm right."
A fellow who wears imported plaids
And inhales the cigarette
Thinks he knows it all and says
"You must call it 'boc-ca-ret.'"

—PHILADELPHIA RECORD.

THE REASON WHY.

"When I was at the party,"
Said Betty (aged just four),
"A little girl fell off her chair,
Right down upon the floor;
And all the other little girls
Began to laugh, but me—
I didn't laugh a single bit,"
Said Betty, seriously.
"Why not?" her mother asked
Full of delight to find
That Betty—bless her little head!—
Had been so sweetly kind;
"Why didn't you laugh, darling?
Or don't you like to tell?"
"I didn't laugh," said Betty,
"Cause it was me that fell."

WAITING.

And so, beside the silent sea,
I wait with muffled oar.
No harm from Him can come to me
On ocean or on shore.
I know not where his islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond His love and care.
—WHITTIER.

The best and most desirable Hotel in Boston is the United States, where there is no attempt at style but a great deal of attention paid to the comfort and pleasure of patrons.—Boston Herald, April 12.

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Lakeside, Wis. Ortonville, Minn.
Kilbourn City, Wis. Prior Lake, Minn.
(Dells of the Wisconsin.) White Bear Lake, Minn.
Beaver Dam, Wis. Lake Madison, So. Dakota.
Madison, Wis. Big Stone Lake, So. Dakota.
Delavan, Wis. Elkhart Lake, Wis.
Sparta, Wis. Ontonagon, Mich.
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"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.
"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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BOOK REVIEWS.

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

*Key to Political Science, or Statesman's Guide.* By John Seneff, author of the "Origin and Destiny of Man." Revised and enlarged edition. Cincinnati: Published by the author. 1890. pp. 426. Price, \$1.25.

In this book is discussed intelligently but in a rather discursive manner a great number and variety of questions, philosophical, moral, religious, social, economic, political, governmental, military, etc., etc. Mr. Seneff says: "I have attempted in these essays to express what I find in nature. I know I have not clothed my ideas in the most eloquent language, yet I have expressed them in a way that they can be understood. I have pointed them [his readers] to the book from which I read them. It is open, day and night, to all who wish to read. It is the 'Key to Political Science, or the Statesman's Guide'—the Universal Book of Nature." The book contains much good thought, a number of just criticisms of existing institutions, customs, practices, etc., and several valuable suggestions in the way of reform; but the author has attempted to cover too much ground, to discuss too many problems, and he jumps so frequently and abruptly from one thing to another that the value of the work by this fault is for thinkers considerably impaired. Doubtless Mr. Seneff has come to hold the views he presents largely by his own observations and reflections, but a wider acquaintance with others' thoughts would enable him to see that there is very little if anything new in his book, while it might cause him to suspect the wisdom of some of the measures, the adoption of which he urges with zeal. The author is an observer and an independent thinker, and his style is direct and forcible. He is radical in thought and humanitarian in spirit, and however much the reader may dissent from some of his conclusions, he will have to acknowledge that the work contains a large amount of wise thought and that the author is a sincere and honest man.

*Chicago's Dark Places.* Investigations by a corps of specially appointed commissioners. Edited and arranged by the chief commissioner. Chicago: The Craig Press, 77 and 79 Jackson St. Paper. pp. 213.

This work is designed to awaken interest in the various places of the social evil as found in this city. Statements of real scenes witnessed by members of this commission are given, and suggestions made as to possible remedies, with appeals to thoughtful men and women to aid in the work of reform and prevention.

*Sixth Biennial Report of the Bureau of Labor Statistics of Illinois.* 1890. Springfield, Ill. pp. 420.

This report contains the statistical results of a number of special investigations made during the last year. The first division of the report relates to the earnings and working time of employes in and about the Illinois coal mines, the second to mortgage indebtedness, and the third to coal production in this state. The volume is a valuable contribution to labor statistics.

*Sweet and Twenty.* By Mary Farley Sanborn. Boston: Lee & Shepard. pp. 310. Paper, price 50 cents. No. 10 of Good Company series.

A charming love story told in the "Duchess" manner of the mistakes, jealousies, misunderstandings and ultimate reconciliation of a pair of well-intentioned lovers. A pleasant book for summer reading.

MAGAZINES.

The *International Journal of Ethics* for July has a number of notable articles beginning with "The Modern Conception of the Science of Religion," by Prof. Edward Caird. Following are "The Functions of Ethical Theory," by Prof. James H. Hyslop; "The Morality of Nations," by Prof. W. R. Sorley; "J. S. Mill's Science of Ethology," by James Ward; "Vice and Immorality," by R. W. Black; and "The Progress of Political Economy Since Adam Smith," by Francis W. Newman. "Program of School of Applied Ethics," is given in full, and the number contains instructive discussions and discriminative book reviews. This magazine, devoted to the advancement of ethical knowledge and practice, is a quarterly of rare ability and high character.

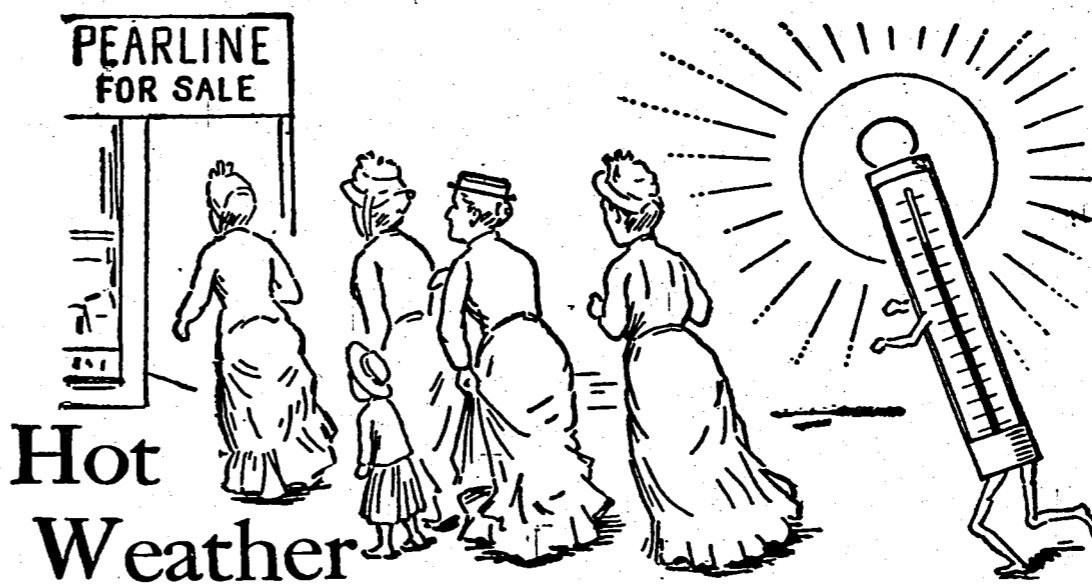
Published at 1602 Chestnut street, Philadelphia. \$2 per year.—The frontispiece of the July *Century* is a portrait of Horace Greeley, given to accompany a hitherto unpublished address, written in 1868, of the white-coated philosopher. The paper in the California series this month is one of peculiar interest, being an account by Mrs. Virginia Reed Murphy of her experience as a girl in making the trip "Across the Plains in the Donner Party" in 1846. Mrs. Murphy's account being, it is believed, the only narrative published by a survivor of the ill-fated party. An important paper by Dr. Albert Shaw, in his series on Municipal Government, describes the government of Paris, which he calls the "Typical Modern City." Prof. Edward S. Holden of the Lick Observatory is the author of a paper of popular astronomy entitled, "A Lunar Landscape," with pictures from negatives taken at the Lick Observatory. In the sixth part of his novel, "The Faith Doctor," Edward Eggleston's theme, the faith cure, is treated from three separate points of view, and the reader is introduced to "Eleanor Arabella Bowyer, Christian Scientist and Metaphysical Practitioner." In the editorial department the series of papers on financial topics, which has attracted much attention, is continued by an account of John Law's scheme, the likeness of which to Senator Stanford's land loan scheme is set forth.

*The Homiletic Review* for July opens with an able article from the pen of Prof. J. O. Murray, of Princeton, concerning "Culture in its Relation to Preaching." "The Present Status of the Divorce Question" is treated by the Rev. Samuel W. Dike, LL. D. Dr. C. B. Hulbert writes of the "Biblical Tests Applied to Recent Claims." An article entitled "Exegesis in the Pulpit," written by Dr. Howard Crosby shortly before his death, demands familiarity on the preacher's part with the original languages of Scripture, and an exaltation of the word above everything else in the pulpit. In the editorial section many of the social and theological topics that are engaging public thought to-day are treated in a conservative yet independent manner. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York.—The July *Wide Awake* is a good number for old and young to read, as some of the tempting titles show: A Dreamland Lantern, The Rogue's Path, The Anti-Boy Picnic, Ye Boston Grasshopper, The Wrong Muscles, Amy Robsart's Embroidery at Leicester Hospital, How Teddy Morris made the Weather, My Sea Daisies (natural history article), Pussy in Private Life, Five Little Peppers Grown Up, The Chimney Swallow (anecdotal natural history paper), Miss Matilda Archambeau Van Dorn, Marietta's Good Times, How One Mother is being Brought Up, A Midnight Ride, Grim the Corn-Thief, "Guess God won't be angry wis wees."—The June number of *The Peacemaker and Court of Arbitration* has articles entitled, "Great Britain and Venezuela," "Startling Facts from a German-American," "The Itata," "Alcohol in Extracts and Screens in Bar Rooms," "Refuge for Released Female Prisoners," with several other instructive papers. 123 North Fourth street, Philadelphia.

*The North American* for July has already been noticed in THE JOURNAL, but attention is here called to the last of the principal articles in this number, from the pen of Professor Charles A. Briggs, whose relations with the Union Theological Seminary were the subject of the great discussion at the recent session of the Presbyterian General Assembly. He deals with "The Theological Crisis," and in particular with the results of modern Biblical criticism and Biblical theology, "the youngest of the daughters of Biblical science."—*Our Little Ones and The Nursery* for July has a poem on "Fourth of July," with an illustration for the frontispiece of "Yankee Doodle Four-year-old." "How Jerry [a goat] Stood For His Rights"—on his hind feet—when hitched to a wagon, from which he tipped Fred, who had used his whip too freely, into a ditch. "The Tea Party" and "A Patriotic Dog" are among the other nice stories.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

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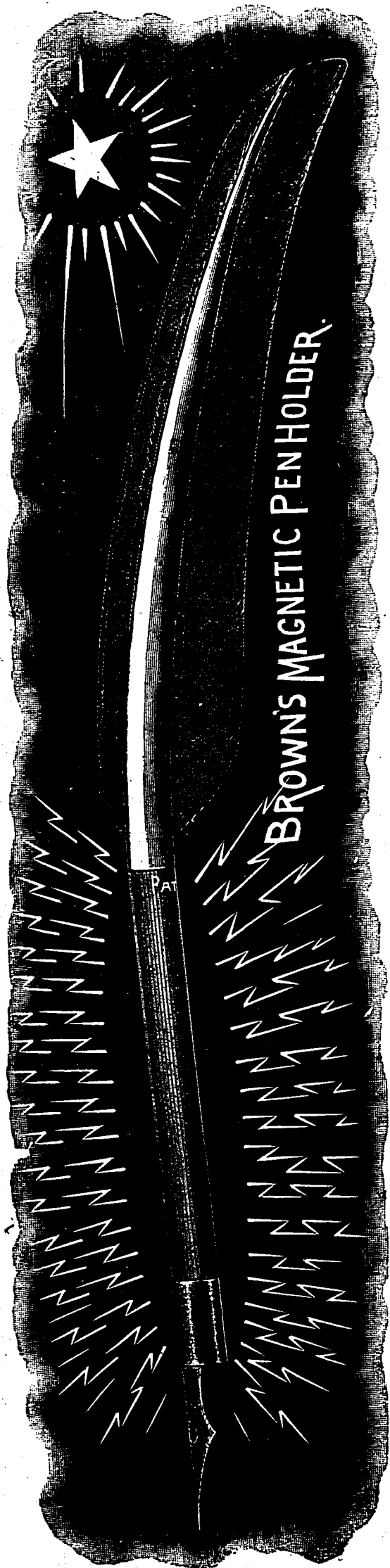
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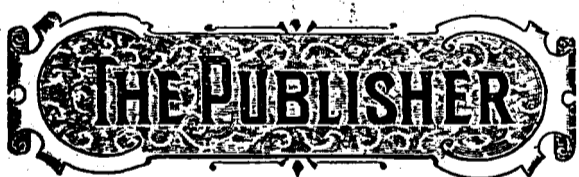
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"MUST HAVE THE BEST."

In Walla Walla, Washington, are two women, mother and daughter, whose like are to be found, but they are not as plentiful as blackberries in July. They are intelligent, refined and—poor. In a new state like Washington poverty is not such a gigantic offense against society as in older sections; indeed in the young states and territories out among the mountains to be poor is not even criminal; and hence not a thing to draw the sympathy of a certain class of down-easters who are always hunting for some specimen of humanity that is off color morally or copper-colored physically on which to pour their briny tears, and surplus change. These Walla Walla ladies are Spiritualists—yes I mean Spiritualists, and all the term implies. They are thrifty, economical, self-reliant, progressive and spiritual—and they read THE JOURNAL. Lately the mother was regretfully debating the seeming necessity of discontinuing the paper because times were going so hard in the little household.

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Now here is the right spirit; and I don't say so merely because THE JOURNAL's interests are involved. There is here a high principle which these good women are, perhaps unconsciously, exemplifying. If only a majority of professing Spiritualists were to give to the cause they profess the devotion manifested by the adherents of evangelical sects to theirs, in substantial deeds, in supporting their press and public exponents, in disseminating their literature, if Spiritualists would vie with their evangelical friends in these directions for one single year they would be agreeably surprised, and the impulse to continue would become permanent. Spiritualists are naturally as good as their Christian neighbors, as generous and kindly; but it cannot truthfully be said that they do as much for their faith. I quite understand the philosophy of this; but it seems to me modern Spiritualism has age enough now to have worked off the rudimentary ferment and to have attained a body and a consistency entitling it to take its place with the best. It seems to me that were the intelligent, thoughtful portion of Spiritualists to put forth as much effort as does the non-reasoning, mentally-limited portion that in a short time the morale and *esprit de corps* evolved would show a movement worthy to be called spiritual and which would be an irresistible agent in the spiritualization of the world. To this end THE JOURNAL labors, regardless of temporary advantage, and at the cost of popularity with those who now hate and fear it for reasons quite apparent and unnecessary to here repeat. Not the activity of the mentally, morally and spiritually undeveloped does THE JOURNAL deplore or fear; but it deprecates and fears the lethargy, the apathy, the supineness of the intellectually strong, of those rated as moral and upright.

I know this preachment is not to the class which needs it most; still if it shall quicken the pulse and strengthen the tendency to greater activity of a single reader I shall be repaid; and those who do not need the tonic can pass it on to some neighbor who does.

I am gratified to be able to say that in response to the request for addresses of Spiritualists, investigators and liberal religionists, I have received over 1,400 during the past week, to whom THE JOURNAL will be sent four weeks free. Let the number be increased an hundred fold. What is better still: Send me in during the next sixty days a few thousand trial subscribers, fifty cents for three months. You can do it and not half try. Still better, obtain 2,000 new yearly subscribers at \$2.50 before the summer is over. Help me to make the best paper, and try to make everybody feel they must have it.

## OFF TO ST. PAUL.

Next Monday I shall leave on a special train over the C. & N. W. Railway in company with several hundred brother editors from all parts of the country to attend the annual convention of the National Editorial Association, to which I am a delegate from the Illinois Press Association and the Press Club of Chicago. I shall stop at the Hotel Ryan, where I will be

pleased to see my friends and subscribers in St. Paul and Minneapolis; and I hope to be able to steal time enough from the work of the convention to visit briefly with all who may call.

I am always glad to receive clippings from the press or marked copies of papers containing matter of interest to THE JOURNAL; my gratitude and the utility of these clippings are none the less pronounced when no use of them is made in the paper. They are often invaluable for my scrap book. Will my kind friends try and recollect when clipping for me to always affix the name and date of the paper; often an article otherwise important is rendered useless for want of this precaution.

## BOOKS WITHOUT MONEY.

Readers of THE JOURNAL will be doing an excellent bit of missionary work if they will forward me a list containing the names and addresses of Spiritualists, liberalists, and broad minded church people likely to be interested in Spiritualism. The names should be very plainly written, and in cities where the free delivery system prevails the street and number should be given. Where possible I would like to have the list classified, so that I can tell the respective belief of each person whose name is supplied. For the largest and best classified list I will give the sender a copy of D. D. Home's "Lights and Shadows of Modern Spiritualism," a large 12 mo. book of over 400 pages, and a work which every person interested in Spiritualism and psychological science should have. This book was published in England at \$4.00. My edition is from imported English sheets and better bound than the original. The price is \$2. For the second largest and best classified list I will give a copy of volume two of Dr. Eugene Crowell's great work, "Identity of Primitive Christianity and Modern Spiritualism," original price \$2. This is a large book of over 500 pages, and

a valuable acquisition to any library. The work was published in two volumes but each is independent of the other, and those who obtain the second volume do not need the first to interpret it. I now have all that remain of the edition and am closing them out at \$1, although the book could not be published singly for less than \$2.50. To all who send not less than fifteen names I will mail a copy of "Signs of the Times," the admirable address delivered by Prof. Elliot Coues before the "Western Society for Psychical Research." This pamphlet retails at 15 cents. These offers are good until August 1.

## AMERICAN PSYCHICAL SOCIETY.

This society while taking a name implying a national character is officered by people in and near Boston. This is no doubt for convenience in transacting business and is not of itself objectionable. The officers are: Rev. Minot J. Savage, president; Mr. B. O. Flower, vice-president; Rev. T. Ernest Allen, secretary and treasurer; board of directors: (term expires 1894) Rev. M. J. Savage, Mr. B. O. Flower, Rev. E. A. Horton, Rev. T. Ernest Allen; (term expires 1893) Rev. R. Heber Newton, Mrs. Mary A. Livermore, Prof. A. E. Dolbear, Mr. E. Gerry Brown; (term expires 1892) L. A. Phillips, M. D., Gen. W. W. Blackmar, Mr. Hamlin Garland, Rabbi Solomon Schindler.

Address all communications to the secretary, 63 Glenham street, Providence, R. I. The secretary will be pleased to mail copies of the Prospectus to any person who will undertake to distribute them with a view to increasing the membership of the society.

The prospectus states that the organization is formed for the scientific investigation of the phenomena of modern Spiritualism. Active members are to pay \$5 annually, and associate members \$3. Donations are solicited. Further particulars may be had by addressing Secretary Allen.

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## Six Years in Torment.

Rev. W. Stutz, Red Wing Minn.—Speaks a good word for Pastor Koenig's Nerve Tonic, when he says that he recommended the Medicine during a period of five years, to many sufferers from nervous disease with the best results. He informs us, that a woman, a member of his congregation had been cured of Epilepsy of Six Years Standing by the use of Koenig's Nerve Tonic.

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PLATTEVILLE, WIS., May, 1888.

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