

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

Oliver Wendell Holmes celebrated his 81st birthday August 29th. at his country house in Beverly, Mass. He said to one of who called upon him: "I realize that I am not as vigorous as thirty or forty years ago, but life is still enjoyable and pleasant."

John L. Sullivan, the slugger, has appeared upon the histrionic stage in a play so constructed that he must come before the audience to exhibit himself in four out of five acts without being subjected to much intellectual strain. His greatest success is in the last act of the play when he knocks out the fellow who appears as his enemy. In that part he rises to the highest pitch of enthusiasm and brings down the house.

Referring to the marriage of Mr. Wilkinson and Miss Winnie Davis the *Illustrated American* remarks that "a great gain has been made in tolerance and in right feeling when the South is willing to welcome to its bosom the scion of a noted abolitionist family. The War of the Roses in England was brought to an end in a marriage wherein the red and the white rose were joined in happy union. Let us trust that the coming marriage may help to bridge over the memories of our internecine conflict."

A Mr. Gellatt of Kansas City wished to marry a Jewess whose parents refused their consent unless her lover, who was a Christian, should become a Jew. Mr. Gellatt thereupon declared his willingness to comply with the requirement and sought the advice of a rabbi who put him on eighteen months' probation and decided to take him into the faith without performing all the ceremonial rites. This was done with the indorsement of many of the Jewish rabbis of the United States. The marriage then followed. It is said that this event, almost unprecedented in the history of Judaism, may mark the beginning of a new era in the history of that faith.

In a notice of a book the *Allantic Monthly*, referring to the author's absurd use of italics and capitals, says that the work "is so italicized and small capitalized that it would seem as though he questioned, after all, the willingness of the student to read deliberately with attention the solution which he proposes of the doubts which assail men." The use of capitals for the initial letters of words which are deemed important in expressing a writer's meaning, instead of helping the reader, rather adds to the difficulty of his readily understanding what he reads. Many writers capitalize words "just," to quote one of Huxley's expressions, "as you give a grenadier a bearskin cap to make him look more formidable than he is by nature." If a writer's style is strong and perspicuous nothing is gained by frequently employing capitals or italics which rather interrupt continuity of thought and bewilder and confuse average readers. If one lacks the power of literary expression, the deficiency is in no way supplied by capitalizing and italicizing words. The same is true of putting into a sentence half a dozen punctuation marks when only one or two are needed.

English and Canadian authorities are preparing to resist any approach of cholera by improved methods of sanitation, medical inspections and quarantine regulations. There have been three outbreaks of the epidemic this season, one in Spain, one in Asia Minor, and one in Japan. That in Spain, it is stated on good authority, was caused by excavations which disturbed the remains of the epidemic that prevailed there in 1885. Two thousand or more have fallen victims to the cholera in Spain this season. The Asia Minor scourge was brought by pilgrims to Mecca, where the daily mortality through the summer has been a hundred. It has spread thence northward. It is estimated that 20,000 persons have died of cholera in Western Asia in four months. In Japan it broke out at two places and according to the latest advices the mortality has been very large and the epidemic is gaining headway both in Japan and China. When the communication between San Francisco and Japan is considered, the need of every possible precaution against the approach of the disease by that avenue is evident. The season is now advanced and at present there is hardly any danger from cholera in the United States; but no efforts should be spared to guard against a visitation next year.

Mental suggestion was pleaded on behalf of a girl named Adolphine Vatinel who was tried on the charge of infanticide before the Assize Court of Rouen, according to a Paris dispatch which appeared in *Light*, (London). "She said that she unconsciously followed the suggestion of the father of the child, a shepherd named Bastid. Her story and manner were so consistent, that last session the court ordered the case, which was then on, to be adjourned, the object being to have her examined by competent doctors. They agreed that there was suggestion, but that the girl was not wholly irresponsible. They also ascertained that she had, some time ago, typhoid fever, which left her weak in body and mind. Bastid denied all the accusations made against him by the prisoner. One of them was that he made her believe the child was a ball filled with hot water, and that she would be the better for squeezing it with all her might. The jury returned a verdict of not guilty."

Rev. Mr. Forsythe, the Methodist minister at Rockland, Pa., lately organized and drilled a base ball club to which he has since given considerable attention. He invited his flock to attend a picnic and witness a game, in which he was to be one of the players, for the benefit of the church. His flock took offense and would not allow him to preach again in the church. He organized another church in the school house and now declares that he will preach and play ball too. Another Methodist minister, Mr. Arney of Grand Rapids, Mich., keeps fast horses and recently had a race in which his horses were winners. The Methodist conference says that he must give up horse racing if he continues in the ministry. But he is full of fight and replies thus: "The church can not dictate to me what I shall do and what I shall not do beyond a certain limit. If I see fit to give another horse race in the future that is my affair and I do not concede that the church has any right to interfere with me so long as I serve my people acceptably as pastor." A large number are ready to stand by Parson

Arney in the position he takes. Both the ministers named are declared to be "sound" in theology.

Mrs. Maria B. Woodworth the evangelist who caused so much excitement over the country while in Oakland, Cal., by prophesying great earthquakes and tidal waves and the destruction thereby of American cities, is now conducting a great revival at St. Louis where the meetings are held in a tent that is capable of sheltering 9,000 people. During the past week, according to a dispatch, there have nightly been from fifty to two hundred and fifty men women and children stretched upon their backs on the ground or on the big platform, where they lay in religious frenzy or in a dead stupor from exhaustion, while a thousand more excited individuals shouted, danced, cried and sang and swung their arms in the air. Drs. Adams and Diller, said to be authorities on insanity and neurology, after attending the meetings and talking with Mrs. Woodworth, declare that the woman is insane, but possesses great hypnotic power, and that the trance into which she throws her auditors is simply hypnosis. These doctors say that she is doing great harm to thousands and recommend that the authorities interfere and put a stop to the exhibitions.

The San Francisco *Chronicle*, of August 24th, contains a long narrative the substance of which is that Edwin Russell, a real estate dealer of that city died suddenly of apoplexy and appeared in spirit to his friend, Mr. H. E. Reeves, before the arrival of the messenger announcing Mr. Russell's death. Mr. Reeves stated to a representative of the *Chronicle* that the apparition was "so real, so lifelike that I at once stepped forward and stretched out my hand and was about to speak some words of welcome. As I advanced to the head of the stairway the figure seemed to turn as if about to descend [the stairs] and faded into the air. I remember trying to speak to the figure, but the tongue clung to the roof of my mouth. Then I fell against the wall and gasped out, 'Ah! My God!' just like that. My sister and niece, with the other folks, came up. My niece said, 'Uncle Harry, what's the matter?' I went on to explain what it was, but was so scared I could hardly speak. My niece said, 'Don't you know Russell is dead?' Well, that flabbergasted me; it only made matters worse, and I nearly fainted. Then they told me that the Rev. Mr. Davis had sent Mr. Sprague to tell me of the sad news. I was terribly startled by the affair, and feel shaky even now, but I am not given to superstitious fears, and I suppose it can be explained. Mr. Sprague had been waiting nearly half an hour before I saw him and obtained corroboration of the news of Russell's death. It is very strange; very strange, indeed. I saw that man Russell after he must have been dead three hours at least, as plainly as I see you in that chair." "In an interview with Mr. Sprague" the *Chronicle* says, "the essential features of this strange story were confirmed. It is a significant departure from the routine ghost story that all the persons connected with this case are unconnected with any spiritualistic organization, are of well-balanced mind, thoughtful and skeptical on all sensational matters." Mr. Reeves is described as a man in the prime of life, of temperate habits, in good health and strong nerves. This case furnishes a good subject for investigation by the Society for Psychical Research.

COLOR HEARING.

A blow on the head often gives rise to luminous sensations, and under the influence of the shock the person seems to see a multitude of sparks. Describing the effects of a fall on the ice boys say that it made them "see stars." Frequently there is a great variety and brilliancy of colors thus seen. Vibrations which, affecting the auditory nerve, produce the sensation of sound in some cases have the power of causing sensations of luminousness. Indeed there are persons who whenever they hear a sound also perceive a color; one sound corresponding with red, another with blue, another with green, etc.

Dr. Nussbaumer of Vienna, relates that when a child in playing one day with his brother, he struck a fork against a glass to hear the ringing, and that while he heard the sound he discerned colors. He says that when he stopped his ears he could by the colors tell how loud was the sound produced by the contact of the fork with the glass. Very much the same were the experiences of the brother. The doctor relates the observations of a medical student in Zürich to whom notes of music were translated by certain fixed colors, the high notes by clear the low ones by dull colors.

M. Pedrono, an ophthalmologist of Nantes, states that he had a friend who was accustomed to the simultaneous perception of sounds and colors, but who avoided speaking of it, not wishing to be thought strange or to be an object of curiosity, or a subject of discussion. At one time a number of persons were repeating a slang expression which occurred in some popular story, "That is as fine as a yellow dog," applying it in a jocular manner to all kinds of things and actions. One of the company said of another person, "Have you noticed his voice? It is as fine as a yellow dog." M. Pedrono's friend replied seriously and with emphasis "Not at all, his voice is not yellow; it is pure red." The downright earnestness with which the remark was made caused the whole company to laugh outright. "What!" said they, "a red voice! What do you mean?" The gentleman had to explain the peculiar faculty which he possessed of seeing the color of voices. When he had done this each person present desired to be informed of the color of his own voice. The voices were characterized as blue, red, green etc., but the joke was on the young man who happened to have a yellow voice.

M. Pedrono says that his friend had perfect sight and hearing and that he was in the best of health. With him the luminous impression seemed to be made before he experienced the sonorous impression. So keen was the chromatic sensitiveness that he knew whether the sound was blue, red, yellow, or of other color before he could judge of its quality and intensity. He differed in one respect from the Zürich student—he did not perceive a change of color with every modification of tone. A sharp note was only brighter, while a flat one was duller than the natural. The same piece of music played upon different instruments, produced different sensations. A melody played on a clarinet was red, and on a piano, blue. The color was intense in proportion to the energy of the sound. The colored appearances of the sounds were perceived on the vibrating body, for instance on the strings of the guitar or over the keys of the piano. The seat of color, said the person who experienced these impressions, "appears to me to be principally where the sound is made above the person who is singing. The impression is the same if I do not see any one. There is no sensation in the eye, for I think of the same color with my eyes shut. It is the same when the sound comes from the street through the walls and partitions. When I hear a choir of several voices, a host of colors seem to shine like little points over the chorister; I do not see them, but I am impelled to look toward them, and sometimes while looking toward them I am surprised not to see them."

Experiences similar to these have recently been related in THE JOURNAL. This association of colors with sounds is more common than has hitherto been thought by the few persons who have called attention to the phenomena. It has been assumed that the experiences were hallucinations. It is more probable

that they result from some connection between the auditory and visual nervous fibers. It is now known that there are motor nerve centers which perform particular functions, and it will probably be found that near the acoustic centers are also chromatic centers, and that in such cases as have been described above, they echo to each other. The fibers of the nerve of hearing may thus directly produce vibrations at different periods of the chromatic fibres.

According to the doctrine of evolution all the other senses have come slowly into existence, as so many modifications of feeling. Indeed hearing and sight, as well as taste, are modes of feeling. Differentiation of feeling has in the evolutionary process corresponded with the differentiation of physical structure. In the lowest forms of life there are no developed and defined parts like the organs of hearing, sight and smell, and none such as in the higher animals make possible variety and sensitiveness, through touch alone. "The spider's touch how exquisitely fine!" exclaims Pope. What a difference in the sensation of touch between a speck of living jelly, homogeneous so far as it appears to the eye, and man, with his differentiated structure, his several senses through which

"Soft stillness and the night
Becomes the touches of sweet harmony."

A WRONGLY LABELED THINKER.

The sectarian and class feeling is so strong that it urges men to label philosophical thinkers just about as they do theological exponents. The popular mind appreciates only broad distinctions and understands only the sharp differences involved in the old unsympathetic, unreconciliative and dogmatic methods of controversy. The religious sectarians insist that a man, if he is a Christian must be a Catholic Christian, a Presbyterian Christian, or some other kind of a Christian to which a sectarian name can be prefixed. So they who carry the sectarian spirit into philosophy, insist that a thinker must be either a Spiritualist or a materialist according to their conception denoted by these two words.

By this indiscriminating method of labelling men who give their thought to the world, the late William K. Clifford has been classed among materialists. His views were not acceptable to the representatives of any of the current systems of thought and the only label which they could conveniently use to distinguish his thought from their own was one which would identify him with a system of thought quite unlike his own, and which, indeed, he regarded as superficial and crude.

The real position of Clifford is that the universe consists entirely of mind-stuff, that some of this is woven into the complex form of human minds which have imperfect representations of the mind-stuff outside them and of themselves too as a mirror reflects its own image in a mirror. That which is external to the mind and is represented in the mind as matter is mind-stuff. In other words matter is the mental picture in which mind-stuff is the reality represented. In Clifford's conception mind is the ultimate, and matter is only a phenomenal existence. But the ultimate mind is mind-stuff out of which the complex forms of conscious feeling and thought are built up. In this system the hypothetical atom of mind-stuff corresponds to the hypothetical atom of matter, only the former is the ultimate fact and the latter is the phenomenon. Mind is eternal, but it becomes conscious only at a particular degree of complexity. Feeling does not depend for its existence on the consciousness of which it may form a part.

After considering the theory of sensation established by Helmholtz, and arguing that the actual reality which underlies what we call matter is not the same thing as the mind, but is composed of the same stuff. Clifford says "These results may now be applied to the consideration of certain questions which have always been of great interest. The application which I shall take is a purely tentative one, and must be regarded as merely indicating that such an application becomes more possible every day. The first of these questions is that of the possible existence of consciousness apart

from a nervous system, of mind without body." It is not difficult to trace the connection between Clifford's theory and that of Spinoza. F. Pollock, Clifford's friend and biographer says of the theory that it "must, as a metaphysical theory, be reckoned on the idealist side. To speak technically, it is an idealist monism. Indeed it is a very subtle form of idealism, and by no means easy of apprehension at first sight. Nevertheless there are distinct signs of a convergence toward it on the part of recent inquirers who have handled philosophical problems in a scientific spirit, and particularly those who have studied psychology on the physiological side. Clifford's speculations are valuable chiefly as indicating the insufficiency of materialism as a philosophical system and the tendency among even so called agnostic thinkers to interpret phenomena in terms of mind rather than in terms of matter. Of "mind stuff" such as Clifford posits as the ultimate reality no conception can be formed and how out of it consciousness and intellectual and moral qualities can be developed no one has attempted to show. It should be remembered that Clifford presented it only as a speculation, only as an hypothesis.

CURE OF CONSUMPTION.

Reference was made in THE JOURNAL last week to the fact that Dr. Robert Koch had claimed before the recent International Medical Congress, held at Berlin, that he had not only found the bacillus tuberculosis, commonly known as consumption, but that he had discovered a cure for it by some application to the diseased organs. He did not inform the congress particularly as to his discoveries and methods, for the reason, it was stated, that he desired first to complete his investigations so that the acceptance of his curative agent would be beyond peradventure.

Dr. Koch first made himself known by his researches on the contagium of splenic fever. The penetration, skill and thoroughness of his investigations attracted the attention everywhere of scientific physicians. He traced this parasite, so terrible in its ravages, by a process of inoculation and infection, through its many stages of development and modes of action, which caused him, a young country physician, as he then was—in 1882—to be appointed to the post of government adviser in the imperial health department of Berlin.

Dr. Koch declared that one-seventh of the deaths of the human race were due to tubercular disease while the death of a third of those who died in active middle age was from the same cause. He showed that the disease was communicated from one person to another. The diseased organs he subjected to numerous microscopic examinations and in every case he found that the tubercles were infested with a minute, rod-shaped parasite which he separated from the surrounding tissue by means of a special dye. In the center of the tubercle cell he discovered the minute organism from which it was derived. He reproduced the disease by inoculating healthy animals with the tuberculous matter from diseased animals. He ascertained by experiments the limits of temperature between which the tubercle bacillus can generate. The minimum temperature he found to be 86 degrees Fahrenheit and the maximum 104 degrees. He examined matter expectorated from the lungs of persons affected by phthisis in a multitude of cases and found in it swarms of bacilli. The expectorated matter was infective and its virulence was not destroyed by drying the matter. Guinea pigs infected with expectorated matter which had been kept dry for two months were attacked by tubercular disease as violent as that produced by fresh expectoration. Dr. Koch warns against inhaling air in which particles of the dried sputa of consumptives mingle with dust of other kinds.

"In no other conceivable way," says Tyndal, "than that pursued by Koch could the true character of the most destructive malady by which humanity is now assailed, be determined." In view of Dr. Koch's past researches in experimental physiology, and his investigations on the etiology of infective disorders; men of science have confidence in his recent declaration and there are grounds for the belief that, thanks to the patient, laborious investigations of science, "Consumption can be cured."

CALAMITY'S COMPENSATION.

One may struggle along in this old world, faithfully doing one's duty as a citizen and in all the varied activities and responsibilities of life without marked evidence of the personal regard and affection of the public. Especially is this true of those robust characters so plentiful in the west and particularly in Chicago. But let some great calamity overtake such an one and immediately the veil of seeming indifference is rent; the great heart of the people throbs in sympathetic rhythm for the sufferer to whom is suddenly revealed a wealth of respect and genuine affection which money cannot buy, and which only comes as the result of life-long virtues and the product of a generous, philanthropic, upright, manly life.

On Tuesday morning, Aug. 26th, the magnificent auditorium of McVicker's Theater was burned, involving above insurance and salvage a net loss of nearly \$100,000. Our first knowledge of it was the day following when the morning papers were brought aboard the train as we neared Chicago. Could Mr. McVicker have heard the spontaneous expressions of regret and regard uttered by old acquaintances and by those who never saw him but knew of the great-hearted, public-spirited man, surely it had been pleasant to him. We found the same spirit universal in the city, old antagonisms were forgotten and the real worth of the man shone out even more clearly than did the brilliant flames of his burning edifice.

McVicker's Theater was the oldest in the city and one of the best in the country. For a third of a century Mr. McVicker has stood at the head of his profession and among the foremost citizens of this phenomenal city. He was in the east at the time of the fire but took the first train home, telegraphing in advance that the theater would be rebuilt at once. That he thus decided at his age is evidence of his courage and public spirit, and he is receiving the hearty support of the people in his determination. It will be remembered that The People's Church, Rev. H. W. Thomas, pastor, has been for years occupying McVicker's Theater. Only through the proprietor's generosity and interest in liberal religion was this possible. Mr. Thomas tells us that his society will meet at the Columbia Theater until McVicker's is rebuilt. Dr.

McVicker also took occasion to pay the highest tribute to his employes, who he said had ever been imbued with the spirit of the proprietor and in every way had favored to make the church association feel at home. Although the loss of \$100,000 to a man not as rich as rated now-a-days, and to one getting toward his seventieth year, is great, yet the compensations of this calamity are already rich, and we believe that to the chief sufferer they will eventually be seen to overshadow the loss.

The importance and power of the priestly caste in ancient times was almost boundless. J. M. Wheeler, an English writer justly says: "The history of law no less than the history of science, is a record of the restraint put on priestly power." A cause of great evil to church and state during the middle ages was clerical immunity from civil law. The priest was a privileged being, not bound to obey the laws, and not amenable to them. In 1851 Pius IX. in an apostolical letter stated that clerical immunity as to person and property, was an ordinance of God, that it was not derived from civil law. This is the voice of the vicegerent of God, whom every true Catholic is bound to obey. The trial of a priest in a secular court is regarded by the church as an invasion of her rights, to which she submits only when and where she must. The peculiar sacredness of his office, in the popular estimation, secures for the priests privileges generally in proportion to the ignorance and superstition of the masses. Among the Friendly Islanders, as Spencer mentions in his Ecclesiastical Institutions, the chief priest is too holy to marry, but he is free to take any number of concubines. Among the Caribs "the bride was obliged to pass the first night with the priest, a form essentially necessary to constitute the legality of marriage." In Brazil among some of the tribes the priest, like the feudal

lords of former times in England, enjoys the *jus prima noctis*. The Hebrew priest had the best of the oil and wine and wheat—indeed of about everything he wanted. The priest of late years has fast been losing the sacredness with which superstition centuries ago invested him, although multitudes still reverence him because of his office.

These details of Bismarck's dietetic regimen, from the *British Medical Journal*, will interest at least, those to whom obesity is a subject of personal importance. The ex-chancellor says: "I am only allowed to drink thrice a day, a quarter of an hour after each meal, and each time not more than half a bottle of red sparkling Moselle, of a very light and dry character. Burgundy and beer, of both of which I am extremely fond, are strictly forbidden to me; so are all the strong Rhenish and Spanish wines, and even claret. For some years past I have been a total abstainer from all these generous liquors, much to the advantage of my health and my 'condition,' in the sporting sense of the word. Formerly I used to weigh over seventeen stone. By observing this regimen I brought myself down to under fourteen, and without any loss of strength—indeed, with gain. My normal weight now is one hundred and eighty-five pounds. I am weighed once a day, by my doctor's orders, and any excess of that figure I at once set to work to get rid of, by exercise and special regimen. I ride a good deal, as well as walk. Cigar smoking I have given up altogether; it is debilitating and bad for the nerves. I am restricted to a long pipe, happily with a deep bowl, one after each meal, and I smoke nothing in it but Dutch Knaster tobacco, which is light, mild and soothing. Water makes me fat, so I must not drink it. However, the present arrangements suit me very well."

The eternal damnation of non-elect infants, says the writer of the article "Hell," in the new volume of "Chamber's Encyclopedia," still stands implied in the famous "Confession of Faith" of the Westminster divines. St. Thomas Aquinas supposes that the bliss of the saved will be heightened by their witnessing the punishment of the wicked, and Jonathan Edwards thus expresses the same monstrous notion: "The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven." After a remarkably able and fair summary of the three views of future punishment, the writer says that since the capacity for development which is in the nature of the human soul can not be removed with the death of the body, and since the eternity of the pains of hell may be considered neither psychologically thinkable nor consistent with the all-wise love of God, nor yet correspondent to the thought of I. Cor., xv.: 28, therefore the Protestant doctrine of the stability of the two-fold state of departed souls must be transformed into the thought of an infinite variety of forms and stages of development beyond the grave, in which there remains room for the infinite love to exercise endlessly its educative wisdom.

Thackeray wrote in a letter dated February 7th to 14th, '53: "I don't pity anybody who leaves the world, not even a fair young girl in her prime; I pity those remaining. On her journey, if it pleases God to send her, depend on it there's no cause for grief, that's but an earthly condition. Out of our stormy life, and brought nearer the divine light and warmth, there must be a serene climate. Can't you fancy sailing into the calm? Would you care about going on the voyage, but for the dear souls left on the other shore? but we shan't be parted from them, no doubt, though they are from us. Add a little more intelligence to that which we possess even as we are, and why shouldn't we be with our friends though ever so far off? . . . Why presently, the body removed, shouldn't we personally be any where at will—properties of creation, like the electric something (spark is it?) that thrills all round the globe simultaneously? and if round the globe why not *Uberall*? and the body being removed or elsewhere disposed of and developed, sorrow and its opposite, crime and the reverse, ease and disease, desire and dislike, etc., go along with the

body—a lucid intelligence remains, a preception ubiquitous.

The mikado of Japan, in 1881, promised the people a constitution, but delayed until 1889 to redeem his promise, by which time the growing sentiment of the country may be said to have compelled it. The first parliamentary election under the constitution has been satisfactorily held, and thus one of the most ancient governments in the world enters upon a career of constitutional liberty. The form of government is largely modeled upon that of England, and in a few respects at least may even be said to be an improvement upon English methods of procedure. The latest of constitutions embodies at least one improvement upon American methods. If a member does not attend within a week of the opening of parliament he is to be expelled. A leave of absence can not be granted for more than a week except by a vote of the house. The first parliament will meet the coming November, and then Japan will proceed to apply occidental ideas in the government of an oriental people. That the experiment will meet with success no one acquainted with the changes in Japan since America first opened it up to commerce and ideas of the western world will doubt.

A London correspondent says that the late Cardinal Newman's writings are but little known to this generation, that his death and Cardinal Howard's hopeless insanity leave Cardinal Manning the only representative of the British Islands in the sacred college, and he would be far too infirm to make the journey to Rome in case the Consistory called for the election of a new pope. Under the circumstances it is considered probable that the pope in the autumn will create two British cardinals. It would be hardly possible for the vatican to carry its anti-nationalist prejudices to the extent of refusing the red hat to Archbishop Walsh; but the Duke of Norfolk, Earl Denbigh, and other aristocratic English Catholics are urging Dr. Butt, Bishop of Southwark, as the other creation. He is an extreme Unionist partisan. On this and other grounds he would be distasteful to Cardinal Manning. As matters stand now, however, this may be rather an argument in his favor at Rome."

Unity: Lucretia Mott deplored the time spent on a "studied theology," and a "systematized Divinity," for she had noted its unhappy effect on the mind and character. Practical righteousness is cheapened by every form of religious belief in proportion to the value set on mere creed. Clear and honest thought on religious subjects is helpful, but only as a means to more upright and intelligent living. Intellectual abstractions are of little account in theology or philosophy, and they are a moral injury when allowed to replace the obligation to duty.

It is not a difficult thing for some people to hypnotize themselves; that is, to a certain degree. They assume an easy position, sitting up or half reclining, and breathe deeply and evenly, and at the same time rapidly. Very soon sleep ensues. And after retiring, if troubled with wakefulness, it can generally be quickly overcome by this simple procedure. Another way is to take an easy position and steadfastly gaze at a small, shining object placed about two feet from the eyes and a little above their level. Sleep will often ensue within five minutes.

None of the shafts and slabs of marble in our countless churchyards—moralizes W. H. H. Murray, himself once a popular clergyman—bear the inscription that "to die is gain." Few or none within the ordinary lines of church belief realize death as "sunrise"; the mourners betray no knowledge of such a fact; men only reveal their skepticism by their surprise at being assured of it. Little do they seem to know that the conditions of the life to be will be far better than those which we have here to-day.—*Banner of Light*.

The beautiful poem "Is Life Worth Living?" by Miss Lizzie Dotem is reprinted in this number of THE JOURNAL because, as it appeared last week, it contained two or three typographical errors.

STUDIES IN HEGEL'S PHILOSOPHY OF RELIGION.

BY MRS. ELLEN M. MITCHELL.

Whatever may be said for or against the philosophy of Hegel, his spirit and method are at work to-day, reconciling science with religion, finding everywhere at the heart of things, reason, intelligence. Now Hartman says: "The fewest of those who are influenced by Hegel's spirit are themselves aware of it; it has become the common heritage of the most cultured circles of the German people." One might add, of the world. For one has but to name those who are counted Hegelians in England and America to prove that Hegel's philosophy is something more than "mental gymnastics." Dr. J. Hutchinson Sterling, Principal John Caird, Prof. Edward Caird, Prof. Thomas Hill Green, and a long list of able thinkers, are exponents of Hegelianism in England. First and foremost in America is Dr. William T. Harris, who has done more than any other man to introduce Hegel to American thinkers, and to demonstrate in his life and works that "the speculative is both vital and practical." Other American Hegelians are Dr. E. Mulford, Prof. George S. Morris, Prof. William M. Bryant, Dr. J. Steinforth Kedney, and Dr. J. M. Sterrett, the author of the topic of this paper, "Studies in Hegel's Philosophy of Religion," a work recently published by D. Appleton and Company. It is not meant that these thinkers are blind adherents of Hegel, but simply that they recognize his work as "the latest great epoch-making contribution to the philosophic interpretation of the world and comprehension of humanity's experience." It may be added that without an exception they regard Hegel's philosophy as theistic, and strenuously maintain the personality of God and man. Dr. Sterrett's works, though modestly entitled "Studies," is full of profound insights into one of the profoundest productions of the human mind, Hegel's *Philosophie der Religion*. It is the broad and candid exposition of an independent, original thinker. It is not without beauty as well as depth; Dr. Sterrett is particularly happy in his use of metaphor.

In the brief space at my disposal, I can give but a faint adumbration of a work so closely packed with thought. All real students of Hegel will acquiesce in his assertion that no one can be the same intellectually after that he was before the study of Hegel. The experience of life and humanity receives a new and divine interpretation; one sees in Hegel how every finite truth leads up to and is explained in God. Hegel's true first principle is "God as the self-conscious reason of all that really is." Only if God be a living God, in organic relations with his creatures, can he be known or his manifestation be discerned. Only if man is himself inexplicable except as sharing the inspiration and life of this present God, has religion any intelligible reality.

"Religion is the realm where all enigmatical problems of the world are solved," says Hegel; "where all contradictions of deep, musing thought are unveiled and all pangs of feeling soothed. It is the region of eternal truth, rest, and peace. . . . God is the beginning and end of everything. He is the center which animates, maintains, and inspires everything. By means of religion man is placed in relation to this center, in which all his other relations converge, and is elevated to the realm of the highest freedom, which is its own end and aim. . . . Whatever causes us doubt and anxiety, all our sorrows and cares, all the narrow interests of temporal life, we leave behind us upon the sands of time; and as when we are standing upon the highest point of a mountain, removed beyond all narrow earthly sights, we may quietly view all the limits of the landscape and the world, so man, lifted above the hard actualities of life, looks upon it as a mere image, which this pure region mirrors in the beams of its spiritual sun, softening all its shades and contrasts and lights. Here the dark shadows of life are softened into the image of a dream and transfigured

into a mere frame for the radiance of the eternal to fill."

The mind refuses to stop with the actuality of finite things. It is necessitated to posit a common substratum, the substratum of thought, call it as one may, unknowable force, or self-conscious spirit. Philosophy supplies the categories that science uses, giving them their relative truth and yet transcending all, while realizing all in its ultimate category of the Idea, Reason, Self-conscious Personality. Philosophy maintains the systematic unity of all things, a unity immanent and self creative, self determining in all its parts or members, and thereby manifesting and realizing itself in its differences.

The bridge from the necessity of relativity to the freedom of the idea, is the category of Reciprocity, according to Hegel. Cause and effect are only cause and effect in relation to each other. Each is seen to be an *alter ego*, and external necessity is transformed into immanent necessity. Things are mutually related and determined by each other, not as enemies, but as kindred.

The conscious life of all finite minds implies absolute self consciousness. God is cognized as him in whom we live and move and have our real being; when he is recognized with the soul, we come to full self consciousness. An eternal, omnipresent not-self is necessary to real self consciousness. Altruism is complementary to egoism. Both are parts of every self-conscious individual life. Man can realize his personality only because it is as social that he realizes himself. Enthusiasm for humanity is enthusiasm for self, and self realization is labor for the welfare of humanity. Thus the largest altruism is the truest egoism, and genuine self culture is genuine philanthropy.

The individual is organic to a larger life in the family, and that to a larger life in civil society and that to a larger life in the nation, and that to a larger life of humanity in universal history, each sphere taking up into itself while transcending the lower one. But that which takes up and transcends all these spheres, and which is their eternal presupposition and life, is the life of God in the mind and heart of social man. The whole progress into this completeness is "a progress in the consciousness of freedom."

Personality is the ground of all things, the head and heart of the universe, in which alone human intelligence and love and culture are possible and valid. Through these man rises above the finite, and holds communion with the infinite power, not himself. In and through them as media he comes face to face with God, and enters the life immortal and personal.

God is love in all his works. Hegel read this immanent love into the form of thought as identical with real being. The highest thinking begets the loftiest and purest emotion. Intellectual ecstasy merges into ecstatic unity with the divine; intellectual comprehension of the incomprehensible love of God humbles and exalts us infinitely. Thus we come to understand the high purport of Hegel's words: *Das Denken ist auch wahrer Gottes dienst*. (Thinking is also true worship of God.)

It is not only true that whatever is must be transmitted into thought before we can know or understand it, but it is also true that without thought was nothing made and nothing exists that does exist. The thought of things is their reality. Intelligence subjective finds its larger self in intelligence objective, both being organically articulated as members of absolute intelligence. Thought within finds thought without.

"Spencer's evolution," says Dr. Sterrett, "is Hegel's philosophy turned upside down, or an inverted pyramid. Hegel starts from spirit and traces its movement away from and back to itself through creation. Spencer starts from the matter or force unknowable, but is forced onward in ever-increasing nearness to spirit.

He who made the seed made also the fertile earth into which he casts it, so that the seed can not retain its primitive, undeveloped form, but must spring up and take nutriment and form from earth and air, first

as the blade, then as the ear, and after that as the full corn in the ear. So Christianity is the result of the incarnate Logos and the earth of secular life into which it was cast. The two can not be separated. They have been divinely given as elements of an organic process. The sacred is immanent in the secular; Christianity is a life penetrating and inspiring the good in the whole range of secular life.

Dr. Sterrett's work will do much to correct false impressions of the philosophy of Hegel. Breaking up into opposite schools at Hegel's death, many came to doubt its worth. But, as Dr. Sterrett says, "the complete Socratist came only after numerous partial and antagonistic interpreters." If Hegel's sun has set, it has set to rise again. He is great among the greatest in philosophy, and his method is well worth mastering although its results may not all be accepted.

As to the charge of pantheism, Dr. Sterrett cites the authority of Dr. Erdmann, Hegel's recognized exponent, who maintains that Hegel taught both the personality of God and the immortality of man. "We do not charge pantheism upon the biblical doctrine of creation, nor the absorption and loss of individual souls in Christ, upon St. John and St. Paul. God and man in Christ are freely spoken of as being in indissoluble union. It is no longer we, but Christ in us. God determines, works in us, to will and to do of his good pleasure. In the fullness of the completed work of creation and redemption 'God shall be all in all.' There is what may be called a Christian pantheism and determinism. And other than this I do not find in Hegel. Nature and man are treated of, not as discordant and irreconcilable with God, but as forming one organic whole in him without losing their relative independent reality."

HYPNOTISM: MODES OF OPERATING AND SUSCEPTIBILITY.

BY PROF. WILLIAM JAMES.

III.

THE SYMPTOMS OF TRANCE.

[From the Chapter on "Hypnotism" in Prof. James' forthcoming work, "Principles of Psychology," printed from the author's duplicate page proofs with the permission of the publishers, Henry Holt & Co., New York.]

This accounts for the altogether indefinite array of symptoms which have been gathered together characteristic of the hypnotic state. The is of habit dominates hypnotic subjects even much than it does waking ones. Any sort of personal peculiarity, any trick accidentally fallen in, in the first instance by some one subject, may by attracting attention, become stereotyped, serve as a pattern for imitation, and figure as the type of a school. The first subject trains the operator, the operator trains the succeeding subjects, all of them in perfect good faith conspiring together to evolve a perfectly arbitrary result. With the extraordinary perspicacity and subtlety of perception which subjects often display for all that concerns the operator with whom they are *en rapport*, it is hard to keep them ignorant of anything which he expects. Thus it happens that one easily verifies on new subjects what one has already seen on old ones, or any desired symptom of which one may have heard or read.

The symptoms earliest observed by writers were all thought to be typical. But with the multiplication of observed phenomena, the importance of most particular symptoms as marks of the state has diminished. This lightens very much our own immediate task. Proceeding to enumerate the symptoms of the hypnotic trance, I may confine myself to those which are intrinsically interesting, or which differ considerably from the normal functions of man.

First of all comes amnesia. In the early stages of hypnotism the patient remembers what has happened, but with successive sittings he sinks into a deeper condition, which is commonly followed by complete loss of memory. He may have been led through the liveliest hallucinations and dramatic performances, and have exhibited the intensest apparent emotion, but on waking he can recall nothing at all. The same thing happens on waking from sleep in the midst of a dream—it quickly eludes recall. But just as we may

be reminded of it, or of parts of it, by meeting persons or objects which figured therein, so on being adroitly prompted, the hypnotic patient will often remember what happened in his trance. One cause of the forgetfulness seems to be the disconnection of the trance performances with the system of waking ideas. Memory requires a continuous train of association. M. Delboeuf, reasoning in this way, woke his subjects in the midst of an action begun during trance (washing the hands, e.g.), and found that they then remembered the trance. The act in question bridged over the two states. But one can often make them remember by merely telling them during the trance that they shall remember. Acts of one trance, moreover, are usually recalled, either spontaneously or at command, during another trance, provided that the contents of the two trances be not mutually incompatible.

Suggestibility. The patient believes everything which his hypnotizer tells him, and does everything which the latter commands. Even results over which the will has normally no control, such as sneezing, secretion, reddening and growing pale, alternations of temperature and heartbeat, menstruation, action of the bowels, etc., may take place in consequence of the operator's firm assertions during the hypnotic trance, and the resulting conviction on the part of the subject, that the effects will occur. Since almost all the phenomena yet to be described are effects of this heightened suggestibility, I will say no more under the general head, but proceed to illustrate the peculiarity in detail.

Effects on the voluntary muscles seem to be those most easily got; and the ordinary routine of hypnotizing consists in provoking them first. Tell the patient that he can not open his eyes or his mouth, can not unclasp his hands or lower his raised arm, can not rise from his seat, or pick up a certain object from the floor, and he will be immediately smitten with absolute impotence in these regards. The effect here is generally due to the involuntary contraction of antagonizing muscles. But one can equally well suggest paralysis, of an arm for an example, in which case it will hang perfectly placid by the patient's side. Cataleptic and tetanic-rigidity are easily produced by suggestion; aided by handling the parts. One of the favorite shows at public exhibitions is that of a subject fixed stiff as a board with his head on one chair and his heels on another. The cataleptic retention of impressed attitudes differs from voluntary assumption of the same attitude. An arm voluntarily held straight will drop from fatigue after a quarter of an hour at the utmost, and before it falls the agent's distress will be made manifest by oscillations in the arm, disturbances in the breathing, etc. But Charcot has shown that an arm held out in hypnotic catalepsy, though it may as soon descend, yet does so slowly and with no accompanying vibration, whilst the breathing remains entirely calm. He rightly points out that this shows a profound physiological change, and is proof positive against simulation, as far as this symptom is concerned. A cataleptic attitude, moreover, may be held for many hours. Sometimes an expressive attitude, clinching of the fist, contraction of the brows, will gradually set up a sympathetic action of the other muscles of the body, so that at last a tableau vivant of fear, anger, disdain, prayer, or other emotional condition, is produced with rare perfection. This effect would seem to be due to the suggestion of the mental state of the first contraction. Stammering, aphasia, or inability to utter certain words, pronounce certain letters, are readily producible by suggestion.

Hallucinations of all the senses and delusions of every conceivable kind can be easily suggested to good subjects. The emotional effects are then often so lively, and the pantomimic display so expressive, that it is hard not to believe in a certain 'psychic hyper-excitability,' as one of the concomitants of the hypnotic condition. You can make the subject think that he is freezing or burning, itching or covered with dirt, or wet; you can make him eat a potato for a peach, or drink a cup of vinegar for a glass of champagne; ammonia will smell to him like cologne water;

* A complete fit of drunkenness may be the consequence of the suggested champagne. It is even said that real drunkenness has been cured by suggestion.

a chair will be a lion, a broomstick a beautiful woman, a noise in the street will be an orchestral music, etc., etc., with no limit except your powers of invention and the patience of the lookers on.† Illusions and hallucinations form the *pièces de résistance* at public exhibitions. The comic effect is at its climax when it is successfully suggested to the subject that his personality is changed into that of a baby, of a street boy, of a young lady dressing for a party, of a stump orator, or of Napoleon the Great. He may even be transformed into a beast, or an inanimate thing like a chair or carpet, and in every case will act out all the details of the part with a sincerity and intensity seldom seen at the theater. The excellence of the performance is in these cases the best reply to the suspicion that the subject may be shamming—so skillful a shammer must long since have found his true function in life upon the stage. Hallucinations and histrionic delusions generally go with a certain depth of the trance, and are followed by complete forgetfulness. The subject awakens from them at the command of the operator with a sudden start of surprise, and may seem for a while a little dazed.

Subjects in this condition will receive and execute suggestions of crime, and act out a theft, forgery, arson, or murder. A girl will believe that she is married to her hypnotizer, etc. It is unfair, however, to say that in these cases the subject is a pure puppet with no spontaneity. His spontaneity is certainly not in abeyance so far as things go which are harmoniously associated with the suggestion given him. He takes the text from his operator, but he may amplify and develop it enormously as he acts it out. His spontaneity is lost only for those systems of ideas which conflict with the suggested delusion. The latter is thus "systematized"; the rest of consciousness is shut off, excluded, dissociated from it. In extreme cases the rest of the mind would seem to be actually abolished and the hypnotic subject to be literally a changed personality, a being in one of those "second" states which we studied in Chapter —. But the reign of the delusion is often not as absolute as this. If the thing suggested be too intimately repugnant, the subject may strenuously resist and get nervously excited in consequence, even to the point of having an hysterical attack. The conflicting ideas slumber in the background and merely permit those in the foreground to have their way until a real emergency arises; then they assert their rights. As M. Delboeuf says, the subject surrenders himself good naturedly to the performance, stabs with the pasteboard dagger you give him because he knows what it is, and fires off the pistol because he knows it has no ball; but for a real murder he would not be your man. It is undoubtedly true that subjects are often well aware that they are acting a part. They know that what they do is absurd. They know that the hallucination which they see, describe, and act upon, is not really there. They may laugh at themselves; and they always recognize the abnormality of their state when asked about it, and call it "sleep." One often notices a sort of mocking smile upon them, as if they were playing a comedy, and they may even say on "coming to" that they were shamming all the while. These facts have misled ultra skeptical people so far as to make them doubt the genuineness of any hypnotic phenomena at all. But, save the consciousness of "sleep," they do not occur in the deeper conditions; and when they do occur they are only a natural consequence of the fact that the "monoideism" is incomplete. The background thoughts still exist, and have the power to comment on the suggestions, but no power to inhibit their motor and associative effects. A similar condition is frequent enough in the waking state, when an impulse carries us away and our "will" looks on wonderingly like an impotent spectator. These "shammers" continue to sham in just the same way, every new time you hypnotize them, until at last they are forced to admit that if shamming there be, it is something very different from the free voluntary shamming of waking hours.

† The suggested hallucination may be followed by a negative after image, just as if it were a real object. This can be very easily verified with the suggested hallucination of a colored cross on a sheet of white paper. The subject, on turning to another sheet of paper, will see a cross of the complementary color. Hallucinations have been shown by M.M. Binet and Féré to be doubled by a prism or mirror, magnified by a lens, and in many other ways to behave optically like real objects. These points have been discussed already on pp. —.

THE REASONS WHY.

By W. WHITWORTH.

Under the head of "The Church and Reform," THE JOURNAL of August 16th, quotes this striking confession from a Christian paper: "She (the church) is losing her hold on the masses."

The steady decadence of church influence on the masses, and more especially among workingmen, during the last thirty years, has been patent to the most cursory observation. But it is mainly within the last dozen years that ministers and other theological leaders in the Christian church have begun to evince serious alarm, and to publicly discuss the causes underlying the steady falling away of her old-time constituents. In Great Britain, as in the United States, this anxious discussion has been broadly expanding, with this notable feature, that the real cause of workingmen's indifference to the church and church attendance has, I think, been entirely overlooked. While much stress has been laid on poor people's repugnance to mix in an assembly where their uncultivated manners and shabby attire draw down upon them the ill-concealed contempt of richly endowed church members, and the sad lack of social brotherhood inseparable from such conditions, far deeper reasons lie underneath.

A few months ago, with the sagacity and liberality for which *The Christian Union* is conspicuous, that journal deputed one or more agents to interview workingmen among various grades of business, for the purpose of learning at the very fountain head of those who were being lost to the church, wherein lay the trouble that led them away. The results obtained were pertinent to the fact that an overwhelming number of the working classes are utterly indifferent to the church and its modern teachings, have lost all faith in its tendency for good on the masses, and in a large degree experience profound contempt for the narrow, dogmatic uncharitableness and hypocrisy displayed in its organizations.

The time has gone by when the masses could be led in blind superstition by self-constituted religious teachers claiming sacred authority over the consciences of men direct from God. Even the poorest workmen have begun to read and think for themselves. Literally they believe in the scriptural demand, "Prove all things; hold fast to that which is good." They have proven that the Christian church in the practical outcome of its teachings and methods is not good for them. For the well-to-do classes, clothed in all the carefully polished conventional respectabilities, the smoothly uttered platitudes of high-salaried divines, carefully denuded of every conscience-pricking, soul-searching rebuke against the wealth greed that fattens on the crushing down of poorer brethren, such as was hurled in bitter denunciation at rich scribes and pharisees of old by Jesus of Nazareth, all is smooth and delightfully enjoyable. For these it is good, but of what avail to listen to the most earnest expounding of moral ethics—love to God and desire for justice, truth and honesty, or the utterance of the grand pleas for universal brotherhood poured forth by the great Nazarene, so long as workmen saw that wealth could override every moral check to rapacity, and that the so-called human brotherhood was no better than empty show? To what purpose that ministers poured out volumes of eloquence in aid of temperance, and bittered out against saloons, so long as it was seen that large numbers of prominent church members had the cellars well stocked with wine, while bottled-bee wagons could be seen leaving their freight of saloon beverages by wholesale along every respectable thoroughfare!

To the plain common sense of intelligent workingmen the value of a thing can alone be tested by its results. He knows well that you can not pluck grapes from thorns, nor figs from thistles. Hence the claim that a reprobate's sins are washed away by conversion, and a wicked man transformed into an upright, God-fearing, poor-brother-loving follower of Jesus, counts as mere empty wind, so long as it is seen that the new qualities are vastly more of an outside varnish and strict attention to church observances than

real change of character. If a man converted and received into full fellowship in the church, is found to be fully as eager as ever in quest of worldly possessions, as keen in the desire to take advantage in a bargain, abating not one jot in demand for the utmost per cent of interest a brother's necessity will compel, employing labor at the lowest possible rate of wages that the overstocked labor market will permit, and in all respects as greedy in behalf of self as any infidel that can be found, on what plea can a workman be asked to accept an institution whose product is thus given? And though it is granted that the church must be credited with many undertakings of charity in behalf of suffering humanity, the answer of the workingman will ever be: "We do not desire charity; we demand justice." In all ages the church has allied itself with an authority against the best interests of the masses, and to-day, in spite of the vast awakening to broader views of charity and more liberal conduct, it is still immeasurably more in sympathy with wealth and respectability than the great heart of toiling, down-trodden humanity. Hearing one of the foremost divines in the nation publicly assert his belief that God has specially raised up the grasping monopolist J. D. Rockefeller, of the Standard Oil Trust, with his amassment of nearly one hundred millions within a decade, to be a shining pillar of support to the church, he spits with loathing contempt on all such time-serving institutions.

In future papers I will show the true reason of church decadence among the working masses, drawn from my own long experience in the ranks of my brother toilers, and a series of pitiful letters of cruel oppression at the hands of professing church people, recently published in the *London Christian World*.

CLEVELAND.

IGNORANCE OF SPIRITUAL LAWS.

By M. EDGEWORTH LAZARUS.

While I am writing to one who knows the history of Spiritualism, and is familiar with its *modus operandi*, I will expose the idea which presenting itself at the threshold of my inquiry, fifty years ago, arrested me because I could not command the conditions it bespoke. Viz:—Given, the reality of survival of death, and the possibility of communion with the survivors; what we experience in converse with our fellow beings in the flesh proves elective affinity, both social and intellectual, to be the *sine qua non* of either pleasure or profit. Where groups form for the purpose of inquiry the inquirers, whether believers or skeptics, should be in a mood of courteous receptivity and not bristling with hostility like detectives towards suspected criminals. This is generally allowed; but less so the necessity for a deeper sentiment of congeniality and synergy, such as must exist in literary partnerships—viz: the Eretkmann-Chatrion novels, or scientific, as between Brown-Sequard and his physiological coöperators. Fruitful investigations imply concert, both in desires and methods, requiring some preliminary knowledge and preparatory discipline. Inventions or discoveries thus made, would energize while guiding the propaganda of Spiritualism. In the sphere of affection, the group would be formed by friends and lovers only, in their mutual relations to departed and also to each other.

Art spheres, the congeniality should extend from to technical intimacies in each several department.

Otherwise, the group is like a congress of Babel builders, or representatives of different class interests at Washington. For a successful political dinner or *soirée*, the host must invite with discernment of congenial tastes, temperaments and culture. Is it less needful to invoke guests from beyond the Styx?

Mr. Myers' reflection on your page 1, paragraph 4 is sensible, but the fault found with Spiritualism by impartial outsiders is not that its "indications of another world are fugitive and strange"; rather that they are trivial and useless for the most part, beyond the titillation of curiosity. That there are happy exceptions, I would like to believe, and do not deny; but the practical point is, to make what have been the exceptions, the rule. The ignorance or contempt of spiritual laws, in the attitude and combinations of

parties investigating, sufficiently accounts for the failure to meet public challenges.

Magnetism, in its medical and educational aspects, is nearly in the same case with Spiritualism. Both, for their harmonic evolution, seem to await the organization of a higher form of society than our incoherent civilization, where the struggle for existence is a procrustean bed, which our higher faculties are cut to fit.

Differentiation or individuation is proportional to the development of nervous systems. Reichenbach in his "Dynamics of Magnetism," has ably studied that of "Sensitives." In normal life, no less, sensitiveness to the congeniality or uncongeniality of an audience makes the difference between eloquence and stammering paralysis of thought in its expression. Even in writing, and alone, the flow of thought and its quality depend upon one's apprehension of the receptivity of those to whom it is addressed. If I have made my meaning clear, it is evident that the future of Spiritualism is identified with the social evolutions of friendship and love, sentimental passions or modalities of being, which in civilization are relegated to the myths of romance, and even in its higher circles altogether subordinate to ambition and the family. You may discern the filiation of these views with Dr. C. J. Hempel's in his "True Organization of the New Church."

IS LIFE WORTH LIVING?

By LIZZIE DOTEN.

"Qui Patitur Vincit."

"Who suffers conquers." He who would attain
That perfect peace, which fears not loss nor pain,
Through calm endurance must the victory gain."

Thus said the spirit—and my soul replied—
"With bleeding feet I walk o'er paths untrod.
Oh sacred Patience! with my soul abide."

Long had I watched, and anxiously had fed
The lamp of life, for one whose pathway led
Down to the land of silence and the dead.

And now, while midnight, with its shadows, lay
Across the pathway of the coming day,
The tide of life was ebbing swift away.

I knew that Death, with eyes of tender gloom,
Whose hand so often plucks Life's fairest bloom,
Watched with me in the silence of that room.

I feared him not, he seemed so calm and still,
Nor did I count it as a deadly ill,
The perfect law Death waited to fulfill.

And yet, Life's mighty problems vexed me sore,
And ever as I scanned their meaning o'er
The darkness deepened in my soul the more.

I thought of all that made life desolate—
Of cold suspicion, and of cruel hate,
Of hope deferred, and help that came too late.

Of feet, drawn downward to the tempter's snare,
Of lips, that quivered with a voiceless prayer,
Of souls that sat in darkness and despair.

Of patient brows that crowns of suffering wore,
Of sad farewells that tender heartstrings tore,
Of sweet young faces seen on earth no more.

And, as I deeply mused thereon, I said—
"If I were God, and he were in my stead,
I would not rest till all were comforted."

Then through the lonely places of my soul,
A sense as of a Living Presence stole,
Strong to sustain, and tender to console.

It spake no language, and no voice was heard,
Yet all my soul with eager longing stirred,
To catch the import of that living word.

And thus it spake, "Seek thou to do and be,
Life must be lived, before the soul can see
The meaning of the Inner Mystery."

* * * * *

The morning came, and also came the end—
I saw the great white calm of Death descend,
And seal with peace the forehead of my friend.

Then o'er my soul went surging to and fro,
A nameless longing, to more surely know
That which my doubting heart had questioned so.

I gently laid my hand upon that head—
White with the snows the passing years had shed—
"Was life worth living? Oh my friend!" I said.

And lo! as kindred souls in silence blend,
He answered, "Be thou comforted. Oh friend,
"Life is worth living. Death is not the end."

"What was, and is, and ever more shall be,
Enfolds us all in its eternity,
And blest indeed are those whom Death makes free."

My soul was satisfied, I raised my eyes,—
Filled with the tears that would unbidden rise,
And read life's lesson in the morning skies.

Above the mists and shadows of the night
The new-born day climbed up the golden height,
And all the stars went inward, lost in light.

Thus, like the stars, our lives with light shall blend
And onward still from height to height ascend.
Life is worth living. Death is not the end.

THE PHILOSOPHY OF HERBERT SPENCER.

By B. F. UNDERWOOD.

Although the language of Herbert Spencer is rarely vague, and no thinker need be in doubt as to what he teaches, the exposition of his philosophy includes the consideration of every class of phenomena, his data are multifarious, many of the problems with which he deals are extremely complex, and portions of his writings are necessarily abstruse. It is not strange, therefore, that there is much popular misconception in regard to his views, and a very inadequate appreciation of the value of his work among those who formed their philosophic opinions before he became known as a thinker, and who, from lack of time or inclination, have never acquainted themselves with his contributions to thought. But, more and more, his works are being read, and the greatness of his services recognized. By giving a comprehensive statement, however imperfect, of Spencer's essential doctrines, I may contribute in some small degree to a correct understanding of his views and a just estimate of his intellectual achievements. I do not, I may add, regard his thought as a finality.

1. According to Spencer Matter, Motion, Force, Space and Time are forms which an unknowable Reality assumes in consciousness. Matter and motion he reduces to manifestations of force, and space and time to cohesions—one of coexistence, the other of succession—in the manifestations of force. Force, then, remains the primary datum; but that we know only as states of consciousness; in other words, as the changes in us produced by an unknowable Reality, of which our conceptions of matter and motion are symbols. That which appears to be, outside of consciousness, as matter and force, is the same as that which appears in consciousness as feeling and thought. Spencer's own language: "A Power of which nature remains forever inconceivable, and to which no limits in time or space can be imagined, work us certain effects. These effects have certain likenesses of kind, the most general of which we clasp together under the names of Matter and Force; and between these effects there are likenesses of connection, the most constant of which we class as laws of the highest certainty.

Although the indisputable principle of the relativity of knowledge necessitates the postulation of a Reality that determines our sensations, that Reality cannot be identified with matter which we know only as a phenomenal manifestation, or, psychologically speaking, only as coexistent states of consciousness; nor can it be identified with what we know as mind, for that we know only as a series of states of consciousness. "I cannot think of a single series of states of consciousness as causing even the relatively small groups of action going on over the earth's surface. . . . How, then, is it possible for me to conceive an 'originating mind,' which I must represent to myself as a single series of states of consciousness, working the infinitely multiplied sets of changes simultaneously going on in worlds too numerous to count, dispersed throughout a space that baffles imagination." "If, to account for this infinitude of changes everywhere going on, 'mind' must be conceived as there under the guise of simple dynamics, then the reply is that, to be so conceived, mind must be divested of all attributes by which it is distinguished, and that, when thus divested of its distinguishing attributes, the conception disappears, the word 'mind' stands for a blank."

Knowing is classifying. The Absolute Existence—that which persists through all phenomena—we cannot know, because there is nothing in experience with which we can classify it. "By strict necessity, explanation brings us face to face with the inexplicable. We have to admit a datum that cannot be explained." All the claims of theologians and metaphysicians respecting the absolute nature of the Power which appears to us under the forms of matter and motion, and subjectively as feeling and thought, are without the least philosophical basis.

2. The field of science and philosophy is in the phenomenal world. It is the function of philosophy

to give to knowledge a unity that shall comprehend the fundamental truths of all the sciences, as the general definitions and propositions of each science include all the diversified phenomena of its recognized province. The sciences deal with different orders of phenomena, and their formulæ are those which express the changes and relations of these orders respectively. Philosophy is a synthesis of all these sciences into a universal system.

3. Force is persistent, and is revealed to us under two opposite modes, attraction and expansion—in the ceaseless redistribution of matter and motion, which extends throughout the universe, involving, on the one hand, the integration of matter and dissipation of motion, and, on the other, a disintegration of matter and absorption of motion.

4. Where the integration of matter and the dissipation of motion predominate, there is Evolution. Where there is a predominant disintegration of matter and absorption of motion, there is dissolution. In that portion of the universe observable by us attraction predominates now, as seen in the integration of matter and the evolution of forms. In other regions, expansion may exceed attraction, dissolution may predominate over Evolution. In ages inconceivably remote, the elements of our system, now undergoing Evolution, were, doubtless, subject to the opposite process. Every condition grows out of preëxistent conditions.

5. Of beginning there is no indication. As Spencer said, in a reply to a critic, "The affirmation of a universal Evolution is, in itself, the negation of an 'absolute commencement' of anything. Construed in terms of Evolution, every kind of being is conceived as a product of modifications, wrought by insensible gradations on a preëxistent kind of being; and this holds as fully of the supposed 'commencement of organic life' as of all subsequent development of organic life."

6. When the formation of an aggregate proceeds uncomplicated by secondary processes, as in the crystallization of carbon into a diamond, Evolution is simple.

7. When, in the process of Evolution, there are secondary rearrangements of matter, and where there is sufficient retained motion to admit of redistribution among the parts of the body, as in the growth of an animal, is exemplified not only the integration of matter, and the dissipation of motion, the primary law of Evolution, but also an increase of complexity, and which—when accompanied with increasing coherence, definiteness, and mutual dependence of parts, and the subordination of the various parts to the movements of the whole structure—constitute progress. Thus, we have Evolution as a double process, a movement toward unity as well as diversity.

8. In the process of Evolution, increase of heterogeneity results from "the multiplication of effects;" for, "in the actions and reactions of force and matter, an unlikeness in either of the factors necessitates an unlikeness in the effects." All parts of a body cannot be conditioned precisely alike with reference to the environment, since the parts must be subject to unlike forces or to unequal intensities of the same force. The more heterogeneous a body becomes, the more rapid the multiplication of effects. Every event which involves a decomposition of force into several forces produces greater complication and increased heterogeneity; and, when this process of differentiation combines with the process of integration to make the change from the homogeneous to the heterogeneous at the same time as that from the indefinite to the definite, we have compound Evolution.

9. The field of this compound Evolution is among bodies of a density intermediate between gases, wherein the molecular movement is too rapid to admit of structural formation, and solids, in which the amount of retained motion is too small to admit of the rearrangement of the molecules. Spencer observes that "a large amount of secondary redistribution is possible only where there is a great quantity of retained motion; and, on the other hand, these redistributions can have prominence only when the contained motion has become small, opposing conditions which seem to negative any large amount of secondary redistribution." It is in organic bodies "that these apparently contradictory conditions are reconciled;" for their peculiarity consists in the concentration of matter in a high degree with a far larger amount of molecular motion than is found in other bodies of the same degree of concentration.

10. All living forms have been evolved in accordance with the above-mentioned laws. The most complex animals are the product of modifications wrought on preëxistent animals. The evolution of species goes on, not in ascending lineal series, but by continual divergence and redvergence. Complexity of life and intelligence is correlated with complexity of structure. The highest form of intelligence, the human, has been reached by modifications wrought through ages upon preëxistent intelligence.

11. The mental faculties of man, not less than his brain and nervous system, are the product of innumerable

modifications in the evolution of the highest creatures from the lowest.

Experience registered in the nervous system, produces structural changes and mental modifications. "Instinct is inherited habit." The aptitudes and intuitions of the human mind are the product of accumulated human experiences, transmitted and organized in the race. Even the *a priori* forms of thought have been slowly acquired. Whatever in the mind transcends the experience of the individual is nevertheless the product of ancestral experiences.

12. Not only is it true that our highest conceptions of morality have been evolved in accordance with laws above mentioned, but even the *moral sense* has been formed by accumulated and multiplied experiences, registered in the slowly evolving organism and transmitted as an intuition, as sensitive, in some persons, to a moral wrong as the tactile sense is to the sting of a bee. The ultimate basis of morality is the source of all phenomena, "an Inscrutable Power," as John Fiske well says, "of which the properties of matter and motion, necessitating the process of Evolution, with pain and wrong as its concomitants, are the phenomenal manifestations."

"No physiologist," says Dr. Carpenter, "can deem it improbable that the intuitions which we recognize in our own mental constitution have been acquired by a process of gradual development in the race corresponding to that which we trace by observation in the individual. . . . The doctrine that the intellectual and moral intuitions of any one generation are the embodiments in its mental constitution of the experiences of the race was first explicitly put forth by Mr. Herbert Spencer, in whose philosophical treatises it will be found most ably developed."

13. The religious sentiment, equally with the moral sense, has been evolved through psychical conditions represented by all the stages of life below man. The object of the religious sentiment is the Unknowable. The essential truth of religion is involved in the recognition of an absolute Reality upon which all phenomena depend, while its fundamental error begins with investing this Reality with anthropomorphic qualities.

14. All conceptions and systems, philosophical, ethical and religious, language, government, poetry, art, science, philosophy and industrial pursuits, all human activities, equally with vegetable and animal forms, planets and solar and stellar systems, have been evolved from a homogeneous, indefinite and incoherent condition to a heterogeneous, definite and coherent state.

Such is the merest abstract, and a very imperfect one of the doctrines of Evolution maintained by Herbert Spencer. They are neither "Materialistic" nor "Spiritualistic," nor are they "mechanical," as that word is commonly understood. They are not mere assumptions. They have been reasoned out, in all their details, laboriously and according to the most rigid logical methods. It is not, in my opinion, too much to say with Prof. Youmans that "the same ethical canons of research . . . which gave to Copernicus the glory of the heliocentric astronomy, to Newton that of the law of gravitation, to Harvey that of the circulation of the blood, to Priestly that of the discovery of oxygen, and to Darwin that of Natural Selection, will also give to Herbert Spencer the honor of having first elucidated and established the law of universal Evolution.—From *The Index*."

CHOLERA.

BY PROF. J. BURDON SANDERSON.

In each of the diseases known as smallpox, glanders, diphtheria, cattle plague, the cause presents itself as a tangible material which can be obtained from the body of any human being or animal affected with it, and may thus be subjected to experimental investigation. In the case of the affection called woolsorters' disease, or splenic fever, to which persons engaged in manipulating particular kinds of wool imported from the East are liable, we know that the material cause not only exists in the body of the sufferer, but also in the wool by which he is infected. Cholera we believe to have a similar material and tangible cause, but no one as yet has been able to seize upon it. It has been sought for both diligently and skilfully, but it has hitherto eluded investigation. It will therefore be convenient to speak of it as the unknown entity *x*.

In the search after the *x* of cholera which now occupies so many minds, the method which the pathologist ought to follow—the only one he can follow with reasonable prospect of success—is that of proceeding step by step from the known to the unknown. Conjecture must lead the way to discovery, but those conjectures only are likely to be productive which are founded on the comparison of unknown with known relations.

The fact which we have to explain is that cholera has spread from India all over the world, and is always spreading somewhere. The knowledge we have to guide us in seeking for an explanation is that in other spreading diseases the spread

consists in the conveyance of a something tangible from the infected person or thing to a healthy person at a greater or less distance; and the legitimate guiding conjecture is, that whatever may be known as to the nature of the conveyable something in the cases in which it can be investigated, is likely also to be true in those cases in which, as in cholera, it is for the present beyond our reach. In the current language of pathology, the conveyable something by which infectious diseases are propagated is called contagium, a word which may be conveniently used, provided that it is not allowed to carry any suggestion that the disease to which it is applied spreads by personal contact or intercourse. Like other scientific terms, its use is to serve as a label for certain knowledge. Under the heading contagium, the pathologist says (1) that all contagia consist of organized (not merely organic) matter; (2) that this matter must, in order to be disseminated, be in a state of fine division (particulate); (3) that the particles of which it consists are living; (4) that they derive their life (not as having been themselves bits of the living substance of the diseased man or animal, but) from parents like themselves. With reference to all of these propositions, excepting the last, there is agreement of opinion. It is now eighteen years since it was proved by the investigations of Chauveau that all the best known contagia (which are liquids of the character of vaccine lymph) owe their activity to the minute, almost ultra-microscopical, particles which float in them; and no one doubts that these particles are organized, and that their power of producing disease depends on their organization. Further, we know, with reference to one or two diseases—namely, woolsorters' disease, or splenic fever, tuberculosis, leprosy, and one form of septicæmia, that the particles in question are not only organized, but themselves organisms—i. e., living individuals deriving their life from parents like themselves. But from the moment that the pathologist begins to infer that because in these particular instances, which can be experimentally investigated, infection occurs by organisms, it must be so in the case, for example, of cholera, of which the behavior is very different indeed from that of any of the infectious diseases above enumerated, he leaves certainty behind him and passes into the region of more or less probable conjecture. With reference to the special question which now interests us, he has to compare the mode of operation by which cholera spreads with the modes of operation of those diseases which are propagated by self-multiplying contagia—first, with reference to the estimation of the antecedent probability that they are essentially identical; and secondly, to the estimation of the estimate arrived at by such experimental investigations as circumstances place within his reach.

The antecedent probabilities may be stated as follows:—If the reader will approach the subject with a mind freed for the moment from metaphysical considerations, he will see that the spread of cholera over the world must be due either to the dispersion of infected persons, or of things with which such persons have been in contact, or to the dissemination through the air of what may be called "cholera dust." The question whether there is such a thing as cholera dust rests on the teaching of experience as to whether cholera can or can not jump from one place to another at a distance without the aid of personal intercourse. If this does occur it can only be by dust—i. e., minute particles of infective material suspended in the air. If it is not so, it remains to be determined whether such events as the conveyance of cholera from Ceylon to Mauritius in 1819, from Astrachan up the Volga in 1830, from Hamburg to Sunderland in 1831, from Dublin to Montreal in 1832, and from Havre to Halifax in 1849, in all of which immigration from infected places of men with their belongings led to the appearance of cholera where it was before unknown, should be attributed exclusively to the introduction into these places of persons actually suffering from cholera, or to the circumstances that those persons, whether themselves infected or not, brought with them an infected environment. Experience all over the world is in favor of the latter alternative, for on the one hand it teaches that cholera is not "catching," so that attending on the sick is in itself unattended with any risk; and, on the other hand, that cholera has such a power of haunting localities, that a house, street, town or district where cholera prevails to-day becomes thereby more liable to a second visitation next year than it would otherwise be.

Now the only way in which such a fact as this can be explained is by supposing that the material cause of cholera is capable of existing in human belongings for a length of time independently of the human body from which it sprang. But in addition it suggests something as to the nature of that cause. That the contagium of cholera is capable, after many months of quiescence, of recovering its activity whenever the conditions of that activity comes into existence, is a fact which, while it is otherwise unintelligible, is very easily explained on the supposition that the contagium itself is endowed with life; for it is character-

stic, of living things that they have the power of leaping and waking—of hibernating, and reviving under the influence of summer warmth. In addition to this, we are led in the same direction by the consideration, which applies to cholera in common with all their spreading diseases, that whatever the x may be, it certainly possesses another essential property of organisms—namely, that it is capable of self multiplication; for however inconsiderable may be the weight of material which is wanted for the infection of a single individual, it is clear that when cholera invades a country for the first time, the increase of that material, in the body of the first case, then in the bodies of the thousands subsequently affected, must be enormous.

The conjecture therefore that cholera, like other epidemic diseases, owes its power of spreading to a living and self multiplying organism is so well founded that we are justified in taking it as a starting point from which we may at once proceed to inquire—first, where this self multiplication takes place; and secondly, how it is brought about. The first question, I think, I can best answer by stating to you the view on the subject which has received the most general acceptance.

In splenic fever, as we have seen, there is no doubt whatever that the disease of which the human being or the animal affected with it dies, proceeds *pari passu* with the development of the disease-producing organism x ; for in the hours, be they few or many, which intervene between the sowing of the seed in the body of a living animal and the maturation of the harvest that is, between inoculation and death—the whole of the living body of the affected animal becomes so thoroughly infested that in many instances no fragment of tissue, no single drop of circulating blood, can be found which does not contain thousands and tens of thousands of the characteristic rods (or bacilli), each of which individually is capable of communicating the disease if sown into the body of a healthy animal. So also in another well-investigated instance, that of relapsing fever, we have evidence that the multiplication of x takes place in the circulation, and that the presence there of the characteristic spirilla is so associated with the appearance of the fever itself, that the one never manifests itself without the other having preceded it.

But as regards cholera, nothing of the kind can be observed. As yet no one has been able to find the organism, either in the blood or in any living tissue, standing that the research has been conducted with possible care. Nor has it been found in the bodies of persons affected with cholera, that any part of them, possessed the power of infecting other healthy persons. Consequently the opinion first arrived at and formulated by Professor Pettenkofer has come to be very generally adopted—that in cholera the multiplication of x takes place, not in the tissues of the sick person, but in his environment. Let us examine a little more closely what this means.

Under the term environment is included everything which is in relation with the external surface of the body, including the air we breathe and the water and other material which we use as food. And inasmuch as no multiplication can take place otherwise than in a suitable soil consisting of organic matter, and no such soil exists in the air, we may limit the possible seats of multiplication to the moist organic substances of various kinds which exist at or near the surface of the earth. Putting this into plainer language, it means that when the cholera x invades a previously uninfected locality in which it is about to become epidemic, the first thing to do is not to find a home for itself, (as the x of smallpox, of cattle plague, or of splenic fever would do) in the body of some healthy person, but to sow itself in whatever material at or near the surface is fit for its reception and vegetation.

Now, in our study of the laws of diffusion of cholera we have seen that, although cholera may be repeatedly introduced by personal intercourse into an uninfected locality without result, it finally, after a shorter or longer latency, bears fruit; and this we explain on the hypothesis that, of the two conditions which are essential to the fructification of the germ—namely, the presence of the organism itself, and the presence of a soil suitable for its growth, the latter is of much more importance than the former, that, in short, the reason why a given town or country remains exempt from cholera—is not that the seed of infection fails to reach it, but that those local conditions which are necessary for its vegetation are wanting. If we call the environment y , then the cause of cholera is not x y , but xy , so that whatever value we assign to x , the product disappears as y vanishes.

If the cholera organism multiplies in the soil, not in the individual, it must, in order to exercise its disease-producing functions, attack the human body by one of two channels, either by air or food; it must be taken in either by breathing or swallowing, for the skin has so little power of absorption that it need not be considered. It seems to be extremely probable that in either case x enters the organism by the same

portal—namely, by the process of intestinal absorption; that is, by the same channel by which the nutritious part of our food is assimilated—i. e., that even if it were introduced by the breath, it will still act by localizing itself in the alimentary canal. Consequently, if we want to engage in the search for it, there are two places where we should expect to seek and find it—namely, first in the soil; and secondly in the intestines of infected persons. Hitherto attention has been exclusively given to the investigation of the absorbing apparatus of the alimentary canal as the spot in which x would be likely to be caught as it were *flagrante delicto*.

In illustration of this, let me now refer to the efforts which have been made at various periods to carry out this inquiry. Without going back to the attempts made by Dr. Snow in the epidemic of 1854, I will content myself with a rapid survey of what has been done in more recent times, premising that there is no necessary connection between the notion which I am now advocating—namely, that cholera x resides in the soil, and produces cholera by finding its way into the intestine, and the belief that the intestinal contents of persons suffering from cholera are directly pernicious and infecting.

In 1870 a morphologist of great distinction (Professor Hallier) published a remarkable series of observations, in which he endeavored to show, on purely morphological grounds, that the birthplace (or rather the nursery) of cholera is the rice plant—that a parasite which grows on the plant, so essential to the populations of the endemic area of Bengal, becomes in the course of successive transformations the cholera fungus; that this fungus throws off spores which are the immediate producers of cholera; and that by means of the endurance and extreme levity of these spores, they serve as agents by which cholera is spread all over by the wind; and so on. Of Hallier it is sufficient to say that, however distinguished he might be as a botanist, he was a bad pathologist, and that his method was fundamentally wrong, inasmuch as he proceeded throughout on the assumption that the morphological characters of an organism supposed to be infective may be taken as evidence of its infective nature; whereas pathology admits nothing to be a contagium unless it can be observed in action as such. For one thing, at all events, we may be grateful to the Jana botanist. It was for the purpose of investigating his theory that those indefatigable cholera workers, Drs. Lewis and Cunningham, were sent to India, where, although they spent more time and labor in correcting Hallier's mistakes than it took Hallier himself to fall into them, they were thereby afforded opportunity of acquiring information of the highest practical and scientific value. It would take too long to refer to other efforts in the same direction, but it may be readily understood that the question of the material cause of cholera was too important to be neglected, and that as soon as cholera seemed once more to threaten Europe it again urgently claimed the attention of scientific pathologists. Accordingly, in 1883, Dr. Koch, who is the author of two of the greatest discoveries of modern times in relation to spreading diseases, was deputed by the German Imperial government to proceed to Egypt, and then to India, to investigate cholera.

Stated in a few words, the results of Dr. Koch's inquiries were—(1) That the x in cholera has the form of a curved rod, which Dr. Koch likens to a comma (as written not as printed); and (2) That the disease (cholera) is caused by the presence, growth, and multiplication of this organism in the apparatus for absorption contained in the lower part of the small intestine, and by the consequent formation there of an animal poison which produces the collapse and the other fatal effects of cholera.

These statements, as soon as they became publicly known, assumed a very great importance, because they appeared to afford support to a doctrine with which they have no necessary connection—namely, that of the communicability of cholera by direct personal intercourse with the sick. The mere fact of the existence of countless myriads of organisms of a peculiar form in the intestinal liquid, although very interesting in itself, affords no evidence that they are culprits, unless two other things can be proved respecting them—namely, that they possess the power of producing cholera wherever they exist, and that they are capable of maintaining their life, not merely within the intestine, but also in the soil; for, as we have seen, the evidence that the material cause of cholera is capable of existing outside of the body and of spreading over the world independently of the presence of persons affected with the disease, is so conclusive, that no explanation of cholera can be accepted which does not take this into account.

Now in India the question of the prevention of cholera is a very practical one. Here, cholera is chiefly a question of preserving life; in India it is one of commerce, and consequently of national prosperity. If it were believed in India that the cholera patient is himself a source of infection, that each individual comma is a source of danger, India would be compelled to adopt prophylactics of the same kind as those which

were adopted last year by the ignorant and short-sighted administrators of Italy and France. And it was, I believe, on this ground judged necessary by Her Majesty's Indian government to send out a special commission for the purpose of reporting generally on the practical bearing of the German investigations. The commission was under the general guidance of Dr. Klein, who was selected on the recommendation of the highest scientific authority in this country, as being the person who in England, by his previous researches, had shown himself *facile princeps* in inquiries of this nature. The finding of the commission was, that although Dr. Koch was perfectly accurate in his statement of fact, he had gone too far in inference. In other words, that although the so-called cholera bacillus swarms in the intestine of every person affected with cholera, it does not there play the part which is attributed to it.

I shall, I think, most usefully conclude this paper by stating as clearly as I can in what way the knowledge and experience already obtained as regards the cause of the spread of cholera by the two methods of inquiry which are available for the purpose (and which for the moment I will call the epidemiological and the bacteriological) may be brought to bear upon practical questions. And here I will ask the reader to note once more amid the apparent differences of opinion which exist at the present moment, as regards some questions which have lately come prominently to the front, between persons whose competency can not be denied, that such persons are nevertheless in agreement, not only with respect to the sources of danger and the means of guarding against them, but also as to the most fundamental theoretical questions. Thus, for example, while we hesitate to admit that the particular organisms which Dr. Koch has so carefully investigated have anything to do with the causation of cholera, the conclusions arrived at nearly twenty years ago by the two leading authorities of that time—Simon in England and Pettenkofer in Germany—that cholera depends on an organism, and that its spread can not be accounted for in any other way, are as certainly true now as they were then. But this certainly arises not from any direct evidence which has up to this time been offered with reference to a particular bacillus, but from the various facts which go to show that in places infected or haunted by cholera something else exists besides the infected persons. So that if we could imagine all the infected persons in such a locality to be removed by some act of absolute power, such an act would not stop the progress of the epidemic, for cholera would still be there.

Of the two methods of inquiry above referred to, the bacteriological applies to the nature of the contagium itself, and the epidemiological to the nature of the enviroing conditions which favor its development. Hitherto the investigation of the latter has been by far the most successful. But it would be a great mistake to allow the apparent failure of such researches as those of Dr. Koch in Egypt and in India to discourage the efforts which are now being made everywhere by earnest and devoted workers to accomplish what has baffled so able an investigator. Whenever the discovery is made, it will not only serve as a key to the understanding of cholera as a disease, and thereby tend to render its treatment a little less hopeless than it is at present, but it will serve as the necessary completion of the knowledge we have gained from the combined experience of the medical profession in India, in Europe, and in America, with reference to the behavior of cholera as an epidemic disease. To make this clear, all that is necessary is to summarize statements which have been already placed before the reader of this article. What we have just learned is that the liability of a locality to cholera depends, first, on the physical character of the soil; and secondly, on certain changes which it undergoes in the course of the seasons. The peculiarity of the soil which favors cholera is unquestionably want of natural or artificial drainage, combined with the presence in the liquid with which it is soaked of such organized material, derived from the tissues of plants or animals, as render it a fit soil for the development and vegetation of microphytes. The seasonal change which favors cholera is that which expresses itself in the drying of such a soil under the influence of summer temperature. In Europe this takes place in July, August, and September, in which last month, cholera attains its maximum of destructiveness.

But be it ever remembered that these two liabilities of time and place do not explain everything. No combination of soil and season, however favorable, will produce a harvest, unless the seed has been sown. It holds as true now as it ever did, that "if we possessed the requisite knowledge, the disease could always be traced back in lineal descent to its origin in some poor Hindoo on the banks of the Ganges, as certainly as the pedigree of a horse or dog can be followed to his remote ancestors.

Notwithstanding the overwhelming evidence which now exists in proof of the harmlessness of the so called "rice-water evacuations," it is not the less certain that the mechanism by which the infection of the soil takes place (i. e., by which the disease from be-

ing epidemic becomes epichthonic) is its contamination by the discharges of sick persons. For there is no other possible way by which the soil can acquire the morbid property which facts compel us to attribute to it. Similarly, it may be regarded as absolutely certain that the influence of the soil on those who are infected by it is due to the penetration in their bodies of infective material, either by respiration or swallowing; that, in the absence of proof of "cholera dust," it is a matter of urgent necessity to avoid the use of water which contains such material as from its chemical nature may be reasonably considered capable of harboring infective microphytes.



WOMEN AND WAR.

The wife who girds her husband's sword
Mid little one: who weep or wonder,
And bravely speaks the cheering word,
What though her heart be rent asunder,—
Doomed nightly in her dreams to hear
The bolts of death around him rattle,—
Has shed as sacred blood as e'er
Was poured upon the field of battle.

The mother who conceals her grief
While to her breast her son she presses,
Then breathes a few brave words and brief,
Kissing the patriot brow she blesses,
With no one but her secret God
To know the pain that weighs upon her,
Sheds holy blood as e'er the sod
Received on Freedom's field of honor,

Married women are not allowed to teach in public schools of Cincinnati. The matter of employing them as teachers came up for final action in the board of education August 25th. Twenty-five of the thirty members of the board were present, and the matter was the special order for 9:30. The subject was introduced by a resolution that the positions of all married women living with their husbands be declared vacant. A list of married women teaching in the schools showed that there were fourteen who lived with their husbands. An amendment that the appointment of all teachers be confirmed was first discussed. Mr. Cormany, who was opposed to the married women, made a vigorous speech in which he said he thought there was a disposition to favor some married women, and he wanted the rule to apply to all the schools. Another member wanted the married teachers now in the schools to be confirmed, but thought the rule ought to apply to future appointments. Several speeches were made for and against the resolution. One member thought the resolution a disgrace to the board. It singled out good, virtuous married women who lived with their husbands, but was silent about those who had left their husbands for any cause. He asserted that the married women were among the very best teachers in the schools, and was borne out by the superintendent. Every one of the ladies whose positions were called in question had taught in the schools ten or more years. The married women had some brave defenders, who seemed to have the best of the argument. Mr. Cormany, leader of the anti-married-women faction, began to weaken and offered a substitute that all the married women teachers be confirmed, including a Mrs. Miller, about whom the controversy arose, Mr. Cormany insisting that if she were discharged all the married teachers should go. When it came to a final vote on the confirmation of these teachers the married women were left out by a vote of 12 to 11, and the Cormany crowd had won. This action will leave several vacancies in the schools.

Maria Tschebrikova, whose letter to the Czar has not yet been forgotten, and who was recently ordered to be taken to Siberia, has commonly been described as a young lady. The heroine, says the London *Echo*, is 54. Mme. Tschebrikova had not been heard of outside Russia before the publication of her famous letter, but she had done much. Her life had been more important than conspicuous. Twenty-two years ago she published a book on Russian history and literature, but before the letter in question she had not published a line which even the Russian censors would object to. She was not a revolutionist, nor is she now. With anarchism, nihilism, "red" politics

of any sort, she neither had nor has any sympathy whatever. What has got Maria Tschebrikova into trouble is not her politics, but her candid, outspoken warnings to the Czar, her assertion that in "educated and official society the adoration of the Czar has died out," and that "the government which rules over one hundred millions is afraid even of children." This is an allusion to the frequent imprisonments of children of 14 and 15 years of age. The heroine of the French Revolution read Plutarch. The unique heroine of modern Russia derived much of her inspiration from her study of the characters of the American Revolution. Mme. Tschebrikova knows English literature and American history thoroughly.

Dr. Rosa Kerschbaumer has been granted permission by the Emperor of Austria to practice as a doctor for affections of the eye and to manage a hospital for eye complaints. Dr. Rosa Kerschbaumer is of Russian extraction, and belongs to a well known family. Her father was life physician to the late Emperor of Russia. She has studied in Switzerland, and afterward married Dr. Kerschbaumer of Vienna, who was then assistant doctor at Professor Arit's eye hospital. The newly married couple removed to Salzburg, where they started a *maison de sante*, which they managed together. Prof. Arit often visited this establishment, and was loud in his praise of Mme. Kerschbaumer, who was very successful at a number of operations. Hitherto the gifted lady has worked in a quiet and private manner; her work has been tolerated, but ladies are not allowed to practice as doctors in Austria. Dr. Rosa Kerschbaumer has, however, written a great deal about the desirability of ladies being allowed just practitioners in Austria, and she could not very well have received a handsomer reward for her labor than being herself the first lady to receive official permission to practice in Austria.

In reviewing the work of the Census Bureau Superintendent Porter paid this handsome and merited tribute to women, showing their marked superiority over men in the use of the new electrical counting machines: "The average number counted by the women clerks was 9,590 families, or 47,950 persons, and by the men clerks, 6,587 families, or 32,935 persons. Thus it will be seen that the women averaged nearly one-half more than the men. It is also well worth noting that of the forty-three who counted more than 10,000 thirty-eight were women and only five men. These facts—and, indeed, the record of the entire six weeks—show that women are better adapted for this particular work than men. They are more exact in touch, more expeditious in handling the schedules, more at home in adjusting the delicate mechanism of the machine and apparently more ambitious to make a good record." The field of woman's employment, says the *New York Herald*, after quoting this has been vastly enlarged in recent years, and is steadily extending. Occupations once closed are now open to her, and in each the number of female bread winners is increasing. In how many of these new spheres, if the truth were known, would it appear, as in the case of the census work, that women are the superiors of men?

The Massachusetts Bureau of Labor Statistics reports the percentage of women engaged in gainful pursuits as 29.82 of the female population, against 21.33 in 1875, a gain of 8.49 per cent. says the *Boston Commonwealth*. In 1875 there were nineteen occupations in which women were not employed; in 1885 woman had made her way into ten of these, and since then has found entrance into one more, dentistry. There are said to be 4,467 branches of occupation in which women are occupied. The increase of percentage of women at work for gain, means a decrease in the percentage of men. In many lines of work it is harder to-day to get employment for men than for women. Women will work the cheaper. Hence under competition, for work they can do, they must be employed. There is need of organization among women workers. Any occupations where they can work should be open to them, but they should combine to see that they get fair pay for fair work. Too often in Boston and everywhere, women are paid far less than men for doing the same work. God did not make woman to be a cheaper man.

"The women of the Argentine Republic are beautiful, exceedingly so, as a rule, but only when young," said a traveler. "Their skin will be as white as snow, their eyes dark and flashing or languishing.

But they generally marry in their teens, and will age in a year. I was acquainted with a beautiful young lady in Buenos Ayres. Business called me away for about a year. In the meantime she had married. When I saw her again I was simply astounded. I would not have known her had I met her elsewhere than at her home. Why, she seemed to have wilted or withered in about a year. Her bloom was entirely gone, and she was faded and wrinkled. They are old and haggard at 30."—*Star*.

The Attorney General of Minnesota gives his opinion as follows in regard to the right of women to school suffrage in that state: "A woman is entitled to vote upon school matters when she is of the necessary age, twenty-one years, has resided in the United States one year, in the district four months, and is either a citizen of the United States or has declared her intention to become a citizen."

Miss Annie Tagannadhan, the first Hindoo lady who has ever completed her medical studies in England or been registered as a medical practitioner in Great Britain, has just passed with much credit the final examination for the Scottish triple qualification. She studied for three years in Madras, and for two years in the Surgeon squares school, Edinburgh, where for one year she acted as demonstrator of anatomy.

SIXTH LETTER FROM JUDGE DAILEY.

TO THE EDITOR: We came to Berlin during the meeting of the German Schutzenfest. The day following our arrival, Sunday, was devoted to the celebration. "Unter den Linden," which is a grand boulevard upon which the palaces of the royal family are fronting, was gorgeously decorated with flags of all descriptions, and the grand Triumphal Arch was made by adornments an object of attraction. Not for ten years had there been such a gathering of people in the city. Hotels were crowded, and private houses filled with visitors. A grand parade and the music of many bands, and reviews of the various organizations occupied most of the day. America was well represented, and it was not unpleasant to us Americans to see so many Teutonic faces parading under the most beautiful of banners, the flag of the American Union. The members of this brotherhood, if I may use the expression, showed no hostilities, but the warmest friendship to their brethren from the United States, some of whom had forsworn allegiance to their native land and had become citizens of another country. But the German press was inclined to be caustic, and upon many occasions its tone was not complimentary to our German citizens. To counter this, the stars and stripes were repeatedly warmly cheered, and we have the satisfaction of knowing that the best prizes were carried to America.

The contrast between the sabbath observance in Berlin and of any other city I have visited was most marked. The German is sure of what he gets in this life, and, as a rule, he does not bother himself about what he considers uncertain. While he is a good citizen, and is honest and moral, he can hardly be said to be of a highly spiritual nature. Having in my pocket a letter to Dr. B. Cyriax, the editor and publisher of the *Spiritualistische Blätter*, in the German language, my wife and I did ourselves the honor of calling upon him one evening, and presented our letter. We were warmly received by this venerable man and his amiable wife, and we spent some time with them most agreeably. The doctor and his wife have grown old in their great work. His face is full of kindness, and his hair and beard are as white as now. As I looked upon him and contemplated his field of labor in the heart of the great German empire, amidst a people who are materialistically philosophical, it seemed as if I could say of him as John the Baptist said of himself, he is "the voice of one crying in the wilderness." The story of this man's life and of his persecutions, sufferings and labors are truly affecting. While German by birth and education, he has spent most of his life in the United States, and is quite well acquainted with many of the old and leading Spiritualists in our country. While prospering in the practice of his profession as a physician, he obeyed the call of his spirit guides, who strangely opened the way, and returned to Germany and engaged in assisting in the publication of a journal proclaiming the principles and teachings of modern Spiritualism. He went out under the flattering offers of a gentleman upon

whose promises and good faith the utmost confidence. But alas! as has been the case in other that his friend's zeal was chilled he learned by experience that taken the motives which act of most people, and that the Germans are either too philosophical terrified by any fear as to the or were too much engrossed in affairs to give attention to the he was advancing, and as he was to wait for the slow growth of the was sowing, he ceased to compensate Cyriax for his work, and since the doctor has struggled along alone in the hands of those intelligences in he reposes implicit faith, and cheer accepts what comes well knowing that is not all there is of life. He is work most courageously and and if it is not crowned with he hoped for, the reward will be all the same to him. The will be to those who tread upon he is casting at their feet. Their small societies of Spiritualists, number of private mediums in they are not allowed to practice. Their powers, and of sions of faith in the power to with spirits are not received with favor; while here, as in our own and England, the Nicodemuses who privately for knowledge are very ous. In Berlin I learned from a priest what seemed to me a reliable source Bismark had had with him a ver medium, from whom he had received convincing evidence. Also that a certain occasion the young Emperor, approached upon the subject of Sp ism was found to be fully conversant the great modern movement, its claim its philosophy, but he did not comm self as to his own views upon these terms.

The presence of soldiers and fully policemen produces an unpleasant upon the American traveler, when entering continental countries of Europe, particularly in traveling in Germany! warlike nature of the German is historic and the German reverences the memory the distinguished men who have led German armies to victory. The muse containing the collection of the weapon war from all lands, and of all ages, in Berlin, is the finest in the world. The weapons of war when carefully studied give us impressive lessons in the history of nations. When looking upon this vast collection showing the devices of man for the destruction of human life and property, when observing that those in use day are far more destructive than those any other age, and remembering that the world has never had such great standing armies as are now kept in the highest discipline in all European countries, it is sad commentary upon the civilization of the age, and the effect of Christianity as it has been taught and accepted. All these nations claim to be Christian, and they are ready to settle their disputes in the old-fashioned way by killing their enemies and by the most destructive devices ever known to man. On our way to Berlin, a young German officer of great intelligence, occupying the same compartments with us in the car, gave us much valuable information touching the actual condition of affairs in the German empire. He described the young emperor as a man of great energy and activity, and as requiring the highest discipline in the army. He was quick to detect slow movements in officers or men, and had unceremoniously removed old and experienced officers when he had noticed a want of activity and supplied their places with younger men. He said they stood in dread of another conflict with France who would not be satisfied until she had re-established her northern boundary, and that a conflict with Russia would give to France the coveted opportunity. He claimed that the European nations stood more in fear of war now than ever before, because they knew what terrible destruction to life a conflict would occasion by reason of the effectiveness of modern weapons. He informed us that the Germans had a new weapon which would discharge a great number of times in a minute, throwing balls at a great distance and all of them into a small ring in a target. The invention of a smokeless powder would also add to the terrors, because of the difficulty of detecting the location of sharpshooters. The pay of the officers and men is almost nominal. "Why," said he, "I could not support a wife if I had one, and that is the condition of nearly all the officers in the army. Our only chance is to marry some lady with a fortune, and they are not easy to be found." We were surprised that so much of the land

Berlin is very poor. For miles we traversed a country where the farmers have a hard time. The vast areas of white sand, where places were seen, and all down upon those lands the are raising. Few hedges or lines of adjoining owners. Little work on these farms men do not help to do. They laborers, and go long distances strapped upon their backs what they require, and do work and return home in the evening farmers are at work by daylight morning, and do not stop until dark. Compensation for all kinds of farm so low that your readers would edit the rates were I to give them. by the officer referred to that farmers and farm hands did a good meal of victuals they rarely ever tasted meat, principal food was vegetables; bread was coarse, dark and hard. The flour which was ground by which were to be seen in all that in many instances two and one in common. Poultry these poor lands, and in fact in Germany very extensively, and geese. A man who can raise fifty geese can afford to have a watch them. ed through the Black country where vast quantities of coal and iron are mined which gives out to a great number of persons; industry is not so profitable as because America is not only able to manufacture her own iron and iron to Germany. Of this I am unable to conjecture, the difference in value of labor in countries. We visited the royal in Potsdam; were admitted to the and study of Alexander Van and; also to the room occupied by and were shown the places where Frederick the Great had their quarrels, when Voltaire ridiculed the writings and particularly his

in closing to acknowledge the re- of back numbers of THE JOURNAL, ed by the kindness of Mr. Morse Liverpool. I am more than delighted both the change in the form, and in quantity and quality of the reading er it contains. I welcome it as the edest effort and most assuring produc- that has come to the great cause of spiritual philosophy since the world n. I mean just that and nothing less. have stepped to a higher and more rehensive plane, and can well afford ve those who desire to grovel in the ns of spiritualistic debauchery to them- es, and command the respect and at- ion of those aspiring for elevating truth giving them such food for digestion and ch instruction and counsel as shall meet ir wants. A. H. DAILEY. Como., Aug. 7, 1890.

RED JACKET'S REPLY.

Extract from the speech against the undation of a mission among the Senecas, 305.) Friend and brother: It is the will of the Great Spirit that we should meet together this day. He orders all things, and has given us a fine day for our council. He has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened, that we may see clearly; our ears are unstopped, that we have been able to hear distinctly the words you have spoken. For all these favors we thank the Great Spirit, and him only. . . . You have got our country, but are not satisfied; you want to force your religion upon us. Brother, continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and, if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right, and we are lost. How do you know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers, the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people? Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people after so much about it? Why not can all read the book?

Brother, we do not understand these things. We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion which was given to our forefathers, and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive; to love each other, and to be united. We never quarrel about religion.

Brother, the Great Spirit has made us all, but he has made a great difference between his white and red children. He has given us different complexions and different customs. To you he has given the arts. To these he has not opened our eyes. We know these things to be true. Since he has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding? The Great Spirit does right. He knows what is best for his children; we are satisfied. Brother, we do not wish to destroy your religion, or take it from you. We only want to enjoy our own.

Brother, you say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings, and saw you collect money from the meeting. I can not tell what this money was intended for, but suppose that it was for your minister, and if we should conform to your way of thinking, perhaps you may want some from us.

Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said.

Brother, you have heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.



EVOLUTION OF MATTER AND MIND.

TO THE EDITOR: Matter in its crude form, or "primeval state"—had no organic being, no form save its spherical boundaries, no life, no motion but the influence upon its mass by some grand primary.

The epoch of life in its lowest form and crudest condition was the result of a series of proximate causes. The first life, if indeed it may be called life, was "protoplasm," the synthesis of carbon, oxygen, hydrogen, nitrogen and sulphur, held together by a force, or affinity, as the materialists say, inherent in matter itself. Be that as it may, one truth is clear, the dawn of life is first seen manifest in protoplasm. It is here that matter emerges from the inorganic to the "organic kingdom of nature." It is here that we see the "border land" between dead and living matter. It is here that nature spans the chasm between the living and the dead. It is here that evolution commenced its grand work.

There is probably no better authority on protoplasm than Huxley, and he says: "Protoplasm simple or nucleated is the basis of all life. Beast and fowl, reptile and fish, mollusk, worm and polype, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus." He has here laid the foundation for Herbert Spencer's first proposition: "By psychological analysis, our conceptions of matter are reducible to sensation." The soul seized on these elements; carbon, oxygen, hydrogen, nitrogen and sulphur, and, by its infusion of life into them, made them a homogeneous unit, a living entity. It is here that "we are compelled to think of mind in terms of matter, and matter in terms of mind."

Evolution implies an unseen, intelligent, directing agent, (soul). When matter is touched with soul, it ceases to be inert, and becomes a living entity, with sensation.

The sixty-five known elements of matter never change, but "the structural units," of which organic beings are composed are made to change under the skillful directing agency of mind, with protean facility.

If inorganic matter never changes, and if organic material entities owe their existence to the all-potent power of mind, then evolution is confined to the domain of the subject, (mind) and matter is but the

clay out of which all these curious forms in nature are developed by the artizan mind—the potter. We see the clay and "the vessels made to honor and to dishonor," but the potter we never see; we see the artistic skill, but not the artist. We hear the music of Beethoven and see a physical organism called Beethoven, but the artist is invisible unless indeed it be to our similar invisible counterparts. If matter is always the same, if an atom of oxygen is always an atom of oxygen, and never any thing else, and if every other element is the same then its fixedness is established, and its evolution is only relative.

The more physicist ignores spirit and says that matter is all there is. He accounts for the formation of the protoplasm by saying that matter possesses an inherent quality or tendency or an affinity of the particles which calls them together. That there is a directing agency inherent in the germ which builds up the physical structure, that this directing agency is a product of matter. But in his labyrinth of the complex aggregates, he forgets that he has in the start denied to matter the power of change, which the necessities of the case force him lavishly to accord.

I see matter as but stable elements, un-moving and unchangeable in itself, like the air that is dead, until moved by some external force.

Spirit moves through matter like the bird moving through the atmosphere. It goes on and on, higher and higher, leaving nothing behind, nothing but undulating air waves that die away in the distance as the echo. So spirit wings its way through matter, and whips and fans it into many curious and wonderful forms and then leaves it to the inexorable decree of the laws of disintegration.

From the simple primal dust, matter is elevated to, and through the complex proximate principles by the spirit to the highest types of organic being, and then deserted in its glory to become a prey to the remorseless law of decay that is continually going on from the time the spirit leaves the organic body until it reaches its lowest level, there to remain until awakened to life by a touch from the magic wand of the spirit.

But all this does not prove immortality; in vain may the logician try to grasp it, believe it as firmly as we may, we can not know it, because we can not realize it any more than we can realize infinite time or infinite space. We feel that we know that time flies, for there was a time when we were children; we remember when childhood lapsed into boyhood and the ambitions of young manhood; we remember the birth of our first born and the sober serious thoughts of parental responsibilities; the time when we first wore glasses, and again when we became a grandfather; and we expect to see the tottering frame bedecked with the yellow leaves of age, "and then sans eyes, sans teeth, sans taste, sans everything," all betokening the lapse of time in our journey through life. The rapid ticking of the clock is an omen of the rapid fleeting of time, precious time, too, that ought not to be wasted. Yet this is only relative; time does not fly. The builders of the pyramids were no nearer the beginning than we, and we are no nearer the end than they were.

Immortality knows no beginning nor end, no time nor place.

There is no proof of immortality except what little is afforded by and through the feeble current of intercommunication between the two worlds, and that little which we have being only attainable through certain peculiar physical organizations, reliable only in proportion to their accompanying moral development. These accompanying endowments being rare, the establishment of new facts is necessarily slow and difficult. But late developments in evolution, promise us some startling facts in the not distant future.

B. F. LIVINGSTON.

WALDO, FLA.

HARD TO EXPLAIN BY THOUGHT TRANSFERENCE.

TO THE EDITOR: The article entitled "Not Thought Transference," by G. B. Stebbins, in THE JOURNAL of August 4th, recalls a somewhat similar experience of my own. While residing at Alden, Erie county, N. Y., I became acquainted with a lady of the name of Youngs, an exemplary member of the Baptist church, with whom I was brought professionally into intimate relations which extended through a period of several years. Poor, but with a reputation that was spotless, she with her mother and invalid daughter kept soul and body together by knitting cotton socks at ten cents per pair.

Subsequently I removed to Wisconsin, and in the hurry of an active business life, the memory of the family became only a recollection scarcely recalled, but of which I was made conscious while sitting at the dinner table of a friend in Evansville, Wis. The hostess was clairvoyant, and while talking of the subjects of the day, she turned her head toward me and said, "I see a lady standing by your side, also a little girl; they wish you to recognize them." Following this she gave a description of the lady which—I did not fully recognize, though it was sufficiently accurate to arouse a dim recollection that I had, at some past time, been acquainted with the person described, until an incident was mentioned that brought a portion of the past vividly before me, which I will relate as briefly as I can.

While returning from my daily ride among the sick about nine o'clock in the evening, I passed their place of residence. They usually kept late hours from necessity, but this particular December evening the house was dark. Feeling impelled to inquire into their condition, I fastened my horse and gained admittance to the room occupied by the three females, who sat hovering about the stove. Inquiry brought out the fact that they had only wood enough to get breakfast, and a small bit of candle that they were saving, so that if taken sick they might not be in utter darkness. That night there was a donation party for the Congregational minister which many of the wealthy members of the Baptist church attended to contribute of their substance to a man who had a competency already, while these deserving sisters were left to live as they could. However when they had retired that night they had more than wood enough to get breakfast and candles enough to keep a light through the night. It was only after distinct allusion was made to this evening's occurrence that I fully recognized who my visitors were.

The medium had never seen, probably never heard of me before. I knew not of the transition of the mother and daughter, and as stated they had passed from memory or nearly so. Several hundred miles intervened between the two places, and a lapse of several years also. It seems to me hard to explain this by or through thought transference, but very easy through spirit communication. S. F. DEANE, M. D.

CARLETON, NEB.

NOTES ON CHRISTIAN SCIENCE.

TO THE EDITOR: Christian Science says that there is no evil; that all is good, and that he who made good, made all, and is all-powerful, etc., and could make no error. Yet it says "Whatever errs is mortal." Error is evil. According to that there is evil—whoever made it. History says that the only ill and sin and error in this world are of man. Evil, then, is the error of man, not of God. God is good, whatever man acts of himself and not of the law, is error. Now to have free choice, to be a free person, it is a necessary fact that man should be able to choose the good which is of God, or go his own way, which is simply negative. Custom in time made this negative positive. Then it was evil and evil belongs only to man of free choice. This choite could be only between two impulses, the spiritual and the animal. There should have been harmony between them, and by degrees the higher harmony. Good, after all, is only harmony, an intuitive perception and judgment. Without it there is no result that may be called truth or good. Man's evil, is only a customary inharmony. But the fact that man made evil proves there is evil. It is but a twisting around of facts. Man is a power. He has ability to create and accumulate. As he advances, he finds his ideas are as nothing compared with God's. God is eternal, while man can produce only what is temporary. Man must have free choice, to create an individuality; and if he misuses his powers the failure can not be imputed to God. He did not make evil, but gave man the choice of following this law or not. If man did not it is not because of a merciless God. For as often as a man turns back to good he finds it and is able to progress. Evil is temporary, good eternal; but it is useless to say evil does not exist. It existed primarily in the minds of men, and that it has been reinforced by habit for ages, is evidenced in the body.

It is said mind is all. No, there is a body, a mortal and a spiritual mind. Evil is in-harmony between the animal and spiritual minds. In demonstrating the five senses, we find both sense and mind required.

A sin or evil of mind is not so great as when it has been interpreted by an act of body and by repeated acts grows larger and larger; and so-called mind cure will

not efface the accumulated evil and the added disease. Mind disease, not extended to the flesh, may be cured by the study of truth, body disease, the material evil act dictated by the mind requires stronger remedies. Material physicians are best in such cases. They will supply the waste of the minerals, acids, etc., for the body is part vegetable and part mineral in its compounds, and it should be supplied in disease with the indicated component. Effort of mind can not heal a cancerous stomach. Neither can material doctors heal the mind and erase the cause of disease. The body is a sensitive instrument, showing all the effects of the mind, either transitorily or permanently. According as it is transient or permanent the disease needs different degrees of cure; a mind or body physician, or both.

It is nonsense to say that sickness is a belief. Earth, body and illness are not illusions, but they are all temporary facts. Illness is caused by man's own free choice and he has no right to blame God for his own negligence.

It is certain that fears and fancies are forms of mind disease and may be cured by the mind curist. This is his sphere—to plant truth in the mind that has inherited a tendency to such insanities that have not yet filtered through the mind, interfering with the natural course of matter or bodies. Bodies are earthly and should be treated by applications of what is earth—hygiene—all that affords comfort and health to the organism. Yet, in time, unless the mind is changed and evil and fear and idea of pain and ignorance blotted out by the shock of truth, other disease may again fasten on the body and so infinitely. It would seem that in such cases both classes of doctoring would be needed.

It may be said that a temporary thing is an unreality. But history is fact, and is temporary. A fact, no matter if temporary, is a reality. Sickness is a reality—produced from mind, the evil of which was caused by free choice deciding on illegitimate uses of the animal which were inharmonious to the spirit, and by the laws of accident became positive, spreading all through the earth.

What St. Augustinæ once said is true: "The devil is but the ape of God," and man, grown animal, is the ape. This reminds me that many of the advanced do not realize evolution of the material scientists, since, to imply that man evolved from the animals, and then received the second impulse of spirituality or moral responsibility, seems to imply again ignorance as the basis of sin and that a good God would not have made such a faulty creation. But when you look at the matter not in the light of to-day, when you remember that development is the result of the ages, and that disease and pain of the flesh are the results, can only be the results of conscious sin, you can see that disease and all complaints of the body arose out of the conscious, knowing abandonment and wilful rebellion of the animal man against the flashing light of knowledge—against the still small voice. The light of the true life is so strong that even among savages we can proclaim them as human, on account of their conception of the way.

Habit is the enemy of the generations, remorseless, shameful. It is only when it is condemned that Christian science can flourish. The fault I would find in the methods of Christian science is, that mind and matter are viewed apart, whereas they are intimate. They forget that this earth life is for a progress to develop the mind, and we can not live on the earth without the body; and since the only progress we can study, is that which we have here, we must take all the parts in consideration. The body is comparatively of small importance, but all the results of mind show on the body, and by the instrument we can positively declare facts of mind in a way that material minds may be benefitted, and as I understand, Christian science is for the material, not for the spiritual who do not need it. Yours truly,

M. CLINE.

HARMONY, NEW JERSEY

SPRIT MATTER PROGRESS.

TO THE EDITOR: Spirit is the life or vitalizing energy of the universe—the active, positive principle which organizes matter under laws and conditions which are as eternal as are spirit and matter.

Matter coeternal with spirit, is atomic, uncombined, unorganized until acted upon by Spirit-life. The negative, passive, inert of the universe, being acted upon or combined, it becomes objective more or less to our senses. We, acting through the objective, cognize only the objective. Spirit or matter either of itself separate

and distinct, appeals not to our senses. No possible effect or manifestation is possible without two distinct qualities, the actor, the acted upon.

An effect cannot be greater than its cause. The whole can not be greater or less than the sum of all its parts. Something can not come from nothing. Intelligence does exist; therefore it must always have existed; hence Deity or God—which is as good as any term we have to express the idea.

Spirit in its contact with matter becomes a conscious immortal entity when it cognizes, desires and demands a continued or immortal life.

I prefer the term unfoldment to the word progress. As the plant germ unfolds and develops the stem, leaf, flower and fruit, in one systematic gradual change, growth, so with the human, there is one grand unfoldment until the object sought is attained. The spirit or life of the individual—the real ego is the same at all times, whether it manifests itself in a rage of passion or in the most sublime prayer. The channel or avenue through which it passes is what produces the seeming differences, as the rays of light behind a stained glass window are changed to our cognizance in accordance with the molecular structure of the glass through which the rays of light pass. E. S. BISHOP.

THE MILLIONAIRE'S PRAYER.

TO THE EDITOR: I send you the subjoined from the *Dakota Rural* as a gem of originality, adapted to publication at this particular time.

The original heading is given as "Gould's Prayer"—but thinking it might be less personal and more general in application I changed it, leaving it however, to your discretion as to which is best to publish. J. K.

Our father who art in England, Rothschild by thy name; thy financial kingdom come to America, thy will be done in the United States as it is in England. Give us this day our bonds in gold, but no silver; give us plenty of laboring men's votes to keep monopoly in power and their friends in office. We know, our father, we have done many things that were wrong; we have robbed the honest poor, and brought distress to many a door. We know it was wrong to demonetize silver; we know it was wrong to water our railroad stock, but thou knowest we made money by that.

Now, our father, thou knowest we are above politics. It is the same to us whether Democrats or Republicans rule, for thou knowest we are able to sway all political jobs in our favor. Lead us not into the way of the strikers, but deliver us from the hands of the insane Knights of Labor and the Farmers' Alliance. Thus shall we have the kingdom, bonds, interest, power and gold until the republic shall end. Amen.

Mrs. Ursula N. Gestefeld, "Christian Science" teacher, and author of various text books on the "science," will open her fall and winter classes on Monday, September 8th at 3 o'clock, p. m., in room 2 Central Music Hall. She has a variety of courses both for novices and normal students. On each Sunday beginning in September she will lecture upon topics suited to the time and the needs of those interested. Those interested may obtain full particulars by calling upon or addressing Mrs. Gestefeld at the above named location.

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BY DANIEL LOTT

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TO SPIRITUALISTS.

BY JOHN HOOKER, Of the Connecticut Bar.

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BY MARY F. DAVIS.

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Edited by M. L. Holbrook, M. D., Editor, Auth and Publisher, with an Appendix on the Ca of Children, by Dr. C. S. Lozier, late Dean of the N York Medical College, for Women, &c.

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NEWS.

er this head, are for sale through the office of THE REG-
 ENAL.
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 thropology, Florence;
 Society of Anthro-
 and two. pp. 112, 224.
 each. New York. The
 shing Company, 28 La-
 The human countenance
 nterest to all in every age.
 dying the face of his fel-
 thnes used to say after Zeno
 sition may be known from
 e physiognomy of Alcibiades
 utarch said, that he "was
 aise himself to the highest
 epublic." Aristotle wrote a
 vsiognomy. The seventeenth
 ily the age of astrolgy-
 the sophistries of which
 by De la Chambre, who in a
 hed in 1660 said. "The head is
 the epitome of the whole
 these it has its constellations
 But if we note the stars,
 ion and their movements, with-
 g their nature, nor why they
 sposed, we may say as much of
 the face." Della Porta attacked
 vsiognomy yet more uncompro-
 he opened up a new era for
 vsiognomy. Lavater who
 istian minister, poet and painter
 physiognomist by reading the
 who preceded him and by
 h his rapid pencil the faces
 sed or displeased him.

antegazza's treatise on the hu-
 intenance and on human expres-
 r of a scientific character. It aims
 rate positive observations from mere
 gives new facts, and facts already
 but interpreted by new theories.
 thor draws from several writers,
 ly from Darwin—who opened up a
 d for the study of expression by seek-
 the first lineaments of expression in
 nals which most nearly resemble
 d attempts to go a step or two be-
 yond the obvious writers. The whole sub-
 ated in a way to command the at-
 tention of intelligent minds.

**Would Follow on the Effacement of
 anity.** By George Jacob Holyoake.
 N. Y.: H. L. Green. Whatever
 oyoake writes is worth reading. The
 imprisonment which he suffered in
 nd for blasphemy forty years ago or
 did not embitter him against Chris-
 nor make him an unjudicial and un-
 nponent of the Christian system. He
 s writes, whether on religion or on
 and economic subjects, in an ad-
 ble spirit. In this essay he says:
 at has to be avoided in considering
 question is, a foolish disparagement of
 anity, and a foolish exaggeration of
 hical substitute which will follow on
 ffacement of the main Christian tenets,
 it by the churches. The Christian
 tures contain pathetic and instructive
 tives, noble precepts, and, above all,
 xample of Christ sacrificing himself
 he good of others, which has touched
 hearts of men in every age since. But
 teaching and example existed in the
 ld before the days of Jesus, and is part
 he history of humanity. Christianity,
 nshrining the example of self sacrifice,
 an imperishable place in the annals of
 cal influence. We do not disparage it
 r seek its effacement. But other tenets
 ave been imposed as part and parcel of
 lf sacrificing Christianity, and are
 reached and insisted upon as essential to
 , which have retarded, and do retard, hu-
 an progress. These are established by
 w as Christianity, and are accepted and
 ught by all the best known churches of
 e day—save one. It is this Christianity
 hich needs effacement."

Mr. Holyoake writes in England and it
 s the dogmatic theology of the thirty-nine
 rticles and ecclesiasticism that he criticizes
 s subversive to progress, and the discon-
 nnuance of which he maintains would in-
 crease the forces of intelligence and moral-
 ity.

The Polytechnic is the name of a new
 magazine to be published in Chicago, the
 tial number of which will be issued Oc-
 ber 1st. Like the London Magazine of
 t name it will be the organ of a Poly-
 chnic Institute, which in this case has
 een lately started in Chicago, and will be
 modelled after the famous London insti-
 e of similar name, an interesting account
 hich is given in the *Century* for June.
 e first number will be largely descrip-
 of the work of the Institute, especially

its Trade school, a peculiar feature of
 which is that students may earn their ex-
 penses while in attendance, and can learn
 almost any trade. As this promises to
 solve the vexed apprenticeship question, all
 master associations are warm supporters
 of the movement. An article on the new
 Evening Medical College of Chicago is also
 included in this number. The ladies will
 be interested in the description of the
 Cooking, Millinery and Dressmaking
 schools of the Chicago Polytechnic Insti-
 tute. Published at the south-east corner
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 cago, Ill. Sample copy, 10 cents.

Poems by Farmer Reynolds. Published
 by himself. Grand Rapids, Mich. pp. 90,
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 has the merit of strength and smoothness
 of expression, and the thought is health-
 ful and humanitarian. Self reliance, man-
 liness, loyalty to truth, patriotism, and
 hopefulness are inculcated in the pieces
 which make up this pamphlet.

PASSED TO SPIRIT-LIFE.

Passed to spirit life on Monday, August 4th, 1890,
 after a short illness, Mr. Harvey Olmstead, one of
 the oldest and best known citizens of La Grange
 County, Ind. He was one of the charter members of
 that co-operative community established some forty
 years ago by Judge Prentiss, William Anderson and
 others in La Grange County, Ind., which was widely
 known as a remarkable experiment in the direction
 of a newer and more practical education for old and
 young. It was a communal effort and its funda-
 mental principles were the equality of all and
 brotherhood of the human race, freedom of opinion
 and expression on all questions in the fields of relig-
 ion, politics, etc., and it was a practical illustration
 of the advantages of co-operation in productive indus-
 tries. The community owned a large tract of land
 and erected extensive buildings, and for several
 years was quite prosperous. Mr. Olmstead was born
 near Lundy's Lane, in Canada, in the year 1811, and
 moved to La Grange County, Indiana in the year 1833.
 T. H.

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 cess may be slow, but the result is sure.

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 ham's Dye for the Whiskers. It never fails to sat-
 isfy.

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 Louisiana, Mississippi, Tennessee and Texas. Tick-
 ets will be good for return passage 30 days from date
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 Union Depot for through trains running to every city
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 tural and mining resources, the rapid increase of popu-
 lation in numerous localities, the continual coming
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 ufacture in hitherto neglected territory, has attracted
 thousands bent on speculation, investment and the
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 communities. People of the East have apparently
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 fered these very low rates have been inaugurated.
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 ticket agent, or address P. S. EUSTIS, Gen'l Pass. and
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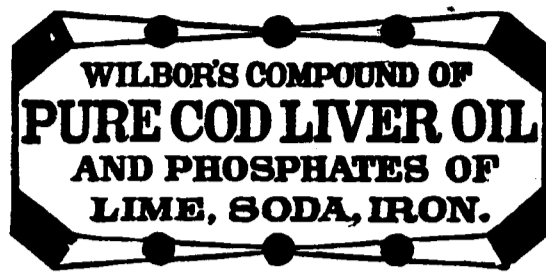
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 vary!

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 side of nature, is unscientific and unphilosophical.

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THE LOST SHEEP.

A NEGRO SONG.

De massa ob de sheep-fo',
Dat gua'd de sheep-fo' bin
Look out in de gloomerin' meadow,
When de long night rain begin,
An' he say to de hiahlin' shepa'd:
"My sheep, is dey all brung in?"

"Oh?" den say de hiahlin' shepa'd:
"Da's some dat's black an thin
An' some, dey's po' ol' weddahs,
But de res' 's all brung in.
Da's some dey ain't no 'count noway,
But de res' done all brung in.

Den de massa ob de sheep-fo',
Dat gua'd de sheep-fo' bin,
Go down in de gloomerin' meadow,
Wha' de long night rain begin,
An' he le' down de bah's ob de sheep-fo',
Callin' sof': "Come in! Come in!"

Den up fru de gloomerin' meadow
Wha' de long night rain begin,
An' up fru de splashin' pit-pat
An' up fru de pieachin' win,
De po', los' sheep ob de sheep-fo'
Dey all come, guddahin' in:
To de las' po' sheep ob de sheep-fo',
Bleatin', dey all come in.

LOVE'S SECRET.

Love found them sitting in a woodland place,
His amorous hand amid her golden tresses;
And love looked smiling on her glowing face
And moistened eyes upturned to his caresses.

"O sweet!" she murmured, "life is utter bliss."
"Dear heart," he said, "our golden cup runs
over."

"Drink, love," she cried, "and thank the gods for
this."

He drained the precious lips of cup and lover.

Love blessed the kiss but ere he wandered thence
The mated blossoms heard this benediction:
"Love lies within the brimming bowl of sense;
Who keeps this full has joy—who drains, affliction."

They heard the rustle as he smiling fled:
She reached her hand to pull the roses blowing.
He stretched to take the purple grapes o'erhead:
Love whispered back: "Nay, keep their beauties
growing."

They paused and understood: one flower alone
They took and kept, and love flew smiling over,
Their roses bloomed, their cup went brimming on—
She looked for love within and found her lover.
—JOHN BOYLE O'REILLY.

HER SUMMER LOVER.

"Mable," faltered the youth in the gorgeous blazer, "I am deeply disappointed. The partiality you have shown for my society during the many little excursions we have taken together and the delightful little evening—er—lunches we have had since the summer season began led me to expect a different answer."

"Because I have looked upon you as an agreeable escort to picnics and lawn tennis parties, and for summer evening promenades, you have regarded yourself as my accepted lover, have you, George?"

"And it is because I have been available for these things," he said indignantly, "that you have accepted my attentions, is it? You regard me merely as a summer lover, I presume?"

"That is about the case, George," replied the maiden, as she dug a hole in the sandy beach with her parasol. "I have looked upon you as a lover in a picnician sense only."

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DEATH.

Stars go down
From shore,
Dew-drenched crown
The forest leaves
Breathless air;
To feed
They bear.
Just we tread
With the summer showers,
In, or mellow fruit,
Tinted flowers.

At the leaves may fall,
May fade and pass away—
It, through wintry hours,
Sweet breath of May.

At the choicest gifts
Which lent to earth
To gain
At birth;

Gifts that for growth or joy
Of our love or care,
As left us desolate,
Gathered there.

Become a desert waste,
The fairest, sweetest flowers,
Into paradise,
Mortal bowers.

The melody
And mourned so long
With the angel choir
Singing song.

O death! although we grieve
Cautiful, familiar forms
Have learned to love are torn
Our embracing arms,—

With bowed and breaking heart,
The garb and silent tread,
Their senseless dust to rest,
Why that they are "dead,"—

Are not dead! they have but passed
Through the mists that blind us here,
To new and larger life
In a serenely sphere.

Dropped their robe of clay
Shining raiment on;
Lured far away,
"T," nor "gone."

When disembodied and glorified,
Why still are here and love us yet;
Dear ones they have left behind
They never can forget.

Sometimes, when our hearts grow faint
Mid temptations fierce and deep,
When the wildly raging waves
Of grief or passion sweep,

Feel upon our fevered brow
Their gentle touch, their breath of balm,
Their arms enfold us, and our hearts
Grow comforted and calm.

And ever near us, though unseen,
The dear, immortal spirits tread—
For all the boundless universe
Is Life:—there are no dead!

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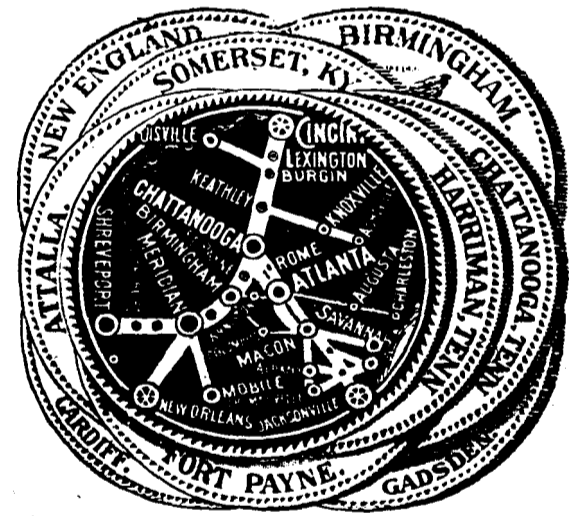
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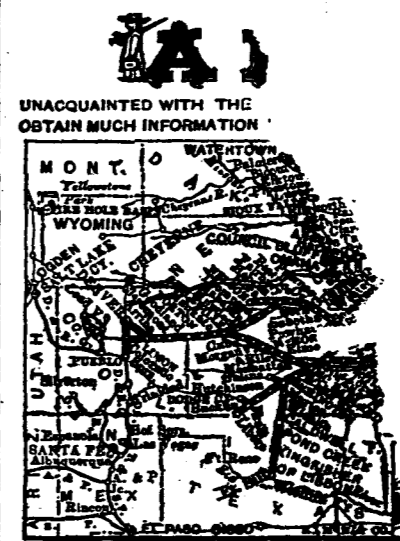
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NEW ERA, OREGON, CAMP MEETING.

The Oregon State Spiritual Society will hold its annual camp meeting at New Era, Clackamas Co., Oregon, beginning September 19, 1890, and continuing ten days. Good speakers and mediums are expected to be in attendance. Reduced rates on the Southern Pacific Railroad to all who attend. There is a hotel on the grounds. All are invited to attend.

MISS WILLDA BUCKMAN, Secy.
EAST PORTLAND, ORE.

On August 17th addresses were given at the Delphos, Kansas, Camp Meeting by Dr. De Buchananne and Hon. C. B. Hoffman. Nearly 3,000 persons were present. The meetings closed August 25th. Many mediums were on the grounds this season, but a correspondent states that among them were no "mercenary spiritual fakirs" with their money making schemes.

Mr. A. A. Whitney writing from Haslett Park, August 24th, says: The American consul at Sarnia, Ont., presented the steam boat Bell Haslett with an American flag and regulation pennant. He made a nice speech, and Mrs. R. S. Lillie responded and closed with an improvised poem to Mr. J. H. Haslett. There was the best of order, no police being necessary, and a good class of attendants from all parts of the state. Haslett Park Association is bound to grow in favor. The grounds are beautiful and will be much improved the coming year.

PRESS OPINIONS.

Bar Harbor Herald.

THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, recently celebrated the twenty-fifth anniversary of its birth by a new dress of type and a change of shape which renders it much more convenient for filing or binding. And it is so good a paper that most of its patrons wish to preserve it. One of our contemporaries has neatly summed up the story of THE JOURNAL'S success in the following paragraph which we heartily endorse: "In the peculiar field which it occupies, this paper, under the able management of its editor, Colonel John C. Bundy, has come to the front rank as an exponent of enlightened Spiritualism, and is exercising a wholesome influence in the direction of weeding out the poisonous growths that have all along so sadly choked off the path of honest inquirers after the truth on a subject which deeply concerns mankind. Colonel Bundy has done great service to the cause he advocates by his persistent and fearless exposure of the shams and humbugs of the spiritualistic fraternity, a course of conduct which it was difficult for one in his position to follow. He reaps his reward in the applause and friendship of a higher class of thinkers, and his paper takes its place to-day among the most welcome and interesting periodicals of the country. The discussion of all matters pertaining to psychic research is increasing here and everywhere, and in aiming after the higher truths in this difficult but fascinating branch of inquiry, Colonel Bundy will surely meet with a just appreciation."

Medford, Ont., Monitor, June 6:

THE RELIGIO-PHILOSOPHICAL JOURNAL came to our table last week in an entirely new dress, it being the twenty-fifth anniversary of its existence. Though the field of modern Spiritualism is one we have not yet explored and have no idea to what extent its claims can be verified, or how much of truth really belongs to the experience of many who seem absolutely certain of an after life by its means; however, leaving all such matters in abeyance, we find much in THE JOURNAL which is calculated to elevate and improve and liberalize humanity. Its unsectarian character and entire freedom from bigotry ought to recommend it to all who believe in advanced mental culture. It hears all sides and opens its columns to any or all who may conscientiously differ with what it advocates. Indeed that such a journal should live and grow through a quarter of a century is the best evidence that a large and growing number find in it acceptable literary pleasure. In an article announcing its new form and dress 31st May, it says:

"The primary purpose of THE JOURNAL is to promote psychics; its ultimate aim is to help men to a correct ethics, thereby bringing justice into complete sway, and rendering happiness the normal condition of mortals; and finally, to be one of the evolutionary agents in forming a universal

church, the church of the spirit, with some such simple statement of belief as this:

"God is the universal father; Man is the universal brother, and the Spirit of Love and Wisdom is the life of both. This life brings immortality to light; and through spirit ministrations and intercourse Man is assured of the continuity of personal existence beyond the grave."

Henry Bieber, St. Marys, Ohio, writes: Your paper is a source of great pleasure to my wife, daughter and myself, especially the articles in the editorial department. I have made Spiritualism a study for thirty-five years and have been a reader of THE JOURNAL off and on almost ever since its publication. Continue on with your good work, and I am sure your effort to make Spiritualism as a movement what it should be is appreciated by all well-meaning Spiritualists. May God and the angel world bless you and your faithful wife, and give you patience and strength, that you may be able to continue in your noble work.

The Michigan, Ohio and Indiana Spiritual and Religious Camp Meeting Association announce a camp meeting at Hawk's Grove a mile and a half east of Watervliet Village, near the Chicago and West Michigan railroad, to open Sunday, September 6th; and to continue until and including Sunday, September 14th.

TUBERCULOSIS IN SLEEPING CARS.

The plush, velvet, and silk hangings must go. Seats must be covered with smooth leather that can be washed off, carpets give place to rugs, to be shaken in the open air at the end of every trip—better still, abolished for hardwood floors; the curtain abomination must make way for screens of wood or leather, the blankets of invalid's beds be subjected to steam at a high temperature, mattresses covered with oiled silk, or rubber cloth that may be washed off, and, above all things, invalids provided with separate compartments shut off from the rest of the car, with the same care which is taken to exclude the far less offensive or dangerous smoke of tobacco, cuspidors half filled with water, and consumptive travelers provided with sputum cups which may be emptied from the car. It is not necessary to say here that the sole and only danger lies in the sputum. The destruction of the sputum abolishes the disease. When the patient learns that he protects himself in this way as much as others—protects himself from the auto-infection, from the infection of the sound part of his own lungs—he will not protest against such measures.—Dr. J. W. Whitaker, in the American Lancet.

Friend (to returned vacationist)—Well, my boy, have you been off for a rest? Returned Vacationist—No, my boy. I've come home for one.—New Moon.

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