

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
                  { MARY CARUS.

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VOL. XXIII. (No. 6.)

JUNE, 1909.

NO. 637.

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CHICAGO

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An Unpartisan Organ of Religious, Ethical, Philosophical and Scientific Expression,  
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## THE MONIST

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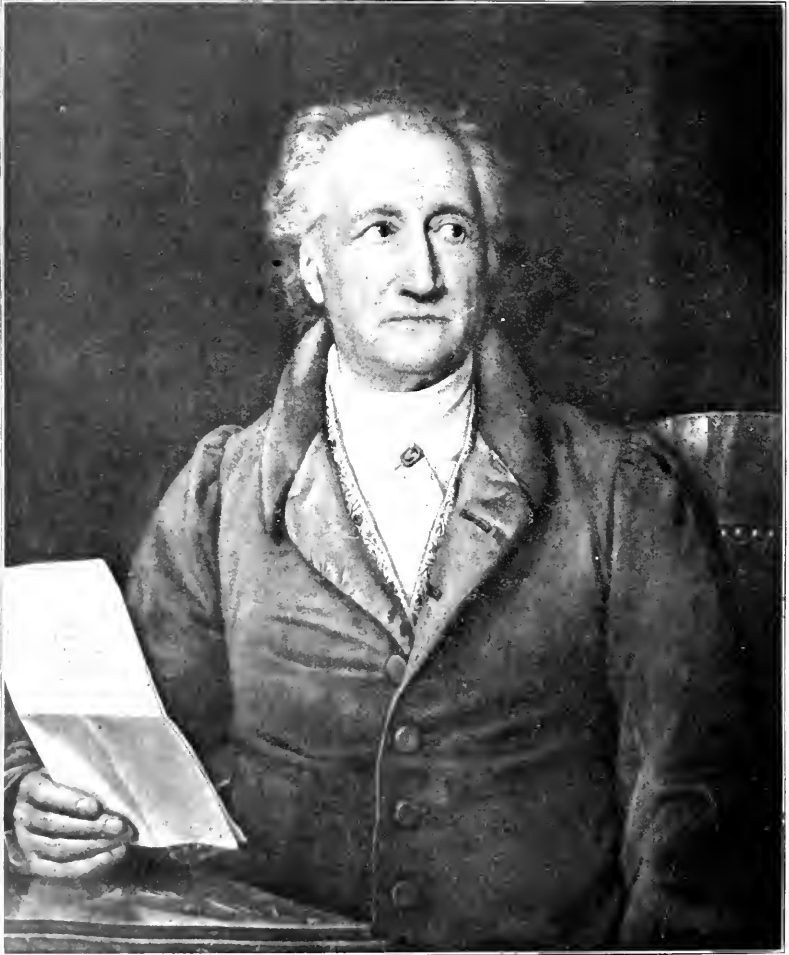
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GOETHE IN MATURE YEARS.

After the painting of J. K. Stieler, 1828.

*Frontispiece to The Open Court.*

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## SOME FALLACIES OF THE PEACEMAKERS.

BY THE EDITOR.

MOLTKE used to say, "War is a part of the divine world-order," but he is also reported to have acknowledged that "even a victorious war is a misfortune"; and to complete his views on the subject we will add a third dictum of his: "The purpose of every war is the establishment of peace." None of these sayings need be contradictory; they may all be true, for life is a struggle, and every struggle involves risks of wounds and of defeat which in desperate cases means death. Life is not a play for fun like children's games. Life is a serious conflict for success and sometimes a very strenuous competition among all those who have a chance of survival. Some always go to the wall and few only can be in the lead, but all are subject to suffering, and there is not one who can escape death.

It has been said that "war is hell," but a pessimist (a man like Schopenhauer) can rightly declare that since the whole world is but a large battlefield, all life is hell, and we can temporarily build up a heaven in it only by daring courage and unflagging energy in struggling with all the evils that beset us.

A well-known Roman proverb runs "*Si vis pacem para bellum*," "wouldst thou have peace, prepare for war," and these words incorporate the experience of millenniums. Perhaps we may add the reverse: "Wouldst thou conjure upon any country the clouds of war, induce its government to disarm; to indulge exclusively in the joys of peace, and to imitate the lamb, the symbol of peaceable innocence and perfect goodness."

In order to have peace, we need the good will of all parties concerned, but a brawl may be caused in any company by but one disturbing element. Peace breakers can be kept in order only by

the strong hand of those who are willing to fight for order and to bring any unruly spirit into submission.

Peace has been the desire of the nations since the beginning of the human race, and the choir of the angels promised "Glory to God in the highest and peace on earth to the men of good will."<sup>1</sup> Wars have been lessened since then, but they have never been abolished and even to-day the great world-powers are ready and prepared to go to war if it be necessary.

\* \* \*

During the first week in May, Chicago saw a remarkable conference, called the National Peace Congress, the second of its kind. A letter from President Taft was read and a number of renowned speakers appeared on the platform, among them President David Starr Jordan of Leland Stanford University; Samuel Gompers, president of the American Federation of Labor; Gov. Deneen, of the State of Illinois; Rabbi Dr. Emil Hirsch; Rev. Jenkin Lloyd Jones; Miss Jane Addams; Mrs. Fannie Fern Andrews, of Boston; Mr. Edwin D. Mead, of Boston, who was delegate of the American Peace Society to the congresses of Glasgow and Rouen, and chairman of the executive committee of the 13th International Peace Congress, at Boston in 1904; Prof. Graham Taylor, of the Chicago Commons; and Carl D. Thompson of Milwaukee, who represented the socialists.

The general tone of the speeches was denunciatory of war, of its preparations, and of all that belongs to war. The place of meeting was Orchestra Hall, a fairly large auditorium which seats about 1500, and although on the average scarcely more than 500 persons were assembled, not all of them peacemakers, the enthusiastic delegates to the Congress congratulated each other again and again declaring that this was the best meeting so far ever held. Chicago was declared to be the fittest center for a peace propaganda because it was an hospitable and central city, and just as soon as a sufficient number of generous Chicago gentlemen could be found who would add to the funds a guarantee of \$5000.00 a year for five years, the problem of war and arbitration would soon be solved.

President Taft's letter will have the endorsement of every sensible person in the United States,—yea in the whole world. He expresses sympathy with the aspirations to preserve peace, and the tenor of his views is characterized by the following paragraph:

<sup>1</sup> This is probably the correct reading.



"The policy of the United States in avoiding war under all circumstances except those plainly inconsistent with honor and its highest welfare has been made so clear to the world as hardly to need statement at my hands. I can only say that so far as my legitimate influence extends while at the head of this government, it will always be exerted to the full in favor of peace, not only as between this country and other countries but as between our sister nations."

Similar sentiments were expressed by others connected with the administration. Thus M. J. Buchanan, of New York, denounced the yellow press for the mischief it does in creating bad feeling between nations. He said:

"It seems to me that the greatest step toward peace and the greatest step forward toward a better understanding between the countries would be reached if all of us were more temperate and conservative in our views with regard to disputes that arise between our own country, let us say, and some other country. I believe that the best arbitration is to prevent arbitration, to make arbitration unnecessary. In my own experience this has been verified."

We must remember that Mr. Buchanan acted as arbitrator between Chili and Argentina, served as United States Commissioner to Venezuela and sat in the Hague Conference as an American delegate. He condemned formal correspondence between disputing nations and said he reached an agreement to arbitrate the Venezuela cases after a pleasant talk with Castro's minister of foreign affairs lasting twenty-seven days, during which time all letter writing was suspended.

No one could find fault with any peacemaker who bears in mind the exception that war should be waged only when the honor of a nation or its highest welfare is at stake. The spirit of the Peace Congress tended in another direction. It denounced *all* war, and proposed peace at any price.

David Starr Jordan, President of Leland Stanford University, announced his subject as "The Biology of War," but his remarks were chiefly on the deterioration of the classical races, which according to him was due to the slaughter of the best men in war. According to other authorities, the deterioration of Rome was due partly to the neglect of the warlike spirit, partly to the inrush of lower races, among them the Africans. It is true enough as Professor Jordan says that Rome had excellent men even during the period of decay, but she had no heroes. Almost all her officers and soldiers were barbarians. Some of President Jordan's sentences are quite unimpeachable. He says:

"The republic of Rome lasted as long as there were Romans; the republic of America will last as long as its people in blood and in spirit remain what we have learned to call Americans.

"Whatever the remote and ultimate cause may have been, the immediate cause to which the fall of the empire can be traced is a physical, not a moral decay. In valor, discipline, and science the Roman armies remained what they had always been, and the peasant emperors of Illyricum were worthy successors of Cincinnatus and Caius Marius. But the problem was how to replenish those armies. Men were wanting. The empire perished for want of men.

"Does history ever repeat itself? It always does if it is true history. Where the weakling and the coward survives in human history, there 'the human harvest is bad,' and it can never be otherwise."

Rome degenerated when there were no more Romans left like Cincinnatus and Marius. But what kind of men were Cincinnatus and Marius? Where they advocates of peace? Roman history tells us they were fighters. Marius was the only man in Rome who was not afraid of the Teuton invaders. He braced up the failing courage of the Roman legions, to dare in battle and even defeat the foe. Cincinnatus, however, was the man who left the plow to go to war and exchanged the plowshare for the sword.

Rome had enough people of culture, and the Roman army was excellent in valor, discipline and science, but it was composed of Germans and Gauls. The main cause of her downfall was exactly that state of things which our men of peace want to bring about. The Romans had become a peaceful nation and had forgotten how to fight. The result was they had not the courage to risk their lives, so Rome lost her supremacy.

Dr. Benjamin F. Trueblood, secretary of the American Peace Society, speaking on "The Present Position of the Peace Movement," prophesied regular world meetings to promote peaceful settlement of international disputes. In part, Dr. Trueblood's ideas were as follows:

"The powers of the conference will at first be only advisory, but in the nature of the case its conclusions and recommendations will be largely adopted, and in this way it will from the start be substantially a legislative world assembly. Its powers will naturally grow and be extended. Here we reach the real position which the peace movement has attained.

"The promise, therefore, is large for the years just before us, for when the nations meet representatively at regular periods and men of the highest ability and experience discuss in a friendly and frank way all of the common problems of the world the days of war will be numbered."

The literature distributed free of charge at the entrance to the Peace Congress meetings contained, among other things, an address by Charles E. Jefferson, D.D., LL.D., which is entitled "'Peace at any Price' Men." They are those, he says, "who never trouble themselves so much about national 'honor' as about the righteousness

of the national cause." With President Taft most people think that honor and righteousness are not contrasts, but Dr. Jefferson apparently means the wrong honor of jingoism.

Dr. Jefferson insists that "war is *always* unjustifiable, because there is *always* a better way of settling disputes. Killing men is not so good a way of deciding important questions as bringing these questions to the arbitrament of reason. Reason is stronger than force, and justice is more to be desired than might." These sentences contain great truths and they would be perfectly true if we could cancel the word "always," which we have here italicized. But it is this "always" that Mr. Jefferson insists on. He declares that there are other men of peace who do not favor disarmament. He ridicules them in very sarcastic language and since his arguments are very keenly thought out and sharply expressed we quote from them at length. He presents their views thus:

"Peace is the supreme blessing of the world. Nothing is so destructive and barbaric as war. War is not only hell, it is inconvenient. It interferes with commerce and throws the world's life into chaos. It is the one scourge to be dreaded, the one curse to be avoided. At all hazards and at any cost war must be rendered impossible. If you ask this new peacemaker how war can be escaped, his reply is 'only by colossal armies and gigantic navies.' Lyddite shells and twelve-inch guns are the only guarantees of peace. If nations are not armed they are certain to fight, but if properly equipped with deadly weapons they think only of peace. Nations not cased in armor inevitably fly at one another's throats, but when dressed in steel plate they coo like doves. Every battleship therefore is a nail in the coffin of war. Twenty-six thousand ton battleships are spikes, and no spike can be too long when you are trying to box up the devil. Cruisers and torpedo boats are messengers and tokens of good will. A naval cruise cements nations together wonderfully. Men fall in love when they look at one another through the bore of a gun. Nations are never so friendly as when they sit down in the midst of explosives. The old idea that guns are to fight with is obsolete, they are emblems of amity and work twenty-four hours a day for peace. Torpedo boat destroyers destroy nothing but the last vestige of a desire to fight. Lyddite shells annihilate nothing but fooling notions of waging war. Men spend years at target practice not for the purpose of taking life, but with the sole intention of saving it. It is for peace, therefore, that all military and naval appropriations are granted. The President, when he asks for new battleships, is aglow with enthusiasm for peace. Every Congressman who votes additional millions for cruisers and torpedoes does so in the conviction that in this way he is sounding the death knell of war."

Dr. Jefferson is the pastor of the Broadway Tabernacle church of New York City. His article was published in February, 1909, while the navy appropriation was before Congress, and one can see between the lines the real point of the article. He closes his

peace-making denunciation of war by saying that "the time has come to blow the trumpet and prepare for battle."

The keynote sounded by Gen. Frederick D. Grant was different. He is one of the peacemakers denounced by the Brooklyn pastor. General Grant spoke on behalf of the soldier. What he said was sensible and it would be difficult to upset his statements. He said:

"The soldier's whole profession, and study, and art is that of producing peace. It is your statesmen and your people that create wars. First, the people become irritated, generally through some commercial transaction. The statesmen then take hold of the matter, and they compromise, or try to compromise, if the nations are nearly equal.

"If they are not nearly equal, the stronger one simply slaps the weaker one in the face, and the soldier is called in to settle the difficulty. In the last 300 years I know of no case of war that was brought on by the soldier.

"Again, take the last great war between Russia and Japan. That was not a soldier's war; it was brought on because of a desire of commerce on the part of those two nations in Corea and the holding of a balance of trade and what they called the sphere of influence in China. The soldiers fought it out. As soon as that came about, the English had desires in Thibet and they put the troops there. They did not have much resistance and the troops brought about peace.

"Just before that we had the South African war. Soldiers did not bring that about. The real foundation of that was the big gold mines that they found there. The cube of gold in those hills was too much for a small people like the Boers to have, and the great nation takes it. The Boers gave them some trouble for awhile, and the soldiers settled it.

"Just before that we had a war ourselves with Spain. The people here, of course, think that it was caused by the blowing up of the Maine; that is not true.

"It was previous to that that we had a rebellion in Cuba. In that rebellion they issued bonds. Those bonds were distributed and the rebellion ceased. Those bonds got into the hands of a few commercial men, peace lovers, and they agitated a rebellion there again in Cuba, and then our peace-loving papers, our yellow press, stirred up our people in order that we would take Cuba and pay these bonds to them.

"I was only a soldier there on the field, but I did not bring about that war; I helped to settle it. So you will find that the soldier is the peace lover, whose profession it is to make peace. We love peace so much that when you are in trouble we fight to bring about peace.

"I believe it behooves the people of this country to maintain their army and their navy in an efficient condition, and I believe that 12-inch guns along the coast of the Atlantic and the Pacific, with a well drilled body of men in this country, will do far more toward maintaining peace than all the talk that all the good people of all the countries of the world could do in times that are not strenuous, and when everybody is sitting down to a good table, and have plenty to eat and are feeling happy, contented, and well disposed toward all mankind."

General Grant was pretty isolated. We note among the few who would side with him John Callan O'Laughlin, a Washington newspaper correspondent, who comments in the *Chicago Tribune* on the Peace Congress as follows:

"It is about time for the country to realize that great obstacles lie in the way of universal peace. Much has been done toward ameliorating the hardships of war and in limiting the causes of war. But no nation will consent to arbitration which involves loss of territory or violation of its honor, or, as the Chicago platform puts it, 'which may involve the national life and independence.' This is a broad exception and could be applied to almost any dispute that might arise."

Every country must be able to protect itself, but we do not say that every country should keep a big army or navy; we insist that Goethe's verse is good advice:

"Trotz aller Gewalten  
Sich selbst zu erhalten."

The problem of self-defense is different for every country. So, for instance, Germany with her long open frontier of lines has come to the conclusion that her best method of defense is to take the offensive and carry the war into the enemy's country. She needs a strong army. While Switzerland, too weak for aggressive operations, would in case of war, pursue the plan of closing up the mountain passes and prevent the enemy from breaking through her territory. That would be the only reason for which she would be invaded. The United States, however, does not need a strong army as Germany, but it does need a strong navy.

\* \* \*

The banquet given by the Chicago Association of Commerce was an elaborate affair. Several plenipotentiaries from great nations graced the occasion. Conspicuous among them was Dr. Wu Ting-fang from the Celestial Empire and seated beside him was the Hon. Kazuo Matsubara, the Japanese Consul, as a peace delegate from Japan. The French Consul, Baron Houssin de St. Laurent, representative of France, partook of the same cheer as did his neighbor from across the Rhine, Count Johann Heinrich von Bernsdorff, ambassador extraordinary and plenipotentiary of Germany. The Hon. Herman de Lagercrantz, envoy extraordinary and minister plenipotentiary of Sweden, represented his nation as Dr. Halvdam Koht, professor at the University of Norway, did his, while England was present in the person of Mr. A. Mitchell Innes, Councillor of the British Embassy. President Taft's proxy was secretary of the

Interior, Richard A. Ballinger; and the Hon. Richard A. Bartholdt, member of congress from Missouri, and the Hon. James. A. Tawney from Minnesota were on the program.

The table of the speakers presented a study in physiognomy. Some of the men and women possessed a complaisant and benign expression which indicated that they could be roused to quarrel only by the idea of war. There were finely cut, noble features with a slight touch of sentiment, or even sentimentality, in their eyes which contrasted well with the combative zeal for a great cause; and who would not be in sympathy with those who demand that war shall be relegated to the limbo of the infernal regions!

The representatives of the foreign countries, especially the Chinese ambassador, were obviously in sympathy with the peace movement! From the tone of conviction they used in commending the idea of American disarmament it seemed as though they intended to write to their respective governments to sell the navy as old iron at once and dismiss the army.

The Chinese have long been a peaceful people. Generals and soldiers are not valued high in their annals. The highest renown and glory is given to sages, such as Confucius and Lao-tze. The army of the Chinese was no match for the European troops and the result is that China's existence to-day is mainly due to the jealousy of the Western nations. Of late, however, she has begun to reorganize the army after the model of European civilization and we dare say that China will be left alone in exactly the proportion that she will be able to resist infringement upon her territory. Requests for 99-year leases on whole provinces will be disregarded as soon as she is strong enough to demand respect for her rights.

The Chinese ambassador, decidedly the most picturesque and interesting figure among the speakers, was the favorite of the audience as he is also the most popular member of the foreign embassies at Washington. It did not matter what he said, whether relevant or otherwise, the guests enjoyed it. His quaint costume together with his very good English made his speech a delightful entertainment. His subject dealt with the charm of American ladies. He alluded to the fact that in his country, women were excluded from banquets and kindred festivities; but for his part he preferred the American custom. In China women were kept strictly at home, while in America they went about everywhere, and when he saw husbands traveling with their wives, he knew at once that there was a state of peace. The burst of applause which interrupted him at this point almost upset his Oriental composure and though

he managed to finish his speech with entire success, one could notice that he was puzzled to know what the joke was in his peace proposition concerning husband and wife.

The German ambassador added his mite to the appreciation of peace. Among other things he said that even in the times of mediæval instability peace was relatively insured by the merchant classes whose power lay in the Hanseatic League. These merchant cities equipped some well-armed battle-ships and called them Ships of Peace, which were to insure the safety of the merchant vessels on the high seas.

Some speakers thought that a democratic country would never go to war because, they argued, only kings and princes quarrel, but the people want peace. The governments were blamed for all international conflicts. This is not true, for the people are more easily excited and inflamed to make war-like demonstrations than governments and if people had to decide questions of war and peace the world would never be at rest.

This age is an age of industry and commerce, and all the world is filled with the desire for progress and the spread of civilization. To be sure we all want education and a higher standard of morality. We want the general application of the golden rule not only in private affairs, but also in the intercourse between nations. But there is a hitch in the realization of this ideal. There are clashing interests, and though we all clamor for justice, the question is, what is justice? In each conflict there are at least two views of justice, and who shall decide? How shall an international dispensation of justice be made, except by the powers themselves for they being sovereign recognize no higher authority. Our peacemakers want an international court, but how can we expect them to submit to a verdict if it can not be enforced, and who will compel the powers to obey? Here is the point where the fallacies of our men of peace come in.

Now and then it happens that interests conflict and the problem of justice becomes to a great extent a question of power. Our friends of peace (one of them said) "have done a little thinking," but their thoughts move in an ideal realm. They have done their thinking without sufficient reference to the actual world. Their arguments are theories and they forget that there is no right in this world except it be backed by might to enforce it.

It is true enough that through the progress of civilization wars have become less and disputes are now settled peaceably more frequently than in former centuries, but this is not due to the propa-

ganda of peace congresses but because both statesmanship and war are now conducted with method and have become sciences.

The principle of war is to defeat the enemy. This does not mean to kill his entire army but to endeavor to compel him to give up those positions which command the situation. The sacrifice of men is made solely for holding or taking positions and to kill the men of the enemy simply because they belong to the enemy or to expose those of one's own party without a definite purpose is now considered barbarous.

While war becomes more and more scientific, it grows more formidable where the decision lies, but otherwise less destructive. Formerly any cannon temporarily taken or lost was spiked to render it unfit for further service. At present no artillery-man would think of spiking his own gun even if by any means the enemy compelled him to abandon it. He would simply render his gun useless for the enemy by taking out of it the part which is necessary to its use, an elastic ring which is fitted into each individual gun by a tedious process and which makes the chamber fire-tight between the barrel and the lock. Without this most essential part the gun is temporarily useless and of no advantage to the enemy.

Destruction in modern warfare has become limited more and more to what is essential, to what is needed to keep one's own position or to take that of the enemy. Unnecessary destruction is brutal, frivolous and stupid and this rule refers also and mainly to human lives. There would be no longer any killing in war to-day, nor a desire to do so, if there could be any other way to compel the surrender of strategic positions.

In a similar way, one might play a game of chess without losing or taking any one of the figures, and to destroy the enemy's property without gaining an advantage is like making a useless move in chess for the sake of taking an unimportant figure, whereby valuable time is lost in which the adversary may gain a position assuring him unimpeded access to his enemy's king.

Here is an instance of the difference of modern warfare and the "club tactics" of the Middle Ages: Two detachments were once sent through the enemy's lines into unprotected villages to interrupt telegraph connections, one of them trained and the other consisting of raw recruits ignorant of modern methods. The first detachment took the keys from the telegraph instruments and disconnected the wires; the second smashed the entire outfit with the butts of their rifles. In the first case, when the victorious army afterwards entered the village the damaged lines could be restored and used with



but little delay, while the destroyed telegraph station could not be used by either the victor or the vanquished and this second case was a senseless work of destruction. The main point was to render the equipment unfit for service but not to destroy it. The plan of taking out certain necessary connections of the telegraph instruments which could not be replaced or refitted except by the help of skilled workmen, was to harass the enemy and prevent the use of the instruments but not to destroy something which might later be necessary to the success of the conquering army. This illustration is not an invention of the fancy. It happened in the Franco-Prussian war of 1871, when the German confederates were not yet uniform in training.

\* \* \*

When the great interests of a nation, her dignity, her rights, the resources of her livelihood or even her liberty and her honor are at stake, men are in duty bound to go to war, to wage battle and risk their lives. There are goods in this world which are higher than human lives. There are super-individual interests, there are ideals dearer than our own persons for which it is worth while struggling, suffering, fighting and dying. Life is not the highest boon of existence, and no sentimental reason, based on the notion of the sacredness of life, will abolish struggle in the world or make war impossible.

The world is not a paradise of unmixed blessings and we progress only by hard work. The welfare of to-day has been wrung from fate with an iron hand by energy and toil. Even peaceful exertions demand sacrifices,—sometimes very hard sacrifices, and it is probable that more lives are lost in the endeavor of industrial progress and even in scientific research than in war. But our friends of peace are possessed with the monomania that war alone devours human life; they seem to forget how many men die in the mines, fall from the scaffolds of edifices in construction, are crushed to death in railroad accidents, die of consumption and other destructive diseases. How many physicians die in their vocation by blood poisoning, etc., and inventors in their attempt to discover new appliances, flying machines or new chemicals. The sacrifices on the altar of progress are untold and the victims on the battlefield who die for the preservation of the liberty of their country are the smaller fraction of the total number lost.

The liberty and prosperity of the nation has been dearly bought by the fathers of this country. The heroes of the Revolution gained

our independence and if we did not possess the strength to defend the liberty they won for us, we would surely lose it sooner or later.

We are now convinced that the independence of the thirteen colonies was their good right, and all the world is convinced of it too because they won in the fight. But in the days of Washington, the question of justice was by no means so plain. England was the sovereign of these settlements; she had charge of the interests of the entire empire, including her colonies in North America, and paid the expenses incurred for their protection. So she deemed it but just that they should defray part of the heavy debt she had incurred on their behalf. She had as much right to have a word to say concerning the government in her colonies as Spain had in Cuba, and when the colonies denied these rights to their government and mother country, they set up a new standard of justice. The letter of the law was distinctly on the side of England and if a new standard was to be recognized, it had to show its right to existence by the power with which it was maintained.

Questions of right are to some extent questions of power, and how shall they be decided unless their representatives are willing to fight for the cause? Remember the story of the lamb and the wolf. The lamb is devoured in spite of its innocence, and as a rule we condemn the wolf because the wolf is also an enemy of mankind and is treated as an outlaw to be killed wherever found. But what about the butcher? Has not the lamb a right to denounce man if he slaughters a harmless animal that never did him the least harm, merely for the brutal and selfish purpose of eating it? And here at the banquet of the Peace Congress were peace delegates eating the tenderloin of meek herbivorous oxen and continuing their banquet with squabs, under which culinary title lie concealed the innocent doves of peace—the same doves which taxidermic art has displayed at the meetings and in the banquet hall by the side of the rapacious American eagle. We may well wonder whether any one of our friends of peace ever thought of it or had his appetite spoiled by the idea that these dainty birds were the emblems of their highest ideal.

The tone of the discussion at the banquet was radical, for the speakers demanded nothing short of absolute disarmament and one of them denounced another movement which while strengthening the navy, proposed to advocate arbitration. He claimed that if the world is to be pacified we must do it in the right way and must have peace at any price. "Why," he added, "these advocates of

peace by arbitration would have us believe that a man-of-war looks like a dove of peace."

It happened in the days when the flag and national emblem were to be adopted that the American eagle was proposed for the coat of arms of the United States. One of the peace-loving delegates of Congress denounced the eagle as a bird of prey and with rustic oratory endeavored to discredit the idea that a peaceful nation should find its symbol in this aristocratic and warlike bird. His antagonist while pointing out that the pride of a nation lay in its power, wittily remarked that if his critic's opinion prevailed, a more democratic and peaceful bird should be chosen for our national symbol, such as a turkey; or better still a goose which would offer an additional advantage, for while a big goose would ornament the dollars a gosling might do for dimes. History tells us that the man who spoke a good word for the eagle was victorious, but nevertheless liberty is not curtailed for no one prevents the goose from gabbling without restriction.<sup>2</sup>

There have been peaceful people in the world but their experiences are bitter. These men of good will could not long stand the pressure of their less well-intentioned neighbors and in order to survive had to take up sword and shield.

There was a time when Germany was defenseless on all her frontiers and her neighbors knew of it. They poured in from every side and took possession of the border lands without compunction until "good-natured Hans" was aroused to indignation and whipped them out of the country. Then his neighbors complained about his rudeness. If Germany is now too belligerent, it is the result of untoward circumstances for which the neighbors are themselves to blame. There is only one means by which the men of good will may enjoy peace on earth and that is by being themselves so powerful that no rascal dares carry on his villainy.

There are many good people in the city of Chicago who fondly imagine that the city could be run without police, and it is quite true that in some well-frequented parts, the absence of the police would not greatly be noticed. But the condition of civic peace is due solely to the circumstance that men interested in the welfare of the city have the means to enforce order at any moment it might be needed. There is an enormous resource of reserve power which is never utilized and, let us hope, will never be needed, but whose very

<sup>2</sup> For details of this contest in Congress which even led finally to a challenge, see the author's article "On the Philosophy of Laughing," *Monist*, VIII, p. 269.

existence ensures peace and order. This resource surrounds us unnoticed and none but thinking people will be aware of it; but nevertheless it is present like the air we breathe and in which we live and move and have our being; which is impalpable and the bodily nature of which remained unheeded until a thoughtful scientist measured its presence and proved its actual existence.

The same is true of international safety. There are no pirates on the high seas to-day because they could not live in the presence of modern warships. Perhaps we have forgotten that our own navy exists because there was once an insignificant little pirate, the Bey of puny Tripoli, who levied taxes on our merchantmen and compelled America to pay tribute to him because she had no navy.

It happened in the days before the American navy was respected that some American youths, fired with enthusiasm for Cuba's struggle for liberty embarked with European adventurers in the dangerous undertaking of assisting the rebels. Their ship was caught by a Spanish cruiser and before they had set foot upon the Pearl of the Antilles, they were court-martialled and condemned to death. The English consul at once came to the aid of those of the captives who were English subjects. They were immediately released upon his demand, but the Americans had no one to come to their rescue and were led out one by one and shot,—and this great peace-loving republic did not stir in their behalf, presumably because it would have been ridiculous to have made a remonstrance at Madrid for we had no navy to back our demands.

The late Spanish-American war would never have taken place, had the Spaniards known that our navy was up-to-date. There was a general opinion throughout the world that the Americans were a commercial people who preferred the almighty dollar to national honor and dignity, and at the mere thought of war would shrink from any desire for expansion, or recognition, or national growth. It was commonly assumed that they would not only suffer the slap on one cheek, but would turn the other in Christlike meekness for a second slap, provided they would be allowed to go on peacefully making money. Happily these notions were erroneous, and Spain found out to her bitter loss and humiliation that the warlike spirit of the Saxon blood was still alive in the citizens of the United States. And it seems a fair prediction that while peace congresses may come and go, the spirit of the Saxon will after all remain the same in this fair land until the end of time.

The German army is frequently denounced as a tyrannical institution and the greatest burden of the people. This is a great error which is maintained by social democrats in the fatherland and in the United States by deserters, by those who never served in the army and know of it and its institutions only by hearsay. The writer of these lines has fulfilled all his duties as a German soldier in the ranks as well as an officer in the reserves. He knows what he is talking about and he here most emphatically contradicts the statement that the army is a tyrannous institution and a burden on the country.

The German people are not belligerent, they want war as little as, and probably less than, other nations; for they themselves have to go to war, and mothers must send their own sons, not hirelings nor mercenaries. The German army is simply the German people in arms; and the standing army is a school the influence of which is entirely beneficial.

The men who have served in the army are worth more because of their training. They have learned the meaning of duty; they have become reliable, more orderly in dress and bearing; through military discipline they have acquired self-control, and above all else, they have become more manly. I have not yet met any one who served in the German army and has regretted it.

The national wealth is advanced far more through the army, this school of military training, than it costs to maintain it. Enemies of the army may deny these facts but they cannot refute them. It is true, it costs millions of marks to keep up the army, but when we consider it as a school for the teeming population of Germany the figures are not too high nor out of proportion to its usefulness, and thus even aside from war purposes, not a penny of it is wasted. If the same training could be acquired in the United States for approximately the same cost, we ought to be grateful to have an institution in this country similar to the German army in the fatherland.<sup>3</sup>

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The progress of civilization has a strong tendency to reduce war, and the curve of war will gradually approach the straight line of peace, but the line of peace is like an asymptote, which means that the curve of war will approach almost to touching; but that even in infinity the two will never coincide. Thus the club law has been

<sup>3</sup> In a former article in *The Open Court* the author suggested that some army drill after the pattern of the Swiss army would be a very desirable institution in the United States.

abolished by the institution of courts, but who for that reason will say that civil wars, rebellions, riots and any other kind of civic disturbances have been abolished forever? War becomes rarer and rarer, but not only because people grow more intelligent and more cultured so as to take every possible step to avoid war and settle by arbitration the disputes that involve their respective interests.

The most potent factor that tends to abolish war is the cost of its maintenance. War is daily becoming more expensive. In the ages of chivalry, war was comparatively cheap. Every baron or robber knight could start a feud without any more risk than the bones of his retainers who were perhaps, like their masters, daring but otherwise good-for-nothing fellows. But nowadays the mere mobilization of an army devours millions and millions of dollars daily, not to speak of the incalculable losses caused by the interruption of commerce and trade. War has grown less because the great powers can not afford to go to war and they gladly welcome the opportunity of arbitration.

One important step toward the abolition of war is noticeable in the increase of the rights of neutrals. Formerly, neutral powers were treated almost like enemies, and even at present they must submit to many infringements (such as search for contraband etc.) which in times of peace would never be tolerated. The time may come when neutral ships will be as much respected as is now neutral territory, and if the belligerents would be held responsible for all damage done to neutrals, the costs of war and the risks of being unable to pay war debts would make war a very undesirable luxury.

Suppose that one of the belligerents sends out a number of floating mines which drift beyond the waters of the theater of war and destroy some vessels of a neutral power. In that case, should not the belligerents be made responsible for the damage done and should they not pay an indemnity just as much as Russia had to pay for the slaughter of the innocent fishermen of Hull?

There is only one way for neutrals to assert themselves; they must compel the belligerent powers, by military and naval forces, to respect their rights. They can not do it by an appeal to justice or an international tribunal—unless the latter has the active support of the majority of the powers.

The International Hague Tribunal is a natural step in the plan of human evolution. It would perhaps have come a little sooner, had its establishment not been retarded by the impatient advocates of piece-at-any-price who suffered under the fond delusion that an international court of judges could be established which would de-

side the international disputes and dictate to the powers the terms of peace. The Hague Tribunal became an established fact only when it was plainly understood that it would not make the slightest pretense to assume jurisdiction of any kind, and would remain always conscious of the fact that it constituted a mere advisory council without any authority whatsoever over the powers.<sup>4</sup>

The famous European concert of nations is nothing more than the equilibrium of forces, and the several statesmen allow each one of the parties exactly as much of right as they could maintain in a dispute if it were to be settled by the sword. If our sword is rusty it no longer counts. We want peace, but not the peace which would cause our neighbors to speak of us with contempt and treat us as a negligible quantity. Such would be the case if our lovers of peace would have their way.

My kind readers may be under the impression that I am a partisan of war. Such is not the case. On the contrary, I advocate peace. If ever I were in any position to influence a decision on war or peace, I would always endeavor to avoid war, provided there would be no sacrifice of honor or the legitimate rights of the nation. But I know too well that this world is one in which we have to maintain our place, a world in which interests clash and that even in times of peace there is a constant tug of war between the nations. Difficulties are not settled by any such ideals as Tom, Dick and Harry may call justice, but they are so settled that the results are the same as if the different powers actually went to war.

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There were many present at the banquet in Chicago who noticed the fallacies of the speakers' arguments, but they said little. Afterwards I heard it remarked that the speakers were a harmless lot of men and women and if their ideas were based on fallacies they were certainly inoffensive; but we must not be too confident on this point, for when Gladstone, a man of peace, whose peace-loving nature was known to all the world, stood at the helm of England's government, England became implicated in more wars than under his Tory predecessor. Every little power, the Boers in Africa, the Egyptians, the Hindus, thought they could trifle with Johnny Bull with impunity now that he had grown tame\* and the result was the very opposite of what the Grand Old Man had dreamed. Now if the sentiments that we must have peace at any price which the Peace Congress

<sup>4</sup>Concerning the significance of the Hague Conference see the author's article "Peace on Earth," *The Open Court*, XIII, 306.

entertains would influence Congress, our Government will have more and more trouble to secure the necessary appropriations for the expenses of properly maintaining an efficient army and navy. But unfortunate would be the day when our coasts would be left unprotected, and when in the world's history the name of the United States would no longer be heard in the concert of the world powers. No nation will be minded unless she has the power to make good her demands and if the United States were defenceless, how long could it be respected by the world?

In the Sermon on the Mount Jesus said, "Blessed are the peacemakers for they shall be called the children of God." It is truly a noble task to appear as a peacemaker in this world of quarrels, but woe to the peacemaker who steps like a sheep between the lion and the tiger, or to the gosling who interferes with the hawk and the eagle. No one has a right to appear as a peacemaker except he be a man of power. To bring peace on earth is a great ideal, but in order to deserve it we must acquire the strength to perform that grand office.<sup>5</sup>

To disarm or wilfully weaken ourselves is to play the part of the lamb and deliver ourselves over to the wolf. The highest ideal is the spread of good will on earth, but it is worthless unless it be accompanied with manliness and strength, unless our good will be backed by the determination to fight for, yea, even to give our lives for our ideals. We must bear in mind Cromwell's words, "Trust in God and keep your powder dry."

While the aspiration to avoid war and preserve peace is shared by every one, and while so far, the peace congress has our undivided sympathy and support, we cannot help insisting on the seriousness of the blunders made incidentally which we deem important and even injurious. It would go too far to enter into all the slight errors to which the peace congress has committed itself. We will only refer to one little statement which occurs in a flyleaf called "Peace Facts." There it is stated that the pacification of the world has made great progress and that large territories have been neutralized.

While it is true enough that the progress of civilization means an amelioration of warfare, we doubt very much whether it will eventually lead to its elimination. Other so-called peace facts are mistakes. That Switzerland, Belgium, Luxemburg, and Norway

<sup>5</sup> The peace-at-any-price movement is similar in character to the aspirations of the anti-vivisection movement. The arguments against war are practically the same as those against the latter. An editorial article on this subject appeared in *The Open Court*, Vol. XI, No. 6, p. 370, entitled "The Immorality of the Anti-vivisection Movement."



have been neutralized is a statement for which there is not the slightest authority; Norway has but lately been on the verge of a war with Sweden. Further, that organized labor is against militarism is true enough, but organized labor itself is militant. If there were no militia in this country and no standing army, organized labor would have an easy time to dictate terms where it now clamors for arbitration.

Our Peace Congress passed some resolutions and the last one demands immediate disarmament and obligatory arbitration, but no provision was made in case some nation would not submit. How would an international Hague tribunal enforce its decision if the universal principle were adopted of peace at any price? It is to be feared that deadlocks would frequently be the result. We might just as well pass resolutions for capital and labor, that strikes should be no more; and that before strikes begin, they should be settled by compulsory arbitration. We know that social upheavals come just as disease invades a body, and we might as well pass resolutions that no evil shall befall us; that hurricanes and earthquakes, pestilence, poverty and tidal waves shall be abolished and that the millennium be at once realized on earth.

# REVELATIONS OF AN EX-MEDIUM.

COMMUNICATED BY THE EDITOR.

[CONCLUSION.]

## DARK CIRCLES AND FULL FLEDGED MATERIALIZATIONS

A good medium always changes his methods so as to lead his patrons astray, and if they guess at the right explanation of his tricks he employs some other method which their explanation would not cover. From the explanations of a number of methods we here reprint a description of one familiar kind of seance.

Reader, have you ever attended *dark circles*? If you have, and were not convinced it was the work of the spirit world, the writer would enjoy hearing your theories as to how the manifestations were produced. You have probably explained them to your own satisfaction in a hundred or more impossible ways. It is the simplicity of the operations that protect the medium from exposure; for the reason that you will think that such wonderful manifestations can not be the result of any but the most complex manipulations.

You will accuse the members of the household where the seance is held of being accessories, and imagine that the room is strung with wires so fine as to be invisible and worked by some one in an adjoining room or closet, or even in a house next door or half a block distant. You will think that electricity or mesmerism is at the bottom of the whole affair. It does not appear possible to you that the medium can, alone and unaided, cause the manifestations you have witnessed.

A description of a dark seance as given by a celebrated medium for that phase of manifestations will be given and explained afterward. You will recognize the description as substantially the same as you have heard from others, if you are not a Spiritualist, and set it down as a fabrication or the narrator as the most consummate fool you ever encountered. If the narrator happened to be a respected friend of yours, you concluded he had been mesmerized,

hypnotized or bamboozled in some way that he could not exercise his senses, and only *imagined* he saw the things he described.

If you are a Spiritualist and have ever visited a dark circle you will realize that the writer is not guessing at anything in the description, and if you will read the explanation and experiment on the methods exposed, you will be forced to admit that he is correct as to the causes and had probably been there himself as the medium. You will be amazed at the simplicity of the means used to produce the phenomena that had seemed so marvelous, and astonished that you can so easily produce the same results. It is possible that you may feel disposed to hire a large, strong man to pound you on the head with a rail-splitter's maul for a few hours, or exercise himself by kicking you all over a ten-acre field.

Do not swear vengeance on the poor medium who has fooled you out of fifty or a hundred dollars; but give him the credit due him in having so completely deceived you. Do not act the baby and ask the law to restore to you the money you had not brains enough to keep. Be a man and catch even by beating some one else. The best man is he who wins, and if the medium has beaten you doff your hat to him and be careful in the future.

Into a room that has been darkened so that not a single ray of light can penetrate is placed a large dining table and chairs sufficient to seat the persons in attendance. On the table is placed a guitar and a tablet of pencil paper. The investigators are now seated in a circle around the table, male and female alternating. The person sitting on the medium's right, for he sits in the circle, grasps the medium's right wrist in his left hand, while his own right wrist is held by the sitter on his right, and this is repeated clear around the circle. This makes each "sitter" hold the right wrist of his left-hand, while his own right-hand wrist is held in the left hand of his neighbor on the left. Each one's hands are thus secured and engaged, including the medium's.

It will be seen that no one of the sitters can have the use of his or her hands without one or the other of their neighbors knowing of it.

Directly behind the medium's chair is placed a musical instrument, usually a dulcimer, on a stool. There is also a tin trumpet, tea bell, tambourine and accordeon. The medium can not use them for his *hands are held*.

The light is turned out and after a song has been sung, lights are seen darting about near the ceiling. They fall toward the medium and disappear, raps are heard on the table and the guitar is twanged. The sitters are permitted to ask questions that are

answered by raps on the table. Should you ask those sitting next the medium they will tell you that they still have his hands.

Presently the trumpet is felt by those sitting farthest from the medium. It is traveling about the circle where the medium cannot possibly reach. Out of it comes a voice announcing a name. The name is recognized by one of the sitters as belonging to some friend or relative. The voice may or may not give a message, but after the horn has been heard scraping along the ceiling it falls on the floor behind the medium's chair.

Touches are now felt by the sitters and the table jumps up and falls down several times in succession creating quite a noise. More lights are seen darting about and keeping time, in their motions, to an air being *whistled* by the medium.

After the music or whistling has ceased, a light is seen over the table and the sound of writing is heard. Presently the sheet of paper is put into the lap of one of the sitters, who will keep it until the seance closes before he can read it. Usually every member of the circle gets a message before the close of the seance. Some of them contain tests of an indisputable nature, while others are merely a name or some advice as to mediumship or business from the medium's controls. The teabell is heard ringing in different parts of the room, against the walls and ceiling from eight to twelve feet from the medium.

It touches the sitters on the shoulders and head and skips about from one locality to another with remarkable quickness. Now a luminous hand appears above the heads of the sitters. Hands of different sizes are seen, and finger-snapping is heard.

The medium now begins whistling and the guitar strikes up an accompaniment, and travels all about the room. When the guitar stops its accompaniment the dulcimer takes it up and continues to play as long as the medium will whistle. When he has stopped it strikes up a tune on its own hook and executes it in admirable style.

At different times during the seance the person sitting on the medium's left has been exchanged for another, so that no claim of there having been a confederate would stand. After an hour and a half or two hours' time the medium would announce the close of the seance.

On turning up the lamp the instruments that had been placed behind the medium would be found piled up on the table in the middle of the circle.

From what you have read regarding the cabinet seance\* you could understand how the medium accomplished these things if he only had the use of *one* hand. As each hand was held by a separate person, you can not understand how he could get the use of either of them except the one on his right was a confederate. Such was not the case and he *did* have the use of one hand, the right one. But how? He took his place before the light was turned down and those holding him say he did not let go for an instant during the seance. He did, though, after the light was turned out for the purpose of getting his handkerchief to blow his nose. After blowing his nose he requested the sitter to again take his wrist, which is done, but this time it is the wrist of the left hand instead of the right. He has crossed his legs and there is but one knee to be felt, hence the sitter on his right does not feel that she is reaching across the right knee and thinks the left knee which she *does* feel to be the right. He has let his hand slip down until, instead of holding the sitter on his left by the wrist he has him by the fingers, thus allowing him a little more distance, and preventing the left-hand sitter using the hand to feel about and discover the right-hand sitter's hand on the wrist of the hand holding his. You will see, now, that although both sitters are holding the *same* hand each one thinks he is holding the one on his or her side of the medium.

The balance of the seance is easy. His hands are made of pasteboard, painted black on one side and with luminous paint on the other. He fastens a hand to his reaching rod, and elevates it. As long as the black side is toward the sitters they do not perceive it, but on turning the luminous side toward them it is immediately visible. The guitar is so tuned that the accompaniment to his whistling can be performed without any fingering of the strings being necessary. This is not impossible, for who has not seen artists at variety shows play accompaniments and airs on guitars and banjos with one hand? The music on the dulcimer was easy enough of production after he had secured the release of one hand.

The seance, you will observe, depended entirely on the one feat, that of getting the use of his right hand. He has his note-books and if any are present at any of his seances who are mentioned in it, he will be sure to get some fine tests. One or two good tests in a circle is enough. Of course, if you have more it is well enough to give them. The more the better, although two or three is sufficient to demonstrate your wonderful powers in that line as well as helping out the physical portion of your entertainment.

\* See the article on the subject in the previous number.

Reader, have you ever attended a seance for full-form materialization? Have you ever thought you had met your dead relative's spirit at these seances? If you have never had the pleasure of attending a seance of this phase you have missed a rare treat.

The writer has assisted at many a one and will relate to you some of the wonderful phenomena occurring at them and the means used to produce them. He will mention no names but has no doubt that many will read these pages who will know who is referred to in the accounts of the manifestations. Many, too, may read who have been duped and deceived at the identical seances mentioned.

Many and various are the methods employed by the different mediums in producing this phase. It is in Boston, New York and San Francisco that it has been worked the finest. The full-form seances most often met with are very simply worked, and easy of performance by the medium. You are usually given a seat in a circle of chairs about the front of a cabinet made by hanging heavy curtains across the corner of the room. If you are a stranger or one who looks or acts as though he would grab the spirits you are seated at the furthest point from the cabinet, or, if there are two rows of seats you will be given a seat in the back row. There are usually three or four persons present who are regular attendants and who are placed in the front row and near the cabinet. These persons may not be confederates, but simply ardent believers in that particular medium, and, on account of their constant attendance are admitted at half price. This is a very acceptable state of affairs for the medium or her manager, for they help to fill the front row with persons who can be depended upon to do no harm.

After the spectators are seated and a song has been sung an Indian control, or a control other than Indian, usually has something to say before any manifestations occur, especially if the medium has not had time during the singing to get herself in shape to begin the manifestations.

It is always a female medium who gives *this* description of seance.

You will notice that before the seance begins the manager takes a seat close up to one corner of the cabinet. The room has been made so dark that you can hardly distinguish your neighbor. After the Indian control has unburdened itself of a lot of nonsensical trash, it will announce:

"Me's maked up a pitty white squaw, and she's tummin out."

The curtains part and there is a strip of white visible to the sitters.

"Who is this spirit for?" will ask the manager.

The spirit will probably raise a hand and point in some direction, but it is hard to tell to what particular person, and it is necessary that the sitters ask:

"Is it for me?"

"Is it Mary?"

"Is it Agnes?" etc.

One of them will be selected by the medium.

"Can you speak to me?" is asked.

If the person is some Spiritualist on whom the medium has tests the spirit can usually say a few words and retires to the cabinet. The next apparition, it is likely, will be a child or some spirit smaller in stature than the medium. After it has been made known for whom it came it will disappear.

If a stranger or one other than a Spiritualist has been claimed as a relative the spirit has been unable to talk except the sitter has inadvertently dropped some word from which a test can be worked up, as, "is brother Willie with you?" or, "have you met uncle Harry?" Now, one of the medium's controls puts in an appearance.

The control may be Queen Catharine or some less celebrated personage. However, when they make their appearance, they are attired in snowy white robes with a golden crown glittering with gems. They are gorgeously gotten up, and the wonder is, where did the medium keep the yards of white material in which they were clothed? She has no guitar to help her out this time. No; but the folds of her skirt will conceal much that she uses. Her stockings are very good receptacles for various articles, and if her manager is worth his salt in the position he occupies, there is no reason why he should not pass in a great many things she requires. Many persons recognize their friends in some of the make-ups of the medium. The writer has masqueraded as a spirit scores of times and has been recognized by three or four different persons at the same seance as brother or father and even mother.

A very little apparatus is necessary to make several changes in your appearance in the dim light that is furnished you to investigate by. The one robe answers for forty spirits, and, with two or three wigs and beards of different shapes, the color amounts to nothing as it is so dark you cannot distinguish red from any color save white, a crown, a cap or two, a piece of chalk, and you can by changing your height by stooping, and getting on your knees to represent children, produce quite an army of spirits, each differing in appearance from any other.

A large spirit leading a child can be produced by the medium stepping out and holding at arms' length a piece of the white robe-cloth. She has no white on the arm that is supporting the child. Her dress being dark and the curtain behind it dark, the arm is not seen and the child appears separate and apart from the large spirit. Of course no handling is allowed, and, for all you can see, the shape is a child. The medium simulates child's talk and the child is supposed to have spoken.

When there are present a very particular lot of sitters the medium allows the ladies to search her and takes off all white skirts. The manager loads up with the apparatus and after the light has been turned down, he either passes it inside as he sits in his chair, or the medium puts out her hand from underneath and takes it from under his coat. If he sit in an upholstered chair, there is no end to the apparatus she can lay hands on. It is ready for her at any time after the chair is in its place whether the manager is in it or not. Where an upholstered chair is used the medium can have several different costumes. No one thinks of searching the manager or chair.

There are no such things as rubber spirits that are blown up, although many hundreds of persons think there are.

You frequently hear of spirits materializing from the floor and again disappearing through the floor outside the cabinet. In this deception, you will notice that the floor is covered with a very dark carpet. When the medium desires to make her appearance through the floor she first puts on a glove that reaches her shoulder, and one that is about the same color as the carpet or darker. She now takes in her hand a piece of the white netting that when shaken out is about three yards long and one yard or forty-two inches wide. This is easily concealed by the hand when it is rolled into a ball. She now gets down on the floor inside the cabinet with her head gear on, and crawling as far to the front as the curtains will permit, thrusts out her arm as far as she can reach in front of the cabinet and on the floor. Her hand and arm cannot be seen. The white netting will show when she turns her hand over, appearing a white spot. She begins to shake it loose and the spot appears to grow. She continues to shake and release the netting raising her hand all the while until it is about four feet high, when, with one big flounce she darts from the cabinet and pulling the netting about her, there is your spirit. If she desires to depart through the floor she gets partially into the cabinet, and getting hold of the netting so that she can dodge behind it, she suddenly raises it above her headgear and dodges behind the curtains. She now allows the netting to drop to the floor and



slowly gathers it into her hand, when she so suddenly takes it into the cabinet that, in the dim light it seemed to fade into the air.

There are several methods of materializing a spirit from the floor and the different ways will be given. The manner just described is very effective and in the dimly lighted room is very well calculated to deceive. It is the work of the ordinary medium, one who is not at all clever, and who depends rather on the gullibility of her sitters than the excellence of her work to pull her through all right. She will go along and make money though, even if her work is raw and bungling.

After all, it is not always the excellence of the work so much as the ignorance of the observer, that makes many things appear wonderful.

Our medium here inserts the report of one of his patrons who was cleverly duped, and who wrote down his account of the wonderful spiritual experiences he had had. In his anxiety to see his little grandchild, he frequented mediums and received most wonderful tests; he was led from one medium to another until in his quest he came to San Francisco. The report of this man, called Mr. Smith, continues as follows:

I made my way to the materializing seance at which my friends hoped to materialize. I was admitted to the seance room and found about twenty persons already assembled. I was seated in the front row of chairs. The cabinet used was a closet about six feet long and four feet wide. The ceilings of both the room and cabinet were of wood.

After a thorough examination had been made of the cabinet by all those who cared to do so, the sitters were rearranged to suit the medium. There were present now, thirty-five persons. The seance room was very large. The door had been taken off the closet that served as a cabinet, and in its stead were hung heavy curtains. The floor of the room was carpeted with a dark carpet as was the cabinet. The light was furnished by a lamp placed in a box that was fastened to the wall some eight feet from the floor. This box had a sliding lid in front, controlled by a cord passing into the cabinet. By this means the spirits could regulate the light to suit themselves, without any movement on the part of any of those in the seance room being necessary.

When everything was in readiness the medium entered the cabinet, seated himself and was tied, and so secured to his chair that it was impossible that he could have any use of himself. He was most thoroughly secured to his chair and his chair nailed fast to the floor by passing leather straps over the rounds in the side and nailing

the ends to the floor. After is was shown to the sitters that he was utterly helpless, the curtain was drawn.

The manager now placed an ordinary kitchen table in front of the door of the cabinet, so that it stood away from it about two feet. The table contained no drawer. On the table was laid writing material, a guitar and small bell. The manager seated himself close to one side of the cabinet entrance, and started a large Swiss music box. Before it had finished the first air the lamp was shut entirely off, making the room inky dark.

An illuminated hand and arm was now seen to come from between the curtain and played an accompaniment to the music box on the guitar. We could see plainly the movements of the hand, arm and fingers as it manipulated the strings of the instrument. It did not appear necessary to finger the strings on the keyboard, although the air was in a key that made it impossible to tune the guitar so that an accompaniment could be performed *without* fingering. However, but one hand was visible, and it was picking the strings.

After the tune was finished the hand left the instrument, and moved out into the room to the front of the table, and from the sound we knew it was writing on the tablet that had been placed there. The arm was of bluish light and appeared to end just above the elbow, and to have no connection with a body. It finished writing and seemed to float into the cabinet, near the top.

The light was opened and the manager requested those who had tied the medium to examine his condition and see if the ropes had been tampered with. The examination was made and it was evident that the fastenings were undisturbed. The communication was read aloud to those present and contained the following.

"We are pleased to meet so many seekers after light and truth here this evening and from the conditions, as we sense them, we will have a satisfactory and pleasant seance. The way to obtain the best results is for each person to maintain a passive condition and take what we are able to give. You may rest assured that our best efforts will be put forth to give you entire satisfaction. The Control."

The writing was exactly on the ruled lines although written in absolute darkness. The hand and arm, although luminous, did not give out a particle of light. The arm had been at least five feet from the cabinet opening and seven feet from the medium. Surely, it was not he. The message read, the light was again shut down and the music again started.

Once more a hand appeared and, floating out to the table again

began writing. Of a sudden the hand disappeared, and, after a few seconds I was astonished to feel a hand thrusting a paper into my top coat pocket. Now appeared two hands and they played an air on the guitar. Now came three, then four hands were visible, bright as the day. Two of them began writing again and when they had finished, two more sitters were the recipients of sheets of paper.

Soon the light was opened for an inspection of the cabinet, which was made, with the conclusion that the medium had not moved. Those of us receiving communications were afforded an opportunity to read them. We found them nicely written as before and all contained tests, of which I will give my own. On my sheet was written:

“My dear brother, I can not express the pleasure I experience on this occasion. We will, before the seance closes, endeavor to so materialize that you can see and recognize us. Spiritualism is a most glorious truth. Continue to investigate until you are so positive of your knowledge that nothing can shake you. Spiritualism will answer both to live and die by. Your sister, Mrs. Harriet Mansfield.”

One of the other gentlemen receiving communication had been investigating Spiritualism for a few months and this was his first visit to this medium, while the other was a Spiritualist and had visited this medium once before, although he had not received any communication on his previous visit, nor seen any spirit he recognized. This time his communication contained very fine tests.

After the light went out again, more hands were seen, the table was floated about, over the heads of the circle, as was the music box, which weighed at least fifty pounds, two more satisfactory communications written. Another examination of the cabinet was made and everything found satisfactory. This time the light was not put entirely out, but a very dim light was allowed.

The music-box was again set playing, and while yet it was playing the first tune a tall figure appeared, robed in creamy white with gleaming sparks in her hair and on a crown she wore. She was recognized by a gentleman present, a Spiritualist, whose spirit guide she was, and who addressed her as “my queen.” She stood a few seconds behind the table and then stepped out in the open space between the sitters and the table. The gentleman now arose from his seat and standing beside her holding her hand, conversed in a whisper with her for some seconds.

This was most assuredly a lady, if appearances go for anything. Her hands were quite small, and were warm and life-like, as several, including myself, can testify, having been permitted to shake hands

with her. At last she started to the cabinet, and as she went appeared to grow shorter, until, as she disappeared between the curtains she was not much taller than the table. The manager now explained that the spirit had remained out rather too long and came near dematerializing before she reached the cabinet.

Now came the spirit of a young man, dressed in a light suit of clothes, who gave his name and said his mother was present. She was, and had a few words of conversation with him when he disappeared into the cabinet. The lady said that it was unmistakably her son; but there was *something* that was not as he had been, but what it was she was unable to describe.

The next spirit to present itself was my son Eddie. He came from out the cabinet, calling, "papa, papa." The manager asked, "who is your papa?" and he replied, "Mr. Smith." All this time he stood between the table and cabinet, and only his head and shoulders could be seen. The manager told him to step out where he could be seen, when he came around to the front of the table.

It was rather dark but I would swear it was my son. He was just the right size, with long flaxen hair, with a very pale face. He wore a light-colored waist and darker knee-breeches and stockings, with a large black bow at his throat, just as I remembered seeing him last in health.

While Eddie was still standing in front of the table a large man came out and took him by the hand. Eddie spoke, saying:

"Must I go back, grandpa?" The form turned toward me, saying: "My son, this is a great pleasure to us, but we must not long remain, as it is our first attempt at materializing." He turned to go when the manager said to him: "If the gentleman is your son you ought to give him your name."

"The name of the child is Eddie, and my own is J. A. Smith," replied the form as they vanished into the cabinet.

The manager suggested that it would be well to examine and see whether the medium had been out or not. The cabinet was examined and everything found satisfactory.

Spirit after spirit came from the cabinet, one and two at a time for an hour, some of them came to friends and others were controls of the medium. Many of them were recognized by different ones of the sitters in the room. I, for one, could swear to the identity of my own son Eddie, while my father was plainly recognizable.

The control announced from the cabinet that a very distinguished spirit would now present itself, if the music-box was started. Accordingly the manager allowed the box to start, and but a few bars

had been played when there appeared from the cabinet and to the front of the table a tall spare man. The light was made a trifle brighter and each one present recognized the form and features of Abraham Lincoln. He spoke a few words relating to the progress of the country since the troublous times at his death. He was dressed in a black suit with a white shirt to which a rolling collar was attached and around his neck was tied the old-fashioned black choker. It was certainly Abraham Lincoln. After speaking he retired to the cabinet, and was seen no more that evening.

When he had disappeared into the cabinet the room was again made dark. Suddenly there appeared on the floor in front of the table a light about as large as a base-ball. It moved about in a circle of perhaps a foot in diameter and grew larger. It soon lost the shape of a ball and appeared to be a luminous cloud. Seemingly we could see into and through it. In the course of thirty seconds it had become as large as a six-year-old child, still there was no definite shape, only a fleecy cloud-like mass, turning, twisting and rolling. At the end of perhaps a minute it was the size and shape of an adult person. The face could not be seen, but bright, luminous spots were visible as though the hair and ears were decorated with gems. The shape spoke and requested light. As the light was turned on the luminousness disappeared, and we beheld a beautiful young lady clothed in a dazzling white costume. Her arms and shoulders were bare, and about her neck there was a necklace of what appeared to be very brilliant diamonds. Her feet were encased in white slippers, with straps across the instep. In her ears and hair glistened and shimmered beautiful diamonds. Her face and arms were as alabaster, and altogether she was one of the most beautiful women I had ever beheld. She was recognized by a lady and gentleman present as their daughter. They had met her here before. They were from the East and were wealthy. The spirit requested that they come to her, which they did, and were each kissed and embraced by it. They held a moment's conversation with her and resumed their seats, when the lamp was slowly turned down. As the light became dim the spirit became luminous. The face and arms disappeared and the body became as a cloud again, turning and twisting and growing smaller until it was nothing but a small light spot on the carpet, which of a sudden disappeared entirely.

Immediately after this manifestation an examination of the medium and cabinet was made, and it was certain the medium had not been away from his chair. The light was again turned out and

the music-box started, when two bright spots appeared on the carpet, one at either end of the table. These went through the same process of development until, when the light was turned on there was another beautiful female spirit at one end of the table, and a child of perhaps eight years of age at the other. The child was recognized by a lady present as her daughter, while the adult spirit was recognized and rapturously greeted by a gentleman who sat near me on my left, as his "darling angel guardian." They had quite a long conversation in which they made use of very endearing language, each to the other. I supposed it was the gentleman's wife. The spirit's name was said to be Isis, and he was said to be a denizen of the planet Jupiter. [More about them later.] These spirits did not disappear as the first one had, but when the light had been turned off, the luminous shape revolved a few times, and on two occasions assumed the garb and shape of men, and when the light was turned on again there stood the men with beards and men's forms.

After some eight or ten of these materializations and dematerializations before our eyes, the last couple completely disappeared.

The light again turned down and a luminous shape came from the cabinet followed by others, until seven of them stood on the floor. The light was turned up until we could see the seven spirits. Five were females and two males. They were of different sizes. The curtain at the door of the cabinet was pulled aside and we could see the medium sitting in the chair in which he was bound. The forms now filed into the cabinet again while the music-box played and the light was turned down. After they had disappeared, the light was turned up again, an investigation made of the cabinet, and the seance was over.

There, reader, is a truthful description of what can be witnessed at the seances of mediums who are artists. None of your bungling, amateur work here. The work of such a medium is always satisfactory for the reason that if a man feels *sure* that the medium is a fraud, he has been so well entertained that he does not regret the money paid for the opportunity to witness it. This is the class of medium, also, who frequently succeed in getting large sums of money from wealthy persons they have converted to Spiritualism.

Did the writer not give you the true explanation of the manner in which these things were produced, you would probably say it was a "fish-story," conceived by a very fertile imagination. If you believed that he saw these things you would perhaps offer the preacher's explanation, by saying, "it is the work of the devil;" or of the scientist, by asserting that "it is the mesmerist's power over

your mind ; or the operator has discovered an odd force in nature ;” or go off on a long dissertation on hypnotism and fourth dimension of space problems. However, it is not the work of the devil, neither is there any but *natural* laws necessary to its production.

\* \* \*

Our ex-medium adds :

The seance actually occurred and was described in writing by Mr. Smith in the language used, although it was not printed, and the writer was one of those who assisted in its production. He will now proceed to explain this particular seance.

It will be remembered that the room and cabinet was carpeted with a dark carpet, and that the ceilings were of wood. The ceilings were decorated by being put on in panels. The ceiling of the cabinet would not have been like that of the room, had the closet been a part of the architect's plans for the house. It was not, but was made by the medium. He simply built a lath and plaster partition from the corner of a wide chimney to the wall, thus inclosing a space six by four feet.

The panel in the ceiling of the closet was twenty inches square. This panel was “doctored” and could be displaced leaving an aperture large enough for the spooks to get through with perfect ease. A light ladder that reached within three feet of the floor of the cabinet was hooked fast above and furnished the means of getting down and up again.

There were eight persons connected with the seance described by Mr. Smith, seven up stairs and the medium in the cabinet. Of course it was not necessary that the medium got out of his fastenings, and the facts are that he did *not*.

The table was placed across the cabinet door, not to lay the instruments on, but to be very much in the way should any one make a rush and grab for the materialized forms. In case this occurred, the spooks above would close the light, making the room perfectly dark and the manager would do his utmost to turn the table on end, or side, with the legs out in the room. Before the grabber could get the lay of things and get past it, the spooks would have gone through the trap, pulled up the ladder and have closed it. The grabber would have found the medium writhing and groaning and bleeding from the mouth. The bleeding was for effect and would be caused by sucking very hard on his teeth or gums.

The table also served a convenient purpose in the materialization and dematerialization through the floor.

Now let us see how the spooks managed the manifestations and the properties used to produce them. The trap and ladder were practically noiseless in their operations, but the music-box made assurance doubly sure that the least sound from the cabinet should not be heard in the seance-room.

When the box began its first air the trap door opened and down the ladder came a young man clad in a suit of black tights. He was entirely covered with black with the exception of his right arm, which was bare to a point a little more than half way from the elbow to his shoulder. The bare arm glowed with a luminous bluish light.

This condition of things was brought about by powdering his arm with pulverized luminous paint. If you are not told the method of transforming the sticky paint to powder, you will not be able to do it and conclude the writer was romancing in this case. In order to reduce it to powder, thin the contents of one of the glasses with one pint of turpentine. When it is thoroughly cut and incorporated into the turpentine, soak strips of muslin and hang them up to dry. When thoroughly dry you can shake the powder from the cloth.

In order to powder one of your arms, gather one of the cloths in your hand, and use it as a powder puff on your arm. You will not be able to get *all* the paint out, but the pieces will make luminous crowns, slippers, stars and luminous decorations for your robes. You will be under the necessity of perfuming your robes each time they are used, for the odor of the turpentine will always remain to a greater or less degree.

To illuminate a robe or costume (the mediums always say robe) you proceed the same as in the powdering process, except that to the pint of paint you will add a wine glassful of Demar varnish which will prevent it falling or being shaken off in powder. You are not to make the robe of muslin but of white netting. Every lady will know what the netting is. It is the lightest, thinnest material the writer ever saw sold in a dry goods store. Ten yards of it can be put into the vest pocket. Do not scrimp the material, but get as much of it into your robe as possible.

When he of the luminous arm steps from the cabinet into the dark room no part of him is visible save the arm. He picked the strings of the instrument with the illuminated hand and fingered the keyboard with the other. He makes a sound of writing on the tablet and tears off a leaf which he conceals, and, drawing a long black stocking over the luminous arm places in the pocket of the sitter a communication that had been written up-stairs in a good light. This accounts for the even beautiful writing, supposed to have been done



in the dark. He covers the luminous arm so that any one so inclined could not locate it in order to grab it when he is near enough. By mounting the table, that luminous hand and arm can be made to show as though it was floating about near the ceiling.

When four hands were visible there were two spooks at work with both arms illuminated.

You already know how the spirit got its information regarding Mr. Smith. You can readily understand the forces that floated the music-box and the table above the heads of the sitter, and an explanation is useless.

When the first female spirit appeared, it was, in reality a young woman, dressed in a gorgeous white costume without paint, hence the light was turned up instead of down, in order that she be visible. Rhinestones and Sumatra gems being cheap she was plentifully supplied with "diamonds," although many of those who are the queens and spirit guides or controls of wealthy Spiritualistic fanatics wear real diamonds, the gift of their wealthy charge or king as they usually call them.

When she started for the cabinet she used her hands to keep her robe from under her feet and as she went stooped lower and lower, until as she disappeared in the cabinet she was on her hands and knees. This is what caused the appearance of dematerialization.

When Mr. Smith's son, Eddy, came from the cabinet he was represented by a boy about eight years of age, the son of one of the female spooks up-stairs. He receives two dollars a night for his services, the same as the larger spooks. He was powdered until he was very white, a blonde wig put over his own hair and dressed as most boys are at the age Mr. Smith's son died. Mr. Smith recognized him by his size, his light complexion and flaxen hair, and the fact that he called him papa and gave the correct name. His father was made up from the description given by the medium and acknowledged by Mr. Smith as correct. Of course he knew his own name, for it was given him by the slate-writer.

Mr. Lincoln was represented by one of the spooks who could easily make up for him. These materializations of illustrious persons are only fancy pieces and used to fill in with.

Now we come to a part of the phenomena that all Spiritualists who have witnessed it will swear by. What is referred to is the materializing and dematerializing of the spirit from the floor and before your eyes. In this you see first a small light, which grows larger and larger, until there stands before you a fully formed lady or male spirit, as was described in Mr. Smith's experience.

In order to accomplish what he witnessed, the same spook who had before been recognized by a gentleman as his queen, prepared herself in the following way. Divesting herself of all clothing she donned simply a long chemise that reached her shoe-tops. She drew on a pair of white stockings and over them a pair of white slippers. Into her hair and ears she put rhinestone diamonds, and around her neck a necklace of the same beautiful but valueless stones. On each ear lobe and around her neck were put small spots of the luminous powder to represent the diamonds while it was dark. Her face was powdered and her eyebrows and lashes darkened, while a dark line was drawn under each eye. She now took a black mask that covered her head to prevent the luminous diamonds being seen until the proper time. She carried her robe in a black bag.

Crawling from between the curtains and under the table she exposed on the floor a small part of her robe. This she shook and moved about, allowing it to escape from the bag until it was all out. She was now from under the table and on her knees, and it was time the head show on the form, so, getting close to the robe she threw off and under the table the black mask.

The shape was now the size of an adult, she adjusted the robe to her person, and rapped for light. As a matter of course, when any light was made the luminousness of the robe was drowned, and she appeared simply in a white costume. The necklace and eardrops could now be seen, but when the light was such as to reveal them the luminous spots had disappeared, leaving the spectator to think the ones he now saw were the ones he had seen in the dark.

The process of dematerialization will now be apparent and a description will only tire the reader. One small spook was all that was required as he could be made to represent boy or girl as was desired by clothing him in the garments of either sex.

At the close of the seance, the full force of spooks came into the room. After disappearing they shinned up the ladder, drew it after them, closed the panel and the trap in the floor above it, replaced the carpet and pushed over the place a heavy bedstead from which they took the castors. They now carried the ladder down stairs and concealed it in the coal house as they went through it on their way home. They will get their pay next day.

Should ever so close an examination of the cabinet be made you would not find anything wrong. This particular medium has taken investigators into the cellar beneath the cabinet and the room above it scores of times, yet nothing was discovered.

The most remunerative business of mediums consists in catching "suckers." This name is a term in mediumistic language and a description of the species is given in the following lines:

#### THE SUCKER.

What is meant is that some gentleman who is either wealthy or earning a large salary will become interested, and, finally, convinced that spirits do return and materialize, and will be a constant attendant at the seances of this particular medium. When such a man is caught by the medium, plans are laid to relieve him of his wealth, or a goodly portion of it. The spirits give him to understand that they can work much better when he is present and that the Princess So-and-so, his soul-mate or affinity, is always present at the seances to meet him. This affinity Princess is supplied with an elegant costume that will glitter with tinsel and gems. She will wear a white crown (signifying purity) on the front of which blazes a star, indicative of the advanced sphere in which she exists in spirit life. This Princess will conduct herself very much like an ordinary mortal in the private seances she induces him to obtain from the medium, at twenty-five or more dollars per seance, at which time he is always welcomed with a royal kiss and embrace, and will sit on his lap a half hour at a time, telling him of the beauties of spirit life, and the home they are to occupy together when he comes to her side of life. These loving actions are not always confined to the private seances, but the writer has been present when a gentleman met his royal spirit lover, and kisses and embraces were indulged in in the presence of a public circle of as many as twenty persons. He would call her his "pet," "darling," "sweetheart" and other endearing names, until he made the writer most outrageously "tired." Others were "tired" too, judging from the smothered exclamations heard in various parts of the room.

When he has arrived at the kissing and embracing point, he is ready to pluck. There are various ways of doing this. He is given to understand by the spirit lover that her medium must have certain things that she will not herself purchase, in order that conditions be made more perfect, for their communing together. No sooner is this left-handed request made, than a check is written and the spirit sees to it that her medium gets it. There are a great many things, now, found necessary to secure better conditions and a great many checks written, ranging from ten to two or three hundred dollars. When he has been bled until he will stand it no longer, or has no more money, his Princess tells him she must return to her heavenly sphere again, not to return for a number of years; or he is sent, to

Europe on a fool's errand, to find something or to take his place in her family. If it is the latter, he is, no doubt, speedily shown the door, and possibly kicked through it. The reader may think such a thing as the foregoing never transpired, but it has. The man, in this case, appeared a thorough gentleman, and was certainly educated and intelligent enough to make considerable money. He is now "broke."

You may think he was crazy but he transacted business all the time that a crazy man could not handle. He was no more crazy than the women who become nuns or the men who will fortunes to the Church, leaving their relatives out in the cold. He fell in love with the spirit and did no more than men will do who are madly in love with a *mortal* woman. Men are continually doing crazy acts when they are in love, up to their ears. These love affairs between mortal and spirit have even gone on to a termination in marriage, an account of which will be given later on. The writer knows all the details in this case, as he was an acquaintance of one of the spirits who brought it about, and also partook of the wedding supper that was given in honor of the occasion, at the bridegroom's expense.

The medium is sharp enough not to attempt his or her games on a man who is not either wealthy or the head of some large firm or business that brings him a large enough salary or income, so that the money he gives up will not be *very* hard to spare. Should they work a man who has only a moderate income or salary, without any great number of friends and he "tumbles" to their game, he is liable to "roar," and if the medium does not disgorge will probably see to it that they are placed where they will do no more spooking for some months or years.

The man of brains and fortune will say to himself: "Well! I have been taken in and nicely done for. Should my family or associates learn of this affair I should be the laughing-stock of several States, and my good name for business tact and intelligence will suffer a terrible blow. I will just drop the matter, hoping it will never leak out. I have had some experience that I have paid dearly for, but the price is nothing if I can keep it dark."

The other man will probably think differently. He will say: "Of all the infernal swindles that I have ever heard of, this one is the most damnable. These people have preyed upon my most sacred affections in order to get money from me. Well! I will see to it that they pay dearly for it. But what will my friends say when they know what a fool I have made of myself. I don't like to have it get out. Let's see; how much have they got out of me?"

He will now figure up the different amounts paid the medium and will probably ruminatè as follows :

“Great Scott! I had no idea I was spending that amount of money on the infernal swindlers! Why in fourteen months it amounts to over two thousand dollars. That is enough to make quite an addition to my stock of goods or would go a long way on my year’s rent and expenses, or would make a comfortable addition to my bank account. They are making money faster than I, and they have nothing invested. I can not afford to lose that amount of money for nothing, friends or no friends. I will first go to them and if they will settle, it need not get out. If they do not, I will send a lawyer and see it through, no matter how much publicity my foolish actions receive.”

You will see, that it does not pay the medium to pluck the small fry, for ninety-nine times in a hundred he would be compelled to disgorge, and all his hard work would be wasted.

The writer agreed to give the details of the courtship and marriage of a mortal and a spirit, and this is a fitting place to give it. The real name of the gentleman will not be given, but the name of the spirit was supposed to be Isis, and she an inhabitant of the planet Jupiter. Mr. Smith, on his visit to the materializing seance witnessed a meeting of the gentleman and his spirit bride. The conditions that led to this marriage were as follows :

The bridegroom, whom we will call Mr. Brown, began an investigation of Spiritualism in one of the Eastern cities. He was a man of wealth and traveled much as a means of pleasantly passing away the time. He was educated, a bachelor, and held that all the planets were inhabited by races of human beings similar to ourselves, though much in advance of us in everything. He believed that the inhabitants of Jupiter were once a people on this earth, but that since death they may have lived on several of the different planets, and as they progressed were placed on planets that contained everything and every condition that their state of development entitled them to.

How much of this strange belief was obtained through the medium the writer cannot say. However, when the 'Frisco medium learned these views he at once set to work to make them pay him.

Mr. Brown was first convinced that the medium was genuine. His own views were then made to appear as correct, thus he was certain to continue his investigations with this medium.

At one of the materializing seances, one of the female spooks was made as handsome as a new robe trimmed with satin and other

things, a Rhinestone necklace, ear-drops, hair-pins, bracelets and brooch, along with plenty of powder and pencil-work would make her, and she "came" for Mr. Brown.

It was no one Mr. Brown remembered, and he was told that it was a spirit from Jupiter and was his spirit guide or guard, and his affinity. He was also told that he had just begun to attain a Spiritual condition that would permit her to communicate with him.

In her make-up the spook was certainly very beautiful. Especially was this true when she was looked upon in the very dim light of the seance-room.

Mr. Brown fell in love with Isis, very much in love. So much so that he was present at every public seance, and had one and two private seances each week. It may not have been so much the physical beauty of the spirit as the supposed exalted sphere of progression she existed in, and the thought that she was his guardian angel.

Besides this, her conversation with him was always of spiritual sciences and matters that were of interest to him. She also gave him to understand that they always had been affinities, and that some time in the future they would be mated. He was informed that the reason he had never married was because of her influence, that had she remained on earth they would as certainly have met and married as it was that the sun rose and set that day, also that it would have been infinitely easier for both to have reached the perfect state if it had transpired that way. He was told that these communions together would materially aid him in his progression when he came to that side of life. This was kept before him so constantly that he finally asked if it would not be possible to consummate the marriage between them.

This was rather unexpected and the medium and spook consulted on the matter and concluded they could get a little extra, perhaps, by getting up a mock marriage ceremony.

The medium set his wits to work, and when Mr. Brown had his next private seance he was told that the marriage could be consummated if it could be arranged so as to not kill or injure the medium. It was satisfactorily explained to him why there was danger of any thing of the kind occurring, and that the medium ought to be handsomely rewarded if he could be persuaded to sit for him for that purpose. It was left to her to name the amount and she made it five hundred dollars. She bade him make the arrangements with the medium and confer with her again next day. This he did, and the medium after *much persuasion* was induced to ac-

cept a check for five hundred dollars, the seance to occur at any time named by the spirit Isis.

At the private seance the next day Isis informed Mr. Brown that a large amount of fine silks and jewelry would have to be purchased and placed in the cabinet so that she and the company would have abundance of material from which to materialize their clothing. He was told that the occasion should be honored with a grand supper after the ceremony, and he would see to it that it was arranged for. She said there would be six materialized spirits present and twenty who would be invisible.

The date for the wedding was named and the number of private seances to be had previous to it. He was instructed to give the money to the medium to purchase the silks and other material they were to "draw from."

These things were to be touched by no hand save the medium's else they would receive a magnetism that would prevent the purpose for which they were furnished. The astral magnetism would control all the proceedings, and none other must be allowed to contaminate it.

The wedding night came around and the seance room was decorated with flowers and shrubs, besides a long table being laid for twenty-one persons. It will suffice to say that the wines and viands on the table cost close to three hundred dollars. No one was present save the medium and Mr. Brown. The medium enter the cabinet and went into a trance.

Soon there stepped into the dimly-lighted room a tall and magnificently gowned and crowned person who appeared to be a priest or a high functionary of some sort. He was followed by the bride and she by four other beautifully costumed spirits, two ladies and two gentlemen. The writer will only add that the tall spirit performed the marriage ceremony, after which all sat down at table although nothing was eaten, as Mr. Brown had not yet been brought to a point where he could believe a spirit could eat and digest solids. They were supposed to feast on the aroma or essence or spiritual part of the feast spread for them.

The medium had fine wines and high living for several weeks after the wedding. He did not purchase silks and laces with the money furnished but placed in the cabinet some bundles of paper.

All the properties furnished for the wedding went to the medium. He made in the entire transaction, including private sittings, more than four thousand dollars in six months. This from *one* man, alone. He may have had three or four "suckers" beside Mr.

Brown. To be sure, the "sucker" is cautioned to secrecy regarding all these occurrences, for were it to become known by any of his friends it might result disastrously to the medium.

The recital of Mr. Brown's experience will not be believed by a great many who read this; but it is a *fact*.

The writer knows of another case of mortal falling in love with a spirit, in which the spirit, too, became smitten. It resulted in the spook going to the gentleman and confessing that she was the spirit. They are married now, and as the gentleman is wealthy, the medium has levied blackmail on the poor spook wife until life is a burden to her. The medium threatens to tell the public how she obtained her husband.

The extracts which we have made must not be understood to mean that the writer who tells them is an enemy of Spiritualism, nor that he ridicules those who by their belief in Spiritualism have allowed themselves to be duped by mediums. He describes his attitude toward Spiritualism thus:

It is not the writer's desire to deprive any Spiritualist of the comfort they must certainly derive from their belief in Spiritualism. There is nothing so calculated to give the believer such solace in their hours of trial and tribulation. No church deals out to its congregation anything so satisfactory, so comforting and so much in accord with our ideas of Almighty and indiscriminating justice. The author's entire family are Spiritualists, made so from mediums who were frauds, but the writer would no more take their Spiritualism from them, even though he *knew* it was a farce *from beginning to end*, than he would deliberately set to work and take their lives.

Bear in mind that men and women may be mistaken in regard to a great many things and still be of sound mind. . . . Remember, that no matter what manner of man or woman the medium may be, that it does not follow that the Spiritualist has the same taste and desires. If you must have it that there is nothing in the Spiritualist's belief, do not set him down as a fool or a knave, or as one who is insane; but say, simply, that he holds mistaken ideas. You would not accuse a man who was color-blind of all these things because he mistakes red for yellow.

The writer is, perhaps, more Spiritualist than anything else. He believes that he will live again although that belief was not the result of listening to the sermons of the preacher, nor through anything read in the Bible.

The author sincerely hopes, and firmly believes that wherever his book is read it will result in a general purging of the ranks of the Spiritualists of all unclean mediums and hangers-on.



## CLASSICAL AND ROMANTIC LITERATURE.

COMMENTS ON GOETHE'S POEM, "NATURE AND ART."

BY THE EDITOR.

**B**y classical we understand everything in art and literature that has become accepted as a model of perfection, or at least that

complies with, and conforms to, the rules of the recognized standard. In contrast to the classical, stand all those, be they artists or authors, who repudiate rule, or standard, or authority and proclaim the liberty of genius. These opponents of classical taste go under different names. They were prominent before as well as after the appearance of Goethe's most classical literature, and it seems as if epochs of classicism were constantly alternating with anti-classical tendencies.

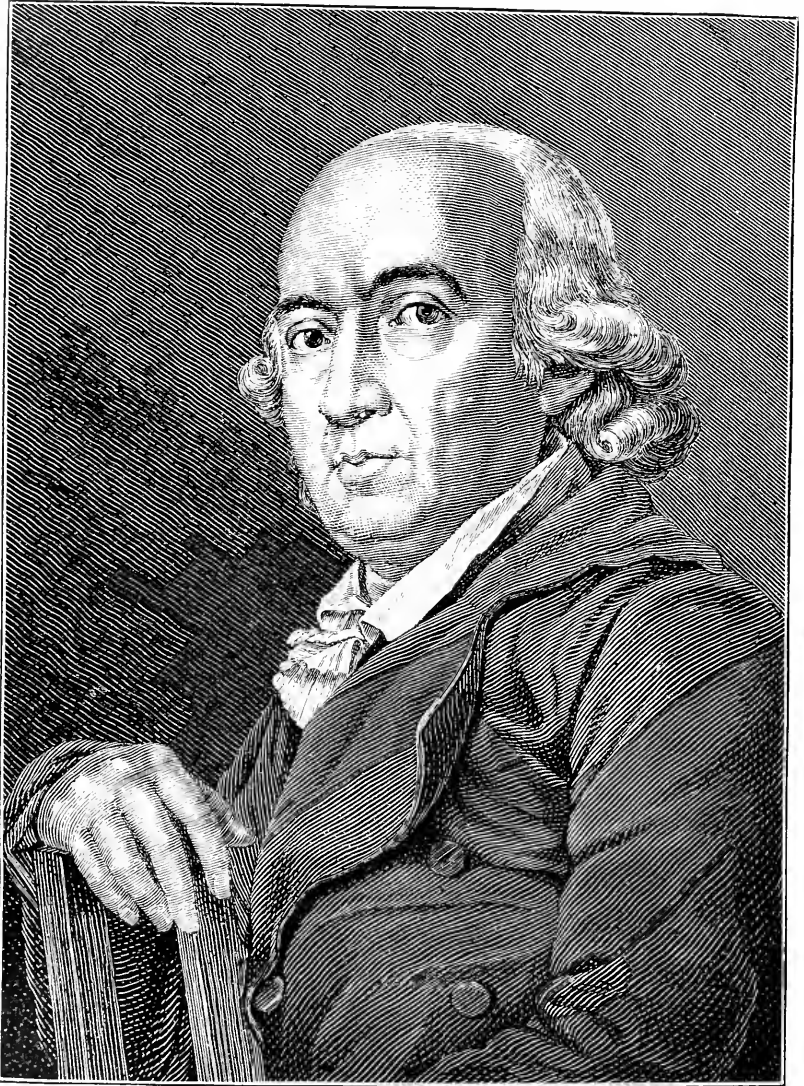
The poets of the time of Goethe's youth reveled in the thought that genius should be untrammelled by conventionalities, traditions or considerations of any kind. No standards, not even those of common morality, must be tolerated, while full play should be given to sentiment, to

a most vigorous self-realization, to an unimpeded actualization of anexuberant joy of life, of *Lebenslust* and of passion, which was



A CONTEMPORARY CARICATURE.

justified by the plea that passion represented the promptings of nature. Nature was the ideal of this period, and "Back to nature"



JOHANN GOTTFRIED VON HERDER.

After a crayon drawing from life by Bury. Original in possession of Herder's grandson, Councillor Stiehling of Weimar.

was the slogan, whose note had first been sounded by Jean Jacques Rousseau.

The leading spirits of this epoch, viz., the time preceding the efflorescence of classical literature in Germany, named this movement the period of genius, and one of the most prominent among them, Klinger, characterized its aspirations in a drama which in its days was much admired, but is now generally known only for its title, *Sturm und Drang*, i. e., "Storm and Stress," a title which after-



FRIEDRICH MAXIMILIAN KLINGER.<sup>1</sup>

After a drawing by Goethe, 1775.



MALER MÜLLER.<sup>2</sup>

After an engraving by Ludwig E. Grimm, 1810.

wards furnished the name by which this period of German literature became known.

The main poets of the classical period, Goethe, Schiller, Herder and even Lessing, took an active part in this movement of Storm and Stress, or as it was then thought to be, of untrammelled genius. Herder wrote in 1777 "The Fragments," from which the beginning of the epoch is dated, Goethe wrote "Werther" and "Goetz," and

<sup>1</sup> Klinger was born February 17, 1752; he came in contact with Goethe at Weimar in 1776; he served first in the Austrian and then in the Russian army, rising in the latter to the rank of lieutenant-general; in Russia he was knighted. He died February 25, 1831, at St. Petersburg.

<sup>2</sup> Friedrich Müller, born January 13, 1749 at Kreuznach, became a convert to Roman Catholicism and died at Rome April 23, 1825. He combined with his poetic talent other artistic gifts, and is generally known as "Painter Müller" (*Maler Müller*) to distinguish him from the many other Müllers.

Schiller, "The Robbers." Even the sober Lessing was for some time not a little under its influence, but while Klinger and Maler Müller never outgrew the crudities of this naturalism all the others here



FRIEDRICH SCHILLER.  
After a drawing by Jagemann.

mentioned matured when they developed to the fulness of their manhood and sobered down to a recognition of the need, or perhaps the helpfulness and indispensableness of rules, and they adopted the

standards of former classical periods, especially those established in Greek antiquity. Through the observance of rule they succeeded in rising above nature and building there with nature's own materials a realm of a higher and purer nobility, the realm of art.

The triumph of these greater men ended the period of storm and stress and rendered impossible a further recognition of these



THE YOUNG GOETHE.

After a crayon drawing by Johann Hieronymus Lips in 1791. The original is preserved in the *Freie deutsche Hochstift*, Frankfurt on the Main.

wild geniuses. The epoch of the men of nature, or raw genius, of the spirit of rebellion, ends with the appearance of Schiller's "Don Carlos" in 1787, and posterity judges of this movement merely as a time of preparation for genuine art and the higher classical literature which developed out of it. It was the age of the immaturity

of genius, and so it is well characterized as a period of storm and stress.

Goethe and Schiller as well as the other classical writers, among whom Herder, Wieland and Lessing deserve special mention, did



AUGUST WILHELM VON SCHLEGEL.

Painted by Hoheneck.

their best work when they allowed their poetical effusions to be guided by rule. To be sure we find nature in their works, yet its impulsive impetuosity is moderated by the dignity of art.

Both the young Goethe and the the young Schiller were for

some time in search for an expression of the highest and best, and in their younger years they passed through a period of wildest irregularities which, however, they gradually outgrew without losing the genius and vigor of their early aspirations. In his best years Goethe was apt to antagonize those who would take nature as the only



LUDWIG TIECK.  
Painted by Joseph Stieler.

guide, and for a long time he was prejudiced against Schiller because he disliked his drama "The Robbers." In his later years, however, Goethe broadened and without losing his preference for the classical, he saw more and more the significant part which these

wild promptings play in the development of man. In the history of literature the pendulum naturally swings back from classic regularity to a recognition of sentiment, and in his old age, Goethe may at the same time have felt that nature, even in her irregularities, is dominated by a law which will gradually assert itself, even in those who scorn the rule of art.

Under these impressions Goethe wrote a sonnet for which the preceding remarks will serve as a commentary. In this Goethe returns to a recognition of the rights of nature, and he concedes that nature with her immediate promptings will help to warm our hearts, but after all, he remains faithful to the classical ideal by saying:

“Who wants great things must practice self-control;  
In limitation shows himself the master,  
And liberty needs law for wise direction.”

In the year following the classical period, a reaction set in against the rigidity of classical taste, and thus we find again a number of men who, scorning a definite standard, prefer to follow sentimental impulses. They were not as wild and reckless as the geniuses of the period of storm and stress, but they yielded the more to the vagueness of mysticism and reveled in religious as well as patriotic sentimentality. They fled from the present and sought their ideals in the past, especially the Middle Ages with their knights errant, crusades and adventures, mostly recorded by authors of the Romance nations. Hence they are called by the collective name of romantic school.

It seems as if mankind can not cling to a definite ideal for any length of time. Whenever men attain the classical, they long for a change, and so history repeats itself. Even in our days we witness again the upheaval of a sentimental revolution which would discard all norm even in science and philosophy. It appears that people have become tired of definiteness in their conception of truth, and wish to replace it by something quite original, the result being aberrations and vagaries. And yet these periods are natural and in many respects even justified and helpful, for they teach mankind to dig for the truth again and again; for the truth is not true if it is not true to me, and nothing is really true to me unless I have searched for and found the truth myself. Therefore we—every one of us—must discover the same old truths.

Says Faust in the first act of Goethe's great drama:

“Yea, the inheritance which parents left thee  
Earn it anew to really possess it.”



Goethe's sonnet to which we refer here has never as yet been translated and we have attempted to put it into English verse, thus:<sup>3</sup>

"Nature and art each other seem to flee,  
 Yet unexpectedly again they meet.  
 All my objections now are obsolete  
 For both apparently with me agree.  
 Honest endeavor here will needed be,  
 And when in hours with thoughtfulness replete  
 We give ourselves to art with zeal complete,  
 May nature warm our hearts and make them free.

"Thus only culture can attain its goal.  
 In vain wild spirits will, with methods faster  
 And broader, seek the heights of pure perfection.  
 Who wants great things must practice self-control;  
 In limitation shows himself the master,  
 And liberty needs laws for wise direction."

The meaning of the terms Nature and Art will be understood by those who have followed our expositions. Nature is the ideal of the men of storm and stress, of impressionists, of the Romantic school, of sentimentalists. Goethe had been opposed to genius that was sowing its wild oats, but now he grants it the right of existence, but prophesies that it will not reach the perfection of Art. He wants liberty, not license, even in poetry, and declares that great things can be accomplished only by self-control and self-limitation.

Mankind, however, tires easily of self-control, of rule, of limitation and also of the classical. The pendulum swings to and fro and after the classical period Germany experienced a vigorous re-

<sup>3</sup> On reading this sonnet before the *Verrein aller deutscher Studenten*, I learned from Prof. J. T. Hatfield, of Northwestern University, Evanston, Illinois, that he also has translated the same poem, and with his permission I take pleasure in reprinting it here from his series of "Poems from the German," published in No. 10 of William S. Lord's little leaflet entitled *Noon*:

"Nature and Art seem oftentimes to be foes,  
 But, ere we know it, join in making peace;  
 My own repugnance, too, has come to cease,  
 And each an equal power attractive shows.  
 Let us but make an end to dull repose:  
 When Art we serve in toil without release,  
 Through stated hours, absolved from vain caprice,  
 Nature once more within us freely glows.

"All culture, as I hold, must take this course;  
 Unbridled spirits ever strive in vain  
 Perfection's radiant summit to attain.  
 Who seeks great ends must straitly curb his force;  
 In narrow bounds the Master's skill shall show,  
 And only Law true Freedom can bestow."

vival of Romanticism. Its leading spirits were the Schlegel brothers (of whom August Wilhelm is the more important), Tieck, and a great number of minor poets of whom we will mention Hardenberg



HEINRICH HEINE.

Born, December 13, 1797 or 1799, at Düsseldorf; died February, 17, 1856 at Paris. (After a painting by Moritz Oppenheim.)

who under the pseudonym Novalis has written some very touching religious lyrics, some of which will remain for all ages a most noble expression of Christian piety. We may also classify Heine with

them, although he was least tinged with the reactionary spirit and a hankering after the poetry of the Middle Ages.

Romanticism has produced many beautiful works of literature, but after all, the classical productions of Goethe, Schiller, Lessing



NOVALIS.

and Herder have proved more enduring. Romantic poetry is almost forgotten while we return again and again to the great masters of classic art.

## JUDAS AND THE KINGDOM.

BY DUDLEY WRIGHT.<sup>1</sup>

PROBABLY there has been no character in sacred or profane history who has been more abused on such slender evidence than the Apostle Judas. Some, like the late Rev. H. R. Haweis, who claimed that Judas Iscariot and Pontius Pilate were about the two most blackened characters in history, have sought for redeeming features in the Gospel narratives, but the majority have inclined more to the opinion of Dr. George Reith who, commenting on John vi. 70, wrote: "Judas Iscariot was not even a child or son of the devil but a devil himself." A few like the Rochester professor, Dr. A. H. Strong, have been more charitable and admitted that "Judas was an able man and a practical administrator" and that "he probably experienced strong emotions and received strong impulses toward good under the influence of Christ." The name "Judas" however as the Rev. William Bruce, Swedenborgian, has pointed out has come to be regarded "as a name to express the lowest depths of humanity; and his case affords, if not an example, at least a type of the extremity of human degradation and depravity which rendered the Lord's death at once inevitable and necessary." In the spirit of speculation dear to Swedenborgians Mr. Bruce regards Judas as the type of the Jewish Church, which was about to betray and crucify Jesus, killing the Just One whom they professed to be longing and looking for as their deliverer.

The character of Judas has, however, always been considered too much in isolation from his surroundings. Jesus, who declared that he came to convict the world of sin, righteousness and judgment, who was not sparing in his invectives against the Pharisees, Sadducees and Scribes, who called Herod "a fox," has no word of rebuke to the only one among the twelve who, according to the

<sup>1</sup> Assistant Editor of *The Annals of Psychological Science*, Author of *Was Jesus an Essene?* Contributor to *The Homiletic Review*, etc., etc.

generally accepted belief, was guilty of the heinous crime of treachery. The soldier, who is guilty of that crime, may be condemned to be shot. The most highly civilized nations reckon it as a crime in the first degree and the less civilized of that number regard it as an offence entailing capital punishment. The writer of the Fourth Gospel volunteers the information that on one occasion Jesus called Judas a devil, but there is no evidence to substantiate that statement, and, having regard to the fact that he had already called Peter by that name, and the after event of the betrayal, it is more than probable that Jesus was referring not to Judas at all but Peter; the expression, it will be remembered, was used on the occasion of Peter's declaration that Jesus was the Christ.

As to his fate, Matthew says (xxvii. 3): "Then Judas, who betrayed him, when he saw that he was condemned repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying: 'I sinned in betraying innocent blood.' And he cast down the pieces of silver in the temple, departed and went and hanged himself;" while Peter, in his speech after the Ascension says that "he purchased a field with the reward of his iniquity, and falling headlong he burst asunder in the midst and all his bowels gushed out." With the aid of the imagination it is perhaps possible to reconcile these two statements but they are both opposed to that of Papias, Bishop of Hierapolis, who says that "Judas walked about in this world a sad example of impiety, for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out," which is not opposed to the information supplied by Theophylact that "his eyes were so swollen that they could not see the light, that they were so sunk that they could not be seen even by the optical instruments of physicians, and that the rest of his body was covered with runnings and worms." He further states that "he died in a solitary spot which is left desolate; and no one could pass the place without stopping up his nose with his hands." Misfortunes almost if not quite as dire have overtaken other people who have not been charged with the crime of Judas. Suicide seems to have been a most unlikely event. Repentance, though necessarily bringing remorse in its train, does not lead to self-destruction, but rather to the recognition of the real self within. The Roman Church, of course accepts the suicide and eternal perdition view, though Cajetan has declared that the lips of Judas may be worshiped as having once touched Jesus with a treacherous kiss.

The references to Judas in the Gospel narratives are not nu-

merous, but he is never mentioned without the information being vouchsafed that he was the betrayer, though few commentators have the honesty to point out that the word used for "betray" does not imply treachery. Is it not possible that jealousy may have influenced the Gospel statements concerning Judas, for whether the name Iscariot is derived from Kerioth in Judah or Kerioth in Moab it seems certain that he was the only apostle selected from a place beyond Galilee.

The word "sinned" in Matthew xxvii. 4, has no special meaning but implies, as it invariably does, the committal of a mistake.

It is evident from Matthew x and Mark iii that Judas was among the number who had "power over unclean spirits and to heal all manner of sickness and all manner of diseases" and was one sent forth to "heal the sick, cleanse the lepers, raise the dead and cast out devils," so that if the orthodox conception be the correct one he was empowered to do what in Matthew xii Jesus is represented as describing to be impossible. We have only the unsupported statement of the Fourth Gospel that he was a thief, although from this slender foundation a writer in the *Pulpit Commentary* states that Judas "began with petty peculations which were not discovered by his comrades." The position of steward in Essenic communities was one of great responsibility, and the following statement of Mr. Haweis in *The Picture of Jesus* seems a nearer approximation to the truth:

"Had Judas really been a thief, would he have been left with the bag and trusted as almoner, as he was down to the last day of Jesus's life—the day before the crucifixion? Not likely. In fairness to the poor, if not to his own apostles, Jesus would not have allowed that. No, the blot on Judas so far is not that he carried the bag and filched, but that incessant care about money bred in him avarice and insensibility to the spiritual side of life, the opposites of which were manifested so touchingly by the woman who broke the alabaster vase full of precious ointment for love of the Lord."

Arguing by deduction it would seem that there was this scarcity of money for, although the thirty pieces of silver are said to have been returned to the priests, there is no mention of the transmission of any money to the remnant of the apostles when the stewardship of Judas came to an end.

There are discrepancies in the Gospel narrative as to the precise moment Judas succumbed to the temptation to betray Jesus, or, rather, when "the devil entered into him." According to the Fourth Gospel this did not happen until after the morsel had been handed him by Jesus, while Luke says that this event happened before the

supper, and all the Synoptists agree in placing the bargaining with the chief priests and captains before the supper. According to the *First Gospel of the Infancy* Judas was possessed by Satan from a very early age, and one day when sitting by Jesus "he went to bite him. And because he could not do it he struck Jesus on the right side, so that he cried out. And in the same moment Satan went out of the boy and ran away like a mad dog. And that same side on which Judas struck him the Jews pierced with a spear."

There seems however to be little ground for the somewhat extravagant language employed by Dean Farrar in his *Life of Christ* when he says:

"As all the winds, on some night of storm, riot and howl through the rent walls of some desecrated shrine, so through the ruined life of Judas envy and avarice, and hatred and ingratitude, were rushing all at once. In that bewildering chaos of a soul spotted with mortal guilt, the Satanic had triumphed over the human: in that dark heart earth and hell were henceforth at one; in that lost soul sin had conceived and brought forth death."

If an unprejudiced view of the Gospel narratives is taken it is highly probable that Judas acted not only with the full knowledge and approbation of Jesus, but even by his direct command. Dr. Stalker is of opinion that Judas "hoped to become chancellor of the exchequer in the new kingdom" which seems not at all unlikely. He was the least obtrusive character among the apostles, and had not Jesus declared that the one who humbled himself would be the greatest in the kingdom of heaven? Mr. Matthew Arnold and other writers of repute have traced the gradual growth of the Messianic idea and the usurpation of the spiritual conception of dominion by the materialistic one of kingdom, and the devout Jews who based their faith upon the literal interpretation of prophecy believed in the advent of a personal Messiah who would sit upon the throne of David. Simeon, the priest, was waiting for the consolation of Israel and had been told in a dream that he would see the Messiah before he died. Anna, the prophetess, when she saw the infant Jesus spake of him to all that looked for redemption in Jerusalem. There is nothing supernatural or impossible in these supernormal phenomena. Similar authentic occurrences are happening daily, and are encountered in the biographies of saints, preachers and other public men. John the Baptist evidently expected Jesus to assume the rôle of Messiah, and it would seem from the questions he asked Jesus by the medium of his disciples that he was somewhat impatient at what he regarded as the unnecessary delay which was

taking place before putting in his claim to the throne. The massacre of the infants at the instigation of Herod is attributed to his fear of the establishment of a rival kingdom, and they who listened to the wild utterances of the Judean preacher would place a material and not a spiritual interpretation upon the message he delivered.

At the outset of his ministry Jesus taught in parables the spiritual nature of the kingdom, but, afterwards, in the progress of his career he seems to have adopted the prevalent materialistic views. He who had left the multitude when they wanted to make him a king, entered Jerusalem as a would-be king and refused to rebuke his disciples when they joyfully publicly proclaimed him to be such. The expectations raised by this triumphal entry were not fulfilled; there was no inauguration of government by an earthly conqueror and no rewards meted out to his followers, and from that time Jesus's invectives against the Scribes and Pharisees increased in number and force. After this triumphal entry Jesus was asked to state by what authority these things were done and refused to give any answer. The activity of the priests to secure his arrest increased and the Pharisees tried to inveigle him into expressing a negative opinion against the paying of tribute to Cæsar. The hopes of the disciples had been raised to the highest pitch, and, though, at the Paschal Supper, there was strife among the apostles as to who should be the greatest in the kingdom, the rebuke of Jesus was of the mildest description and even that was toned down by the promise that they should eat and drink at his table in the kingdom and sit on thrones judging the twelve tribes of Israel.

There was undoubtedly a secret understanding between Jesus and Judas. "That thou doest do quickly," he said, "and no man at the table knew for what intent he spake this unto him." The passing of the morsel was regarded as a mark of high honor and there is no hint that the incident here was an exception to this general rule. Dr. Plummer thinks that Jesus, as a forlorn hope, gave the traitor a mark of affection, but such a view is hardly consistent with the general narrative. Certainly the words of Dr. Reith: "What a moment in the history of a soul! Life and death, heaven and hell, God and the devil, contending for him; and the scale going to eternal misery and loss," seem not only extravagant but almost bordering on the blasphemous to thus describe Omnipotent Love worsted in a conflict with an evil power.

The disciples merely thought that Judas, as steward, left the company to make some purchases for the coming feast, which proves that though they may have been sitting at a Paschal Meal it was not



the Passover, when no purchases could have been made. The fact that Judas left the gathering immediately after receiving the morsel and before Jesus broke the bread, drank wine and distributed the elements to the remaining apostles, destroys the reality of the scene made familiar to us by artists of the Judas with cunning countenance listening to the words of Jesus and upsetting the salt cellar at the same time, as well as causing to vanish the superstition with regard to the number thirteen because of the presence of Judas at the Last Supper.

The apostles' hopes of the immediate establishment of the kingdom must have been raised when Jesus declared "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom." Words of joy and exultation fell from Jesus' lips immediately after the departure of Judas, followed as quickly by the full realization of the consequence of his act when he declared, "All ye shall be offended because of me this night," whereupon he once again rose to the spiritual conception of his mission in the discourse narrated in John xiv-xvii.

That Jesus had a large following is evident by the desire of the priests to effect his arrest "in the absence of the multitude," or, as the alternative reading gives it "without tumult."

The two disciples who were journeying to Emmaus from Jerusalem had no words of regret for the fate that had overtaken Jesus: they thought only of their own loss. "We trusted it had been he who should have redeemed Israel."

No artist has yet done justice to that scene upon the Mount of Olives in the Ascension morn and depicted the earnestness and agitation with which the Apostles asked the question, "Lord, wilt thou at this time restore again the Kingdom to Israel?" They clung still to their belief in an earthly kingdom and, doubtless, again literally interpreting prophecy, thought of the words uttered over 500 years before: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem in the east, and the Mount of Olives shall cleave in the midst thereof toward the east and the west, and there shall be a very great valley: and half of the mountain shall remove toward the north and half of it toward the south."

## THE MYSTIC NUMBER NINE.

BY WILLIAM BENJAMIN SMITH.

MY eye has just fallen on "The Necromancy of Numbers and Letters" in *The Open Court* of February, 1909, and I am moved to steal a few seconds in which to clear away a little of the mystery that seems to hang over 3 and 9. It really may not be worth while, so *kindisch einfach* is the matter, yet it seems to have puzzled not a few.

The trouble is all due to the lamentable fact that we are *pentadactyles* instead of *hexadactyles*. *Nine* is merely 10 less 1, and also the square of 3. If we had had twelve fingers and had accordingly adopted twelve instead of ten as the base of our number system, then the Great Giant Arithmos would have been shorn of half of his terrors, two years would have been saved to human life just where they are most needed, in the 'teens, and we should now be a century or so ahead of where we are now. In that case we should have twelve digits (counting 0) instead of ten; 10 would mean *twelve* and we should count thus: one, two, . . . . ten, eleven, twelve, telone, teltwo, telthree, telfour, . . . . telten, tellen, twentel, twentel-one, . . . . thirtel, . . . . fortel, . . . . . . . . . . ninetel, tentel, lentel, Dipo, . . . . Tripo, . . . . . Everything would thus be done according to apostolic precept, in decency and in order.

We should need two new symbols, for ten and for eleven. In this sketch we will represent ten by  $\Theta$  and eleven by  $+$ . The numbers would then be written:

1, 2, 3, 4, 5, 6, 7, 8, 9,  $\Theta$ ,  $+$ , 10,  
11, 12, 13, . . . . . 19,  $1\Theta$ ,  $1+$ , 20,  
21, 22, . . . . .  $2\Theta$ ,  $2+$ , 30,  
 $+1$ ,  $+2$ ,  $+3$ , . . . . .  $+\Theta$ ,  $++$ , 100, . . . . .

The number *Dipo* (100) means simply *second power* of the base twelve (10); so *Tripo* (1000) means *third power*, and so on.

They correspond to our present 144 and 1728. Fractions become immensely simplified. Thus there is no chasm between common fractions and duodecimals, as there is between common fractions and decimals. For  $\frac{1}{2} = .6$ ,  $\frac{1}{3} = .4$ ,  $\frac{1}{4} = .3$ ,  $\frac{1}{6} = .2$ ,  $\frac{1}{12} = .1$ . The multiplication table becomes much simpler and easier. All our present cumbrous armor of tables falls away, the spirit steps forth as an athlete eager for the victorious fray. The metric system passes away with a great noise, like the Petrine heavens, but a new system and new notation take its place, the symmetric *Duodenary*, wherein dwells rationality. The year, the circle, the clock, the coin—all are divided simply, consistently, intelligibly, for all earth and for all time. Consummation devoutly to be wished!

But what has all this to do with the mysteries of 9 and 3? Much every way. Chiefly, that the properties of 9 would then pass over to the now dishonored eleven (+), because it would be twelve minus one (10-1). Regard for a moment these "curious facts," as that in any multiple of 9 the sum of the digits is itself a multiple of 9. Why not? Write the number backwards, thus:  $a+b(9+1)+c(9+1)^2+\dots+l(9+1)^h$ , where each coefficient,  $a, b, \dots, l$ , is one of the ten digits, 0, 1,  $\dots, 9$ . Now multiply by 9, that is by 10-1; we do so by increasing each exponent of  $(9+1)$  by 1, and then subtracting the original number.

$$\begin{array}{r} \phantom{\text{Thus } 347285 \times 9 =} 3472850 \\ \text{Thus } 347285 \times 9 = \phantom{347285} \underline{347285} \\ \phantom{\text{Thus } 347285 \times 9 =} 3125565 \end{array}$$

The sum of the digits is  $27 = 3 \times 9$ .

In getting the digits of the remainder we do in each case one of two things: we subtract one digit from the next following in the number either with or without adding 10; and whenever we add 10 we increase the next digit (to the left) in the subtrahend by 1; hence in this latter case, we increase the mere absolute value of the minuend figure by 9. Hence then, so far as this absolute value of the minuend figures is concerned, we increase each by 9 or not at all and then subtract each unincreased; of course then there is left a multiple of 9, namely as many 9's as the times we increased the minuend figure. Thus in the example we increased the 0, the 5, and the 2, — three increases, hence the sum of the digits in the remainder is  $3 \times 9$ . The general formula would be

$$a-a+b-b+c-c+\dots+l-l+m \times 9$$

where  $m$  is the number of times we increased the digit in the minuend. It is seen that the digits destroy each other so that the sum is just  $9m$ . Once more, reverse this number and take the difference, thus:

$$\begin{array}{r} a+b(9+1)+c(9+1)^2+ \dots\dots +l(9+1)^h \\ l+k(9+1)+ \dots\dots +a(9+1)^h \end{array}$$

We see that on expanding these powers of  $(9+1)$  we should obtain in each term  $1+m9$ , i. e.,  $1+$  some multiple of  $9$ ; adding all of these we should get the sum of the digits ( $S$ ) plus some other multiple of  $9$ , in case of the minuend  $S+M9$ , and of the subtrahend  $S+M'9$ . On subtracting, the  $S$ 's annul each other, and there is left  $(M-M')9$ , i. e., some multiple of  $9$ , positive or negative.

Consider this other "vagary of the nimble nine," e. g.:

$$1234567 \times 9 + 8 = 1111111.$$

Remember that  $9 = 10 - 1$ ; hence we multiply by  $10$ , add  $8$ , and then subtract the original number, thus:

$$\begin{array}{r} 12345678 \\ \underline{1234567} \\ 1111111, \end{array}$$

Not so strange after all!

We shall not insult the reader's intelligence by further explanations.

The superstition as to the number Thirteen goes back millenniums behind the Last Supper. In the ancient Zodiac there were (and still are)  $12$  Signs (animals), to each a month corresponding. In calendars using lunar months (of  $29$  or  $30$  days) there would accumulate an excess of a month every few years, which had to be corrected by inserting a thirteenth intercalary month. This month would of course not appear the next year; it would be *absent* from the circle or Table Round of the Zodiac. Hence its number Thirteen became the unlucky number, and its sign (the *Raven*) the unlucky Bird, symbol of Death: He who sat Thirteenth at the table, as supernumerary, would not reappear in that circle the next year. So at least thinks Winckler, who teaches all men on the subject of *Die babylonische Kultur*.

## MISCELLANEOUS.

### MEMORIAL ADDRESSES IN JAPAN.

In Japan the custom prevails that on a memorial day the spirit of the dead is addressed personally, and this custom is considered very impressive by foreigners who have witnessed such ceremonies.

We learn from the *Japanese Evangelist* that the Japanese Christians continue their practice after conversion, and the *Evangelist* finds nothing un-Christian in the custom. It says in commenting on this memorial ceremony:

"There are those who affirm that it shows clearly that survivors believe in the real individual existence of the spirit addressed. We have often consulted Japanese on this point and have been informed that what is said on such occasions, though actually addressed to the spirit of the departed, is intended to serve as solace for bereaved relatives. No public addresses to the spirit of the dead are allowed in Protestant Churches. At Catholic funerals they occasionally are given. A very beautiful French oration of this kind was published in the columns of the *Japan Mail* a few years ago. Japanese addresses delivered at memorial services usually contain a short sketch of the life of the deceased. The July number of the *Universalist*, the organ of the Christian Progressives, contains two addresses to the spirit of the late Dr. Cate."

As an instance we quote from the *Japan Mail* some extracts from an address made to the spirit of Dr. Cate who seems to have been a beloved missionary teacher and leader:

"How can we who have been taught and led by you fail to be stimulated by your example to do all we can to carry out your wishes? When you fell asleep, we were given strength. Pray note this in the spirit land. . . . Be at rest. The liberality, the sympathy, the patience, the many fine traits of character which your life taught us, along with your departed spirit, will ever abide with us. You will remain our teacher for all time. You are not dead. You live and work among us still. Mourn not your bodiless state, for the strength of your spirit is yet great. Let this comfort you in the other world."

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### BOOK REVIEWS AND NOTES.

A LIST OF THE WRITINGS OF WILLIAM TORREY HARRIS, FORMER U. S. COMMISSIONER OF EDUCATION. By *Henry Ridgely Evans*. Washington: Gov't Printing Office, 1909.

Henry Ridgely Evans has contributed an important chapter to the 1907 report of the United States Commissioner of Education. It deals with pub-

lished articles and addresses of former United States Commissioner William Torrey Harris, beginning with a brief biographical note and concluding with a first-class subject index. The chapter is a tribute to Mr. Harris's scholarship and high place in the history of public instruction. It is also a model of accuracy and simplicity in the plan of its arrangement and subject index, for which Mr. Evans is to have full credit.

The articles are numbered consecutively from 1 to 479, and arranged chronologically beginning with the year 1866, when Mr. Harris was a teacher in the public schools of St. Louis, Mo., and continuing thereafter during the years of his service in the Department of Public Instruction at Washington until he resigned his government position in order to devote his whole time to literary work. He is now editor of Appleton's International Education Series.

This plan of arrangement allows for the addition of forthcoming articles as they may appear, and permits a comparison of Mr. Harris's earlier with his more mature utterances on methods in education and philosophy. The full subject index is unusually good; it not only indicates the topics treated under each caption, but these are selected with such understanding of the writer's point of view that even the most unpracticed student will be able to use the list to his own great convenience and instruction. The economy of using numbers for reference to the articles, instead of titles or abbreviations is very apparent. Altogether, the chapter is a good bit of work, and far more interesting than the usual public document.

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SCRITTI E FRAMMENTI DEL MAGO DEL NORD (JOHANN GEORG HAMANN). A cura di Roberto G. Assagioli. Naples: Francesco Perrella, 1908. Pp. 184.

Roberto G. Assagioli has written an attractive little volume under the title *Scritti e frammenti del mago del nord* in which he publishes an Italian translation of the most interesting writings of Johann Georg Hamann, a German skeptic, who lived at the time of Goethe and Kant, and was generally known under the name of "the Magus of the North." An introduction about Hamann gives the necessary explanation concerning the life and philosophy of this interesting and strange thinker.

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The author of the article "An Evening with C. C. Foster" in the April number of *The Open Court*, who signs himself "A Skeptic," informs us that he was mistaken as to the middle name of Mr. Foster. The man is not "C. C." but "Chas. H." Foster, whom the author knew pretty well from childhood. The anecdote (as we think was generally inferred) relates to the same medium who is the subject of "An Incident in the Life of a Medium," in the February number.

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The continuation of Dr. Carus's article "Christianity as the Pleroma" is postponed until the July number in order that "Some Fallacies of the Peacemakers" may be inserted before the occasion which gave rise to it is too far in the past.

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By DR. LAWRENCE H. MILLS, Professor of Zend Philology in the University of Oxford, Translator of the Thirty-first Volume of the Sacred Books of the East, Author of the Five Zarathushtrian Gathas, etc. Part I.—ZARATHUSHTRA AND THE GREEKS. Part II.—ZARATHUSHTRA, THE ACHAEMENIDS AND ISRAEL. Composed at the request of the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay. 8vo. Pp. xiii, 208; xiv, 252, two parts in one volume, cloth, gilt top, \$4.00 net.

Shortly before the death of Professor James Darmesteter, of Paris, the great authority on the "Zend-Avesta," he surprised the general public by changing his views concerning the antiquity of the Zoroastrian literature, maintaining that the "Gathas" were largely influenced by the writings of Philo, and were written about the beginning of the Christian era. This change of view on his part led the Parsees of India to engage Dr. Mills to write a book upon the great antiquity of the "Avesta." After several years of continuous devotion to the subject, the present volume is put forth as the result, and it amply meets all expectations. The antiquity of the Zoroastrian literature is successfully maintained, and in such a manner that ordinary readers can appreciate the argument.

"The Avesta in no sense depends upon the Jewish Greeks. On the contrary, it was Philo who was in debt to it. He drank in his Iranian lore from the pages of his exilic Bible, or from the Bible-books which were then as yet detached, and which not only recorded Iranian edicts by Persian Kings, but were themselves half made up of Jewish-Persian history. Surely it is singular that so many of us who 'search the scriptures' should be unwilling to see the first facts which stare at us from its lines. The religion of those Persians, which saved our own from an absorption (in the Babylonian), is portrayed in full and brilliant colors in the Books of the Avesta, because the Avesta is only the expansion of the Religion of the sculptured edicts as modified. The very by-words, as we shall later see, are strikingly the same, and these inscriptions are those of the very men who wrote the Bible passages. This religion of the Restorers was beyond all question historically the first consistent form in which our own Eschatology appeared" (pt. i. pp. 206-207).

The conclusions come with great force in support of the genuineness and authenticity of the biblical references to Cyrus in the Old Testament. Students of the literature of the Captivity will find the volume invaluable. The facts now brought to light are such as the literary critics cannot afford to neglect.

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