

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

MAJOR JOSEPH KIRKLAND in an article in the August New England Magazine epigrammatically sums up the great Chicago fire in this wise: "In 1871, a conspiracy was formed against the young, frail, vain, boastful, foolish, prosperous, hopeful city of Chicago,—the conspirators being the drought, the southwest trade-wind, a lamp, a cow, and the devil."

A JERUSALEM correspondent writes: Jerusalem out of the walls is now as large as that within; and new buildings are going up in every direction. In short, Jerusalem is growing like a new town in the Western States of America. In a month or two Thackeray's prediction will be realized, and the conductor's voice will be crying out: "At Jaffa. All aboard for Jerusalem; train starts in five minutes." Several other railroads are projected, surveyed, and started that will bring us more in touch with the great world.

PROFESSOR J. J. MCCOOK, of Trinity College, in a paper on venal voting in Connecticut, in the Forum for September, estimates that from seventeen thousand to twenty-five thousand of the one hundred and sixty-six thousand voters of that State are liable to be bought and sold at every election. Herein is a peril to republican institutions which is of a graver character than all the dangers of anarchy or open violence in whatever form, and the evil is one which should receive the attention of statesmen and of patriotic citizens generally without delay.

As the season for florid oratory and hot-tempered denunciation from stump speakers who are fishing for chunks of political pie, says the Summerland, is about to dawn upon the nation, it will be well to bear in mind that the burning questions that will be raised receive the principle amount of their heat from the minds of these same orators. They know that the general run of people like to hear burning questions discussed in a red-hot style and if they do not please the people in this respect it is from no lack of effort on their part. While fairmindedness demands that all should hear what each of the different parties has to present in support of its views, it is not wise to always vote with the party who is the loudest in its denunciations and delivers the hottest campaign oratory. Above all never get angry over political discussions. The chances are that by so doing you are wasting your energy over a matter that was gotten up by party leaders for mere political effect. These are good enough in their way but it does not pay to get excited over them.

UNDER the title "Gold is her Prayer," the World's Advance Thought, (Portland, Oregon,) says: A lady writes as follows to Postmaster Stead, of this city: "I saw a notice in the paper. I thought I would write to you. I am a lone woman. I need some help. Oh, could you send me one thousand dollars through the spirits to save my home? Oh, could you put me on track to make money? Find out my feelings and help me. Gold is what I pray for. Help me to make it.

Could you show me a hidden treasure I might find? Write as soon as you get this, and help me if you can. I pray for gold, and through your work I hope to, make it. I will close, hoping to hear from you soon." This is a type of numerous people who claim to be Spiritualists, and yet they are the farthest from being Spiritualists; on the contrary they are detrimental to the cause. They are continually seeking for mediums to find out where they can make some money or where they can find a hidden treasure, and because they do not get it they abuse Spiritualism. They have not, as yet, the first conception of spirituality; they are like the Italian peasants who praise their patron saints if they have good luck, and break their image and curse them if bad luck happens. If we want good from spirits we must seek the good, and keep ourselves receptive to it by all our thoughts and acts.

At this time, when a Liberal Parliament has just been elected by a suffrage that is almost as general as that which the Chartists demanded, it is of interest to note the death at the age of eighty-seven of Thomas Cooper, one of the leaders about fifty years ago in that uprising of the common people of England for their rights and liberties called Chartism. It was a movement which hardly amounted to an insurrection, but it was a cause which represented high aspirations, and which had its martyrs, brave and brainy, if untutored men, who were willing to give their lives, and who did suffer imprisonment and persecution, for the sake of the inalienable rights of mankind. Thomas Cooper lived to see most of the reforms he had struggled and suffered to obtain become ingrafted in the laws of England, and the few that are not yet adopted embodied in the principles of a great political party. Cooper's character is of all the more interest because Kingsley is believed to have had him in mind in his Chartist novel, "Alton Locke." His name will be remembered, however, chiefly in connection with the popular agitation which initiated the great reforms of the subsequent half a century, and which, although crushed out for the time by superior force, undoubtedly set the nation to thinking. When the charter of England comes to be written, as the constitution of a free and self governing people, it will probably not differ much in essentials from the charter for which old Thomas Cooper endured such cruel punishment in his earlier years, when he was already famous for his lectures and his poem entitled "The Purgatory of Suicides."

"OLD TIMER" a contributor to the Chicago Evening News who seems to have such a remarkable memory for details that he often makes his readers wish he had forgotten some things, says: "But," the reader will ask, "how did you command such a memory for names?" My answer is that it came to me in the form of a revelation. The facts and their ideas and impressions I already possessed. I found that generally once some chord of the mind was touched which recalled the facts the names followed the ideas and the facts. Sometimes when I failed to recall the correct or rather the exact name while writing up some local reminiscences I would appeal to my good wife, who has resided in Chicago for fifty-eight years, and would not appeal in vain. Then, again, when both failed

to recall the exact name I would say to her: "It will come to me when I wake up in the morning." And in nine cases out of ten it would so come. Indeed, I do not now remember a single instance in which it did not so come. And, by the way, my wife—as well as my father did when living—possesses a peculiar memoriter power. On awakening from sleep in the morning she informs the family that that particular day is the anniversary of the birth or death of some member of the family. And she seldom or never makes an incorrect statement on such occasions. In the instance of my father his memoriter power of this kind was yet more marvelous. He used to inform us of the birthdays of every member of four or five large families, including the heads thereof, the children and the grand-children. I remember I used to marvel at his power in this regard. When a mere boy I looked upon it as only excelled by that of the historic "little birdie" of our childhood's days, who whispered in the ears of father, mother and stern old school-mistress every single act of wrong-doing which we poor children committed. Doubtless these remarkable powers of memory, which came little short of revelations from the Spirit-world, are stronger in some races and nations and people than in others. The Scotch and Scotch-Irish possess these in a phenomenal degree—vide the writings of Sir Walter Scott and others on this interesting subject of second-sight, astrological and other divinations. I may say here that both my father and my wife are of Scotch-Irish blood, the latter's family bearing a name notable in the history of both Scotland and America.

ECCLESIASTICAL exorcism is not unknown to this century and decade. The New York Nation says: The latest contribution to the literature of witchcraft and of demoniacal possession comes to us from Munich, Bavaria, in the form of a pamphlet of thirteen pages entitled "Die Teufelsaustreibung in Wemding. Nach dem Berichte des P. Aurelian für das Volk kritisch beleuchtet von Richard Treufels." The official report of the exorcist, Father Aurelian, who cast the devil out of a boy ten years of age in the church of the Capuchin cloister at Wemding, July 13 and 14, 1891, is printed in full and reads like a chapter from the "Malleus Maleficarum," or some mediæval dissertation on demonology. In his introduction, Herr Treufels asserts that no true Christian, whether Catholic or Protestant, and no devout Jew can question for a moment the reality of demoniacal possession. It is a belief which is based upon the universal assent of mankind, as embodied in the traditions of all nations of ancient and modern times, and confirmed by the unequivocal testimony of the Old and New Testaments and by the teaching and practice of the Catholic Church. He also gives the "signs of possession" and the methods of healing it (exorcisms, sacraments, holy water, etc.) as prescribed by ecclesiastical rituals. On this point Father Aurelian expresses himself still more strongly: "Whoever presumes to deny possession confesses thereby that he has gone astray from the doctrine of the Catholic Church; but he will believe in possession when he himself is in the possession of the devil in hell. As for me, I have the authority of two bishops," namely, the Rt. Rev. Pan-cratius of Augsburg and Leopold of Eichstadt.

HARMONY UPON AN HONEST BASIS.

Says the Banner of Light:

"The pioneers of our cause—such men as John Pierpont, Judge Edmonds, S. B. Brittan, Charles Partridge, Dr. Gray, Dr. Hallock, Dr. H. F. Gardner, A. E. Newton, H. C. Wright, Thomas R. Hazard, Achsa Sprague, William and Mary Howitt, and a host of others of the grand workers of the olden time—send down from their abodes in the Spirit-world their protests against the inharmonies existing in our ranks, and advocate unity of action above everything else!

It behooves all Spiritualists, wherever located, to unite in the bonds of fraternal intercourse, to the end that our glorious cause may more rapidly expand in usefulness all over the civilized world!"

When "the pioneers of our cause" who are now in the Spirit-world utter protest against the "inharmonies existing in our ranks," depend upon it they will at the same time emphasize the paramount importance of removing the main cause of these "inharmonies," which is the practice of charlatany and fraud in the name of Spiritualism and the indiscriminating defence of all alleged spirit phenomena, including the performances of mercenary tricksters and swindlers, as genuine manifestation of departed spirits. It were better that the "inharmonies" continue than that they give way to concord based upon a cowardly or mercenary compromise with evil. Peace at the price of dishonor is never to be advocated by honorable men.

What is needed is harmony among Spiritualists on the basis of the recognition of the genuine in Spiritualism in distinction to the doings of the hundreds of dishonest men and women who, on the platform and at public séances practice fraud—fraud which has been discovered, exposed and publicly denounced. So long as those among Spiritualists who put themselves sharply in opposition to the practices which disgrace a noble cause are themselves singled out for censure while the fraudulent practices are either defended or treated with silence, there must be and ought to be inharmonies. If such charlatans as are now plying their arts and defrauding the credulous at Onset and other Spiritualists camp meetings, are to be allowed to carry on their nefarious business unchecked by the leading Spiritualists, uncensured by the Spiritualist press, undenounced by honest representatives from the Spiritualist platform, then the Spiritualist movement is one from which decent men and women should stand aloof. THE JOURNAL will in this respect pursue the course it has hitherto pursued. It will defend honest mediums, but will have no fellowship with and give no encouragement to those persons who practice deception and simulate spirit manifestations. It will continue to maintain the spiritual philosophy without feeling under the least obligation to champion theories which are not germane to Spiritualism, because they are put forward in its name. That this course is one which, should they speak, would have the cordial approval of men like John Pierpont, Judge Edmonds and other eminent and worthy pioneers of Spiritualism who have passed to the higher life, is a proposition the truth of which rests on the same basis as does the conviction that they still live with their intellectual and moral nature unimpaired. THE JOURNAL invites the co-operation of all Spiritualist papers and all true Spiritualists to unite in co-operation on the basis of the positive teachings of Spiritualism and opposition to all spurious manifestation produced and presented to the public as genuine spirit phenomena.

THE READING COMBINE.

The Governor of New Jersey has invoked the legal power of the State to pass upon the right of a railroad corporation holding its grant from the State combine against the public interest with so-called trusts and monopolies. The immediate result is a declaration from Chancellor McGill at Trenton which, defining the rights of a corporation and popular rights, issues an injunction restraining the New Jersey corporation from further operation under the contract into which it has entered with the combination without authority of law. The Chancellor declares that the corporation created by statute possesses no rights

and can exercise no powers which are not properly given or necessarily implied; that such a corporation cannot lease or dispose of any franchise needful in the performance of its obligation to the State without legislative consent. He declares further that equity looks at the substance and will disregard names and penetrate disguises of form to discover and deal with it, and that when a corporate excess of power tends to the public injury or to defeat the public policy it may be restrained in equity at the suit of the Attorney-General. The Chancellor held that it was an excess of corporate power tending to monopoly and the public injury when a railroad company of New Jersey leases its franchises and roads to a corporation of another State, the effect of its unauthorized lease being to combine coal producers and carriers and partially to destroy competition in the production and sale of anthracite coal, a staple commodity in the State. To declare that these conditions do not tend to disastrous monopoly in coal would be an insult to intelligence. It is possible that such a monopoly may be used to introduce economy and cheapen coal, but it does violence to our knowledge of human nature to expect such a result. As a matter of fact, the country over, the result is painfully appreciable. Coal is a dollar a ton higher than it was a year ago, before this combination was formed. The commodity thus increased in price against public policy and a free competitive market is properly described by the Chancellor as a necessity of life. It is the principal fuel of its homes and its factories. The slightest increase in its price is felt by hundreds of thousands of persons, for their necessity compels them to pay the increase. If once a complete monopoly be established by destroying competition, whether that be through lease or cooperation, the promoters of it and the shareholders in it may have whatever price this combination suggests. Disaster would follow. It would permeate, according to the Chancellor, the entire community—furnaces, forges, factories, and homes—leaving in its trail murmurs of discontent with a government which will tolerate it and all the other evil effects of its operation. He makes an order, therefore, restraining the Jersey road from further performing and carrying into effect the lease that it had made with the Pennsylvania concern.

The decision is plain common sense. It is the doctrine that the State or the people have not created and would not create corporations having the right to form consolidated corporations that in one thing and another would exert a power superior to the power of the people themselves. The State could not constitutionally grant to corporations an implied right to combine and raise the price of coal or other commodity when the legislature has no right itself to do anything affecting the price of coal, or to grant specific powers to a corporation to combine and raise the price of coal.

But President McLeod, the chief officer of the coal combination gives to the press this statement: "This decision will have as much effect as if the injunction were directed against the Sioux Indians. It would, of course, if undisturbed by a higher court, involve some changes in forms of operation, such as in the method of keeping accounts and in the officers. As to its bearing in actual results, it will have none. . . . I guess Mr. Maxwell can act as president of the Jersey Central as well as I can if it becomes necessary."

This satrap's declaration which, for clearness and force does not suffer in comparison with the Chancellor's decision, means that if this decision is affirmed by the higher courts the directors of the coal trust will simply change the form of their combination and go right on monopolizing the coal trade. They will put in place of the word "trust" on the office door the word "committee;" they will strike Mr. McLeod's name off the office stationery and put on Mr. Maxwell's and go on with their scheme of spoliation. Evidently something more is needed than the present anti-trust legislation. The city of Chicago alone pays nearly \$7,000,000 more this year than was paid last year for anthracite coal. The Reading combine have

extorted tribute from every consumer of anthracite coal to the amount of a dollar a ton and pocketed the money, the hard working laborer in the mines getting no more wages and the local coal dealers getting no larger profits than they did a year ago. President McLeod and his fellow officers are men who emphatically belong to the "dangerous class," and they should be dealt with as conspirators against the rights and interests of the people.

EDUCATION AND THE NEGRO.

In the Atlantic Monthly Dr. William T. Harris has an article with the above heading. In this article he shows his usual philosophical acumen and comes to conclusions which are favorable to the future prospects of the African race. He thinks that the chief problem of the negro of the South is to retain the elevation acquired during the long generations of domestic slavery, and to superimpose on it the sense of personal responsibility, moral dignity, and self-respect which belong to the conscious ideal of the white race. Those acquainted with the free negro of the South, especially with the specimens at school and college, know that he is as capable of this higher form of civilization as in slavery he was capable of faithful attachment to his master.

"The first step toward this higher stage which will make the negro a valued citizen," says Dr. Harris, "is intellectual education, and the second is industrial education. By the expression 'industrial education' I do not refer so much to training in habits of industry, for he has had this discipline for two hundred years, but to school instruction in arts and trades as applications of scientific principles. Nor do I refer even to manual and scientific training, valuable as it is, so much as to that fundamental training in thrift which is so essential to the progress of industry." The negro must teach himself to become a capitalist. There are two stages to this: First, that of hoarding; second, that of profitable investment. The first stage of thrift may be stimulated by adopting the postal savings device. If it be true, as it is plausibly asserted, that the so-called poor white of the South is less thrifty than the negro, such adoption by our government of the postal savings institution would be a blessing to both races. We know, indeed, that the poor white in the North is chiefly in need of the thrift that has a habit of hoarding, that is, the habit of saving something from his weekly pittance, no matter how small."

Dr. Harris traces the change, so largely a tendency, from rural to urban life and the accession of individual responsibility it brings; as also the loss of the master's counsel and, to a large extent, companionship. He finds the antidotes to evils attendant on these changes in school education, provided it is inclusive enough to furnish industrial and moral as well as intellectual training. He proceeds to discuss the school for the negro as it actually exists in the South and the various more important funds and endowments with which philanthropists have attempted to further this work of such vital importance.

He concludes: "With the colored people all educated in schools and become a reading people interested in the daily newspaper; with all forms of industrial training accessible to them, and the opportunity so improved that every form of mechanical and manufacturing skill has its quota of colored working men and women; with a colored ministry educated in a Christian theology interpreted in the missionary spirit, and finding its auxiliaries in modern science and modern literature; with these educational essentials the negro problem for the South will be solved without recourse to violent measures of any kind, whether migration, or disfranchisement, or ostracism."

"A Christian theology . . . finding its auxiliaries in modern science and modern literature," is a theology from which all the theological elements have been eliminated, which can never find favor except among the educated classes. For a long time the mass of colored people like the mass of the whites will cling to the superstition and dogmatism current through-

out christendom among those whose faith is traditional and received on trust, and not the result of personal reflection and study.

INVESTIGATION OF SPIRITUALISM.

James Robertson in the *Two Worlds* says: Nearly every person who has gone to the examination of this subject has started with the idea that all those before them who had investigated were weak and credulous, and that they have superior powers, and can therefore detect the weak part of the business. Had only the superior intelligence which they claim (we are all egotists at this point) been brought to the task, the matter would have been otherwise—in fact, Spiritualism would have been exploded as so much humbug. These people investigate in their turn, receive the new ideas, accept what is taught, and fall into the ranks of the fools they had thought others were. They are the weak and credulous to the next attacking party, and so the work of propagandism goes on. The skeptic of to-day blames the Spiritualist for being easily duped, he in his turn gets blamed in the same fashion once he declares himself a Spiritualist. No man was more certain that Spiritualism was a fraud than the well-known Judge Edmonds, of America. How patiently he labored for months, how he checked and rechecked all his experiments; there is not a better specimen of a careful observer to be found in the ranks of any science than Judge Edmonds. To read his record he seems foolishly perverse in his refusal to accept evidence, yet by slow stages all his prejudices had to give way. All doubts were satisfied. The phenomena, of which he had doubted the reality of its existence in others, came to his own person, and he had the courage to proclaim himself a Spiritualist. True, it brought him social martyrdom; the outcry that was got up about his Spiritualism made him throw up his seat on the bench. Labors like his were no common contribution to the wealth of the world.

WHITMAN AND HIS CRITICS.

Walt Whitman has suffered more than any other poet or any other man of our time at the hands of those who have written about him, says Edwin D. Mead in his Editor's Table in the August *New England Magazine*. And he has not suffered more at the hands of conventional and superficial people, without insight and without red blood, who have not been able to approach him seriously, but have turned his pages with thin or scornful carelessness for rudenesses and extravagances wherewith to make merry, than at the hands of his friends. Good friends, strong, sensible, and sturdy, he has had indeed, in high degree—the list of them is such as ought to silence the shallow jesters who think that Whitman can be ignored; but he has suffered from the discipleship of adulatory and fulsome folk, of men without discrimination, who could not tell the good in him from the poor in him, but have found pleasure rather in lumping poor and good together, abdicating all critical function in weak glorification, and adding only too often exhibitions of a sickly self-consciousness in themselves, which an unsympathetic and rapid world has naturally enough imputed to the master's influence—whose larger, rugged, and healthier egotism has suffered just so much in popular regard. The *Whitmanette* is of all men most miserable.

ST. AUGUSTINE ON THE ANTIPODES.

Andrew D. White in the *Popular Science Monthly* says that St. Augustine seemed inclined to yield a little in regard to the sphericity of the earth, but he fought the idea that men exist on the other side of it, saying that "Scripture speaks of no such descendants of Adam." He insists that men could not be allowed by the Almighty to live there, since if they did they could not see Christ at his second coming descending through the air. But his most cogent appeal, one which we find echoed from theologian to theologian during a thousand years afterward, is to the nineteenth Psalm, and to its confirmation in the Epistle to the Romans; to the words, "Their line is gone out

through all the earth, and their words to the end of the world." He dwells with great force on the fact that St. Paul based one of his most powerful arguments upon this declaration regarding the preachers of the gospel, declaring even more explicitly that "verily their sound went into all the earth, their words unto the ends of the world." Henceforth we find it constantly declared that, as those preachers did not go to the antipodes, no antipodes can exist; and therefore that the supporters of this geographical doctrine "give the lie direct to King David and to St. Paul, and therefore to the Holy Ghost." Augustine taught the whole world for over a thousand years that as there was no preaching of the gospel on the opposite side of the earth, there could be no human beings there.

PSYCHICAL SCIENCE CONGRESS NOTES.

As every reader of *THE JOURNAL* is aware, the very distinguished lady whose letter we print below is one of the most pronounced and consistent Spiritualists now living, a voluminous author, and one whose sincere convictions respecting the reality of psychical phenomena are advocated with all the worldly prestige of great wealth and high title. The Duchess de Pomar writes Dr. Coues a cordial letter of acceptance, which went astray in the mails and has just been recovered through the Foreign Division of the Dead Letter Office:

124 AVENUE DE WAGRAM, PARIS, JUNE 10, 1892.

DEAR SIR: I beg to thank you for the letter in which you informed me I had been appointed a member of the Advisory Council of the Psychical Science Congress to be held at Chicago in 1893.

I desire to return my very sincere thanks to the Executive Committee for the great honor they have done me, but at the same time to inform them that it will be quite impossible for me to visit the great Exposition; and at this great distance I do not see how I can be of use to them, except with my earnest sympathy in so great and praiseworthy an undertaking.

With best wishes for the complete success of their mission, which I trust sincerely may be crowned with all the advantages which they anticipate, and which we all so earnestly desire,

I am, Dear Sir,

Faithfully yours,

M. CATNESS DE POMAR.

THE OAKS, GEORGETOWN, D. C., Aug. 18, 1892.

PROF. ELLIOTT COUES.—DEAR SIR: Your note with enclosure just received, and in reply I would say that I am greatly interested in the subjects with which this Congress proposes to deal, and I therefore accept with pleasure membership in the Advisory Council, to which you have so kindly invited me.

With kindest regards, I am,

Most cordially yours,

LUCIA E. BLOUNT.

Mrs. Blount is one of the leaders in the social world of the national Capital, from whose membership the Council will derive strength, aside from that helpful psychical influence which always comes from deep conviction of the importance of Psychical Research.

WHAT we are sensible of, or what we can conceive even, is not the test of possibility. There are many motions of the universe to which the dull senses of man make no response whatever. The retina, for instance, refuses to respond to ethereal undulations before they reach some four hundred billions per second, and it ceases to respond when they have reached twice that number per second. The most obvious implication is that there are probably a great number and variety of movements of which sense-bound beings can take no cognizance. With superior sensorial perceptions man would be able to discern many of these movements which are now incognizable. But however extended is man's knowledge, it is always knowledge possessed under the conditions of knowing, which include a relation between the me and the not-me, and perception and

thought according to the mental constitution. This must be as true of knowledge of spirit as knowledge of what is called matter. When spirit is defined as that which feels and thinks, this is but a statement of its activity, a statement of spirit in terms that apply only to subjective conditions, and it does not convey any idea of what the mind as an entity really is. The ultimate nature of mind is inscrutable, but this fact does not lessen the value of that phenomenal knowledge of mind which is possessed and which, like all other knowledge, admits of indefinite enlargement. Only an unreasonable dogmatist can assert that there is no plane of relative or phenomenal experience except that called the physical world. The doctrine of the relativity of knowledge and of the inscrutableness of the ultimate nature of things has been held by nearly all the great thinkers of ancient and modern times, including men of devout spirit and firm faith in immortality. To confound this doctrine with the dogmas of materialism is to betray ignorance of philosophic thought. To represent it as opposed to the doctrine of future life is to misrepresent the truth, and to attempt to sever faith in immortality from a theory of knowledge which has become established, by twenty-three centuries of thought, upon an impregnable foundation.

A LITTLE pamphlet has been published under the title of "Vampires of Onset Past and Present" which contains compiled newspaper accounts of the performances of pretended materializing mediums who have been exposed. The circulation of this compilation at Onset Bay has been the cause of no little annoyance to the frauds who have been plying their disreputable trade and imposing upon the credulous at that place. The prefatory words of this pamphlet are as follows: The compiler of this little pamphlet is not an opponent of Spiritualism; on the contrary, he has for many years been interested in the study of psychical phenomena. He is proud to say that counts among his steadfast friends many well-known Spiritualists, and has their approval of this work. He fully believes all rational, law-abiding men and women among Spiritualists and sympathetic investigators will endorse all efforts to show up the records of some of the vile creatures who under the mask of mediumship, have been coining money from the most sacred feelings of the human heart; who, with diabolical cunning and all the artifices of the mountebank and prostitute, have plied their wiles to victimize and demoralize heart-broken mourners seeking knowledge of their beloved dead. The claim sometimes made, that these vendors of spurious wares, these destroyers of manhood and womanhood, and wreckers of virtue have mediumistic power, may well seem absurd to ordinary common sense, and those who admit the claim should regard them as all the more dangerous on the account. That such vermin are permitted among people claiming to be civilized and respectable is a matter of profound astonishment to a large number of Spiritualists, and to the world at large; but that these pests should be publicly recognized and treated with consideration and courtesy due only to decent people, and this by officers of the Onset camp and leading representatives of the Spiritualists in Boston and elsewhere, is a matter for serious alarm and energetic protest. If this brief but authentic compilation shall assist in awakening virtuous Spiritualists to the deplorable state of affairs at Onset and elsewhere, so inimical to public morals and proper study of its psychical phenomena, the purpose of its publication will have been accomplished.

THERE is more spirit-communion in what many regard as "sweet meditation" than is most generally supposed or known, says the *Better Way*. Vivid imaginings are not always entirely free from spirit participation; but when the soul seems to dream away its minutes or its hours with thoughts that come unsolicited, or seems bathed in sweet revellings that stir the emotions to a forgiveness and a love for all mankind, we may change the quotation to "sweet spirit communion."



LIFE.

By S. T. SUDDICK, M. D.

L-i-f-e.—What a wonderful phenomenon is contained in these four letters. It is exhibited within and all around us and yet how little do we know of it.

I once stood at the dissecting table of one of our great medical colleges upon which lay the lifeless form of a beautiful young woman. There was the human temple in all its magnificence, but its inhabitant life had flown. In a fit of despair, being in a strange city and out of money, she had taken a minute portion of a deadly drug, which in some mysterious way had the power to force life from its beautiful habitation and there the body lay in all its perfection, seemingly uninjured. Oh, what a thing to wonder at! The head, the dome of thought, as it is called, with its crown of golden hair; the eyes, those windows of the soul, (whatever that may be); the lovely dark lashes sweeping the cheeks of peachy down; the pearly teeth showing between the parted lips which had perhaps spoken many words of kindness and love; the rounded arms within whose circle had oft been clasped the forms of those near and dear to her; the beautiful bosom, formed by nature for the sustenance of other beings; the tapering waist, the broadening hips, and the rounded, tapering limbs, the small white hands and dainty feet—all forming a glorious temple for an indwelling something, which had now forever flown, leaving the magnificent structure to moulder back to dust.

We cut into it, my fellow students and I, with our sharp scalpels. We dissected it from head to foot, from circumference to center. We traced every nerve, muscle and artery. We sawed into the skull and laid bare the brain; then slowly and carefully we dissected convolution after convolution. We traced the nerves of the eyes back to their central terminus.

We dissected the medulla oblongata and penetrated to what is supposed to be the sanctum sanctorum of the soul; but nowhere did we find that subtle essence called life.

It, the body was a wonderful piece of machinery, so perfect in every part, seemingly so whole and so habitable, yet no human being, with all his boasted skill, ingenuity and knowledge, could ever again infuse into it that wonderful phenomena called life, for the dread edict had gone out against it, "Dust thou art and unto dust shalt thou return."

Life had carried on the processes of nature to perfection, but the potentialities behind nature that had perfected this grand structure, had been driven out by the deadly drug whose acting forces seemed to be greater than the invisible power that had built it up and sustained it all these years.

The vitality, the energizing quality that had dwelt within it and made it potent for good or ill had withdrawn, and this was the result.

Raise the beautifully rounded arm; release it and it falls limp by the force of its own gravity. The once beautiful eyes, though wide open, are expressionless and glazed. The tongue from which no doubt had oft rolled the voice of song, and which had lisped the words of tenderness and love was silent and still. The cheek of peachy down showed no blush for the poor nude form; the keen knife cutting into the tender flesh caused no quiver of pain, but

"The deep, eternal silence on lip and cheek and brow,
Kept close the wondrous secret where the spirit went,
and how."

And we exclaimed with the poet,

"Oh, for life, if this be all; and naught beyond on earth."

If this be all what a miserable failure would be the thing we call life. What would you think, my readers, of an architect and builder who would draw plans without specifications and take infinite pains to

gather material and build a beautiful dwelling with every convenience inside and every adornment outside for the comfort of and to please the eye of man, and paint it with beautiful tints, and then apply the torch and stand by not stretching a hand to save it and see it burn to ashes; then build another and another, and when built destroy them? I say what would you think of an architect and builder who would do that? Would you not say he was a lunatic or a fool? And yet if what the materialists say is true and there is no life beyond the physical this is what the great architect and builder of this vast universe is doing and has been doing since the world began—this being whom Christians call God.

Saturn, born of Chaos and Night, was said to have eaten his own children as soon as they were born. Time, another name for this conception, was called the tomb builder, because he destroys all he makes. So this idea has come down to us through the ages that we are all born to die. But there is an indwelling something in human nature which makes it impossible for us to be contented with the thought of annihilation; that creates a craving for life; that whispers to us of immortality.

Then as the ages went by, born of this craving in the human heart came religion, and it told us of a life beyond the physical and the immature mind of developing humanity was satisfied. Then wave after wave of skepticism came to meet the demand for more light, creed after creed was formulated, and each had its adherents, the new and weak being persecuted by the old and strong and the earth drank the blood of millions slain. No religion however false, but was made sacred by the blood and lives of its martyrs.

Then in the fullness of time came science asking the "why" and the "wherefore" of everything, arraignment religion and everything else at the bar of truth. At first the religions, joined to state, held science at bay. Galileo was imprisoned and Bruno burned at the stake, but truth cannot be imprisoned, cannot be burned at the stake, and after years and years of persecution science finally became master and demanded of religion its proof. Each religion pointed at once to its "sacred books," but science smiled in scorn. Galileo said the world moved and he proved it; Bruno said that there were other worlds besides our own and he proved it. Astronomy teaches that there are other suns, and it is proven. Geology teaches that the world is millions of years old and that it has been inhabited by man for hundreds of thousand, perhaps millions of years, and it proves it, and in so doing has proven the six thousand years story of the Bible adherents to be a myth; and the churches became busy trying to reconstruct their creeds. Evolution teaches that man was evolved from the monad, and in so doing upsets the Bible story of the creation; and so the churches are trying to adjust their creeds to fit astronomy, geology and evolution, each of which sciences they formerly combatted as directly antagonistic to religion.

But before they get through with the process of fitting their creed to one fact in science, another fact springs into light and truth which is only another name for facts is pouring in upon the world in such a deluge that science itself cannot keep up with the procession, and superstition, religion, and materialistic science are each desperately clinging to the hind wheels of past events and are equally fearful that they will get left.

The world is fast finding out that religion is a myth, and science is getting to be a back number too pompous and too materialistic to be convinced.

The beautiful dead are laid away and the mourners again go about the streets disconsolate. The forms of our loved ones moulder back to dust and religion is no consolation. The world turns from it in scorn and mourns for its dead, and the materialistic scientist says we told you so; we told you your God was a myth and your religion a lie but we have nothing to give you in its place. The child is born and grows in strength and beauty until its life is intertwined with the tendrils of our heart of hearts; then nature undoes her handiwork and life departs—the thing we loved—and our hearts are broken. We watch the glory

and beauty depart until not a trace is left and decay and worms ensue and we turn away from the loathsome thing in despair. Science has contended for years that this is all there is of it; the great architect of nature builds but to destroy and beyond nature there is—nothing.

But human nature is not satisfied with annihilation and prayed and agonized for a solution to this sphinx riddle of the ages, and now in the fullness of time we are beginning to see the result, for nature or something behind nature, supplies the crying, pressing wants of her children and so as she supplies strength to the lion and bear and fleetness to the deer, she is supplying a sixth sense to the human family.

About twenty-five years ago a little girl was born and when five or six years old a blockhead of a physician in treating her eyes caused total blindness. A charitable Christian lady took her in for she was an orphan and raised her. Not long after she entered the home of the lady she began to develop a strange power. She could separate any number of letters mixed all together, and given her by a company of visitors of whom she knew nothing and give to each one his or her own. She seemed to have a constant playfellow, a little girl of nearly her own size, she said, whom she called Emma. This little girl was invisible to all save herself. The lady questioned her one day in regard to her little "chum" and was astonished to hear her describe a little sister of her own whose name was Emma and who had died many years before, and still more astonished when the invisible told through her interpreter that she really was her sister. "I never died," she said. "There is no death. I never went away."

Oh, how much more satisfying was this to the kind lady, after a long conversation with her sister through the little blind girl, then the vague, unsubstantial evidence the churches give us. She talked with her minister about it. "Only a fancy," he said. "Orly a child's fancy." And the lady was heart-broken and she said, "I will never enjoy my religion again. If this is fancy so was the phenomena eighteen hundred years ago." But she kept on questioning and the evidence became overwhelming, her sister telling her of circumstances that happened in the family during her earth life and since her demise, things that the little blind girl could not have known.

To her the riddle of the ages was solved; the great architect was not building but to destroy. The mighty potter had only broken the mould in which the beautiful being we called "ours" and which we loved so well, was moulded and set it free, and we poor blind ones had been weeping over the broken moulds. We could not see the loved one, all life, all health, all animation, at our side trying to console us, yet it no doubt was there. Now had I known of a clairvoyant and had I led her or him to that dissecting table and asked to tell me what he or she saw, the answer I think would have been about like this:

"I see the beautiful form of a lady standing by this body upon the table and she touches it with her finger and says, 'this is my physical body I have thrown off (and she is the image of the inanimate form). I was tired of life and sought to destroy myself but I find that I am not destroyed, only stepped out of the mortal. There is no such thing as death.'"

"Stop," says the scientist, the materialist. "Can you prove this?"

"Yes," says the clairvoyant.

"How?"

"You will see," and the clairvoyant goes on interpreting: "My name was E. I was born at C. I went to B. college," and so on and the scientist jots it down and finds it true upon writing letters of inquiry to C. and B. Then he and his friends begin to investigate and after ten or fifteen years of investigation the edict goes out from the halls of science "clairvoyance, clairaudience, psychometry and mind reading are true sciences."

The phenomena commonly called mesmerism now called hypnotism is a true science. Heavy weights can be lifted and the power of gravity can be overcome without the intervention of mortal hands by some unknown force acting under some unknown law,

and yet both Christian and scientist call the very men and women who forged ahead of both and discovered all these great truths, and wrested the secrets of nature from her grasp—fools, soft heads, fanatics. But no matter. When such men as Mr. Flower, editor of the *Arena*, W. Stainton Moses, editor of *London Light*, and Minot J. Savage claim that they have a multitude of facts that they cannot explain unless by the theory that their spirit friends still live and are able to communicate with those still in the body, we can bear ourselves in patience. So let us not grieve for the broken moulds in which our loved ones have been cast, knowing that the moulds have to be broken before the spirit can be freed, but try to come in rapport with the ego itself and learn to communicate with those who have gone over to the other side only a little way before us.

THE CHURCH AND WOMEN.

BY ELIZABETH CADY STANTON.

The grand ideas of Confucius, Zoroaster, Buddha, Mohammed, Jesus, have been slowly transforming the world from the reign of brute force to moral power, and science has been as slowly emancipating mankind from their fears of the unknown; but the Christian Church has steadily used its influence against progress, science, the education of the masses, and freedom for woman. It is often asserted that woman owes all the advantages of the position she occupies to-day to Christianity, but the facts of history show that the Christian Church has done nothing specifically for woman's elevation. In the general march of civilization, she has necessarily reaped the advantage of man's higher development; but we must not claim for Christianity all that has been achieved by science, discovery and invention.

If we admit that the truth it has taught, as an offset to its many errors, has been one of the factors in civilization, we shall concede all that can be fairly claimed. The prolonged slavery of woman is the darkest page in human sympathy; and she has touched the depths of misery since in Bethlehem the Magi gathered round the child in the manger, who was hailed as the Savior of mankind. But the life and teachings of Jesus, all pointing to the complete equality of the human family, were too far in advance of his age to mould its public opinion. We must distinguish between the teachings attributed to Jesus and those of the Christian Church. One represents the ideal the race is destined to attain; the other, the popular sentiment of its time.

Had Jesus lived in Russia in the nineteenth century, he would have been exiled as a Nihilist for his protests against tyranny and his sympathy with the suffering masses. He would have been driven from Germany as a socialist, from France as a communist, and imprisoned as a blasphemer in England and America, had he taught in London and New York the radical ideas he proclaimed in Palestine.

I speak of the Christian Church, Catholic and Protestant, of the priesthood, the bulls of its popes, the decrees of its councils, the articles and resolutions of its general assemblies, presbyteries, synods, conferences, which, all summed up, compose the canon law, which has held Christendom during what are called the Dark Ages until now under its paralyzing influence, moulding civil law and social customs and plunging woman into absolute slavery.

The worst features of the canon law reveal themselves to-day in woman's condition as clearly as they did fifteen hundred years ago. The clergy in their pulpits teach the same doctrines in regard to her from the same texts, and echo the same old platitudes and false ideas promulgated for centuries by ecclesiastical councils. According to Church teaching, woman was an after-thought in the creation, the author of sin, being at once in collusion with Satan. Her sex was made a crime; marriage a condition of slavery, owing obedience; maternity a curse; and the true position of all womankind one of inferiority and subjection to all men; and the same ideas are echoed in our pulpits to-day.

England and America are the two nations in which the Christian religion is dominant; yet, by their ethics taught in the pulpit, the ideal woman is comparatively more degraded than in pagan nations. I say comparatively, for, because of the various steps of progress in education, science, invention and art, woman is now more fully the equal of man in these countries than in any other nation or period of the world. And yet the old ideas taught by the Church in the Dark Ages of her inferiority and depravity are still maintained; and, just in proportion as women are the equals of the men by their side, the more keenly they feel every invidious distinction based on sex. To those not conversant with the history of the Christian Church and the growth of the canon law, it may seem a startling assertion; but it is, nevertheless, true that the Church has done more to degrade woman than all other adverse influences put together. And it has done this by playing on the religious emotions (the strongest feelings of her nature,) to her own complete subjugation. The same religious conscience that carried the widows to the funeral pyre of their husbands now holds some women in the Turkish seraglios, others in polygamy under the Mormon theocracy, and others in the Christian Churches, in which, while rich women help to build and support them, they may not speak or vote or enjoy any of the honors conferred on men, and all alike are taught that their degradation is of divine ordination, and thus their natural feelings of self-respect are held in abeyance to what they are taught to believe is God's will. Out of the doctrine of original sin grew the crimes and miseries of asceticism, celibacy, and witchcraft, woman becoming the helpless victim of all the delusions generated in the brain of man.

Having decided that she was the author of sin and the medium through whom the devil would effect the downfall of the Church, godly men logically inferred that the greater the distance between themselves and all womankind, the nearer they were to God and heaven. With this idea, they fought against all woman's influence, both good and evil. At one period, they crucified all natural affections for mother, sister, wife and daughter, and continued a series of persecutions that blackened the centuries with the most horrible crimes.

This more than any other one influence was the cause of that general halt in civilization, that retrogressive movement of the Dark Ages, for which no historian has satisfactorily accounted. At no period of the world was the equilibrium of the masculine and feminine elements of humanity so disturbed. The result was moral chaos,—just what would occur in the material world, if it were possible to destroy the equilibrium of the positive and negative electricity or of the centripetal and centrifugal force.

For the supposed crimes of heresy and witchcraft, hundreds of women endured such persecutions and tortures that the most stolid historians are said to have wept in recording them; and no one can read them to-day but with a bleeding heart. And, as the Christian Church grew stronger, woman's fate grew more helpless. Even the Reformation and Protestantism brought no relief, the clergy being all along their most bitter persecutors, the inventors of the most infernal tortures. Hundreds and hundreds of fair young girls, innocent as the angels in heaven, hundreds and hundreds of old women, weary and trembling with the burdens of life, were hunted down by emissaries of the Church, dragged into the courts with the ablest judges and lawyers of England, Scotland and America on the bench, and tried for crimes that never existed but in the wild, fanatical imaginations of religious devotees. Women were accused of consorting with devils and perpetuating their diabolical propensities. Hundreds of these children of hypothetical origin were drowned, burned, and tortured in the presence of their mothers, to add to their death agonies. These things were not done by savages or pagans; they were done by the Christian Church. Neither were they confined to the Dark Ages, but permitted by law in England far into the eighteenth century. The clergy everywhere sustained witchcraft as Bible doctrine, until the spirit of ra-

tionalism laughed the whole thing to scorn, and science gave mankind a more cheerful view of life.

So large a place has the nature and position of woman occupied in the councils of the Church that the Rev. Charles Kingsley facetiously remarked that the Christian Church was swamped by hysteria from the third to the sixteenth century. Speaking of witchcraft, Lecky says the Reformation was the signal for a fresh outburst of the superstition in England; and there, as elsewhere, its decline was represented by the clergy as the direct consequence and the exact measure of the progress of religious skepticism. In Scotland, where the reformed ministers exercised greater influence than in any other country, and where the witch trials fell almost entirely into their hands, the persecution was proportionally atrocious. Probably the ablest defender of the belief was Glanvil, a clergyman of the English establishment; and one of the most influential was Baxter, the greatest of the Puritans. It spread with Puritanism into the New World, and the executions in Massachusetts form one of the darkest pages in American history. The greatest religious leader of the last century, John Wesley, was among the latest of its supporters. He said giving up witchcraft was giving up the Bible. Skepticism on the subject of witches first arose among those who were least governed by the Church, advanced with the decline of the influence of the clergy, and was commonly branded by them as a phase of infidelity.

One remarkable fact stands out in the history of witchcraft; and that is, its victims were chiefly women. Scarce one wizard to a hundred witches was ever burned or tortured.

Although the ignorance and crimes of the race have ever fallen most heavily on woman, yet in the general progress of civilization she has had some share. As man became more enlightened, she of necessity enjoyed the results; but to no form of popular religion has woman ever been indebted for one pulsation of liberty. Obedience and subjection have been the lessons taught her by all alike.

Lecky, in his *History of Rationalism and his European Morals*, gives facts sufficient to convince any woman of common sense that the greatest obstacle in the way of the freedom and elevation of her sex has been, and is, the teaching of the Church in regard to her rights and duties. Women have ever been the chief victims in the persecutions of the Church amid all its awful tragedies, and on them have fallen the heaviest penalties of the canon law.

But the canon law did not confine itself to social relations; it laid its hand with withering touch on the civil law, and blighted many personal and property rights accorded woman under the Roman Code.

Speaking of the Roman Code before the introduction of Christianity (Gaius), Maine says: "The jurists had evidently at this time assumed the equality of the sexes as a principle to the code of equity. The situation of the Roman woman, whether married or single, became one of great personal and property independence; but Christianity tended somewhat from the very first to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted these rules concerning the position of woman, which belong peculiarly to an imperfect civilization. No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law has deeply injured civilization."

TO BE CONTINUED.

TRUTH IS THE WINE EVOLVED FROM THE FERMENTATION OF THOUGHT.

By EDGEWORTH.

Wherefore, persistent in vindicating against fraudulent spoliation, the laborious peasantry with whom my thread of material contact will presently be ruptured, I avail myself of the intellectual hospitality of a neutral organ, reckless of the indifferent and ruthless toward prejudice. The metaphysical hypocrisy of pretending to respect property in land, (the natural

basis of every other that distinguishes progressive civilizations from the savage state, while taxing away the profits of the cultivator; the inconsistencies of the single tax scheme as an adequate and permanent source of revenue, and the negative fact that it remains in the *fata morgana* of cloud pictures, do not prevent the mischief of its propaganda. It is one of the rivulets swelling the flood of State socialism to sweep away the last vestiges of personal liberty still extant in the United States. These streams converge in a despotic bureaucracy.

It is evident to lucid and impartial minds, that I have neither added to nor taken from the substantial single tax programme, neglecting merely the rhetorical floriture with which George has concealed, while adorning its hideous features. Mr. Burleigh on the contrary derives his impressions exclusively from this floriture. If George puts gall into his mouth i. e., the mouth of his imagination and says now sweet! Tray, Blanche and Sweetheart will echo, "How sweet this tastes!" And they believe it, as the Catholic believes in transubstantiation and vicarious atonement. Such are the miracles of Georgic messiahship, hypnotic like Sweinfurth's et al.

The "grotesque characters," exposed by me and which shock loyal Georgics, are inherent to the single tax scheme. George's rhetorical efforts, so successful, have but masked these deformities, economic and political, under a plausible dress. I have seen this fashionable lady disrobed of her hypnotic charms. Disenchantment—indignation of her lovers. Mr. Burleigh would be "sorry to think that our differences of statement were in form merely," yet he can state nothing substantive, different from me, without differing equally from George and Dove. The differences lie in the adjective coloring and in the inferences drawn and painted either by the illusions of hope or the prosaism of experience.

I am happy to meet Mr. Burleigh in a spirit of amiable concession. I will not insist either on the exact or the exclusive truth of my figurative language. I deplore the fact that single tax finds approvers beyond the range of Georgic hypnotism, such as Mr. Sullivan; then there is the ex-Rev. H. O. Pentecost, lately professor of atheism, and who hopped out of the Georgic circle about the beginning of the Twentieth Century. And recently, Michael Flurscheim, who in his "Rent, Interest and Wages," ventures to differ with "The Great Master," by repudiating usury or interest. As a matter of etiquette too, he esteems the English as more amenable to the millennial charms of single tax dressed under the forms of purchase, and rental of all land by the government, maintaining State rental, as the cure of all the ills that flesh is heir to.

On the one side, he would thus avert the sinister idea of confiscating property by the tax; on the other, the odium to which an individual holder would be exposed, as still the putative owner of what, as we all know, God made free to all his children—land! (Enough of it at least for a grave;) though the Catholic churches at Rome could not allow so much luxury, nor can the Tammany vicegerent of God in New York City.

As no homestead is sacred to the market value eyes of single tax; so neither could a grave be, unless pessimistically regarded as an "improvement" upon life, under the Georgic dynasty. Cremation may, however, relieve it from the odium of taxing bones out of their sepulcher. Leaving Messrs. George and Pecchi to their own manoeuvres for supremacy in papal infallibility, and modestly admitting with Messrs. Burleigh and George that "some reforms may be needed even after the establishment of single tax;" I only remark in behalf of "cities, which are to bear a larger proportional tax than at present," that their rents are already so steep as to decimate their poor quarters by pestilence. What then after the ground lot tax is piled on top of it? Is it supposed that the Astors and other philanthropists will be disgusted with the trouble of collecting to recoup themselves? Modern architecture has more elevated ideas, and puts the old Babelites to shame. The ground lot area will be economized up towards the clouds, and thousands

of families packed under one roof to enjoy each other by the nose and ears. This single tax providence, is inverse to that of earthquakes, which tax buildings downward from the top and spread them over larger areas.

Mr. Burleigh is generous, on paper, in recognizing artificial fertility as an untaxable improvement; but generous to whom? Landlords in Great Britain and Europe have for centuries been drawing the bulk of their revenues from artificial fertility; thus Mr. Burleigh's generosity, however consistent with the Georgic programme, consolidates the margin of profits by rentals. English landlords, sensible to such generosity, have never worried about taxation under a King George V., and the capitalist exploiters of laborer's homes in the United States will hobnob with President George, on this side the frog pond, over untaxed Johannisberger in their untaxed palaces.

I invite the attention of psychologists to the following which gives a logical measure of Mr. Burleigh's competence to reason upon economic subjects. "What is this pray, but confiscating unearned increments;" i. e., such as I had remarked would honestly accrue by rental, to a corporate municipality colonizing as collective proprietor. Ask the members and stockholders of Topolobambo whether they feel like either confiscators, or victims of confiscation. Ask them to show you "the door opened to corruption and favoritism," by their autonomic proprietorship, not confiscatable by the State of Mexico in form of single tax on land values.

And proceeding in the same vein, Mr. Burleigh applies to such corporate property, a paragraph from Henry George, condemning violent confiscation of all land by the State.

I willingly exonerate Mr. George from the imputation of confounding in thought two economic facts so utterly different in character.

Such a blunder could not have happened to a mind duly sensible of the moral as well as political distinctions between the Autonomy and the State.

In such insensibility, Mr. Burleigh will find plenty of company; but from mere thoughtlessness. Psychologists will remark in Mr. Burleigh the incapacity superinduced by the single tax hypnotism, to find room under its horizon for any other economic idea, however clearly presented.

It is amusing to see the persistent squint at the operation of single tax, in repeating the cry "Make it unprofitable to hold land, except to use it,"—while the true desideratum is to make land profitable for those who do use it. This single tax strains to prevent by confiscating the difference between profitable land, and such as yields a bare subsistence, and without making any distinction between the homestead area of the working farmer and the equally profitable areas of many square miles, which monopolists exploit either by tenants or by hirelings. Tarquin struck off the heads of the patrician lilies; George is providential for these only in the garden of financial feudalism. Parasitic exploration is a good use for land, as well as money, in his eyes, and rent, Ricardoan rent, jingles with usury in his state pocket. I incline to credit Mr. Burleigh as I would credit no politician, with a genuine enmity to iniquitous privileges, associated with the term "unearned increment." Upon this vital and spiritual stock, the single tax notions have been hypnotized. Now of course, Mr. Burleigh is the last man in the world to suspect such a psychic catastrophe. Such are epidemics like the Grippe, or the Sweinfurths, in our time.

But if Mr. Burleigh is still open to a second suggestion, I suggest as a sanitary discipline, that he set to studying how many forms and ways and means of unearned increment there are, besides waiting upon rise of land values. That dog's tail, I would cut off just behind his ears; but it would only be the beginning of the end.

Afterwards, try whether there may not be a guest-room, under the skull cap, for the idea of securing earned increment; by way of distinguishing honest men, who care for their families, from Rousseau's vagrant illusionists of communism.

Now the legal way to secure the earned, and prevent the unearned, is corporative association.

If this has been the consequence and evolution of spiritual affinities and elective vocations, all the better. But good, bad, or indifferent, the autonomy is the fact in question, and the State, its marplot, the conspirator with monopolist privilege.

[TO BE CONTINUED.]

HOW BRIDGE THE GULF?

By JOS. M. WADE.

The reader should accept what I write, if only for the purpose of seeking "light" for the time being. I do not write in the doubtful sense, because I write nothing but what I have lived, hence it is my own being.

The writer is invisible to material sight, or there would be no searching for the soul. Searchers call my real self, my "soul," hence they still hunt to find it. The body, which is but a temporary instrument, often called an "illusion," is visible to all, but it is uncertain and transitory, finally returning to dust. That which man calls my soul, and of which many even doubt the existence of, is my real self. To doubt man's spiritual existence is to doubt the existence of what people call God, for they are one. Those who have passed over the mystic line are just as real to me, and come-at-able as when in the body. What people call "dead men" are the men I seek. They have cast aside selfishness and have become selfless and give me of their wisdom without stint, while those still on earth are nearly all governed by selfish motives, hence I shun them as a rule.

The object of psychical research is to find the soul to a certainty, and prove its existence to the world. I do not join this society because I can talk to my own spirit or the spirit of any other person, whether they be "dead" or living, regardless of distance. Material people search for the soul with senses with which they can never find it, for those born blind are never chosen to judge new shades of color, hence the only possible good that can come from this searching, is that the searchers may become spiritual while searching, when the soul will become tangible to them, but it will be their own soul they will find, and not the one they were searching for. "Seek and ye shall find." It is the searcher that will change, and not the object sought be found. Between the material scientist and the soul that he seeks lies a gulf so deep and so wide that he can never, as a materialist, pass it, and what will be still more strange to him, he cannot see this gulf until he has passed it, when he will look back into the abyss in silent contemplation. He then realizes for the first time that the victory to be won is within the searcher's own soul. He then learns that spiritualistic phenomena in its thousand and one forms is but as the straw and the chaff to the whole plant, but while he is thrashing at it, he knows only the straw and chaff at the time, until by apparent accident he sees the ripened grain fall out in plain sight before his now spiritual vision; he has then passed the gulf which is the change from the material to the spiritual, and this is the change a material man finds when the divine light illuminates his soul for the first time. Then principles become visible to him. He, for the first time, sees the "three principles of nature" in everything. The "cause," the "means" and the "effect" or result. He sees that this is "the Trinity," not the mongrel form taught in the church, but that the father is the cause and the mother the means and the son the result. People speak of "cause and effect," but there cannot be a result without a "means." These matters are as clear to the writer as the noonday sun, hence I must give them to those prepared to receive them. I write them because I could not do otherwise, and if any truly earnest seeker will ask I will try to so hold the light that he may approach the gulf. It is a law of God that "many will be called" into the psychical research societies, but "few will be chosen," but the chosen ones will be blessed through all eternity. They will then know how the gulf was bridged.

DORCHESTER,

WITH BERNHEIM AT NANCY.

NANCY, June, 1892.

[We reproduce from the New York Nation of August 11th, the second of the interesting letters on French hypnotism, giving the characteristics of the Nancy school.—ED. JOURNAL.]

According to the Nancy view, there is nothing abnormal about the hypnotic sleep. It is normal sleep artificially produced, and the method of producing sleep artificially—suggestion—is nothing more than a skillful and professional use of the hitherto unrecognized fact that our normal life is full of responses suggested to us by our surroundings. Of our usual surroundings, persons are the most important elements; in other words, our social environment, our living milieu, gives constant tone and support to our lives and aids our development. The much-talked-of fact that hysterio-epileptic patients are most hypnotizable, simply means that they are most suggestible, because of their characteristic neuroses; but all men are suggestible, nevertheless, and the difference is one of degree.

On this theory the passes, rubs, magnets, etc., of the Paris school become so much machinery, merely of suggestion—concrete signs to the patient of what is expected of him; and he goes to sleep, wakes, passes from stage to stage, etc., because it is suggested, not because he is rubbed or magnetized. When the Paris men find a certain physical touch or rub necessary to induce a given phenomenon, it is simply because they have themselves taught the patient to wait for that particular signal; for this reason the "signals" are in reality a part of the hypnotic manifestation in those patients who have been thus brought up. This view, it is evident, requires support from the ordinary facts of the reactive consciousness, and it is to the exhibition of them, to the exhibition of the analogies afforded by phenomena of imitation, natural somnambulism, contagion of opinions, etc., that the books of Bernheim are in part devoted. And in establishing this point, a contribution of the first importance has been made to psychological theory, whether we accept suggestion as an adequate theory of hypnotism or not. We are but now beginning to understand the profound meaning which may be imported into the expressions, "environment," "social tissue," "solidarity," etc., hitherto employed with partial understanding of this meaning. The lamented Guyau must have been right in claiming that suggestion was to be one of the corner-stones of our reconstructed theory of primary education.

But, true as this is, the Nancy men seem to run into two extremes. To bring normal mental reactions and hypnotic reactions under the same formula, they deny some of the most characteristic aspects of each. "Will?" says Dr. Bernheim. "What is will? There is no such thing as will—it is all suggestion!" Now, analytical psychology means something very definite by volition. "Trance? There is no such thing as hypnotic trance—it is sleep, normal sleep." But who has been able to put a normal sleeper through the performances of the commonest hypnotic somnambules? True, there are sleep-walkers in many homes; but it may be a truer interpretation to say that they are no longer normal sleepers. No doubt great service has been rendered by the Nancy men in showing the artificiality of the Paris categories; but the true explanation of hypnotic sleep is probably yet to be advanced, just as a true explanation of natural sleep is yet to be advanced.

The patients in the hospital at Nancy seem to illustrate Dr. Bernheim's theory. They go off quietly into a deep, lethargic sleep. Somnambulism is comparatively rare, being developed by suggestions of walking, etc. Bernheim's manner is imperative and authoritative to the last degree. His first and last word to a patient is, "Dors, dors absolument!" He generally closes the eyes with his hand, then doubles up the patient's fists and starts them to revolving round each other in front of the patient's face, the whole arm being actively engaged in this circular movement. As soon as the movement lags, he seizes the fists and starts them again vigorously, at intervals straightening out the arms quickly to test their tendency to catalepsy. If the patient open the eyes, or shows any signs of persistent wakefulness under this treatment, it is repeated more vigorously, accompanied by vocal expostulations and commands. Nearly everybody succumbs! It must be added, also, that Bernheim now claims to be able to carry normal sleepers over into the hypnotic state without waking them up.

The question of "criminal suggestion" is at present uppermost at Nancy. Prof. Liégeois of the depart-

ment of law, formerly known as a political economist, has studied the legal aspects of hypnotism and written several important papers. In a recent article on criminal suggestion in the Revue Philosophique, he insists upon the reality of the phenomenon, and points out its great danger to society and the State. He finds that some somnambules—a relatively small number—are liable to a so-called "second state," in which criminal suggestions take certain and immediate effect. By this hypothesis, which rests upon frequently reported experiments in the hospitals, he explains several cases of crimes committed, as he believes, under influence—cases which have agitated French society and nonplussed the legal profession. For example, he analyzes and explains the famous Bompard case. He promises in another article to explain in the same way several other criminal cases which have remained mysteries in the records of the courts. Liégeois proposes, in view of the facts, that a hypnotic official be appointed before whom all children shall be brought. If a child be found relatively unsuggestible, well and good. But if liable to hypnotic suggestion, the official's business should be to suggest that no one else, as long as the child should live, should be able to hypnotize him. This suggestion would take effect, and the child would then be free from all such influences in the future.

On the other hand, many deny the possibility of criminal suggestion altogether. While not disputing the reported cases in which the somnambule does under command what would ordinarily be criminal, they claim that he knows all the time that the performance is a sham. He not only gets the suggestion, consciously given, of the act, but he also gets the suggestion, unintended by the operator, that in this case he is playing a part with others in a farce. When we consider the enormous exaltation of the faculties shown by many somnambules, and reflect that just such an hypothesis of subconscious suggestion is one of our last resorts in explaining a great number of facts which look like thought-transferrence, we begin to see the reasonableness of this position. It is argued with force by Delboeuf in a recent issue of the same review.

Yet there are one or two senses in which it is clear the phrase "criminal suggestion" cannot be used. It is about demonstrated that there are no post-hypnotic criminal suggestions—that is, suggestions made to the patient of criminal acts to be performed after he has been restored to his normal life. Suggestions of acts which are morally colorless may be post-hypnotically realized; but when a suggestion has moral coloring, the patient may deliberate upon it in quite a normal way and resist it. Again, it must not be understood that the patient becomes a criminal or that his moral nature is even temporarily debased when under the influence of a criminal suggestion. On either of the hypotheses mentioned above, this is not the case. The question is, does he perform the act knowing that it is not really a criminal act, and consenting because he knows it, or does he perform it as an automaton would, because he is temporarily a non-moral machine? In view of the conflicting evidence now before us, and the probability of new light in the near future, it is just as well to suspend judgment on this important question.

The Nancy men have a very practical test to propose, one which offers an heroic opportunity to an enthusiastic experimenter. A man of straw was put to bed, in one of the experiments, and a somnambule, in a highly suggestible state, was told to go stealthily from an adjoining room and stab his friend, the occupant of the bed, using a knife, then put into his hand. We are told that he took the knife, that his face became dark and angry, and that, with stealthy tread and soft, he sneaked into his friend's bedroom, and stabbed the man of straw. Now, says the savants of Nancy, if any one in Paris does not believe this, let him come and take the place of the man of straw! As yet no one has accepted the challenge. The reason of their backwardness, as one of those concerned in Paris intimated to me, may be that they know how cordially they are hated in Nancy, and are well aware that if any one should play the man of straw, his professional friends in that city would take great pains to see that the somnambule understood his business!

The wards of the Nancy hospital present a very remarkable appearance since the introduction of hypnotism as a therapeutic agent. Bernheim and his assistants and students, perhaps fifteen or twenty, go through the halls inquiring after this patient and that, putting this one to sleep in order to banish a pain from his head, leg or side, commanding a semi-paralytic to use his limbs, working hard to overcome the resistance of a new-comer. Here sits a girl with arms akimbo, left for a period in a cataleptic state; there stards a sluggish somnambule; and further on the voice of the master is heard urging a reply from a man who is not conscious enough to frame one. Then he goes to his private reception room, where new cases are brought in. A mother brings her child with pains in the feet, an old man comes with a erick in his back, headaches in endless variety abound, and

coughs ad infinitum. Each patient is questioned carefully, then told to sit and remove hat or bonnet. Remonstrances are in vain. Eyes are closed, fists set to turning, and in all the noise of come and go, question and answer, one by one they fall asleep. Then the proper suggestion is made to each one: "Your head is well," "Your back shall never ache again," "Your legs are as sound as mine," iterated and reiterated. Then they are awakened. Do their pains persist? Then they must go over again, nolens volens, into another sleep. When they leave, they say they are cured, and Bernheim believes they tell the truth; but on grounds stronger, certainly, than their word alone or the fact that they do not return to the hospital.

Indeed, the therapeutic value of hypnotism is believed in at Nancy as nowhere else, perhaps. The English translation of Bernheim's "Suggestive Therapeutics" is, of course, well known in America. Patients are taken just as they come from the city streets into the hospital and thrown, as a matter of course, into the hypnotic trance. Some of the reported cases of cure are certainly remarkable enough—if they are cures! The Nancy physicians ought to know. Yet elsewhere doctors remain skeptical. Perhaps it is true that their skepticism renders their own efforts less successful; for in this mysterious realm, more than elsewhere, it seems to be faith that removes mountains. Perhaps others cannot cure because they do not know how. Be this as it may, let the Nancy cures go on; and if they finally demonstrate the difference between scientific caution and professional prejudice—demonstrate, further, the primary influences of the moral over the physical—demonstrate, finally, that moral environment is the tremendous thing, that force of character and influence is in some way relative to active belief, and that reality is in great measure what we choose and will with all our might—then the physicians will no doubt join the psychologists in saying, Amen!

J. MARK BALDWIN.

Dr. Rouse writes from Bath, (Me.) to the Banner of Light: I have upon my table an almanac or the New England Diary for the year of our Lord Christ 1732, the year Washington was born. It is edited on the front page by a 'A Native of New England,' and on the last page his name is shown to be N. Bowen, of Marblehead, Mass. From all inquiry it seems to be the only copy in existence, therefore all that is in it is of interest, and especially to me, as my Grandfather Rouse, who was born in Boston, was the only resident of Bath who had seen Washington—which for many years of his life (he was ninety-four when he left us) was looked upon as a remarkable event by all young persons. The six lines of poetry on the front page are as follows:

The Earth's with Thorns and Briars overspread,
And Men in't Toil, to get their Daily Bread;
The Light leaves us to the dark shades of Night,
In which we stumble, and can't stand upright.
Farewell my Muse; meet me again next Year,
And then Consult what's most like to appear.

Boston: Printed by B. Green, and Sold at the Booksellers Shops, 1732.
Second Page.

1732.

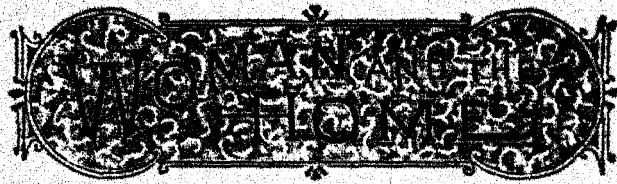
KIND READER: My desires of serving my Native Country has prevail'd upon me, once more to appear in Public, tho' I confess, he that adventures to be a Public Writer in this censorious Age, ought to be endowed with an uncommon Spirit; and more especially the Annual Writer, who puts himself in the midst of danger, by maintaining an Opinion, that flows not in the common Channel, must be either truly Heroic or Audaciously impudent. I am not over sollicitous in enquiring which of these Epithet's fall to my own share, not doubting but the World (ungrateful as it is) will honour me with them both.

COURTEOUSLY YOURS,

N. BOWEN.

If we could see the wounds inflicted and the scars left in the souls of many, as we can see the scars left on the physical body, we would, says the Better Way, be more tender in our emotions and more guarded in our speech. But spiritual teachings are making men and women more conscientious in their thoughts and feelings towards their fellow men, and there are hopes that sensitive souls will have less suffering to undergo in the near future than in the past or at present. Spiritualism is laying the foundation for a keener sympathy of one for the other.

If the plant could think, says Garth Wilkinson, it might say that animals are illusions. They come and go out of dead spaces by no vegetable law; and our science of stumps avers that birds are apparitions, and that the birdless and beastless wilderness is vegetable orthodoxy.



IF MOTHER WOULD LISTEN.

If mother would listen to me, dears,
She would freshen that faded gown,
She would sometimes take an hour's rest,
And sometimes a trip to town,
And it wouldn't be all for the children,
The fun, and the cheer, and the play;
With the patient droop of the tired mouth,
And the "Mother has had her day."

True, mother has had her day, dears,
When you were her babies three,
And as she stepped about the farm and the house,
As busy as a bee.
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the Golden Rule.

And so your turn has come, dears;
Her hair is growing white;
And her eyes are gaining the far-a-way look
That peers beyond the night.
One of these days in the morning,
Mother will not be here.
She will fade away into silence—
The mother so true and dear.

Then what will you do in the daylight,
And what in the gloaming dim?
And father, tired and lonesome then,
Pray, what will you do for him?
If you want to keep your mother
You must make her rest to-day;
Must give her a share in the frolic
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet
And ruffles as white as milk,
And she'd let you do the trotting
While she sat still in her chair,
That mother should have it hard all through
It strikes me isn't fair.

—MARGARET E. SANGSTER in an Exchange.

A DELLA CRUSCA AT THE WORLD'S FAIR.

It is officially given out through the bureau of promotion and publicity (board of lady managers) that a library of books written by women is to be constituted in the woman's building. "There will be, of course," the public is reassured, "careful and close scrutiny of the books sent in before they are ranged for public inspection in the woman's building. The point has also been raised as to whether translations will be admitted. No official decision regarding this has been rendered, but it seems likely that no translations will be accepted, as translating has never been considered original work." Who are to be judges on books sent in under a general invitation to an international exposition? In what is the judgment to consist? Who has authority under the act of Congress to create an index expurgatorius in this country? What tests are to be applied? Women who have written books are not likely to be in mad haste to subject them to the "close and careful scrutiny" of persons who may not possess qualifications for scrutinizing any literature, and as the board of lady managers was not chosen for its literary accomplishments, but largely for reasons political, geographical and others still less rational, the idea that women who have written books should send them in to a jury thus created will strike most intelligent people as rather ludicrous.

If prejudice be a qualification for the proposed "close and careful scrutiny" there are many women authors of some little distinction who, living or dead, would dare at considerable risk to send in their works. What chance would Sappho have? especially as translations are to be ruled out, and if known at all to the lady managers, that poet would have to be known through translations. Poor Elizabeth Barrett Browning, who loved more her translations from the Portuguese than any other work she did, and after those exquisite sonnets her translations from the Greek, would be astonished to learn that translating has never been considered original work. What other safeguards are to be practiced before room is made for books by women? Will Mary Wollstonecraft's "Vindication of the Rights of Woman" be eligible? And George Sand's writings? George Eliot's, Annie Besant's, Barbara Bodichon's, Sophie Arnould's, Aphra Behn's, Mary Augusta

Ward's? Who is to be judge in this dismayed tribunal? By what principle shall exclusion or admission be determined? Is the criterion to be moral, aesthetic, theological, professional, national, polemical? What is to be done with Ouida? and with Miss Libbey? Is Augusta Wilson safe? Must Ella Wheeler Wilcox stay out with Sappho? How shall women of this country know anything of that great Russian, Mme. Swetchine, if not through Margaret J. Preston? Women translators could, of course, remain out in fine company if this absurd idea were to dominate a library of works by men—Chapman and Pope with Homer, Dryden with Virgil, a great procession of Greek and Roman translators, Cary and Dante Rossetti with Dante, Longfellow, Sir Edwin Arnold, Max Müller, the De Veres—but where can end be found to such a category? If translators be not admissible shall we keep out adapters? Then how shall we bring in those beginning with Milton and Shakespeare and ending with Boucicault and Augustin Daly? The dear ladies of the board of managers do not know the task they so complacently announce. Before women who have written books the world that reads care anything about will send them into such a court as this there may be a gentle raising of eyebrows and a quiet question: "What court dictionary made you a Della Crusca?"—Chicago Herald.

AMELIA RIVES in the North American Review for September thus writes in regard to preserving the innocence of youth: Not only have I thought constantly and deeply on this subject for many years, but I have had during that time intimate and affectionate relations with many children, both boys and girls, of widely varied natures; and the conclusion at which I have arrived is that this natural curiosity of growing minds in regard to all subjects should be met by older people with a wise and judicious tolerance, and satisfied by a disclosure of as much of what is the truth as the grown person in question thinks the child capable of comprehending. Of course, in the moral education of young girls, due reference should be had to their characteristics both of body and mind. Some intellects can digest and benefit by knowledge which would only burden and disturb those less strong or those which are unduly excitable and imaginative. That which, according to my views, should be avoided, is a system of training from which all instruction, or at least all clear instruction, as to the rules of health and life, has been rigorously eliminated. A knowledge of the laws which govern physical nature seems to me not only the right of every thinking being but the only means by which people will ever be brought to look simply, wisely and innocently at certain fundamental facts, upon which rests the whole structure of existence.

NEWHAM COLLEGE has every reason to cherish the memory of its late principal, Miss Clough. Not only did she devote the best years of her life to its service, but she bequeathed to it, under the condition that it remains unsectarian, as it is at present, the sum of \$5,000, to be applied for purposes of the college, at the discretion of the council, and a further sum of \$1,000, to be regarded as income for one year. Former students of Newnham are making arrangements for a memorial to Miss Clough. Miss Philippa Fawcett has undertaken the duties of secretary, but so far the exact form that the memorial will take has not been decided upon. By special decree of the University of Oxford the examiners for the B. C. L. degree were this year permitted to admit to the examination Miss Cornelia Sorabji, B. A., of Bombay, who has been reading law for two years. No woman has ever attempted this examination before. There were twenty-five candidates. None were placed in the first class; two were classed as seconds and six as thirds, the remainder merely passing or in several cases failing altogether. Miss Sorabji was considered equal to a third class, a remarkable achievement, inasmuch as all the men in the second class had been reading law for five years and several were practicing barristers.

MISS HANNAH M. TODD for a number of years efficient agent of the Associated Charities of Lynn, Mass., has been recently appointed Assistant Probation Officer of the Municipal Court of Boston, Mass. She is the first woman in the United States to hold such position, the law making provision for such an office having

been passed in May, 1892, by the Massachusetts Legislature. The duties of the office require her to visit the House of Detention every morning and interview the women under arrest before they go to court, and those cases she deems suitable she recommends for probation. Miss Todd is eminently fitted for this position by reason of her experience and discrimination.

MRS. BRADLAUGH BONNER, only surviving daughter of the late Mr. Bradlaugh, M. P., publicly unveiled at Northampton on the 8th inst., an oil portrait of her father painted by Mr. A. E. Perrin, Northampton, and presented by the subscribers to the Bradlaugh Radical association.

THE "Gentlewoman," an English periodical, has taken a ballot on the question: "Do women desire to vote for members of Parliament?" In a vote of 9,459, 8,301 voted "yes," and only 1,158 "no."

"MARIE CORELLI," who seems to be the Queen's favorite novelist, is really Miss Marion Mackay, an adopted daughter of the late Dr. Charles Mackay.

AN army officer the other day said that the application of a balloon to the art of war as a means of observation has received and is receiving considerable attention from military men and aeronauts. The possible advantages to be derived are admitted on all sides, but many are still skeptical as to the arrival at any method of governing the erratic air vessels. Experiments in this direction have been carried on extensively in this country and abroad, under the supervision of the governments of the United States, England, France, and Germany during the present century with marked advancement. Professor James Allen, Sr., the well-known Eastern aeronaut, was directly identified with the balloon maneuvers during the war, and was associated with W. T. C. Lowe, General Porter and others during the peninsular campaign. Their operations were entirely conducted with captive balloons. The air ship was allowed to rise to an average altitude of about one thousand feet, and from his elevated perch the observer communicated to his assistants on the ground the presence and position of the enemy. The principal line of experiments were carried on under the direction of Professor Allen, with McClellan's division during the peninsular campaign. Several important movements of the enemy were detected, among them being the evacuation of Yorktown. Certain examples of the scientific success of recent military ballooning and also of telegraphy and telephony as used in the military maneuvers of other nations, explain the grounds for the adoption of these new things into our army without longer delay. The siege of Paris, for instance. The English have lately been utilizing them, but the most important use of both telephony and balloons was at the late French maneuvers, when one of the generals occupied a seat in a balloon throughout the contest and directed the movements of his division by telephoning orders down the guyrope to his staff officers. If Pennington's air ship is a success the planning and directing and probably a good deal of fighting and chasing in future wars will be in the air.

THE Lake Pleasant Camp Meeting Association has elected the following list of officers: Vice Presidents, 1st, Newman Weeks; 2nd, H. A. Budington; 3rd, Mrs. James Wilson. Directors, A. H. Dailey, Dr. A. E. Smith, David Jones, David Barber, John W. Wheeler, A. W. Caswell, Mrs. Annie E. Barnes, Mrs. Dillingham Storrs. Treasurer, Fred Haslam.

WRITING to the Duchess of Sutherland shortly after her sad loss, Mrs. Stowe says: "Our dead are ministering angels; they teach us to love, they fill us with tenderness for all that can suffer".... Mrs. Brow-

ing, too, writes to Mrs. Stowe from 126, Via Felice, Rome, March 14th, "I don't know how people can keep up their prejudices against Spiritualism with tears in their eyes—how they are not at least thrown on 'the wish that it might be true,' and the investigation of the phenomena by that abrupt shutting in their faces of the door of death, which shuts them out from the sight of their beloved. My tendency is to beat up against it like a crying child..... My husband calls me 'peculiar' in some things..... I cannot speak of certain afflictions, no, not to him; not after all these years. It's a sort of dumbness of the soul. Blessed are those who can speak, I say. But don't you see from this how I must want Spiritualism above most persons?"

THE best mediums are those who have been developed by the Spirit-world according to principles which we can not understand, says the Better Way. Modesty is the most favorable condition we can offer to bring ourselves into harmony with the higher influences of the beyond; for modesty is the intuitive struggle of the soul to overcome human pride and subordinate the animal will to that of the spiritual. No talent or gift is more easily perverted than mediumship, and a desire for worldly fame debases it to a human standard of judgment, attracting vain-glorious spirits with necessary like results. Let the spirits do their own work, and let not mortal suggestion spoil a good medium because the world is slow in acknowledging the gift or its effects. Genius can not be crushed out, and whom the Spirit-world chooses as its workers, can not be debarred from taking their allotted places among the people of earth, while they honestly voice the wishes of those exanimate intelligences.

HE (Kant) also expressed himself favorable to the view that a world of supersensuous beings environs this planet, and that the establishment of communication with such beings is only a matter of time. Kant indeed was far too acute not to see that a speculative Agnosticism (while shutting out the possibility of absolute knowledge of realities) can not possibly assert that there is no plane of relative or phenomenal experience except that called the physical world. Contrariwise there may be innumerable strata of materiality all alike relative to the consciousness of their "percipients." This view indeed would be endorsed to the full by Hindu Adwaita philosophy. It is conceivable, also, that there exists intelligences untrammelled by the conditions of our relative human perception and thinking. So much for these often conveniently ignored portions of his system.—E. D. FAWCETT.

THE exhibits at the World's Fair will cover every conceivable thing that can be illustrated, says the Detroit Evening News. Probably the most curious exhibition of the whole mass will be the 'American Sabbath.' The credit for this suggestion is due the immortal Joseph Cook, who says, 'We want the Fair closed, so we can show our European visitors, among other things, the "American Sabbath." Inasmuch as all the Sabbath that can be seen in Chicago during the Fair will be inside the gates of the Exposition, it is difficult to understand how our European visitors are to see it if they are kept outside. The saloons, beer gardens, theaters, and other resorts will be in full blast on the outside, while the American Sabbath will reign lonely and supreme on the inside.

ANNALES DES SCIENCE PSYCHIQUES for May-June has a translation of Prof. Coues article on "Slate Writing" with Mrs. Francis.



IN MEMORY OF JOHN C. BUNDY.

How we love the brave and true,
Spirits radiant as the day;
Souls that like tall palm-trees grew,
Shade and beauty by the way;
Help and inspiration strong
To the seekers for the right;
Pure with peace like poet's song,
Sweet as music in the night;
Soldiers in truth's noble cause,
Leading men with fire and skill,
Caring not for vain applause,
Or the blame of selfish ill:
Such our friend, from first to last,
Leader worthy of a throne,
Oak-tree facing storm and blast,
Hero ever seen and known:
Benedictions on him rest,
Thousands praise him sweet and low;
He is numbered with the blest
Where immortal roses grow:
He is in the land of peace;
May its peace on us descend;
Working till we gain release
In the spirit of our friend!

—WILLIAM BRUNTON.

FROM LIZZIE DOTEN.

MY DEAR MRS. BUNDY: It was with surprise and sorrow that I learned from THE JOURNAL of August 13th of the "transition" of your husband. I knew that he had been ill for some time, but did not understand that his case was serious. I expected at any time to hear of his restoration to health, and to read another editorial from his able pen. In his departure, an active, upright, earnest and sincere man has gone out from our midst, and Spiritualism has lost one of its bravest and best defenders. I trust, however, that his mission is not yet fulfilled, or his life work ended. Not thus can I possibly read the record of human destiny. I am obliged to feel, that on the long line of evolution, we are put in training here for a work that is carried forward into the invisible and eternal. From a grain of sand to a fully developed human character, this great universe cannot afford to lose a particle of its essential elements, but is continually raising them through an ever ascending series, till they transcend human conception and experience.

I have, and ever shall, number him among my most valued friends. Under present circumstances, I recall with peculiar interest, the last interview I had with him at your home, in company with Mr. and Mrs. Underwood—only wanting, as he expressed it, the presence of you and your daughter, to complete our enjoyment. I was then on my way to California (two years ago) and you had not returned from your Eastern trip.

My heart's best sympathy is with you, and the daughter of whom he always spoke with so much affection. I know you are a brave, strong woman, and I trust your courage will not fail you even though your way should seem sad and lonely. It may be that your loss in one direction, may eventually prove a blessed gain in another. As Emerson has said, "We need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which was so beautiful and attractive as those relations here, must be succeeded and supplanted by what is still more beautiful, and so on forever."

With much love, Yours sincerely,
LIZZIE DOTEN.

WAVERLY HOUSE, CHARLESTOWN, August 21, 1892.

IN the spiritual ranks, Col. Bundy through his uncompromising methods, developed sharp antagonisms, and consequently had bitter and unrelenting enemies. Had he pursued a compromising policy, life would have been easier, the circulation of his paper larger, but its influence less commanding. But regardless of ease, comfort or popular approval, he preferred a different course. He was a willing martyr, and he has his reward. If we mistake not, his loss to the cause of Spiritualism will be more and more appreciated. It is with sincere and profound sorrow that we are called upon to pay this tribute to the memory of our departed brother.—The Cassadagan.

A SERIOUS LOSS.

The death of Col. J. C. Bundy, of THE RELIGIO-PHILOSOPHICAL JOURNAL, means a serious loss to journalism in general, and to the Spiritualists in particular. They will not all agree to this, for he had among them more enemies than friends. Some of them gnashed their teeth at him when he went among them at their camp-meetings, and in their conventions, and his death will be to them an occasion for rejoicing, rather than for sorrow. And yet, no Spiritualist has done so much to secure for Spiritualism a respectful hearing and to convince intelligent persons of the truth of its leading doctrines as Col. Bundy. We do not except Profs. Crookes, or Wallace, or Zollner, for thousands had read Col. Bundy's paper, where hundreds have read the learned professors, who have been unable to escape the force of certain evidences of the reality of Spiritualist phenomena. Col. Bundy was, himself, thoroughly convinced of the reality of these phenomena, and that they admitted of no rational explanation, but the intervention of departed spirits with our mortal life. But he was not less thoroughly convinced that a great many of the phenomena were mere humbugs, and pretence, and that many of those exhibiting them were conscious cheats; while many of the witnesses were credulous dupes. And while there were others, finding their ideal journal in The Banner of Light, who thought of Spiritualism as Sir Thomas Browne thought of religion—that there were not impossibilities enough in it for the exercise of an active faith—he made it his business to challenge every new claim that was advanced, to ferret out every piece of bold rascality, and expose the folly of a blind credulity, eager to be deceived. No hostile critic of Spiritualism has ever been such a sleuth-hound as he upon the tracks of those who were deceiving others or were themselves deceived, and that, nevertheless, he found a residuum of indubitable fact, or what impressed him as such—was there not here something more persuasive than hundreds of the bogus things he swept aside? We would not be hasty to infer the truth of Spiritualism from the conviction of an individual, however earnest and remorseless in his search. But certainly the attitude and work of Col. Bundy, a conviction so complete, together with a scepticism so resolute, makes it absurd for any one to treat the phenomena of Spiritualism or its hypothesis with indifference or contempt.

And the same inference is unavoidable from the recent article which Prof. William James has printed in the Forum, an article entitled "What Psychological Research Has Accomplished." The Society conducting this research has now been organized ten years. The strangest part of the results is that the investigations into furniture-moving, slate-writing, etc., have been "destructive of the claims of all the mediums examined," for these are the very things of which we have had abundant testimony from persons any thing but credulous in their ordinary mental operations. The experiments with hypnotism have seemed to establish the existence of a double consciousness. Answers to a series of questions by 25,000 persons indicate that about one person in ten has had some sort of ghost-seeing or hearing, while one person out of seventy of those examined has found in the hallucination a vague or precise suggestion of something happening at a distance or about to happen. Prof. James has found one medium who has shown a knowledge of the affairs of living and dead people, which it was impossible to suppose she had gained in any natural way. To sum up, it is clear from Prof. James' article that the phenomena of Spiritualism and allied developments have now

made a breach into the sufficiency and serious attention of the scientific world, which they have never made before. The reality of the phenomena to a limited extent may be regarded as established, and Prof. James, at least, may be regarded as partially converted to the supernatural explanation.—Brooklyn, N. Y., Standard.

THE LOSS TO SPIRITUALISM.

Brooklyn, N. Y. Aug 22, '92.

TO THE EDITOR: The loss to Spiritualism and all rational Spiritualists, by the death of Col. John C. Bundy, seems incalculable and irreparable. We involuntarily ask ourselves the question, upon whose shoulders has fallen the mantle of this intrepid defender of the true and brave antagonist of the false? Who shall take up the great work now fallen from his mortal hand forever—performed so nobly and so well—and with eye single to the best interests of modern Spiritualism, pursue it to a successful and victorious end; the purification of the great cause from all the unsavory things that now so easily beset it; and consequently its final establishment upon a basis of right reason and sound morality? Our departed brother was a warm friend of the writer and I shall ever hold him in kindest remembrance and highest esteem. That surviving relatives in this sad hour, may now realize as never before, the close proximity of the world real, though invisible, is the most sincere wish of the writer.

Yours fraternally,
W. C. BOWEN.

CHICAGO LETTER.

Death has been active among the old-time members of the Press Club. The last to be called was Col. John C. Bundy, editor and owner of THE RELIGIO-PHILOSOPHICAL JOURNAL. No member of the club was held in higher esteem than Col. Bundy. He had taken an active part for many years in its deliberations, and had always been active in making its receptions a pleasure to the club's guests. In all his relations the Colonel was a gentleman, and profound regret was expressed at his death. The attendance at his funeral was limited only by the room at his late home on La Salle Avenue.

The Auxiliary Association of the Press Club, which is to erect the new building on Michigan Avenue, was to have elected Col. Bundy president, but his death occurred the day the meeting was to have been held. Since then, no action has been taken in regard to the election of officers. It has been somewhat difficult to find a president to fill all the qualifications required and at the same time willing to give the place his attention. The club is going slowly, but is making no mistakes in regard to its building.—HOMER J. CARR, in The Weekly Journalist, Boston, August 18, 1892.

SAYS the Springfield Republican of Aug. 9th: Col. John C. Bundy, editor of THE RELIGIO-PHILOSOPHICAL JOURNAL and a well-known Spiritualist, died at Chicago Saturday. His study of the subject was confined to honest and earnest investigation. It was a matter of purely scientific interest to him. He was as much interested in exposing frauds as in bringing to notice what he believed to be genuine phenomena bearing on the truth of Spiritualism. Indeed, the quack mediums and clairvoyants found in him their most relentless persecutor, and for fifteen years he spared no effort to expose fraudulent cases, and finally, in the last Illinois Legislature, he had introduced and nearly succeeded in having passed a law imposing severe penalties upon anyone detected impersonating a materialized spirit. He said it was first necessary to clear away all deception before advance was possible, and characterized dark-room and cabinet séances as unhealthy morally, leading to fetishism and ancestor worship. He held to the belief that there was no break in life at the grave, and regarded Spiritualism as a most important accessory in the promulgation of religion and ethics. In the work of the English Society of Psychological Research he was heartily in sympathy, and he had lately been planning the assembling of a Psychological Congress at the World's Fair. Col. Bundy was a native of Illinois, served in the civil war and was fifty-one years old.

ONSET'S SENSATION.

The following is taken from a report of a sensational occurrence at Onset, Mass.,

printed in the Boston Globe, of August 15th:

About once a year there is a sensation at Onset Grove camp meeting.

Last year it was the excitement over the exposure of the materializing medium, Etta Roberts, who claimed to pass spirits through an iron cage.

This year the sensation started over fraudulent materialization, and for a week the excitement has been moving and intensifying until yesterday, when it culminated in what was nearly a mob demonstration at the auditorium.

Mr. C. P. Poole, a New York lawyer, was the man whose utterances stirred up the excitement yesterday. In an interview to-day he made the following statement:

"I am about seventy years old and am one of the oldest Spiritualists in the country. In 1864 with Judge Edmunds, I helped incorporate the first Spiritualist society in New York.

I have been here about three weeks and the trouble here is that the materializing mediums run the camp.

I do not attend materializing séances as a rule, but at the invitation of Mrs. Carrie Thwing I attended with her a séance in the pavillion which is owned by the association.

This was a week ago last Thursday or Friday night.

At the conference meeting the next day I stated that the materializations the night before made me tired and that they proved nothing. I said that the association ought to order the parties out of its building.

I guess my remarks were heeded for I understand no séances have been held since.

A week ago yesterday Mrs. Helen Sturt Ritchings lectured on subjects handed her from the audience.

One of the subjects was that of materializations, their truth and falsity. She spoke very severely against the materializations and said she had waded through the filth of them up to her knees, eye, up to her waist, and her deliberate conclusion was that nine-tenths of all materializations were frauds. In her lecture Sunday she substantially repeated this assertion.

Monday morning I met Dr. Storer, the president of the association, and he said it was an outrageous thing to state that ninety-nine out of one hundred manifestations were fraudulent.

I told him that Mrs. Ritchings did not make any such statement. Her statement referred to materializations, not manifestations.

He took issue with me on that, and as Mrs. Ritchings was to leave that day for a camp in Iowa I went to her and told her to attend the conference in the morning and state her position plainly.

She did this and made a pretty speech of farewell.

Dr. Storer then and there, before all those people, rebuked her in an excited manner and said she had better go home and learn before she attempt to teach.

Mrs. Young Haskins and myself remonstrated against this insult to a lady who was invited to the platform to give her opinions.

Dr. Storer then said he was sorry if he had said anything to hurt the lady.

The excitement had been intensifying all the week and yesterday at the meeting I brought up the subject of the lady's treatment and reviewed the case, stating that I had evidence in my possession to prove that nine-tenths of the materializations in Onset were frauds.

I said that a medium called on me to explain away her exposure as printed in the Vampires of Onset. I told her it was no use for her, for a friend had had a conversation with one of her confederates.

I uttered words of rebuke to Dr. Storer for his treatment of Mrs. Ritchings and he interrupted me and ordered me to stop.

I insisted on my right to speak, appealed from the decision of the chair and the audience promptly became a mob of howling, hissing people.

Mrs. H. V. Ross came upon the platform and excitedly denounced everything I had said as untrue, saying that she was the medium I had called notorious. My appeal from the chair to the audience received hardly a single supporter, as the materializing people were out in full force, and I, of course, left the platform.

I am not here in the pay or interest of any one but myself, and I do not like to see fraud supported and honest women and honest utterances insulted and suppressed."

Mr. Poole seemed to be a very-much-earnest, a well-posed man, and sincere in his position.

BOOK REVIEWS.

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

A New Handbook of Prohibition Facts. By Wilbur F. Copeland. Flexible cloth covers. New York: Funk & Wagnalls Company. pp., 128; 50 cents.

The "Handbook of Prohibition Facts" is a new and commendable departure from the usual plan of political manuals in that it discards matters of merely local and transient interest, such as cumbrous county and township election statistics, and condenses into a small compass thousands of significant facts of general and permanent value. Probably there was never before published so thorough and systematic a pocket compendium relating to any public question.

Of special value is the digest of the liquor laws of the various States, which, by a clever system of condensation—the system being employed, likewise, in a digest of the qualifications for voting in the various States—is brought into a small space, and a very convenient form for comparison.

"We give the facts, you do the talking" has been the motto to which the author has held. He does not attempt to draw conclusions nor to convince the reader by any line of argument—but merely to state authenticated facts in the smallest possible space.

The form is convenient, the type clear, the paper first-class, the binding substantial.

The Evolution of House Building Among the Navajo Indians. With illustrations. By Dr. R. W. Shufeldt M. D. (From the Proceedings of the United States National Museum. Vol. xv p.p. 279-282) Washington.

Dr. Shufeldt was stationed between four and five years as an army physician at Fort Wingate, a military station in Northwestern New Mexico. There he found a floating population of Navajos, living on the outskirts of the Fort. Including men, women and children, these varied in number from twenty to a hundred or more, depending upon the time of the year. Some of them remained the year round. Thus to a scientific genius like Dr. Shufeldt was furnished ample material for the ethnological study of this interesting tribe. Accounts of many of their simple industries and arts and of their craniology having been published in a former work by the author, in this essay he confines himself to the results of his studies concerning their methods of architecture and the influence which civilization has had upon the mind of these Indians—a contact which has led them to improve their plans of house-building and has had the effect of bringing about an evolution of the same.

The Last Tenet Imposed upon The Khan of Tomthaz. By Hudor Genone; illustrated by Louis M. Glackins. Unity Library, No. 18, Charles H. Kerr & Co., Chicago, 1892; pp. 161. Paper; price, 50 cents.

Except as a satire upon the technicalities of the Orthodox religion, since the whole story dwells upon the mathematical difficulties of forgiving one's enemies "Seventy times Seven," it must remain a matter of confusion in the mind of the general reader as to why this story was written. To one who has plenty of time and whose only aim is amusement no doubt this book may help to while away an otherwise tedious hour; certainly no reader will be any wiser or better because of the perusal of this extravaganza, but it may bring a smile to some.

MAGAZINES.

The most forcible appeal that has yet been made in behalf of Mrs. Maybrick appears in The North American Review for September under the title "An Open Letter to Her Majesty, the Queen." It is written by Gail Hamilton, and makes public for the first time other previous petitions of great weight. Senator Justin S. Morrill contributes an article entitled "Erratic National Tariff Platforms of the Democracy," in which he reviews the history of that party in its attitude to the tariff. Hon. W. L. Wilson, writes on "The Tariff Plank at Chicago." Amelie Rives discusses the degree of frankness that should be exercised in the moral training of children, the title of the article being "Innocence versus Ignorance." Justin McCarthy has an article on "A Forecast of Mr. Gladstone's New Administration." Mrs. Amelia E. Barr discusses the uses and functions of "Society."—Our Little Men and Women for September is as bright as a "new dollar." The frontispiece is a picture and a poem in itself, and

the closing illustration is an apt companion. Many of its stories and poems will remind the little readers that vacation is over, and others will help them to better enjoy their play time and study time. Our Little Men and Women is a magazine made for the younger boys and girls, by writers who best know the boys' and girls' needs, and it stands without a rival. D. Lothrop Co., Publishers, Boston.—Babyland for September is a remarkably clever number. Its pictures are pretty, its jingles are gay, and the stories are just such stories as Babyland makes for the babies. "A Rhyme for Baby's Fingers" is a dainty bit of verse meant to captivate mamma and charm baby. What would the little folks do without Babyland! D. Lothrop Co., Boston.—The Peacemaker for July has for frontispiece a good picture of Thomas Edwood Longshore, Vice-President of the Universal Peace Society, with a sketch of his life. In this number considerable space is devoted to "The Homestead Riot and Carnegie Steel Works and Workmen." Published by the Universal Peace Union, 123-125 North Fourth street, Philadelphia.—The Herald of Health for August opens with an excellent article by O. B. Frothingham, entitled "Pleasure not an end but a Means to Health." Dr. M. L. Holbrook, 46 E. Twenty-first street, New York, N. Y.

Mrs. ALICE LINCOLN, of Boston, has effectually proved that the price paid by poor tenants for the miserable quarters which they call homes, is sufficient to furnish them well lighted, well ventilated and comfortable rooms. To convince the public of this, she rented one of the most unhealthy of these houses, had it thoroughly cleansed and repaired, lowered the rents, and finds that she has a generous dividend on her investment. The house is called the Good Luck House, and Mrs. Lincoln has studied the subject of tenement houses for twelve years.



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CONSOLATION.

BY MRS. C. DOOLITTLE.

O what a sense of awful blight,
What darkness now obscures the light
Since far beyond my earthly sight
My precious child is gone.

It seemed O God! my heart was torn
From out my breast when her loved form
Forth to the cold, dark grave was borne
And left me sad and lone.

Thus ere the first fierce storm had passed;
In weakness bent before the blast
Of anguish, that swept deep and fast,
I sank overwhelmed.

But soon a gracious peace came o'er
My grief-wrung heart, that seemed to pour
Rich streams of Love Divine once more
And bade me trust.

In Him who knoweth what is best,
Who giveth his beloved rest,
Within the mansions of the blest,
And pastures green.

Ah no! dear God, not in the tomb,
But midst thy garden, bud and bloom,
I know thou hast abundant room
For my sweet one.

Some angel with a loving face
Will take her, and in soft embrace
Oft bring her to the earthly place
Where first her life began.

And there when comes the eventide,
She'll joyful stand my knee beside;
Thus in her heart will love abide
For earthly friends.

And when for me the morning bright,
Or starry evening's milder light,
Shall dawn upon my wearied sight,
No more on earth.

Then will the loving Father send
Her unto me, with many a friend
To guide me to my journey's end
In glory land.

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THE AWAKENING.

If to the long mysterious trance of death
There be immortal waking, he who lifts
His head from the clay pillow, and doth stretch
Eternal life thro' all his quickening limbs,
And conscious in his opening orbs receives
Remembered light, and rises to be sure
He hath revived indeed, tastes in that first
Best moment what the infinite beyond
Can never give again.

—SYDNEY DOBELL.

G. A. R. ENCAMPMENT.

WASHINGTON, D. C., SEPT. 20, 1892.

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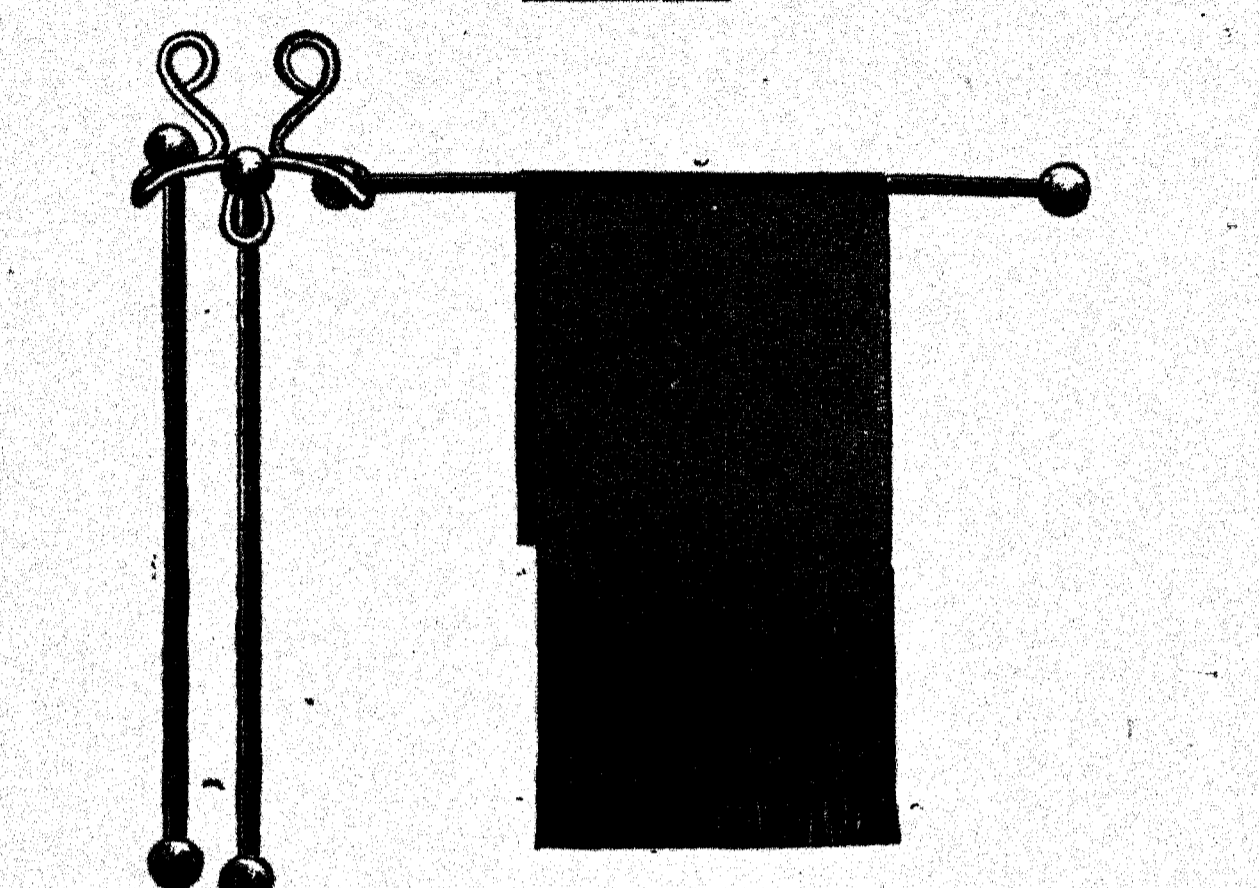
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and Spanish as well as English exchanges, will be given in THE JOURNAL as fully as the limits of space will permit. Every effort will be made not only to keep THE JOURNAL up to its present standard, but to add to its attractiveness and thus to make its improvement in the future correspond with its improvement in the past. Will our readers do what they can to help in this work? Delinquent subscribers will confer a favor by remitting to the office of THE JOURNAL the amounts which they owe. Prompt renewal of subscriptions is requested; for during the summer months especially THE JOURNAL like most weekly papers, needs all the money it receives to pay its bills which are settled every week. With the help of its readers

THE JOURNAL will continue to be an exponent of Spiritualism and of the best current thought, second in character to none in the world.

FROM WILLIAM BRUNTON.

Pierce Street, MALDEN, MASS., August 22, 1892. Mrs. M. E. BUNDY: I have read with great interest the memorial number of THE JOURNAL, and am pleased to look at the fine features of your husband. I sympathize with you and your family, and the whole brotherhood of workers, who have lost a noble comrade from their side. How pleasant in your sorrow, it must be to have many and happy testimonies to his work and worth. He has given a rich

treasure to the world in his character as a man fearless, true, and ever standing for the right. Character like this conquers death and brightens it, so that we reach up to his abode like following the light of a star. Respectfully yours, WM. BRUNTON.

THE Boston Herald of August 18th says that "at Onset there are two factions of Spiritualists, the 'materializing faction' and the other faction that believes in spiritual phenomena, but not in materialization as practised by many of the noted mediums, who have often been exposed." The Herald adds: "The 'materializing' faction has full sway of everything, and it is stated that every member of the board of directors is of their side."