

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

The tendency of the times among well-to-do Americans is to small families. According to a table compiled from the Massachusetts census one-fifth of the native married women of Massachusetts are childless. It is said that in no country save France can a similar condition of affairs be found. On the other hand, only 13.27 per cent. of the foreign born mothers of Massachusetts are childless.

The penalty for profane swearing under the Pennsylvania "blue laws" of 1794, is 70 cents for each oath, or, in default of payment thereof, one day in jail for each oath. A conviction under the blue laws is a very rare occurrence in this state, but Polk Wilson, of Chamberburg, a well-known character about town, was lately sent to jail for eighty days, he refusing to pay the fine of \$57.30 for the luxury of swearing eighty times.

An office has been opened in Paris at which men with titles and nothing else, may consult a list of eligible maids, widows and divorced women with descriptions of their property, disposition, and various personal attractions, says the *Congregationalist*. Every applicant pays a small fee, and promises, in case he secures a wife from the list, to pay a percentage on her estimated wealth. Of course only fools apply, and it is not to be supposed that the names of the women on the list are there with their consent. Still, there have been a number of marriages between foreigners and American women where the main things to be united were titles and money.

General Booth's movement for relieving poverty and want in London, since the resignation of Commissioner Smith, one of the literary leaders of the Salvation Army, has been steadily growing weaker. Recently Huxley made a powerful attack upon the scheme, citing the experience of past religious orders, and their inevitable tendency to use the property entrusted to them for personal ends when the first glow of religious zeal has passed away. Others have drawn attention to the way in which the Booth family monopolize the honors and emoluments of the Salvation Army. Through divided counsels and shaken confidence the scheme is likely to fail. It is announced that subscriptions are being withdrawn. Only a few weeks ago money or pledges of contributions were coming in from every direction.

The city of Denver, Col., is discussing the feasibility of establishing a plant and furnishing its own electric lights. It is now paying \$77,856 a year for its lights to an electric light company. The estimates show that a building with all necessary machinery and appliances can be erected for \$174,000. The interest on that sum, with the cost of running the plant, would be \$37,500. Difference in favor of the city, \$40,356. If these figures are correct, and the estimates are claimed to be liberal, Denver can save a pretty penny by manufacturing its own electricity. Other cities are doing it, and as the economy of this

method becomes known still more are likely to embark in similar projects. There is a good deal of money made somewhere in furnishing electricity, and there seems to be no reason why municipalities should not get the benefit as well as any one else.

The recent application of electricity to cancer, in England, appears to be a very simple, and if correctly reported, useful operation. The patient is anesthetized, and the current then passed through the tumor and all tissues for some distance around it by means of fine insulated needles, so as not to injure the skin. The effect produced consists in a cessation of growth, gradual disappearance of pain, some shrinking and hardening of the tumor and enlarged glands, followed by improved nutrition and a better state of health; the growth, as a whole, does not disappear, but remains in an inert mass, composed, it is presumed, of fibrous tissue alone. The majority of cases where this treatment has been used have been those in which the knife had failed, or in which the disease had progressed too far for the knife to be used with the possibility of success.

Much has been published of late in regard to mortgages on farming lands in some of the States in the Mississippi Valley. There has been exaggeration probably, but if what a farmer writes from Kansas is true reforms ought to be initiated in that state at least. This correspondent says in substance that the Lombard Loan and Trust Company of London has foreclosed on at least 120,000 acres of farming lands in Kansas alone, that this company has loaned its money on lands at a very low valuation, for 2 and 2½ per cent. per month—24 to 30 per cent. per annum. It is no wonder that farmers in the West complain that their land is being taken away from them under such circumstances. The worst feature of this business is the absorption of large tracts of land in the hands of English capitalists to be rented to tenants, for it is stated that men are now being brought from England for that purpose. The same correspondent says further that vast tracts of Kansas farming lands are now owned by foreign sharpers, while the evicted owners are still in debt for more than the amount originally loaned upon them, and that this is done legally as there are no usury laws.

Mrs. Ella Wheeler Wilcox writes: "The great tidal wave of erotic literature is on the ebb and many amusing things are now visible on shore." To illustrate the conflicting ideas of people as to what is and is not improper reading Mrs. Wilcox relates some of her own experiences with publishers. She says: Some months ago a certain periodical asked me for a story. I sent a little narrative, which was quickly returned to me with a courteous note, saying while the story, "Dick's Family," was exactly what the editor wanted in other respects, a reference I had made in its pages to a mother's prenatal influence upon her child rendered it unfit for the family circle. Yet it was through serial stories in the columns of that periodical years ago that I had first obtained an idea of the corruption to be found in the world. My little story was soon after published in a monthly magazine, whose editor wrote me an enthusiastic letter of

praise, and asked for "another in the same style." Thereupon I forwarded a story of a young girl who had been allowed no companions of her own age, no opportunities for meeting men of her own class and who eventually eloped with a stranger and came to disaster. I had intended to convey a lesson to thoughtless parents, who often treat their own offspring more cruelly than their horses and cattle by giving them no opportunities for companionship or selection. The story was sent back to me by the next post, with a note saying that "it was unhealthful reading for young maids, as it made marriage seem of too much importance," and I was straightway begged to write another as charming as "Dick's Family." So one editor in his wild effort to publish only healthful food for young maids begged me to write stories like one which another editor had refused as immoral, and refused a story as improper because it placed too high a value on marriage. Surely the ways of modest editors of to-day are past finding out.

The trial of Rev. Howard McQueary, of Canton, Ohio, for heresy in an ecclesiastical court of the Protestant Episcopal church in Cleveland, is worthy of mention as one of the most noted of its kind in the history of that church, in which it is likely to mark an important epoch. The evidence against "the accused" is his volume of essays and addresses published some months ago under the title "The Evolution of Man and Christianity." Mr. McQueary's views, briefly stated, are that Darwin's theory of the origin of man is true and that the Book of Genesis came from Chaldean sages, that Joseph was the natural father of Jesus, and that his spiritual nature only was imparted by the Holy Ghost, that the resurrection of Jesus was spiritual, not physical, that the doctrine of the trinity was created by theologians and that of the atonement is a relic of barbarism, that Christianity as a system is a natural development, not a supernatural revelation. Episcopal bishops and church organs declare that Mr. McQueary has violated his vows of ordination by not accepting the thirty-nine articles as they are given in the prayer-book, and denounces his views as unscriptural and heretical. In this they are doubtless consistent, for Mr. McQueary has departed far from the obvious teachings of the Bible and from the teachings of his church. He claims that his church allows each individual to interpret the Bible for himself, but he is likely to find that the Protestant Episcopal church has for its authority not the Bible to be interpreted by every person for himself, but a creed professedly based upon the Bible, but drawn up for the guidance of such as he and those to whom he dispenses the word. It is difficult to see how the ecclesiastical court can help deposing him from the ministry. Perhaps it would have been better if Mr. McQueary had voluntarily withdrawn from the church, some of the fundamental doctrines of which he has, greatly to his credit, outgrown. There are other ministers in his denomination who are more in sympathy with modern thought than with old theology. There is room enough for them all outside the fold of the churches that are compelled by their creeds and traditions to try men for heresy, and to impose upon their members absurd creeds written before they were born, and under the authority of which they are expected to think in herds.

SPIRITUALISTS AND SPIRITUALISTS.

In the opinion of some people arrayed under its banner, Spiritualism is a very narrow and limited thing. According to these folk,—the practical interpretation of their idea,—the professing and exposition of Spiritualism consists (1) in seeking for phenomena, quite regardless of its quality or of the conditions under which the alleged exhibitions of spirit power take place; and (2) having secured them, throwing these testimonies indiscriminately into their respective spiritualistic museums there to remain as useless lumber except when being shown to some visitor, or varnished up for public parade in the press; and (3) the circulation of small-talk and fulsome praise of favorite mediums and speakers; also (4), the unrestrained and extravagant denunciation of all who do not swiftly credit unverifiable accounts of phenomena, or who hold any theological views.

These builders of spiritualistic exhibitions, these purveyors of psycho-materialism, these hedgers-against-hell are usually ex-church members in middle life or advanced years, whose brains have lost the power of modification and their minds the plastic quality of youth. These representatives of a pseudo-Spiritualism, these undeveloped spiritists think themselves Spiritualists; and what is worse, they are constantly misleading the public. Indeed, even the so-called Spiritualist press, with notable exceptions, is largely dominated and its policy controlled by these active and fanatical advocates. In this class, and the most blatant and pestiferous of all, is now and then some aged materialist who has spent three score years in denouncing religion and the belief in future life. As he sees his allotted span swiftly nearing the end, his fears, intensified by inherited sub-conscious beliefs, put him in a fever; and he thirsts for the consolations of that Spiritualism which he has so long ridiculed. He has, often, a lurking dread of that hell which his ancestors knew all about and sought to avoid, and which he knows is his destination if it exists and he gets his deserts. Thus stimulated he begins his researches without a spark of developed spirituality, and incapable of an intellectual conception of the spiritual. He observes certain alleged spiritual phenomena which may or may not be true to name and accepts them as the manifestations of spirits because that of all things is what he wants to do, and not because there is any place in the fabric of his mind into which he can fit a spiritual explanation of them. The mental and moral status of many a mature church member is quite similar to that of this materialist; neither seeker is actuated by other than groveling, selfish motives. Having proved to their satisfaction that there is no hiatus at the grave, that their acquaintances and friends on the other side are alive and are not residents of either the orthodox hell or heaven, these congenial travelers who have approached the spiritistic medium from such seemingly widely opposite directions join interests. They label themselves Spiritualists and unite in endeavoring to magnify their stupendous find.

The revelation is too great and too sudden for them; it upsets their mental equilibrium—such as it is—and their moral fibre grows flabby and weak. The weaker they are, the more demonstrative in exploiting their discovery and demanding that the public shall accept their testimony. All else is inconsequential beside the—to them—newly acquired certainty of life, which was before denied in the one case and held as a matter of faith handicapped by theological weights in the other. Like the bumblebee, these additions to the spiritistic family are biggest when first born into the fold. Unfortunately their development is then usually arrested, and while maintaining their bloated dimensions, their bodily and mental functions are confined to making a noise and annoying people by their erratic flights and uninvited attentions.

THE JOURNAL protests against the proneness of the public to consider such persons as expounders of Spiritualism. THE JOURNAL emphatically protests against the domination of the Spiritualist Movement by these crude, aggressive novices. THE JOURNAL protests against the use of such old, decayed orthodox and materialistic timber in the erection of the spiritual

temple. That such material can never be used in its crude state in building the machinery wherewith to successfully propel a great spiritual movement is patent to all the world outside of those dazed by the bumblebee buzz and the beating of iconoclastic tom-toms.

Spiritualism, rock-rooted in the basic fact of continuity of life and its eternal progress in accordance with the eternal laws of evolution, of life demonstrated by innumerable proofs from the psychical world, is the philosophy of life. It embraces all that affects man, both physically and spiritually. Properly studied it makes man moral, reverent, kind and noble; it enlarges his sphere of consciousness and brings him into closer relations with the divine in nature; it clears his perceptions, renders him just in his dealings and fills his heart with love for humanity and his soul with unquenchable aspirations. A true Spiritualist grows from within outward; he is not a perambulating junk-shop filled with a motley store of heterogeneous psychical facts, heaped up and useless as a miser's hidden gold. A true Spiritualist is one who uses his facts as means to a noble end, who arranges his knowledge in orderly form, digests and assimilates it, and grows strong of purpose and radiant in spirit through his efforts. The true Spiritualist is actuated by a burning desire to better humanity here and now; and is more interested in the welfare of this world than in speculating on the happiness which may be in store for him in the world to come. He does right because it is right so to do, and through no hope of reward or fear of punishment. The true Spiritualist does not arrogate to himself or his cult any exclusive virtues or divine rights, nor does he think his school of thought contains all worth knowing, nor that there is no goodness or truth in the multifarious systems of religion. He has open vision and gladly greets truth wherever found, and as gladly acknowledges his own errors, and discards them when proven to be such. The true Spiritualist has a healthy interest in all secular affairs. He comes to learn how to take a comprehensive view of all questions; his intellect is quickened and his judgment strengthened by an unceasing flow from higher spheres. Other things being equal, he will surpass his contemporaries in his particular vocation in life.

Instead of constantly seeking personal messages from spirit friends and never ceasing to demand "just one more test," the real Spiritualist rests calm and confident in the knowledge already acquired in this direction, and asks for instruction and enlightenment in those great and impersonal principles, the knowledge of which is essential to his complete unfoldment. He does not demand that his weekly paper shall be filled with ghost stories, nor padded with strictures on existing religious sects. He prefers that matters of current interest shall receive their due share of attention, treated from the standpoint of his philosophy. He recognizes the stupendous importance of the phenomena of Spiritualism in the primary stages of progress, and does all he can to encourage their presentation in orderly and convincing form; discouraging all doubtful expositions, and demanding honesty, fair dealing and patience on all sides. The true Spiritualist, while modest and unobtrusive in the expression of his views, has the courage of his convictions, and never shrinks from avowing them when it is necessary to define his own position or to maintain the dignity and honor of Spiritualism. Knowing how much of his happiness is due to Spiritualism he will, in time, so THE JOURNAL hopes, learn that he owes it to the cause to assist to his utmost, with money, in the work of propaganda; and he will do this during his earth-life, not waiting for executors or administrators to exercise their discretion, nor for heirs to frustrate his wishes. The man who gives to Spiritualism when he can no longer use his wealth himself is less entitled to credit than he who acts as his own almoner. The spread of rational Spiritualism is near and dear to the heart of every individual who aspires to be a true Spiritualist; and this through no sectarian pride or interest, but from pure love of humanity and of the good. The Spiritualist of the next generation will be less of a theorizer and more of a practical worker. He will realize that he is already in the Spirit-world

while yet enfolded, and that the sooner he begins the work here which he is putting off to do in the here-after the better it will be for him and for all he holds dear.

THE RESTRICTION OF IMMIGRATION.

From time to time the last few years THE JOURNAL has called attention to the fact that immigrants have been coming to our shores in such immense numbers that the labor market has been over-supplied and in consequence the laborer has received wages considerably less than he would otherwise have been able to command, while his social position has been lowered. Multitudes of ignorant creatures have been imported by manufacturers to take the places of self-respecting Americans who were unwilling to work for just enough to keep themselves and their families from starvation when their employers were rapidly amassing fortunes from the enormous profits of labor. Imported ignorance and superstition have helped the few to get rich in a short time, but this result has been attained by the degradation of labor. Furthermore, as has often been pointed out in these columns, the increase of the illiterate and un-Americanized element embarrasses the operations of our free system of popular sovereignty and popular education. All the wisdom of our statesmen and all the intelligence and patriotism of the American people will be required to guard the republic from the baneful influence of the half-civilized portion of its population, composed of men utterly unfit to have the franchise of a free citizenship.

The position of THE JOURNAL has been that if the American people can protect American industry by imposing duties upon the products of foreign labor, they can justly check and regulate the immigration to this country. If appeal to the law of self-preservation is allowable, it certainly holds good in the adoption of precautionary measures against peril to American institutions from an excess of ignorance and animalism from beyond the seas.

The bill of Congressman Lodge, of Massachusetts, for the restriction of immigration has for its object the solution of the problem often discussed in these columns. According to Mr. Lodge much of the present immigration is of a kind which does not benefit the citizenship of the United States. It is not readily assimilated and it tends to introduce an element of population not in sympathy with American institutions and principles. Statistics show that the average immigration for the last eight years is fifty-seven per cent. larger than the average immigration for the eight years preceding, and that fifty per cent. of this increase has been of persons without any occupation or training. And the tendency is for the least desirable kind of immigrants to increase much more rapidly than that which is more valuable. Mr. Lodge says that the annual immigration is so large that, although it seems small in comparison with the total population of the United States, it affects in a most serious way the labor market. He does not believe in reducing this influx of population by a law limiting absolutely the number of immigrants to be received annually, or by heavy capitation tax; for that would restrict immigration indiscriminately. What is needed is a law to shut out the undesirable portions of immigration and cause a restriction that would be of real value—a law under which it would be difficult for undesirable immigrants to come to the country, but which would admit industrious persons desiring to come here in good faith to become inhabitants and citizens of the United States. Such a law, Mr. Lodge thinks would lower the dangerous competition which is now produced in our labor market by the large foreign immigration, while greatly improving the quality of the actual immigration received.

Surgeon-General Hamilton, who has been making this subject one of careful investigation, for which purpose he has visited the principal European countries, has made a report which contains much food for thought. He says that as a rule immigrants bound to this country are not required to undergo any proper inspection. Most foreign governments are opposed to the immigration of their people to this country, and in instances they seem to connive at or even to en-

courage it, the immigration so favored will always be found to be of that class which the native land, in this case, can spare to advantage. Vicious, lawless, and dangerous elements of society and all persons liable to become a public charge, are not only permitted to immigrate without check, but are encouraged to do so; and to this fact the deterioration of our later immigration is declared to be, beyond doubt, attributable.

In the last six years 2,666,276 immigrants have arrived on our shores. Dr. Hamilton says that the introduction into our political, commercial, industrial and social system of this vast number of people, most of whom are entirely unacquainted with our traditions, customs, history and laws, presents a difficult and perilous problem to the practical statesmanship of the country and constitutes a subject for careful consideration, not unmingled with apprehension on the part of serious citizens of all parties. He calls attention to the fact that a large proportion of this immigration, instead of diffusing itself throughout the country and becoming lost in the general characteristics and modes of life of the American people, preserves foreign nationalistic relations, going to the length, as has been shown in several of our large cities, of maintaining secret assassination societies, with a tribunal, obedience to which is held supreme over all our laws, national and local.

Dr. Hamilton thinks that relief from this evil must be sought in restrictive legislation and he suggests that the law should provide that an intending immigrant shall produce satisfactory evidence of an official character, before the nearest American consul, showing that he has never been convicted of crime, has never been a charge upon the country, nor received public assistance. He shall also file with such evidence a certificate from a duly qualified physician showing his freedom from chronic diseases or any disability which would make him a public charge. If satisfied the consul will then issue his certificate to be delivered by the immigrant to the proper officer at the port of arrival, and to be by him accepted as evidence that the newcomer possesses the preliminary qualifications for American citizenship, all others, according to this plan, to be excluded.

THE JOURNAL is not prepared to endorse all the details of such a law as Dr. Hamilton indicates, but it is, in the main doubtless, such a law as is needed to prevent this country being longer the dumping ground of the old world.

TREATMENT OF CRIMINALS.

The French court in which Eyraud and Mlle. Bompard were tried for the murder of Toussaint Gouffe, listened to all the evidence adduced to show that the woman acted under the hypnotic influence of the man, but refused to permit any hypnotic experiments on the woman to be made in court. If hypnotism means the submission of a weak will to a stronger one, as is declared by those who hold that a hypnotized person may commit murder under the direction of another, the courts in all countries will probably still hold it to be good law that the person of weak will thus influenced to commit murder should be held responsible for the crime and suffer the penalty of the law. If courts and law-making bodies could know the strength and weakness of every individual who commits crime, and could, in the light of such knowledge, make special provision for the examination and trial of each case, doubtless there would be a nearer approach to justice in the condemnation and punishment of wrong doers than has ever yet been known. When society shall come to see that the only just or natural objects of punishment are the prevention of crime and the reformation of offenders, the discrimination for which the law can not always directly provide in the sentence of a criminal, may be made by the prison authorities having him in charge. An obstacle to reform in dealing with criminals is the barbarous idea that punishment is an end in itself, or rather that it should be inflicted to vindicate justice, without regard to its effects upon the criminals. Vindictiveness should have no place in criminal jurisprudence and none in the treatment of even the most hardened criminals.

Governor Fifer, of Illinois, in his message last week spoke wisely on the subject of prison reform. He suggested among other things, that sentences of imprisonment should be indeterminate as to the time of punishment, that the question for the trial court should simply be guilty or not guilty of the crime charged in the indictment, and the judgment of the court should record the result of a fair trial upon that question; but that the question of the length of punishment should be reserved for later determination in the light of the fullest developments and with due regard to the mental and moral condition of each subject to be ascertained under the wisest rules of discipline and after personal experience with each prisoner.

"All this I know," says the Governor, "pre-supposes that the prison should be made within practicable limits a reformatory, and I venture the opinion that the penitentiaries of the land are destined in the near future to become, as to all inmates except the known incorrigible, places of mental and moral discipline, looking to the assistance as well as the punishment of the criminally unfortunate."

The Governor does himself credit by directing attention to this important subject and taking such an advanced position.

THOSE PRIZE ANSWERS.

THE JOURNAL for November 24, 1888, published a list of questions to which it desired answers. A prize of ten dollars was offered for the best answer to the sixth and seventh respectively, and one of six dollars for the second best.

The questions were as follows:

1. To what church, or churches, did, or do your parents belong; and are you now, or have you been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychical laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

A goodly number of responses came in, most of which were published, but there should have been a much larger number. Nothing that THE JOURNAL ever published has attracted wider interest, and the wonder to the editor has been that this interest did not stimulate a more general response. Many of the answers to the prize questions, numbers six and seven, were well written, showing matured thought and care in preparation. This being the case the committee has had no end of perplexity in making the awards. This difficulty has been aggravated by the impossibility of bringing together the widely separated members of the committee for consultation and discussion. After many delays and much correspondence, a decision has been finally reached. The shade of difference in merit between the answers receiving the prizes and some of the others is so slight that it puzzles THE JOURNAL to see how a decision was reached. Here is the award:

Answers to sixth question.

First premium, S. L. TYRRELL, Fox Lake, Wisconsin.

Second premium, PROF. PAYTON SPENCE, New York City.

Answers to seventh question:

First premium, DR. JOHN E. PURDON, Cullman, Alabama

Second premium, MRS. LIZZIE JONES, Jacksonville, Illinois

It may be interesting to note that to the fifth question the answers were nearly equally divided; those holding Spiritualism not to be a religion slightly predominating. It should be said, however, that many of those answering that they did not consider Spiritualism a religion, expressed a belief that it was a basis for one;

and where they did not thus believe, their definition of religion was usually colored by individual bias received from the popular interpretation of the word by sectarian religionists.

Since THE JOURNAL invites discussion from different standpoints of all subjects of current interest germane to its objects, articles often appear in its columns which advance theories and ideas not in accord with those of the editor, and which he feels at liberty to criticize or not as time, space or the views of the contributors may determine. There is such an article in THE JOURNAL this week from the pen of Dr. R. W. Shufeldt, a gentleman well known and highly respected in scientific circles, and whose paper on "The Hybridization of Our Race with the Negroes in the United States" ably presents a problem that is occupying the minds of the wisest and best men of this country. It is Dr. Shufeldt's proposed solution of the problem or the remedy which he prescribes for the threatening evil that seems to THE JOURNAL objectionable, first on the ground that if feasible it would involve grave injustice to the colored people of the United States, and second on the ground that it is not practicable. We may recur to this subject in the near future.

Dr. A. V. W. Jackson, of the Philological Department, lectured at Columbia College recently on The Persian belief in the immortality of the soul, which he said is derived from two great sources, the classic and the native. The former embraces the Greek and Latin writers, such as Herodotus and Plutarch, who testify to this belief. But the native writings—the Persian "Avesta"—are full of beautiful descriptions of a future life. The lecturer read several selections from the Avesta, descriptive of the heavens of reward for good words, thoughts and deeds, ending finally with the heaven of eternity. A hell of torments and a devil also figure in the literature, but the destruction of these and the pardon of sinners by the good God is confidently predicted.

A New York journal says that the country clergyman who finds it hard to do his preaching on Sundays can procure weekly sermons, at reasonable prices, from several of the literary syndicates of that city. "He can have his choice of many kinds, the strictly edifying, the strongly hortatory, the purely expository, the highly eloquent, the very sensational, or the plain and pure. He can have sermons applicable to the affairs of the times, with illustrations drawn from the current news, or he can have sermons containing allusions to the Holy Land and the places spoken of in the Scriptures." Surely this is an enterprising age.

A Dalziel Vienna telegram says: It is rumored that the mysterious spectre, known as the White Lady, which is always believed to appear at the death of a member of the imperial family, has made its apparition at the Hofburg, and this is taken to be an indication of the fate of Archduke John. The people in the palace are said to have been greatly unnerved, and even the soldiers on guard were frightened.—*Nottingham (Eng.) Evening Post.*

Robert Chambers, author of "Vestiges of Creation," in a letter to Alfred Russell Wallace wrote: I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters.

It is said that Chauncy M. Depew treats book canvassers as politely as though they were railroad magistrates. He said to one who called upon him the other day, "I am sorry I can not buy your book, for I really do not need it. Otherwise I should be delighted." The canvasser, although he sold no book to him, declared that he regarded Mr. Depew as a charming gentleman.

MEDIUMISM AND THE CONSERVATION OF ENERGY.

By JOHN E. PURDON, M. D.

Your correspondent, Mr. Wm. I Gill, raises the question of the possible violation of the principle of the conservation of energy during spiritualistic or spirit manifestations of so-called extra-mundane power. Even if it were a proved fact that "spirits" do work independent of all mundane living beings we need not suspect a violation of the principle of conservation. To those not very familiar with the subject of energy in relation to man's enlargement there is a very great danger in confounding the relative principle of the dissipation of energy with a violation of the principle of conservation. Upon the grounds of this statement it would be well for the reader to consult such a first-class work as that of Thomson and Tait; their "Treatises on Natural Philosophy" is exhaustive in this respect.

A limited system of bodies is said to be dynamically conservative if the mutual forces between its parts always perform or always consume the same amount of work during any motion whatever, by which it can pass from one particular configuration to another. The total energy of a system is made up of the actual or dynamic or kinetic and potential or energy of position. The former can be estimated relatively to the senses as the product of mass multiplied by half the square of the velocity, while the latter is a function of the measure relations of the several parts of the system; hence the name, energy of position. The potential energy of a conservative system, at any instant, depends solely on its configuration at that instant, being the same at all times, when the system is brought again and again to the same configuration. It is the amount of work that its mutual forces perform during the passage of the system from any one chosen configuration to the configuration at the time referred to.

Now one word as to work before going farther. There is no kind of spiritual work essentially different from physical work, and for the simple reason that work is a quantity. The work or energy of a sun-beam is different in character from that of a steam engine or a hurricane or from that employed in the elaboration of this article, but he that uses the word with the full understanding of the concept which it represents can not or need not confuse himself; while on the other hand endless perplexities arise from the slipshod use of definite terms, or their employment in an analogical sense without being properly proven by special definitions.

In nature the hypothetical condition of complete conservation is apparently violated in all circumstances of motion. A material system can never be brought through any returning cycle of motion without spending more work against the mutual forces of its parts than is gained from these forces, because no relative motion can take place without meeting with frictional or other forms of resistance. To use the words of Thomson and Tait, the law of energy may then, in abstract dynamics, be expressed as follows:

The whole work done in any time on any limited material system, by applied forces, is equal to the whole effect in the forms of potential and kinetic energy produced in the system, together with the work lost in friction.

Up to the time of Newton it was thought that work was lost in friction, but the wording of his third law of motion made allowance for the transformation of that which others less clear-sighted regarded as lost forever.

In a former series of papers addressed to the Spiritualist public I made free use of the principle of energy in offering a theoretical explanation of most of the manifestations obtainable through the aid of mediums, bringing in the principle reversibility to account for

the reabsorption of the energy with the system which had been temporarily used in the construction of those vitalized entities which for the time parade as "spirit forms," at the expense of the normal physiological routine of the medium's organism; the reabsorption of the energy rendering it available for the accomplishment of the ordinary vital changes. I have yet to receive either a challenge or a refutation from any sensible man who has had experience of Spiritualism; for the theory being grounded on common sense and an analogical application of the principle of the conservation of energy, speaks for itself. The energy which under ordinary circumstances lies latent or potential in the nervous system may, at a slight expense of actual energy for a working expenditure, be made available for constructive or other intermediate agency and then returned to its former condition. There may be even less actual waste than when the muscular system is employed to do work.

The word "force" is used legitimately in two senses; either to express a cause of motion, or the rate at which an agent does work per unit of length. We have here involved the idea of a resistance overcome as an essential constituent of the concept force. The course of motion may be sensuous in its physical sequence for certain terms of the progression; but, whether directly or indirectly, the idea of force and its correlative cause ultimately leads us into the spiritual world or into the region of hypothesis. Now in place of the operations of spirit on the material plane involving a violation of the principle of conservation, it introduces the principle of continuity and enlarges the sphere of operation which was before bounded on the one side by a rigid verbal hypothesis, within the limits of which the human mind refuses any longer to be imprisoned. In his mind's eye the scientific Spiritualist perceives the play of a larger and more elaborately related system of forces or causes of motion when he opens up the spiritual world to the gaze of the scientific imagination, regarding the whole as the reasonable enlargement of this world and not the "Spirit-world" as a region of existence, *sui generis*, tacked on to this. The Spiritualist must regard motion as the sense language through which conditioned spirit communes with itself and its discontinuous differentiations. Unless he can deliberately accept this position the Spiritualist who uses the terms force, energy, etc., in his explanations does so at the expense of stability and truth; for the causes he introduces are merely verbal and his concepts can not correspond to the reality of nature. Hence, force in the spiritual sense means either a cause of motion to which our ordinary modes of observation are not adapted or it implies the use of the word, in an analogical sense, to express an unknown mode of operation of such a cause as we have presented at first hand, each for himself, in his own subjective experience.

I hold with all advanced Spiritualists that nature, animate and inanimate, is the embodiment and expression of spiritual cause, and I regard the inviolability of the order of nature as the outward semblance of the stability of that spiritual order which is the basis of the continuity of life, through the equilibration of opposing forces which cannot be free while there is as yet but a limited knowledge of the purpose of nature revealed unto us. Therefore, I say, that the most reasonable view of spirit intervention in earthly affairs is that which regards it as necessarily operating through the intervention of a living, nervous system, that last, highest and most fluent product of cosmic evolution. One of my strongest reasons for the adoption of this belief is the ease with which the principle of the conservation of energy steps in to explain, in terms known to physicists, the abnormal action, which they deny, through the use of very simple physiological hypothesis.

The energy contained in the blood and nervous tissues is quantitatively sufficient to account for any well established spiritualistic phenomena. The directing of that energy, the differentiation of the plan which it embodies or materializes is the real difficulty we have to encounter. This differentiation is, after

the analogy of mathematical physics, applied to more familiar objects, such as light and electricity, the derivation of certain space variations which we call forces from the potential function, a function which quantitatively embodies as planned, forecast or already accounted for, the work which is to be expended in the consummation of any design. Since this vital, though not conscious, process is constantly being carried out by all living bodies at all stages of their existence, we do not demand too much for the natural and systematic explanation of physiological and psychological miracles when we suggest, for the better understanding of the new "forces" brought into operation, a differentiation on the physical side somewhat out of the usual physiological routine, which the unstable character of nerve tissue is so well calculated to supply. Let it be understood that nervous instability is not necessarily retrograde in its tendency. All development depends upon the possibility of nervous structure adapting itself to higher forms of life; hence we can see in certain cases of spiritualistic manifestations either the backward or the forward tendency according to the constitution and character of the medium engaged in their production.

There are no cataclysmic spiritual manifestations that come within the ken of our senses. There are no volcanic eruptions or planetary disruptions that we would in any way be justified in putting down to what we technically understand by the term "spirit agency;" though for all we know to the contrary there may be crises in the life of the universe and its parts, as there are in the life of its vitalized units.

We have no experience of a medium casting a mountain into the sea or stopping a railway train, and for the simple reason that there is not sufficient energy available to accomplish the feat, even if his whole material body were consumed in the act. There we would have a violation of the principles of conservation and continuity with a vengeance; but I do maintain that there need be none, and therefore that there is none in the performance of the everyday spiritualistic miracle, whether of the physical or psychical kind, both being ultimately reducible to the same theoretical laws; since the motion of matter, in ever so attenuated a state, must be postulated where mind acts upon mind as well as where matter acts upon matter at a distance, whenever we attempt to follow natural changes in terms of consciousness.

Matter and motion are the language of the spirit and we need not dread falling into the toils of materialism because we trust the mathematical truth which lies at the back of them, and which is the exclusive property of mind that can name, order and number. It is false science and it is false philosophy to suppose that mathematical truth exists in the cosmos independent of the perceiving mind. It is because man and God, individually and collectively, working according to their exclusive prerogative see mathematical truth into the universe that it is there; it was there from the beginning, as it will be there to the end, since order and duty, or the appropriate relation of parts to a whole, are the first and last words of the spirit.

In a last analysis the principle of the conservation of energy is no more than a quantitative relationship existing between cause and effect in a universe in which absolute chance has no existence. Where no connection is traceable in the sequence of events the relation of the parts to each other is said to be accidental or to depend upon chance. The laws of chance occurrence are themselves rigidly mathematical in their character, because certain suppositions which tend to bring order into the relations of the data are introduced for the foundation upon which to construct the calculus of probabilities, as it is called. The discovery, however, of any new causal relations between events must tend to modify the mental attitude with which we regard any group of occurrences, and hence, though the scientific mind might be obliged to acknowledge on formal grounds some undiscovered connection between miraculous occurrences and the presence of certain persons, it is much better prepared to accept the same as a department of human knowledge when founded upon an extension of acknowledged principles than when new ones have to be arbitrarily invented.

or a hiatus left in the chain of natural causation. In conclusion I will add that however spirits work, they must work upon human lines or upon such lines as do not involve us in contradictions. The principle of the conservation of energy is an induction from experience, but it is also the principle of causality in disguise.

THE HYBRIDIZATION OF OUR RACE WITH THE NEGROES IN THE UNITED STATES.

BY R. W. SHUFELDT, M. D.

As a naturalist I study races of people precisely as I study races of other mammals or groups of mammals, or races or groups of birds or reptiles, in short, any natural genus, family, order or class of animated beings, — and from this standpoint the method is the only correct and safe one. Combining, however, the studies of the naturalist and the anthropologist, the field with respect to man widens again, and we not only include in our investigations the study of the natural history of the various peoples of the world from the biologist's point of view, as the origin of races of men in time; their probable affinities; their comparative morphology; and their evolution and geographical distribution; but to these and similar researches, we come to add the anthropologic ones, as a consideration of the civilizations of men; their arts, industries, governments, and institutions, and finally enter upon the higher plain, the philosophic inquiry into the more recondite region, researches into the question of the comparative psychologies of the various tribes of men. When one, with a thoroughly unprejudiced mind, comes in these days, to personally deal with such matters and the vast literature pertaining thereto, he quickly learns that science within the last half century has let in an enormous light upon this field, and has grasped, systematized and digested much that her torch has brought to view. Very moderate probing soon convinces the researcher, too, that man in every particular falls completely within the limits of the law which proves the fact that throughout the entire animal and vegetable kingdoms there is a fundamental uniformity of structure, of function, and, indeed, of history in time. In other words men cannot in any sense be considered apart from the natural world, but are of it, and subject to the operation of all the natural laws and their consequences, quite as much as any other group of mammals, to which class in reality he is inseparably linked.

Darwin in several of his works, notably in his "Origin of Species" and his "Animals and Plants under Domestication" has formulated with great clarity many of the laws that refer to natural selection, to interbreeding, and to hybridism. And now that he has demonstrated them, some of these are very simple, while others from the very nature of things are wonderfully complicated. The more practical ones are well comprehended and now in common use by the breeders of animals, and by the agriculturists throughout the land. Men are just as much under the dominion of these laws as are the various "stocks" of horses, dogs, pigeons, or any other group of vertebrated beings, and respond to their operation quite as quickly and in precisely similar ways.

All this being true, has any one any conception of the enormous progress our race would make were it possible to apply rightly to it some of these laws? At the end of five or six generations the entire white American race could be most completely metamorphosed and elevated to an immeasurably high sphere. Were only the perfectly healthy, the physically strong, the well educated and the cultured, and the intellectual ones allowed to bring forth their progeny into the world, it cannot be gain said that within the time mentioned we would outstrip every nation in the world. Crime would tend to die out; disease would almost receive its death blow; culture and the higher aspirations, and possibilities would be carried to a superlatively elevated point; and, finally, many of the finer ideas of human living, now on foot but in danger of being relegated to realms of utopianism, would quickly be realized. It is hardly to be expected that any such broad philosophic scheme will ever be car-

ried out by our people, or by any other race now on the face of this globe. Marriage and reproduction will in all probability go on very much as it does in the present day, and although we have it in our power to do it, nature will not be circumvented in any such manner. Progress of this kind for our race will long remain slow and uncertain, and although we are in full possession of a knowledge of those laws which would carry us to the highest goal with the utmost certainty, it may after all, in the centuries to come, terminate in dire failure for the whole Indo-European phylum. A race rarely realizes its condition as to advance or retrogression, at any given time, in such particulars, and it remains usually for history, in the ages that follow, to chronicle its ultimate fate.

Although we have never made the attempt to improve ourselves along the line just indicated, there still remains a great deal which we can accomplish to the same end in a slightly different direction. It is something of a prophylactic measure. Every true member of our race who holds near his very heart the perfectionment of the American people should promptly endorse it, and aid in setting the principle in speedy operation. Much has already been written upon the subject, and with a large constituency it has met with great favor.

A grand move was made when a check was given to the immigration of the Chinese into this country, and a most rigid injunction should be now placed upon the coming here of all the low, criminal, ignorant, and highly dangerous classes from Europe. They are a dead weight every year to us, and a detriment to our progress in a vast number of ways. Of our Indians, it is hardly necessary here to speak; their very natures bespeak their doom; civilization for them is impossible, and a matter of time is alone required to effect their removal.

We next approach, however, the question of the presence of the African negroes we have among us, and this is an aspect of the case of far more import than all the others just enumerated. As we well know there are several millions of these already engrafted upon our white population, and they are increasing rapidly. Here then is a mass of people, which, should they interbreed with us, will surely affect our character in one way or another, for better or for worse. To a consideration of this part of our subject the remainder of my article will be devoted. And in the first place permit me to review the characters of an average specimen of one of these people as now found in the United States. (More than the average really, for it is the exception to find anything above what I am about to depict). Structurally, he will be found to be lower in the scale than any other representative of the world's anthropofauna. Hosts of negroid cadavers have been dissected by anatomists in this country, and for one I can attest to the frequency of the discoveries in them of morphological characters indicating his low position in the scale. They are, as a rule, vestigial characters pointing to his affinities with the higher vertebrates below man; and they are of extreme rarity among the best representatives of our own race. They are quadrumanous in character, and are to be detected in nearly all parts of his physical organization; those having reference to the growth of the face, brain and skull, and their relative development are all indices of a low, very low, order of being.

This markedly low type of human structure in this negro and his race, goes to support what we find when we come to examine into his other characteristics. He is eminently non-progressive; superstitious; prone to supernaturalism; incapable of mental culture after maturity; and of a degraded type in the matter of moral and religious culture. As a race in ages past, and for all we know to the contrary they are older than the Indo-European stock, they are pre-eminently non-prosperous; non-inventive; and with instincts more brutal than many of those which characterize the best types of the apes below them.

Strip our own American race of this Ethiopian graft; of the Mongolian; of the Indian; and of the reeking mass of the lower forms of our imported European peasantry, and we have remaining a race equal in all respects to the highest of those

now existing. It requires no characterization here.

Is hybridization going on between these Afro-American millions and the whites in this country? I answer most emphatically yes,—and is on the increase. What will be the outcome of it? An ultimate fusion of the two races if the presence of the negro is still tolerated among us. (Mind you, we are speaking of increasing millions now, and the effects they will produce upon our kind). This fusion will be to the decided detriment of the Indo-European stock, and to the high attributes which now characterize it, and which have taken many centuries of time to produce. Naturalists will all agree with me, that the experiment is one of extreme danger for the integrity of the higher branch,—a hybrid race will surely be produced which may inherit the prevailing characters which prevented the success in history of the lower stock. And sometime in the remote future this resulting hybrid race will probably have to give way before the advent of some better, incoming one which has evolved in another quarter of the globe. History has no such other case to offer us; and, be it observed that we now represent the only powerful nation with such a danger in active operation at our very doors.

Germany and England are not thus handicapped, and they are both pushing nations. We have to instill but very little bad blood into an otherwise fast breed of horses to produce a hybrid stock in time, which will fail when brought into competition with non-contaminated breeds from other quarters. They are soon side-tracked and go to the wall.

As this hybridization betwixt these Africans and our race proceeds, some very interesting types are produced. There is a well authenticated case on record of a Congo woman bearing twins, one of which exhibited all the characters of the mother,—the other was white with flaxen hair and blue eyes. Washington, D. C., is a city which affords a vast material of this description for study. To the speculative, thoughtful naturalist, versed in a knowledge of species-characters as evolved in vertebrates, yet, who at the same time has a high regard for the future prosperity of his,—the American—race, the picture presents more aspects than its purely scientific one.

I have recently collected a case of a respectable couple who married,—the man, white, and holding a good station in life, of thorough American descent,—the woman, also white, petite, pretty, and no apparent trace in her features of any Congo stock whatever. The husband was unacquainted with her ancestry prior to her grandparents. A child was born to them before the close of the first year of their marriage,—to some extent it resembled the father, but in apparently all other particulars it was a negro, and as black as any Congo child ever born. Atavism? Probably,—and it will come more common as the crossing proceeds. Is there no remedy for it?—yes, by the removal, complete and thorough removal, of the inferior stock; and this sole remedy should be promptly applied.

PSYCHICAL RESEARCH.

BY WM. EMMETTE COLEMAN.

(CONCLUDED.)

The momentous results arising from a scientific demonstration of the verity of the phenomena of Spiritualism and of the philosophy based thereupon, in the matters of religion and ethics, being beyond question, the importance of the work undertaken by the Society for Psychical Research is evident. The consequences of the establishment, by it, in the affirmative, of the claims of the Spiritualists to communion with the so-called dead, are of such far reaching import, that it is natural that the society should be very careful in its investigations of mediumistic phenomena, and very cautious in adopting its conclusions as to the true nature of said phenomena. It may be that, in some cases, some of the members of the society have been somewhat over-cautious or ultra-skeptical regarding some of these phenomena; but in scientific investigation, particularly in matters of this character, into which enter so many elements of uncertainty, dissimulation and pretence, over-caution and extreme skepticism are to be preferred to in-

sufficient carefulness and lack of proper vigilance. Much better be too skeptical than not skeptical enough. Even though the demonstration of the truth may be delayed for a time through excessive precaution against mistake, and over-zealousness in guarding the citadel of scientific truth from the encroachments of error, still the delay is only for a time. No truth in nature has aught to fear from science in the long run. Though conservative, cautious scientists may for a little while look askance at new truths, those truths are destined to prevail; and this is as true in psychological science as in other branches of knowledge. Therefore, even though the Society for Psychical Research seems to have "made haste slowly" in its examination of the phenomena manifested in mediumship, let us be thankful that it has accomplished as much as it has. For the complete fruition of our hopes at the hands of science, we Spiritualists can patiently wait. Everything that is true and of value in Spiritualism, phenomenally and philosophically, is sure to stand the test of the most rigid investigation. Whatever will not stand that test must fall, and it is certain that there is very much in so-called Spiritualism that will not endure under the searching analysis of exact science. All such refuse and dead lumber ought to be carefully segregated from the substantial verities in Spiritualism, and destroyed *in toto*; and the sooner this is done, the better for the cause of rational, scientific Spiritualism. That the Society for Psychical Research will be a valuable auxiliary in the much-needed work of segregation, I have little doubt; and I accordingly am thankful for the good work already done by this society, and am hopeful of still better and more important work to be done by it in the future.

It is worthy of note that those who declaim against the importance of scientific recognition of Spiritualism are not slow to refer with pride to the eminent men of science who have accepted the truth of the mediumistic phenomena, such as Professors Hare, Crookes, Wallace, Mapes, Zöllner, Butlerof, *et al.* If little value attaches to the acceptance, by scientists, of the genuineness of spiritual phenomena, as a certain school of Spiritualists allege, why then be so ready to quote, in defense of the truth of Spiritualism, the opinions and conclusions of these men of science, rather than those of John Smith or Thomas Jones?

As I have intimated, I have no sympathy with the adverse criticisms and sneers so freely bestowed upon the Society for Psychical Research by various Spiritualists, any more than I have for the ridicule and harsh criticism leveled at this society by conservative churchmen, radical freethinkers, and materialistic men of science. These latter classes, as a rule, poo-poo the idea of the existence of apparitions, haunted houses, prophetic presentiments, etc., etc., and they regard the society as engaged in a silly and fruitless work. It seems strange that churchmen, who profess to believe in the supernatural and the spiritual, should deride the objects of the society; but some of the most sarcastic ridicules of the Society for Psychical Research that I have read have appeared in journals that stoutly sustain orthodox Christianity. This society has therefore been between two fires,—one from those who regard the society as having no valid *raison d'être*, that the subjects engaging its attention are all the outcome of hallucination, imposture, delusion, and illusion, and have no scientific objective basis; and the other from those who berate the society for not having long ere this established the truth of the reality of the phenomena of Spiritualism. I think the latter class of critics as much in error, and as unjust to the society, as the former. Unmindful of the carpings of both, the Society for Psychical Research pursues the ever tenor of its way, calmly and patiently seeking to find the truth concerning the peculiar and obscure phenomena (obscure in causation, I mean) presented for its consideration. Instead of showering upon it doubt and discouragement, as many Spiritualists are wont to do, I am sorry to see, it deserves all our sympathy and encouragement.

The admirable article by Mr. Dodge, in THE JOURNAL of December 13th, has shown the readers of this paper what a quantity of valuable work has already been done by this society; and it is hoped that its

publication may have had a beneficial effect upon some of those who may have been inclined to under-rate the labors of the Society for Psychical Research. Had it done nothing else, its exposition of the fraudulent character of the alleged mahatmic and other occult phenomena of the Theosophical Society would entitle it to the lasting gratitude of mankind. The exhaustive report of Mr. Richard Hodgson in this matter is one of the most conclusive and comprehensive pieces of work, in analysis of fraud and credulity, that it has ever been my privilege to peruse. In my judgment it is a master piece. The American branch of the society is to be congratulated upon having as its chief working functionary, so careful and thorough an investigator and so rational and logical a thinker as Mr. Hodgson. *In re* the theosophic phenomena, I was sorry to see, by the report in *Light* of November 29th last, of an address recently delivered before the London Spiritualist Alliance, that that association had suffered itself to be the instrument for the attempted rehabilitation, at its meeting as above and in the columns of *Light*, of Madame Blavatsky as a genuine worker of occultic marvels, through mahatmic assistance and with her own power. This entire address was a statement of certain alleged feats of magic which the speaker had witnessed, produced by Madame Blavatsky, and they included many of the identical phenomena, so-called, that Mr. Hodgson proved to have been due to fraud and trickery. The lecture, as it happens, furnishes additional evidence to a judicial mind of the fraudulent character of the tricks described, and the whole address betokens the incapacity of the narrator to form a scientific judgment upon the character of the juggling feats of which she was a witness. Her testimony regarding the phenomena seen is worthless as evidence of the genuineness of what was done, owing to the entire absence in her of the critical faculties of observation and judgment indispensably requisite for a scientific solution of the true nature of what the lady saw or thought that she saw. I repeat that I am sorry that an association of the character and standing of the London Alliance has aided in the promulgation of this most recent attempt to whitewash a demonstrated trickster and impostor.

SAN FRANCISCO, CAL.

WHY UNITARIANISM CANNOT PREVAIL.—III.

By E. S. HOLBROOK.

In my former articles I gave my reasons for the proposition that "Unitarianism could not prevail," to-wit: because it could give no proofs in a scientific sense to the agnostics of a continued life; and on the other hand why Spiritualism could prevail with the agnostics, namely, because it could give some proofs now, and as it grew in strength would give such proofs as would be satisfactory to all. I will now give one or more such demonstrations as I have known.

Of the following I had knowledge so far as I could have of a matter so personal. Mrs. J. C. was left a widow with an only son, about six years of age. At her husband's death she mourned deeply, for they were very congenial. He was a materialist, and had taught her that he would die, as he should, and make room for others, and that would be all. She supposed it was so; but, if a truth, it was a most unwelcome truth to her womanly heart. But as she saw no evidence of a continued life, she became reconciled and came to be about as bright and cheerful as ever. Some time afterward her son was drowned in a shipwreck, and the sad event overwhelmed her. She groaned in spirit continually: "Oh, where, where is my Willie? Gone; lost in the cold waters; food for sharks, and shall I never see him any more! Oh, where, where is my child?" She was very despondent, and what her religious friends could tell her but made her shudder the more. She called on the liberalists, and they could only talk of likelihoods and beliefs. She said, "Tell me why you believe that my Willie still lives and that we shall meet again. Tell me what you know." They admitted they did not know, but argued and drew inferences from man's high position, etc., etc., as to a future life, the probabilities, etc., and the hopes she should cherish, and all that. This was all

so remote and so faint withal that her anguish was not assuaged.

Then a Spiritualist lady, seeing her calamity, invited her to go with her and see a medium. She consented and went; yet with reluctance, for she had heard of the extravagances and foolishness of pretended spirit-communion, and like most people had taken no pains to know the facts. But now she would do anything for her lost Willie. Encouragement was given by her Spiritualist friend, yet all to little avail, so strange was the thought of learning of her lost son. Imagination, fear, doubt and dim hope were all on tiptoe.

The medium, when seen, was not an angel, but an indifferent personage, not speaking even, but in a deep sleep, and her heart sank within her. But the friend said, "Do you not hear those little sounds—tick, tick, tick?" and explained the use of the alphabet. This done, she observed the letters spelled "Willie." And she said, "Willie! is it my Willie?" Forthwith the chair of the medium flew out from under her and she fell upon the floor and went through the motions of one drowning. Mrs. J. C., not understanding, was much astonished, even frightened, and turned away, almost disgusted. But the friend said, "It seems to me she is personating some one in water, drowning. Have you not lost some friend by drowning?" She cried out, "Oh, yes, I have, I have, my boy, Willie!"

The medium, now restored to her seat and seemingly still in a trance, said: "I see by you a little boy [describing him, and the lady saw it was a correct description of her boy] and he says his name is Willie, and he calls you mamma, and says, 'dear mamma, I am so glad you have come here so I can talk with you. Oh, yes, indeed I do live and am with you. The water took my body and the medium was made to show you, so you might know it was I. But no matter for that; I am living now and am here, and so is papa.'" Whereupon the medium said, "I see a man standing by you with his hand upon your shoulder, and he says you are his wife." Then a correct description of the husband was given, and the medium continued: "He says, 'my dear wife, I indeed do live, and I rejoice; for I am happy, and you soon will be with me. I was mistaken in earth-life as to the future and the impossibility of continued existence.'" The medium stated further that Willie said, "Oh, mamma, put away, won't you, that black stuff that you have on; it makes you so sad—put on bright things. Don't weep for me; I am happy, only that you are not happy and weep for me. Be happy, for I am with you and papa, too." The power now failed, and a shower of raps came for "Good-bye."

The lady was overjoyed at such a revelation, yet bewildered, too. So unexpected, so full and by such strange methods! Could she be mistaken? She continued to go to the medium, getting more and more every time. Then she went to other places for confirmation by further and different proofs. She came, therefore, to feel that she had knowledge of a continued spirit-life and she rejoiced in the blessings of spirit-communion. And so lived, she was quite sure, a happier life.

I saw her some years later at a musical séance. It was my first opportunity of the kind. "Behold, I show you a mystery." So said Paul; but 'tis not he alone that can say it. Our mysteries increase day by day. There were in the room musical instruments of various kinds. When the lights were out and the medium in a dead trance, there were more instruments played than there were persons in the room. In fact, there was only one person in the room that did play, and that was this same lady, Mrs. J. C. She sat by herself apart by the window and played a guitar. The sound of another guitar above her head was heard playing a second to her tunes, and very nicely. After the séance was over I questioned her, and she answered, "Oh, yes, this is my husband. We play the same tunes we used to in his lifetime and in the same way. Oh, certainly, I sense it to be him. I come often; I am happier. I feel as though I had had a foretelling," etc., etc.

The foregoing is but one case among thousands. It seems to me I have known personally of hundreds equally strong. I have had four great chapters of

experiences, besides the lesser ones. First: the religious tyranny of dogmatic Calvinism; second, a relief from this by a study of the pretended "Word of God" as authority, when I came to the conclusion that it was all man-made; third, as no other pretended authority, or information as to spirit-life was shown, I lived an agnostic many years, certainly without knowledge, and with hope and faith so small that they could not be counted as a fixed quantity, though doubtless they were a great deal better than nothing; and fourth, under Spiritualism, demonstration of the fact of spirit-life. I can say to all the world that it has been and is very valuable to me. At the third stage I knew fairly well what Universalism was. I tried it on. I could not be a Bible Universalist, for I had got through with the Bible, and Universalism then was almost all based on the Bible—pure orthodoxy, with redemption; only the redemption was actually and practically full and perfect. I could be a natural Universalist—but here was the rub, how do you know that there are any souls to save?

I knew of Unitarianism and tried it on. All nice enough, as far as it goes. But the same question arose, continued, and remained unanswered, as I have stated—what about a future life, any how? First find the fact before you talk about it; reason on it, and prepare for it. The proof with them is not forthcoming. So I am here, whence I started out: "Unitarianism cannot make the conquest of the world." Spiritualism as a power far excels it, and has evidence to convince. It is all that Unitarianism is, plus its physical and spiritual demonstrations here and now. The greater that contains the less (and is it not a thousandfold more?) must be the power that will prevail. The one is comparatively negative and rests; the other is comparatively positive and moves and causes motion. Nevertheless, as I have said, if any are satisfied to live by faith simply as to another life, it is well. And if there are those who prefer to know, I say it is better that they should know, and I point the way always as best I can.

Spiritualism, if true, as it is now understood, with its present actualities and future possibilities, is most surely the greatest thing that ever came to humanity, whether you call it an invention, a discovery, a step along the line of progress, a revelation, or what not.

PROFESSOR JAMES'S EXPERIENCE WITH A MEDIUM.

In the *Proceedings of the Society for Psychical Research* for December, 1890, is published a letter from Professor William James, of Harvard University, to Mr. F. W. H. Myers, which, since it gives interesting facts such as men of science have hitherto denied or ignored, is here reproduced:

You ask for a record of my own experiences with Mrs. Piper, to be incorporated in the account of her to be published in your *Proceedings*. I regret to be unable to furnish you with any direct notes of sittings beyond those which Mr. Hodgson will have already supplied. I admit that in not having taken more notes I was most derelict, and can only cry *peccavi*. The excuse (if it be one) for my negligence was that I wished primarily to satisfy myself about Mrs. Piper; and feeling that as evidence for others no notes but stenographic notes would have value, and not being able to get these, I seldom took any. I still think that as far as influencing public opinion goes, the bare fact that So-and-so and So-and-so have been convinced by their personal experience that "there is something in mediumship" is the essential thing. Public opinion follows leaders much more than it follows evidence. Professor Huxley's bare "endorsement" of Mrs. Piper, e. g., would be more effective than volumes of notes by such as I. Practically, however, I ought to have taken them, and the sight of your more scientific methods makes me doubly rue my sins.

Under the circumstances, the only thing I can do is to give you my present state of belief as to Mrs. Piper's powers, with a simple account from memory of the steps which have led me to it.

I made Mrs. Piper's acquaintance in the autumn of 1885. My wife's mother, Mrs. Gibbens, had been told of her by a friend, during the previous summer, and never having seen a medium before, had paid her a visit out of curiosity. She returned with the statement that Mrs. P. had given her a long string of names of members of the family, mostly Christian names, together with facts about the persons mentioned and their relations to each other, the knowledge of which

on her part was incomprehensible without supernatural powers. My sister-in-law went the next day, with still better results, as she related them. Amongst other things, the medium had accurately described the circumstances of the writer of a letter which she held against her forehead, after Mrs. G. had given it to her. The letter was in Italian, and its writer was known to but two persons in this country.

[I may add that on a later occasion my wife and I took another letter from this same person to Mrs. P., who went on to speak of him in a way which identified him unmistakably again. On a third occasion, two years later, my sister-in-law and I being again with Mrs. P., she reverted in her trance to these letters, and then gave us the writer's name, which she said she had not been able to get on the former occasion.]

But to revert to the beginning. I remember playing the *esprit fort* on that occasion before my feminine relatives, and seeking to explain by simple considerations the marvelous character of the facts which they brought back. This did not, however, prevent me from going myself a few days later, in company with my wife, to get a direct personal impression. The names of none of us up to this meeting had been announced to Mrs. P., and Mrs. J. and I were, of course, careful to make no reference to our relatives who had preceded. The medium, however, when entranced, repeated most of the names of "spirits" whom she had announced on the two former occasions and added others. The names came with difficulty, and were only gradually made perfect. My wife's father's name, Gibbens, was announced first as Niblin, then as Giblin. A child Herman (whom we had lost the previous year) had his name spelt out as Herrin. I think that in no case were both Christian and surnames given on this visit. But the facts predicated of the persons named made it in many instances impossible not to recognize the particular individuals who were talked about. We took particular pains on this occasion to give the Phinuit control no help over his difficulties and to ask no leading questions. In the light of subsequent experience I believe this not to be the best policy. For it often happens, if you give this trance-personage a name or some small fact for the lack of which he is brought to a standstill, that he will then start off with a copious flow of additional talk, containing in itself an abundance of "tests."

My impression after this first visit was that Mrs. P. was either possessed of supernatural powers, or knew the members of my wife's family by sight and had by some lucky coincidence become acquainted with such a multitude of their domestic circumstances as to produce the startling impression which she did. My later knowledge of her sittings and personal acquaintance with her has led me absolutely to reject the latter explanation, and to believe that she has supernatural powers.

I visited her a dozen times that winter, sometimes alone, sometimes with my wife, once in company with the Rev. M. J. Savage. I sent a large number of persons to her, wishing to get the results of as many first sittings as possible. I made appointments myself for most of these people, whose names were in no instance announced to the medium. In the spring of 1886 I published a brief "Report of the Committee on Mediumistic Phenomena" in the *Proceedings of the American Society for Psychical Research*, of which the following is an extract:

"I have myself witnessed a dozen of her trances, and have testimony at first hand from twenty-five sitters, all but one of whom were virtually introduced to Mrs. P. by myself." Of five of the sittings we have verbatim stenographic reports. Twelve of the sitters, who in most cases sat singly, got nothing from the medium but unknown names or trivial talk. Four of these were members of the society, and of their sittings verbatim reports were taken. Fifteen of the sitters were surprised at the communications they received, names and facts being mentioned at the first interview which it seemed improbable should have been known to the medium in a normal way. The probability that she possessed no clue as to the sitter's identity was, I believe, in each and all of these fifteen cases, sufficient. But of only one of them is there a stenographic report; so that, unfortunately for the medium, the evidence in her favor is, although more abundant, less exact in quality than some of that which will be counted against her. Of these fifteen sitters, five, all ladies, were blood relatives, and two (I myself being one) were men connected by marriage with the family to which they belonged. Two other connections of this family are included in the twelve who got nothing. The medium showed a most startling intimacy with this family's affairs, talking of many matters known to no one outside, and which gossip could not possibly have conveyed to her ears. The details would prove nothing to the reader, unless printed *in extenso*, with full notes by the sitters. It

*I tried then, and have tried since, to get written accounts from these sitters, in most cases in vain. The few written statements which I have got are in Mr. Hodgson's hands, and will doubtless be sent you with the rest of the material which he will submit.

reverts, after all, to personal conviction. My own conviction is not evidence, but it seems fitting to record it. I am persuaded of the medium's honesty, and of the genuineness of her trance; and although at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who the sitter was and his or her family affairs, I now believe her to be in possession of a power as yet unexplained."

I also made during this winter an attempt to see whether Mrs. Piper's medium-trance had any community of nature with ordinary hypnotic trance. I wrote in the report:

"My first two attempts to hypnotise her were unsuccessful. Between the second time and the third, I suggested to her 'control' in the medium-trance that he should make her a mesmeric subject for me. He agreed. (A suggestion of this sort made by the operator in one hypnotic trance would probably have some effect on the next). She became partially hypnotised on the third trial; but the effect was so slight that I ascribe it rather to the effect of repetition than to the suggestion made. By the fifth trial she had become a pretty good hypnotic subject, as far as muscular phenomena and automatic imitations of speech and gesture go; but I could not effect her consciousness, or otherwise get her beyond this point. Her condition in this semi-hypnosis is very different from her medium-trance. The latter is characterized by great muscular unrest, even her ears moving vigorously in a way impossible to her in her waking state. But in hypnosis her muscular relaxation and weakness are extreme. She often makes several efforts to speak ere her voice becomes audible; and to get a strong contraction of the hand, for example, express manipulation and suggestion must be practised. The automatic imitations I spoke of are in the first instance very weak, and only become strong after repetition. Her pupils contract in the medium-trance. Suggestions to the 'control' that he should make her recollect after the medium-trance what she had been saying were accepted, but had no result. In the hypnotic-trance such a suggestion will often make the patient remember all that has happened.

"No sign of thought-transference—as tested by card and diagram guessing—has been found in her, either in the hypnotic condition just described, or immediately after it; although her 'control' in the medium-trance has said that he would bring them about. So far as tried (only twice), no right guessing of cards in the medium-trance. No clear signs of thought-transference, as tested by the naming of cards, during the waking state. Trials of the 'willing game,' and attempts at automatic writing, gave similarly negative results. So far as the evidence goes, then, her medium-trance seems an isolated feature in her psychology. This would of itself be an important result if it could be established and generalized, but the record is obviously too imperfect for confident conclusions to be drawn from it in any direction."

Here I dropped my inquiries into Mrs. P.'s mediumship for a period of about two years, having satisfied myself that there was a genuine mystery there, but being over-freighted with time-consuming duties, and feeling that any adequate circumnavigation of the phenomena would be too protracted a task for me to aspire just then to undertake. I saw her once, half-accidentally, however, during that interval, and in the spring of 1889 saw her four times again. In the fall of 1889 she paid us a visit of a week at our country house in New Hampshire, and I then learned to know her personally better than ever before, and had confirmed in me the belief that she is an absolutely simple and genuine person. No one, when challenged, can give "evidence" to others for such beliefs as this. Yet we all live by them from day to day, and practically I should be willing now to stake as much money on Mrs. Piper's honesty as on that of anyone I know, and am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration.

As for the explanation of her trance-phenomena, I have none to offer. The *prima facie* theory, which is that of spirit-control, is hard to reconcile with the extreme triviality of most of the communications. What real spirit, at last able to revisit his wife on this earth, but would find something better to say than that she had changed the place of his photograph? And yet that is the sort of remark to which the spirits introduced by the mysterious Phinuit are apt to confine themselves. I must admit, however, that Phinuit has other moods. He has several times, when my wife and myself were sitting together with him, suddenly started off on long lectures to us about our inward defects and outward shortcomings, which were very earnest, as well as subtle morally and psychologically, and impressive in a high degree. These discourses, though given in Phinuit's own person, were very different in style from his more usual talk, and probably superior to anything that the medium could produce in the same line in her natural state. Phinuit himself, however, bears every appearance of being a fictitious being. His French, so far as he has been

able to display it to me, has been limited to a few phrases of salutation, which may easily have had their rise in the medium's "unconscious" memory; he has never been able to understand my French; and the crumbs of information which he gives about his earthly career are, as you know, so few, vague, and unlikely sounding, as to suggest the romancing of one whose stock of materials for invention is excessively reduced. He is, however, as he actually shows himself, a definite human individual, with immense tact and patience, and great desire to please and be regarded as infallible. With respect to the rough and slangy style which he so often affects, it should be said that the spiritualistic tradition here in America is all in favor of the "spirit-control" being a grotesque and somewhat saucy personage. The *Zeitgeist* has always much to do with shaping trance-phenomena, so that a "control" of that temperament is what one would naturally expect. Mr. Hodgson will already have informed you of the similarity between Phinuit's name and that of the "control" of the medium at whose house Mrs. Piper was first entranced. The most remarkable thing about the Phinuit personality seems to me the extraordinary tenacity and minuteness of his memory. The medium has been visited by many hundreds of sitters, half of them, perhaps, being strangers who come but once. To each Phinuit gives an hourful of disconnected fragments of talk about persons living, dead, or imaginary, and events past, future, or unreal. What normal waking memory could keep this chaotic mass of stuff together? Yet Phinuit does so; for the chances seem to be, that if a sitter should go back after years of interval, the medium, when once entranced, would recall the minutest incidents of the earlier interview, and begin by recapitulating much of what had then been said. So far as I can discover, Mrs. Piper's waking memory is not remarkable, and the whole constitution of her trance-memory is something which I am at a loss to understand. But I will say nothing more of Phinuit, because, aided by our friends in France, you are already systematically seeking to establish or disprove him as a former native of this world.

Phinuit is generally the medium of communication between other spirits and the sitter. But two other *soi-disant* spirits have, in my presence, assumed direct "control" of Mrs. Piper. One purported to be the late Mr. E. The other was an aunt of mine who died last year in New York. I have already sent you the only account I can give of my earliest experience of the "E. control." The first messages came through Phinuit, about a year ago, when after two years of non-intercourse with Mrs. Piper, she lunched one day at our house and gave my wife and myself a sitting afterwards. It was bad enough; and I confess that the human being in me was so much stronger than the man of science that I was too disgusted with Phinuit's tiresome twaddle even to note it down. When later the phenomenon developed into pretended direct speech from E. himself I regretted this, for a complete record would have been useful. I can now merely say that neither then, nor at any other time, was there to my mind the slightest inner verisimilitude in the personation. But the failure to produce a plausible E. speaks directly in favor of the non-participation of the medium's conscious mind in the performance. She could so easily have coached herself to be more effective.

Her trance-talk about my own family shows the same innocence. The skeptical theory of her successes is that she keeps a sort of detective bureau open upon the world at large, so that whoever may call is pretty sure to find her prepared with facts about his life. Few things could have been easier, in Boston, than for Mrs. Piper to collect facts about my own father's family for use in my sittings with her. But although my father, my mother, and a deceased brother were repeatedly announced as present, nothing but their bare names ever came out except a hearty message of thanks from my father that I had "published the book." I had published his "Literary Remains;" but when Phinuit was asked was asked "what book?" all he could do was to spell the letters L, I, and say no more. If it be suggested that all this was but a refinement of cunning, for that such skilfully distributed reticences are what bring most credit in to a medium, I must deny the proposition *in toto*. I have seen and heard enough of sittings to be sure that a medium's trump cards are promptitude and completeness in her revelation. It is a mistake in general (however it may occasionally, as now be cited in her favor) to keep back anything she knows. Phinuit's stumbling, spelling, and otherwise imperfect ways of bringing out his facts is a great drawback with most sitters, and yet it is habitual with him.

The aunt who purported to "take control" directly was a much better personation, having a good deal of the cheery strenuousness of speech of the original. She spoke, by the way, on this occasion, of the condition of health of two members of the family in New York, of which we knew nothing at the time, and which was afterwards corroborated by letter. We have repeatedly heard from Mrs. Piper in trance

things of which we were not at the moment aware. If the supernormal element in the phenomenon be thought-transference it is certainly not that of the sitters's conscious thought. It is rather the reservoir of his potential knowledge which is tapped; and not always that, but the knowledge of some distant living person, as in the incident last quoted. It has sometimes even seemed to me that too much intentness on the sitter's part to have Phinuit say a certain thing acts as a hindrance.

Mrs. Blodgett, of Holyoke, Mass., and her sister, devised, before the latter died, what would have been a good test of actual spirit return. The sister, Miss H. W., wrote upon her deathbed a letter, sealed it, and gave it to Mrs. B. After her death no one living knew what words it contained. Mrs. B., not then knowing Mrs. Piper, entrusted to me the sealed letter, and asked me to give Mrs. Piper some articles of the deceased sister's personal apparel, to help her to get at its contents. This commission I performed. Mrs. P. gave correctly the full name (which even I did not know) of the writer, and finally, after a delay and ceremony which occupied several weeks on Phinuit's part, dictated what purported to be a copy of the letter. This I compared with the original (of which Mrs. B. permitted me to break the seal); but the two letters had nothing in common, nor were any of the numerous domestic facts alluded to in the medium's letter acknowledged by Mrs. Blodgett to be correct. Mrs. Piper was equally unsuccessful in two later attempts which she made to reproduce the contents of this document, although both times the revelation purported to come direct from its deceased writer. It would be hard to devise a better test than this would have been, had it immediately succeeded, for the exclusion of thought-transference from living minds.

My mother-in-law, on her return from Europe, spent a morning vainly seeking for her bank-book. Mrs. Piper, on being shortly afterwards asked where this book was, described the place so exactly that it was instantly found. I was told by her that a spirit of a boy named Robert F. was the companion of my lost infant. The F.'s were cousins of my wife living in a distant city. On my return home I mentioned the incident to my wife, saying, "Your cousin did lose a baby, didn't she? but Mrs. Piper was wrong about its sex, name, and age." I then learned that Mrs. Piper had been quite right in all those particulars, and that mine was the wrong impression. But, obviously, for the source of revelations such as these, one need not go behind the sitter's own storehouse of forgotten or unnoticed experiences. Miss X.'s experiments in crystal-gazing prove how strangely these survive. If thought-transference be the clue to be followed in interpreting Mrs. Piper's trance-utterances (and that, as far as my experience goes, is what, far more than any supramundane instillations, the phenomena seem on their face to be) we must admit that the "transference" need not be of the conscious or even the unconscious thought of the sitter, but must often be of the thought of some person far away. Thus, on my mother-in-law's second visit to the medium she was told that one of her daughters was suffering from a severe pain in her back on that day. This altogether unusual occurrence, unknown to the sitter, proved to be true. The announcement to my wife and brother of my aunt's death in New York before we had received the telegram (Mr. Hodgson has, I believe, sent you an account of this; may, on the other hand, have been occasioned by the sitters' conscious apprehension of the event. This particular incident is a "test" of the sort which one readily quotes; but to my mind it was far less convincing than the innumerable small domestic matters of which Mrs. Piper incessantly talked in her sittings with members of my family. With the affairs of my wife's maternal kinsfolk in particular her acquaintance in trance was most intimate. Some of them were dead, some in California, some in the State of Maine. She characterized them all, living as well as deceased, spoke of their relations to each other, of their likes and dislikes, of their as yet unpublished practical plans, and hardly ever made a mistake, though, as usual, there was very little system or continuity in anything that came out. A normal person, unacquainted with the family, could not possibly have said as much; one acquainted with it could hardly have avoided saying more.

The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately the former things cannot well be published. Of the trivial things, I have forgotten the greater number, but the following, *rare nantes*, may serve as samples of their class: She said that we had lost recently a rug, and I a waistcoat. [She wrongly accused a person of stealing the rug, which was afterwards found in the house.] She told of my killing a grey-and-white cat, with ether, and described how it had "spur round and round" before dying. She told how my New York aunt had written a letter to my wife, warning her against all mediums, and then went off on a most amusing criticism, full of *traits vifs*, of the excellent woman's character. [Of course no one but my wife and I knew the existence of the letter in question.] She was wrong on the

events in our nursery, and gave striking advice during our first visit to her about the way to deal with certain "tantrums" of our second child, "little Billy-boy," as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the stairs, etc., etc. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect. And I repeat again what I said before, that, taking everything that I know of Mrs. P. into account, the result is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trances which she cannot possibly have heard in her waking state, and that the definitive philosophy of her trances is yet to be found. The limitations of her trance-information, its discontinuity and fitfulness, and its apparent inability to develop beyond a certain point, although they end by rousing one's moral and human impatience with the phenomenon, yet are, from a scientific point of view, amongst its most interesting peculiarities, since where there are limits there are conditions, and the discovery of these is always the beginning of explanation.

This is all that I can tell you of Mrs. Piper. I wish it were more "scientific." But, *valeat quantum!* it is the best I can do.

A DREAM.

January 6th, 1889.

In an early morning nap, about ten years ago, I dreamed that a servant rushed to my room in a state of great excitement, telling me that Mr. S. had sent me a present of a pair of lions! They had been shut up in one of the parlors, and were rushing wildly about, trying in every way to escape. The start and fright woke me, but the whole scene had been so real that I could not at first believe it was only a dream.

At dinner I said to Mr. D., "Mr. S. sent me a present of a pair of lions this morning"—not speaking of it as a dream, and you can imagine my astonishment when he quietly said, "Mr. S. ought not to have sent you those. They belong to Park. He bought them for you, and they have been in the store for some days, waiting to be sent out!"

It seemed that Mr. S. and my son had recently been sent to a small factory in the country to examine accounts, and had found there some very funny-looking hearthrugs, representing all sorts of strange animals, which had taken the fancy of the people about, who were buying them up eagerly. My son bought one as a curiosity, meaning to send it out to me, and, as I said before, had forgotten to do so. It came the next day after my dream, and although the lions were very queer-looking animals, they had really been made and meant to represent the "things of the forest."

Mr. S. was a salesman in Mr. D.'s employ, who was almost a stranger to me. I had not seen him, nor heard him spoken of for months. I had neither been reading nor thinking of lions or any other wild things, and heard not one word of the expedition to the country factory, nor what was seen there. M. C. D.

January 11th, 1889.

Your letter has suggested to me a possible explanation of the cause of my dream.

In the last 25 years of Mr. D.'s life he was a very early riser, getting up at half-past five o'clock and breakfasting at half-past six. The quiet morning hour, he has often told me, was the only time in the whole day he could really call his own. He had a pleasant dressing-room, which he always enjoyed, and he liked to move about at his leisure, thinking over and planning the work for the day. After breakfast he was driven into town, and the first thing he did there was to give to the coachman any articles which had been sent to the office the day before which were to be brought out to the house. These packages were always carefully arranged by him the last thing before he left the office in the evening.

While my husband was planning in his room I was having my morning nap in mine, the nap in which the strange dream came to me, and I believe that he thought of that queer rug, which had been lying within his sight for several days, waiting to be sent to me, and that he felt annoyed at my son's neglecting to attend to it. Such little acts of carelessness always troubled him, as his own habits were very methodical.

My son, Park, does not remember much about it, as it made little impression upon him. M. C. D.
—*Journal of Psychical Research for December*

The following unique advertisement appeared in the London *Times* in 1842: "To Widowers and Single Gentlemen—Wanted, by a lady, a situation to superintend the household and preside at table. She is Agreeable, Becoming, Careful, Desirable, English, Facetious, Generous, Honest, Industrious, Judicious, Keen, Lively, Merry, Natty, Obedient, Philosophic, Quiet, Regular, Sociable, Tasteful, Useful, Vivacious, Womanish, Xantippish, Youthful, Zealous, etc. Ad dress X. Y. Z., Simmond's Library, Edgeware Road



ANNUAL MEETING OF THE ILLINOIS WOMAN'S PRESS ASSOCIATION.

The Illinois Woman's Press Association which was organized in January, 1886, at the house of Dr. Julia Holmes Smith by a score of ladies, the object of which was declared to be "to provide a means of communication between women writers, and to secure all the benefits resulting from organized effort," held its annual meeting on January 8th in Chicago in the parlors of the Palmer House. The meeting was called to order by the president, Miss Mary Allen West. Reports were read, officers elected and committees appointed. In the evening a banquet was held at which 250 persons were present. A dainty dinner was served, toasts offered and addresses made. Mrs. Myra Bradwell responded to the sentiment, "The World's Fair and the Fair World." Miss Julia P. Leavens read a poem by Mrs. C. B. Sawyer in response to the toast "Womanhood and Progress." Mrs. Helen E. Starrett spoke to the toast "The Rejected Manuscript," and Mrs. Elizabeth Boynton Harbert responded to the sentiment, "A Long Pull, a Strong Pull and a Pull All Together." Mrs. Pratt responded to the toast, "Every Life Song as a whole is Sweeter for the Variations." Miss Mary H. Krout, not a member of the Association, read a poem on behalf of "The Outsider." Mrs. M. R. M. Wallace spoke briefly to the toast, "Girls Good the World's," which was followed by a practical talk to the sentiment, "Life Proves the Supremacy of the Beautiful," by Miss Josephine Locke. Rev. Forence Kollock made remarks on the press, Dr. Alice B. Stockham spoke to the toast, "The Pen Conducive to Health," and Mrs. Mary Catherwood responded to the toast, "Women in the Professions." Room is made here for the poem in response to the sentiment, "Womanhood and Progress," by Mrs. C. B. Sawyer, whom our readers will remember as an occasional contributor to THE JOURNAL.

WOMANHOOD AND PROGRESS.

I.

Backward thro' dim countless ages,
Thro' the strange mysterious past,
Seek we for the faintest glimmer
That old records o'er it cast.
Wheresoe'er the veil is lifted,
So its history we can trace,
Woman is of home the center,
Mother-helper of the race.

II.

Gazing down this pictured vista,
See them standing tall and fair,
Womanhood's grand, glorious statues,
Snowing virtues, genius rare;
Women with deep wisdom gifted,
Ruling hearts, homes, church and state;
Known as martyrs, patriots, warriors,
Preachers, prophets, poets, fate!

III.

Through this changing panorama,
Nothing could her cause destroy,
Tho' despised or honored, treated
As a tool, a slave, or toy;
Tho' in bondage, weak and trifling,
Held by ignorance and might,
Helpless oftimes, almost hopeless
That her wrongs would be made right.

IV.

Womanhood—the highest, purest,
Has at times seemed blinded, dead;
But it lives—a force unbounded,
Blindness, lifelessness has fled!
Leave the past—she is awaking,
Casting off each slavish chain,
Asking for her right in all things,
Pleads that truth and justice reign.

V.

What a great and grand uprising
Womanhood can show to-day!
This strong moral tide is rising;
Naught its onward course can stay;
Every home shall feel its blessing,
Every heart its cleansing power,
Till the world with joy is radiant,
Peace and plenty crown each hour!

VI.

Women of the press and pulpit,
Be ye leaders, thoughtful, wise;
May each voice and pen be guided
By the highest thoughts that rise,

And the deepest inspirations,
Tho' you find expression free,
"Much is given" you, "much required;"
Let the world your mission see.

VII.

Women lawyers and physicians,
Teachers, home-makers and all
Business women, all who answer
Labor's sharp insistent call,
Must arise and work together,
For the rule of love and right.
What an army comes responsive,
Seeking for more life and light!

VIII.

Hear humanity now calling
Loudly, urgently for aid!
Are we ready to extend it?
Or of ridicule afraid?
We are ready! Nothing fearing,
By our works, our faith we show
That the poor, weak, erring, tempted,
Shall a better future know.

IX.

As the world's most powerful forces,
Holding secrets yet untold,
Silent, viewless, ceaseless, boundless,
Are by human art controlled,
So the spiritual forces,
Hid within each human heart,
Can control all warring passions,
Constant, needed strength impart.

X.

Thus throughout life's moral conflicts,
Truth and love must never fail,
Woman's quick, clear intuitions
Aid her as its powers prevail!
By its teachings, guided, guarded,
Conquer errors, follies, ills;
See intemperance and its vices
Loose their hold of mortal wills.

XI.

In this age of wondrous progress
Old beliefs are cast aside;
Clearer, broader views are claiming
They are truth and not denied!
Equal rights for men and women,
In the house, the church and state,
In the schools, all halls of learning,
For this end we work and wait.

XII.

Work in every field of labor,
With the hand, head, voice, or pen,
Glory in our power to do so,
Equally as well as men!
Seek life's highest prizes, take them
As the just reward they bring;
"No disgrace in honest labor,"
Is the sweetest song we sing!

XIII.

We as mothers, wives and daughters,
Must be fearless, earnest, brave,
And our erring sisters, brothers,
Strive to teach, aid, bless and save;
Then just laws for men and women,
Laws both human and divine,
These will close the paths of error,
And o'er all truth's clear light shine.

XIV.

O! ye women, earnest, faithful,
Working for this blessed day,
Take fresh courage, it is coming,
Speeding swiftly on its way,
Then rejoice—wrongs will be righted,
Justice rule with mighty sway,
Banishing unequal judgments,
All the highest laws obey.

Among the Tibetans a man marries only one wife whom he purchases from her parents, a belle often costing as much as ten ponies and thirty yaks. The price to be paid for a wife is arranged by a relative or a friend who acts as go-between, and the only marriage ceremony is a grand spree lasting as long as the bridegroom can afford to keep it up. The life of a Tibetan woman in this part of the country can not be deemed a hard one. She makes the tea, it is true, but with that the housekeeping ends; for no one ever dreams of cleaning the kettle afterwards, and every one has to mix his own tsamba and lick his bowl clean when he has finished. Every four or five years she may have to sew a new sheepskin gown for herself or some one of the family, but certainly not oftener. She can not herd the cattle or sheep; men must do that, as there is danger from marauders. She passes her time spinning yarn, weaving a coarse kind of cloth, out of which bags are made, turning a prayer wheel, and—destroying too voracious vermin. The toilet needs rearranging only four or five times a year—when she visits Kumbum or some other fair; she never washes herself or her garments, and her children can not outgrow their clothes; they have only to

let out a little of the folds of the gown, their unique garment, tucked up around the waist, and it will fit them until they are grown up.—*The Century.*

During the recent illness of Street Commissioner Beattie, of New York City, his department was controlled for a fortnight by his private secretary, Miss Cynthia Westover, who superintended 1,500 men. Miss Westover went around personally to decide which streets were in worst condition, and assigned every day the dump-carts and sweepers. Knowing just how much money she could spend daily, she engaged or discharged hands accordingly, having harrowing experience with Italians who sought to move her by bringing sick babies in their arms to prove that they must have work whatever the state of the department's treasury. Miss Westover is a woman of great executive ability. When no one was there to attend to it, she would herself measure a dump-cart's capacity. She is young and handsome, and is one of New York's four women notaries.

Mathematical honors multiply for women. Miss Julia Rappicourt, of Melbourne, Australia, took honors in Greek and French at Melbourne University at the age of sixteen. Now at the age of nineteen, in the examination for the clerical division of Victoria civil service, with 195 competitors, the young woman secures 495 marks out of a possible 500 in mathematics—the highest rank ever taken in such a competition. She hopes to take her degree of M. A. and to study law.

The most valued printed document in existence in relation to Columbus is that in the possession of B. Quaritch, of London. It is the first printed copy of the first letter of Columbus, written from Lisbon to Ferdinand and Isabella when the court was in Barcelona, and printed there. This is held for £1,600.



WHAT RANG THE TELEPHONE BELLS?

TO THE EDITOR: Last fall A. M. Taylor of Summitville, Ind., put up one of his mechanical telephone lines connecting two houses on my farm one hundred rods apart. One of the houses is occupied by the family of A. G. Hill and the other by John Lemasters. The diaphragm of this telephone is enclosed in a frame of wood six or eight inches square, which frame is attached to the side of the room by a stiff spring shaped like letter V, the lower end of the frame being screwed to one of the upper ends of the spring, and the other end of the spring screwed to the wall. It will be seen that a blow upon the upper part of the frame will force the two ends of the spring nearer together, and the recoil of the spring causes a sufficient vibration of the wire attached to the diaphragm to ring the bells which are attached to either frame by a short stiff wire.

A musical instrument played in either house, can be plainly heard at the other. The call is made by a slight blow of the hand upon the upper part of the frame—the more forcible the blow, the louder and longer the bells ring.

Last month, one night between 12 and 1 both families were quickly aroused from sound sleep by a violent ringing of the bells, which continued to ring until Lemasters got to the telephone. He asked Hill what he was ringing for. Hill, who had also gone to the instrument at his end of the line replied that he had not rung, and after a remark or two passed expressive of surprise, as there was no wind stirring, both returned to bed. No sooner had Lemasters lain down, than he heard a crackling sound, which he attributed to a horse in a lot near by rubbing against the fence; but the continuance of the noise caused him to get up and go out and in the direction of the animal, when he discovered his house was on fire. Two of the rafters had already burned in two and the flames had reached a distance of six or eight feet from the flue where it began. The moon and stars were shining brightly so he had not noticed the light of the fire or any reflection of it, until he got out into the yard. At one

time before this, the bell of the telephone rang lightly, and the cause was discovered to have been the flying of a bird against the wire, the result being the death of the bird. If a large bird had become entangled in the wire, its fluttering might have caused the ringing, but this theory is not a likely one. The statement of the occurrence is perfectly reliable—neither of the men has any explanation to suggest,
VIRGINIA, ILL. J. N. G.

SOUL-COMMUNION OBSERVANCE.

TO THE EDITOR: If the people who, on the 27th of every month, in all parts of the world, simultaneously devote one-half hour to silently invoking universal peace and spiritual illumination—the time at Chicago, and, with but very little variation throughout the Mississippi Valley being from 2:20 P. M. to 2:50 P. M.—may be termed a denomination, the word must be broadened in significance to include the most spiritual natures of all the religious organizations, whether technically called Christian or not, who, recognizing the golden rule in moral conduct, are living examples that all mankind are brothers under one divine Father-hood.

That vast numbers participate in these consciousness-expanding observances who have not risen to the high ideal embodied, but enter the communion with the hope and purpose of promoting selfish ends, is true; but as the lowest roots are as much a part of the tree as the highest branches—the essential good of the latter gradually being drawn up and transmitted into organic energy for higher structural uses—so the least soulful who come within the monthly soul-communion influence are quickened in spiritual consciousness. Whole-world soul-communion is an organism—a more perfect organism than any material structure. It harmoniously combines into unific force, to operate with perfect unanimity in the direction of the realization of the highest aspirations involved, all the spiritual grades and conditions it embraces. The evidence of this, for those who are prepared to receive it, is the divine power that inheres in it.

Good alone, and on higher and broader planes than ever before manifested, has resulted from soul-communion. Those who shall upon entering communion, become imbued with the true spirit of the call, will not fail to be illuminated, to know that from it, as from a great spiritual sun, are radiating the fraternizing influences that are being felt and manifested in all schools and systems of thought, in nations, in alliances of nations and throughout the world. The truth that all entering monthly soul-communion and becoming identified with it in the true spirit of the call become constituents or vital parts of an organic expression of intelligence, like all spiritual truths, has its correspondence in the natural world. Thousands of individual bees work together, within and without their hive, as a single intelligence; birds take wing for migratory flights simultaneously over extensive districts, as a single intelligence; fishes gather under a common impulse of intelligence to certain feeding banks from dispersions throughout the ocean depths and the earth; an intelligence constituted of myriads of minor intelligences, turns and circles to the sun as a unit.

That the nature of anything is determined by the life-impulse of intelligence within it, which may be called the central thought of individual being, is not a metaphysical abstraction, but one of the simplest conclusions of the reasoning mind. To the unerring spiritual perception of Jesus the crime of adultery was already committed in the lustful thought. The stately pile no more expresses outwardly the preceding intelligent thought of its structural plan than does the tiniest flower, or any other natural object. The desire of the caterpillar to move faster is the evolutionary force that at last gives it wings to fly. But in no stage of the soul's progress can it rise and expand in consciousness above and beyond its ideals, its aspirations. The soul-principle or central life-thought of whole-world soul-communion is the desire for a world of peace and harmony, of love and wisdom; and true to the universal law, it will evolve and is evolving this happy environment—just as naturally as the soul of the bird evolves its plumage and song, as the soul of the flower evolves its hues and odors. Thus, while whole-world soul-communion is not, in any positive or direct way, iconoclastic; it is pre-eminently constructive on the higher planes of thought, its aim and object being to bring to the life realization of humanity the sublime truth promul-

gated by Paul at Athens—that "God dwelleth not in temples made with hands, neither is He worshipped with men's hands as if He needed anything, seeing He giveth to all life and breath and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth."

The question has been asked, "Who are the leading ministers of whole-world soul-communion?" Every man, woman and child, wherever eyes first opened to the light of heaven, free or bond, whose soul strives for freedom from lower seekings, for that interior light that alone can give true freedom—whose sympathies, unconfined by the dividing walls of men's planning and construction, flow out into the whole universe of good—is a minister of whole-world soul-communion. Though within and through them it largely operates, the soul-communion influence is and forever will be high above local and sectarian schemes and systems. As a mere money power all the millions of the national treasury could not have carried soul-communion around the world and established it as has been done. Money, and all all earthly things and affections, are subordinate to the power that has done this. The proposition submitted by Professor Tyndall, some years ago, to establish a test of the efficacy of prayer of a universal character is still fresh in the minds of students of moral philosophy. In soul-communion, as simultaneously observed on the 27th of every month, among all the nations and the adherents of all the great religious systems, we have such a "prayer-gauge" as was called for by Professor Tyndall—on a broader and more perfect plan than he suggested—and there can be no doubt of the result in any mind, religious or scientific, of unbiased judgment. Monthly soul-communion is for all faiths, tongues and peoples, and is transforming the world. Never in all the annals of time, were the nations so pacific as now, so disposed to policies of peace. The inhabitants of the earth never before manifested such ardent desire and determination to patronize and learn and live up to the divine standard, individually and as social members. And this advanced moral condition, unknown before its institution, it is fair and reasonable to assume to be resultant from whole-world soul-communion observances—of prayer that is unselfish and sincere—of thought-forces concertedly evolved and directed to accomplish specific objects.

H. N. MAGUIRE.

PORTLAND, ORE.

THE COUES-JACKSON DISCUSSION.

TO THE EDITOR: I have been interested, not to say amused, at this "war of the giants," although it contains but one feature in which I feel that I have a right to intervene, and that is, astrology. It has been my favorite study, and for a quarter of a century its practice has been my profession. Prof. Coues does not pretend to a knowledge of astrology, and for his frankness I commend him. Mr. Jackson proves by his writings that he is profoundly ignorant of the science, yet claims to know that "Belief in symbolism is the first symptom of that inveterate ancient rabies called astrology." Such assurance, deduced from his ignorance, commands my highest admiration.

"Saturn has no symbolism," dogmatically declares this debater who makes his deductions from what he don't know. "The earth does not revolve on its axis," dogmatically declared the pope and his cardinals. Like Mr. Jackson, they made deductions from what they did not know. It would be a waste of time and space to adduce evidence in contradiction of Mr. Jackson's assertion, for neither he nor the reader would accept the evidence as true. I therefore extend to him, and all the world, the following challenge:

I will meet in public debate in Chicago, any person who merely knows the rudiments of astronomy and is sufficiently accustomed to public speaking to give an extemporaneous address of one hour. I stipulate for this proviso, because I am too old to waste time with an ignoramus. But great learning and eloquence of speech on the part of my opponent will be no objection. In the debate I will affirm the following proposition:

That the configurations of the heavenly bodies at the moment a person is born indicate, or "symbolize," the strength of constitution; location of the most important diseases; the quality of intellect; the fortunate and unfortunate periods of life, and other points unnecessary to mention, more fully than phrenology, psychometry, mediumship and clairvoyance combined.

During each discussion, or at its close, as my opponent and the audience may

elect, I will submit to tests before the audience, by delineating some person or persons whom I shall not know nor see—without having a lock of hair or any other substance to bring me *en rapport* with the person—from being furnished only with the data of birth, showing that the method is scientific. I will even allow the greatest mind-reader to be pitted against me, and all others who make a claim of any kind to occult power. This challenge is to the whole world. I shall demand that my opponent does not know nor see the person delineated, but may have the data of birth or a lock of hair, or other substance whereby to be brought *en rapport*.

I am in earnest, and hope some one will accept it. I feel more free to make this offer than ever before, because I have pretty much given up the practice of astrology and enlisted on the side of America against the evils and dangers of Romanism.

W. H. CHANEY.

2128 CLARK AVE., ST. LOUIS, MO.

POLITICAL ROBBERY.

TO THE EDITOR: All our gigantic monopolies chartered by national or state legislation are left open at one end which should have been closed in every act of incorporation, so that not a dollar in stock or bonds could be issued that did not represent cash capital invested in the plant and strictly under public inspection. Instead of this we have the Goulds, Vanderbilts, and hundreds of others, in our large cities or trading in Europe, with incomes from \$10,000 to \$100,000 on what did not cost them a dollar of cash capital, but issued in stock from this open end of the charter, secured on purpose in the act of incorporation. They tax the public in travel and transportation, sufficient to pay interest on this watered stock and whenever they want to use money it is kept at a price by which they can realize the cash from the stock gamblers in New York. These monopolies control Congress and all the state legislatures by employing the ablest lawyers in and out of both, and if it is not political robbery of the people I do not know what it is. The recent awakening among the farmers and mechanics somewhat alarms the monopolists, but they have the best legal talent ready to divide, distract and destroy this influence, and probably will do it. The streaks of daylight are very dim in politics.

WARREN CHASE.

COBDEN, ILL.

EMMA HARDINGE BRITTEN TO AMERICAN FRIENDS.

TO THE EDITOR: I see in a recent issue of your paper an intimation that inquiries have been made in regard to whether I purpose returning to the United States to resume lecturing and literary work. Within the last year I have received a great many semi-private letters reiterating the same questions, three business communications, offering me very favorable terms for a series of lectures through the states and service connected therewith. The latter communications and matters of business I have replied to in the negative. Your own query, together with friendly letters designed to be persuasive in regard to my return to America I have delayed answering till now, chiefly on account of excessive pressure on my time and attention. While I, personally, dearly love America and consider that my realization of time and well proven spirit communion on American soil, is analogous to a spiritual, and therefore to a higher birth;—explaining the occult mystery of my own life from infancy and the realities of man's origin and destiny; I am still surrounded by circumstances which impress me with the belief that my work in the dear and much loved "land of the West" is ended on this side of the grave. In the first place, my beloved companion, my good and kind husband, is in very ill health and realizes in his pleasant home that peace and rest which he could never obtain in a homeless life, especially in my absence, or still less, in accompanying me in my far and wide missionary wanderings.

In the next place the circle of loved kindred, once so extensive in my family ties, has narrowed down to such a minimum point that I scarcely feel justified in breaking the last links by a voluntary absence. Finally, no country in the present generation more completely than England illustrates the saying that "the harvest truly is plenteous, but the laborers are few." Life on earth is at best but very brief; work for those who will and can work is even more abundant than the power of fulfillment; hence, unless the word of command from the beloved masters and guides of

my life should reach me to move onward, I dare not abandon my host of present duties. If the word "nevermore" seems to sound in my ears it may be an echo from voices unconnected with my own life; it may be reverberation of a solemn charge from the arbiters of my own destiny. Strong predisposition to be with you again interferes with the assurance of whence the ominous sound proceeds.

Remember me kindly. Judge me as one who only labors according to her best light for the service of humanity, and be assured if not here on earth, in the morning of the day whose sun shall know no setting we shall all meet again.

EMMA HARDINGE BRITTEN.

MANCHESTER, ENG., Dec. 1890.

"UPWARD STEPS."

In a notice of *Upward Steps of Seventy Years* by Giles B. Stebbins *The Unitarian* for December says:

Few if any sincerer, gentler, braver souls has this generation known than the author of this interesting book. And a long, varied and instructive history he has had, involving participation in many of the events of most significance of the past half century in this country, and personal relations with a large number of the men and women of the land best worth knowing. This book tells in a very delightful way the story of it all. We are shown a childhood passed in New England sixty or seventy years ago, and then a life-path running in the midst of transcendentalism, Brook Farm and Hopedale experiments of socialism, anti-slavery, the war for the Union with its problems, sufferings and heroisms, temperance reforms, Quakerism, work for the emancipation of woman, Spiritualism, psychic research, liberal Christianity. The book contains much valuable history, and its reminiscences of prominent anti-slavery pioneers, temperance workers, spiritualists, quakers and leaders in religious reforms, are full of interest and admirably told.

The price of the book is \$1.25 and we are promised a supply before this paper goes to press.

Mrs. Elizabeth Oakes Smith, who is well known in literary and reform circles by her writings, is in her old age living at Hollywood, N. C. Mrs. Smith made valuable contributions to literature and wrote brave and noble words for many a good but then unpopular cause, when most of the American women now prominent were unknown and even unborn. Her mind continues active and she still writes articles and poems occasionally, which are always marked by the author's characteristic spirituality and literary ability. Bereft years ago of her husband, Mr. Seba Smith—popularly known as a writer by the name of Major Jack Dowling—and in later years of sons who were a comfort to her in declining years, Mrs. Smith yet keeps up courage, looking upon life philosophically, full of faith in the spiritual destiny of all mankind and in the re-union of all whom death has here separated. In a letter to the editor of *THE JOURNAL* she writes: "I read *THE JOURNAL* with interest, always wondering at your patient, good sense. You know that I and my children often see one another though widely separated, and I see 'too many ghosts to doubt their existence' quoting Coleridge whom Wordsworth styled 'The rapt one with the godlike forehead'."

In renewing subscription Mrs. Mary R. Duffies, says: My subscription expired in November last. I had so much good reading at hand that I had thought I could get along without *THE JOURNAL* for a while, but I miss it every week, and besides, I really need it as a means of education and enlightenment on many subjects in which I am interested. I like the new form; I like the topics of the times on first page. Many of the contributed articles are fine and relate to subjects that engage the attention of many. I like to read the editorials, and I like to read the tolerant spirit of the editor. I have sometimes had opportunities to lend my paper to students of biology and the science of life, and they all agree

that these questions are ably discussed. I am glad you have so many friends who appreciate your paper, and I cheerfully renew my subscription.

J. B. Cone, Gonzales, Texas, renewing subscription to *THE JOURNAL* says I cannot well dispense with it, being, as it is, a channel of communication with the best thought of the age. Heavy bodies inevitably move slowly, yet the pendulum of time marks, with its measured beat, the decades as they pass, and *THE JOURNAL*, poised upon this pendulum swings steadily toward a more healthy and conservative religious tone, and thus becomes more and more adapted to the natural, soul wants of man—a naturally religious being. May its editor ever stand firm at the helm of truth, as it presents itself to his mind, and thus continue to merit the confidence and esteem he has already so justly won from the best minds of this advanced and rapidly advancing age.

No we don't care to discuss the Topolobampo scheme any further. The more we know of it the more it looks like the work of knaves and fools. Cruel deception practiced on ignorant and weak people is a crime which must be answered for by the guilty parties sooner or later. Keeping out of the clutches of the law of this world will not insure immunity to such offenders. There is a higher court where exact justice is meted out to every individual and before whose bar all must appear. Spiritualism teaches that each person must work out his own salvation. We had rather be the lowest Mexican peon who looks with wonderment upon the American victims of Topolobampo than one of the promoters of that wild and heartless undertaking.

The editorial notice of Mrs. Adeline Eldred, in last week's *JOURNAL* announcing her to the public as a psychometrist, clairvoyant, etc., has already brought her so much attention that she is obliged to economize time. We again publish her terms, for the benefit of those who may not be able readily to refer to the first announcement:

She will give "parlor evenings" at private residences on reasonable terms. Her fee will be \$2. for a sitting at her office, or for a psychometric reading or diagnosis by mail. In case an exhaustive, extended reading is required the fee will be \$5. For psychometrizing ore, the fee will be from \$5. upward. Mrs. Eldred can be consulted daily, except Sunday, from 1 to 5 p. m., at Room 4, Number 2138 Michigan Boulevard, Chicago. Correspondents may address her at the same place.

Mr. Wm. Carpenter of Upper Montclair, New Jersey, a long-time reader of *THE JOURNAL* and well known to many of our English readers lies very low with pneumonia complicated by heart trouble. But with the grave yawning before him this worthy brother remembers that his subscription expires this week. A friend writing for him says: "He also wished me to tell you what a deal of satisfaction he has always taken during the past seventeen years in the perusal of *THE JOURNAL*, and to wish you success and a happy new year. I was also to tell you he is tenderly cared for by his niece and nephew."

Mrs. M. C. Morrell writes that she has removed her residence from 310 West 40th street, New York city, to 151 Lexington avenue, Brooklyn, N. Y., where she will be pleased to see friends and patrons. She will hold public seances every Tuesday and Thursday evening. Private sittings daily from 10 a. m. to 5 p. m. She adds: "Go on, you are doing a good work, following out what the originator of *THE RELIGIO-PHILOSOPHICAL JOURNAL* would have you do. You are being pushed by

powers outside of yourself. The time will come when you and your work will be appreciated. You can afford to wait."

A woman sends fifty cents with the request that for it THE JOURNAL be sent to Mr. —, who, she states, is a Spiritualist and a man of wealth, and therefore if interested in the paper might influence others to subscribe for it. The sender of the money adds: "I am a poor woman and want to do a great deal, but poverty will not allow me." A poor woman in her zeal for the spread of the gospel of truth, supplying with intellectual and spiritual food one who is known as a Spiritualist and who is abundantly able pecuniarily to scatter broadcast the best Spiritualist literature!

In another column Mr. Maguire has a communication on a work which he has been enthusiastically promoting for several years. That there is nothing wild or visionary about it, and that it has a rational scientific basis to warrant the effort no student of psychics will deny. Mr. Maguire, however, in his closing sentences claims vastly too much in the way of results. Like other enthusiasts he fails to take account of a thousand other factors far more potent than as yet is his stated soul-communication observation in lifting the world to higher levels. It were well for him to be more humble and less sweeping in his claims.

The cutest bit of advertising THE JOURNAL has seen of late is a souvenir match box made of aluminum and presented to editors and patrons by The Michigan Stove Company. The Company is using aluminum in the manufacture of castings for the "Garland" stoves and ranges, mixing it with the best grades of iron. This process makes smooth castings, adds strength, lessens weight and prevents cracking.

Peter Svenson writes: Please find enclosed money order for a new subscriber to take the place of that stockholder in the Credit Foncier of Sinaloa who writes from New Birmingham, Texas, to stop his paper. May you keep on with your good work and all seekers after truth lend you a hand to enable you to go ahead "with a step firm and strong and strike for the right, and be marching along."

Mark Twain may always be depended upon to get the maximum of pleasure with the minimum of expenditure. On last Sunday his mother-in-law's funeral sermon was preached at Elmira, N. Y., by the Rev. T. D. Beecher. The humorist did not attend, but listened to the discourse through the telephone at Hartford, 450 miles away.

Mr. T. J. Skidmore, Lilly Dale, N. Y., in renewing his subscription, says: Mrs. Skidmore thinks she could not keep house without the THE JOURNAL. Our camp is very pleasant this winter. Good sleighing and very pleasant weather add to the enjoyment. The sound of hammer and saw is heard every day as new cottages go up.

A contributor to THE JOURNAL writes: Everything which has appeared in the paper from me has brought about results in the shape of correspondence; and in advertising I have observed the same thing, receiving answers every time I have used THE JOURNAL as a medium. The paper is a great pleasure to me always.

Mrs. L. M. Palmer, Deansville, N. Y.: I could hardly get along without THE JOURNAL. When the cares and trials of life come thick and fast I take up THE JOURNAL, no matter how old, and read it; it gives me light and joy, hope and strength to battle on with the world unto the end.

Mrs. A. B. Copeland, Logansport, Ind.: The sermon of Mr. Crooker is well worth the price of the paper, without all the other valuable information it gives. I heard Mr. Crooker in Madison, Wis., several times last summer and consider him a very able man.

Next Sunday, the 18th, "The Moral Element in Marriage" will be the theme of Mr. Salter's discourse before the Ethical Society in the Grand Opera House, at 11 o'clock a. m. On the 25th he will give his views on "The Ethics of the Apostle Paul."

The premium of *Our Flag* was offered to subscribers under certain conditions, one of which was the limit of time during which it would be given. That time expired November 30th, as may be seen by referring to the advertisement.

William Hodgson, Hutchinson, Kansas: As for THE JOURNAL, I consider it by far the best paper in the spiritual field, and am heartily in sympathy with you in your endeavors to bring the movement up to a higher spiritual plane.

Mary L. Mineer, in renewing subscription, writes: Please accept thanks from an appreciative reader for a journal full of good things, both of current events and spiritual matter.

Mr. Giles B. Stebbins spoke for the Spiritualists of Owasso, Mich., on the first two Sundays of this month. On the 18th and 25th he speaks in the Unitarian church at Mount Pleasant, Mich.

Mrs. Emma Miner of Clinton, Mass., is filling an engagement this month with the First Society of Spiritualists of Philadelphia. Mrs. Miner is a bright and talented woman.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.
N. B. Be sure to get only

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

Tutt's Pills

CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty-four hours. The evils, both mental and physical, resulting from
HABITUAL CONSTIPATION
are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.
SOLD EVERYWHERE.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send two BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
T. A. Slocum, M. C., 161 Fourth St., N. Y.

FREE FOR 20 DAYS from date of this paper. **CRAYON PORTRAITS** and at the same time and make new customers. We have decided to make this special offer. Send us a picture of yourself or any member of your family, living or dead, and we will make you a LIFE SIZE CRAYON PORTRAIT FREE OF CHARGE, provided you exhibit it to your friends as a sample of our work, and use your influence in securing us future orders. Place name and address on back of picture and it will be returned in perfect order. We make any change in picture you wish, not interfering with the likeness. Refer to any Bank in New York. Address all mail to **PACIFIC PORTRAIT HOUSE, Broadway Theatre Bldg., New York.**

The humble receive advantage, the self-sufficient suffer loss" = If you will **LISTEN TO ADVICE** it will pay you to use **SAPOLIO** Try a cake in your next house-cleaning.

BEWARE OF IMITATIONS.
Grocers often substitute cheaper goods for Sapolio to make a better profit. Send back such articles, and insist upon having just what you ordered.
ENOCH MORGAN'S SONS CO., NEW YORK.

SEVEN SEVENTEEN SEVENTY
To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, **SMITH'S BILE BEANS**
Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.
KISSING at 7, 17, 70; Photo-gravure, panel size of this picture, for 4 cents (coppers or stamps).
J. F. SMITH & CO.,
Makers of "Bile Beans," St. Louis, Mo.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the Positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.
Buy the POSITIVES for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness and all active and acute diseases.
Buy the NEGATIVES for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of POSITIVE and NEGATIVE (half and half) for Chills and Fever.
Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00.
For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

Society for Psychical Research.

American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$3.00 per annum) are entitled.
Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.
Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.
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BOOK REVIEWS.

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

From Soul to Soul. Poems, by Emma Rood Tuttle. New York: M. L. Holbrook. pp. 222. Price, \$1.50.

Every reader of this book of true poetry will conclude that its title is felicitous, for while strung through its pages may be found gem-like bits of verse historic, dramatic, esthetic, or purely domestic in subject, yet the altruistic and ethical spirit mainly dominates the whole volume. Words of sympathy, love, cheer, and inspiration sent from out the clear depths of a strong and tender soul to all other souls in need are clearly in the ascendant. The many readers who have found comfort and inspiration from the stray poems of this writer scattered through THE JOURNAL and other periodicals, will with a sense of satisfaction renew acquaintance with these treasured friends, and find an added joy in the new poems bound together with them. Mrs. Tuttle evidently makes verse not for the mere love of musical rhyming, but because she has something to say, a story to tell, a lesson to enforce, a helpful hint to convey, a word of cheer to give, a note of guidance to utter wherewith to lead some doubtful, stumbling soul toward the light; and born a singer it is easiest for her to do this in rhythmic form. Her poetic sympathy is very broad, taking in a wide range of subjects. Among the poems in which historical facts are woven into rhyme by Mrs. Tuttle's versatile pen, are such as "The Soliloquy of Fulvia at Sicyon," "Giordano Bruno," "Parson Smith's Prophecy" and "The Holy Maid of Kent." In poems like "The Indian's Prayer Test," "Pet Yourself" and "Omniscience," her quick sense of humor is clearly shown, while her deeper spiritual nature and belief in the unseen shines forth through all, but most distinctly in "Beautiful Claribel," "The Highlands of Heaven," "Two Pictures," "Thou Knowest," "The Coming of Our Gospel," and "Delusion—Who Shall Declare It." With the sweetest, deepest words from Soul to Soul we class "The City of Sorrow," "God Grant Me This," "Masked Robbers," "Be True to the Dreams of thy Youth," "Friends for the Journey," "A Day Close," "Keep Glad Songs Intoning," "A Song of Life and Death." The book is one which has something appropriate to every mood and every mind.

The fine portrait of the author that adorns the front page of the volume is very satisfying to those who admire the poems, for it is in harmony with them. The book is prettily bound, well printed, and will make a gift of real value from Soul to Soul.

Prudens Futuri or Jaunts off the High Road. By Alfred Bull. Privately printed Chicago, 1891. pp. 115.

This little work "dedicated to those friends whom it may concern" is made up mainly of short articles which appeared originally in THE JOURNAL, the *Spiritualist* of London, the *Interior*, the *Chicago Tribune* and other papers and from a projected book on "Heterodox Chicago". Interesting psychical and spiritual experiences are related, including a narrative of strange events which occurred near the shaft of the Chicago, Wilmington and Vermillion Coal Company at Braidwood, Ill., on the nights of August 14th and 15th, 1877. The author was at the time a guard at the mine. This is a remarkable narrative, indicating like thousands of others, the return of the so-called dead under certain circumstances to the places familiar to them in earth life. Mr. Bull's writing is marked by intelligent, discrimination, modesty and good sense.

NEW BOOKS RECEIVED.

Selections from the Poets. Caleb S. Weeks, and the Philosophy of Evil in a New Gospel lesson from the Apple Trees. Caleb S. Weeks. New York: S. C. W. Byington & Co.; Appendix to Third Edition of the Evolution of Immortality. C. T. Stockwell. Chicago: Chas. H. Kerr & Co.; Annual Report of the Postmaster-General of the United States. Washington: Government Printing Office; The Three Scouts. J. T. Trumbidge. Boston: Lee & Shepard. Price, 50 cents; The Idea of a Re-Birth. Francesca Arundale. London: Kegan Paul, French, Trübner & Co.; The Teachings of Jesus, not adapted to Modern Civilization, with the true Character of Mary Magdalene. Geo. W. Brown, Rockford, Ill.: Published by the Author. Price, 10 cents; The Elixir of Life, or Robert's Pilgrimage. Elve. Chicago: Christian Science Pub. Co.; The Genius of

Galilee. An Historical Novel. Anson Uriel Hancock. Chicago: Chas. H. Kerr & Co. Price, \$1.50; Prudens Futuri, or Jaunts off the High Road. Alfred Bull. Chicago: From Soul to Soul. Poems. Emma Rood Tuttle. New York: M. L. Holbrook & Co.

MAGAZINES FOR JANUARY.

The Atlantic Monthly. (Boston.) Mr. Percival Lowell has, as the opening article for January, a description of his journey to Noto, an unexplored corner of Japan. A New University Course by Cleveland Abbe will attract attention. The House of Martha, by Frank R. Stockton continues to interest the readers. Compulsory Arbitration; Boulangerism and Lessons of the Pennsylvania Election are good reading.

The Eclectic. (New York.) For January, Professor Huxley contributes a paper on Pre-Historic Man, which students will take pleasure in reading. Development of Tropical Africa under British Auspices, is a subject of timely interest. Ouida talks of Modern Florence, and Mrs. Lynn Linton has something to say about social tendencies. The article on Customs, is entertaining and suggestive.

The Century. (New York.) A striking feature of the January *Century* is the first installment of Talleyrand's Memoirs. Minister Whitelaw Reid prefaces this installment by a sketch of Talleyrand. The Series of papers on early California are replete with incidents familiar to many through actual experience or from hearsay. A description of the old mansions along the lower James is interspersed by picturesque illustrations. There is also a variety of short articles and stories.

The North American Review. (New York.) Gen. Nelson A. Miles, deals with the future of the Indian problem, and the distinguished historian, W. E. H. Lecky, writes upon Ireland in the Light of History. Hon. Henry Cabot Lodge sets forth his views on the restriction of immigration in this country. Madame Adam finds a congenial topic in The Dowries of Women in France. Dr. Wm. J. Rolfe vigorously contests Ignatius Donnelly's theory that Bacon wrote Shakespeare. Admiral Luce, U. S. N., furnishes a brief, but sufficient answer to the question, How shall we man our ships?

The Forum. (New York.) A review of the colonization and division of Africa to date, opens the January *Forum*. The Coming Billionaire by Mr. Thos. G. Shearman shows some startling facts. President J. C. Price, of Livingston College, North Carolina, discusses the question whether the Negro seeks social equality with the whites. Other good articles complete a valuable issue.

Current Literature. (New York.) With the January (1891) number, *Current Literature* is issued in a new form with double the number of pages, in size and style of the standard magazines. Readers will probably be pleased with the change as being more compact and easier handled. The best selections on a variety of subjects are always to be found in this monthly.

The Arena. (Boston.) Are there Objective Apparitions? by Prof. Alfred Russell Wallace, will be read with much interest by the readers of *The Arena*. Prof. Wallace is well known in the liberal world as well as the scientific. An unusual array of talent is represented this month as such names as Rabbi S. Schindler, Felix L. Oswald, Ph. D., Wilbur Larremore and others appear.

Popular Science Monthly. (New York.) An account of Iron Making in this Country is continued. Dr. Andrew D. White contributes The Warfare of Science; Prof. Huxley writes on The Aryan Question and Prehistoric Man, and Prof. S. Sheldon on The Storage of Electricity. Elementary Botany in general education is a suggestive study.

St. Nicholas. (New York.) The usual amount of good stories with occasional reminders of Christmas fill this number, and will delight the young readers.

Cardinal Gibbons, Dr. Mary Jacobi, Dr. Olser (physician in chief of John Hopkins Hospital), Miss Thomas, (Dean of Bryn Mawr), and Dr. Folsom, of Boston, all take part in a most interesting series of Open Letters to be published in the February *Century*, on the opening of the John Hopkins Medical School to women.

Benj. R. Tucker is about to publish the first English translation of Count Tolstie's latest work "The Fruit of Culture," which

has never been published in Europe. It is a satire on the "culture" of the higher social classes, and as some of the aristocratic class in Russia have given attention to modern Spiritualism, that is assigned a prominent place among the fads and mental freaks of the characters exhibited in the book.

Funk & Wagnalls, New York, have in preparation "The Standard Dictionary of the English Language". It will place the most important current definition first, and the obsolescent and obsolete meanings last, that is, it will substitute the order of usage for the historic order usually followed in dictionaries. One valuable feature of the work will be the "location" of 50,000 quotations, giving the name of the book and of the author and of the number of the page where the quotation can be found.

Proceedings of the Society for Psychical Research for December, 1890, contains an address by the president, Professor Sidgwick, on "Census of Hallucinations," his

second address on the subject and "A Record of Observation of Certain Phenomena of Trance, by F. W. H. Myers, Prof. O. J. Lodge F. R. S., Walter Leaf and Professor William James. The supplementary part of the volume contains: "Second Ad Interim Report on the Census of Hallucinations", "Reviews of A. Aksakof's Animism and Spiritism" by F. W. H. Myers, "Supplementary Catalogue of the Edmund Gunney Library," "List of Life Members," and "List of Members and Associates of the American Branch." The Society for Psychical Research, it is evident from this report of its proceedings, is investigating spiritual phenomena in a truly scientific and candid spirit and is accumulating a mass of facts thoroughly attested, which must command the attention of the most stubborn skeptics—facts which clearly show that mind leaps, so to speak, over all material barriers and which, as some of the leading members of the Society evidently believe, admit of no other rational explanation than that of communication with the so-called dead.

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BY MRS. L. S. SMITH.

Wearily I sit 'mid the tumult and strife, That crowd evermore into man's busy life, Watching the billows on time's turbid stream, Bearing the future of youth's golden dream, Into the gulf-wave, burdened with care, Tinted with sorrow, and sometimes despair.

Thus was I watching the ebb and the flow, Where human life ever in waves come and go, Thinking the hopes and promise of youth, Seldom, if ever, had predicted the truth: Since the happiest tell you their visions are dead, E'er they could reach them the brightest were fled.

And thus even so did the proof seem to be, For such were the lessons that life had taught me; When silent and sudden, like blossoms in spring, There burst on my pathway a wee little thing, With eyes soft and brown, and bright golden hair, All dimpled with smiles, or their shadow was there.

Stirring the life-blood to youth's ardent glow, Witching with heart-strings thought dead long ago, Down to the core of my life's hidden prayer, Where want ever vibrates twixt hope and despair: This wee little thing, a wave from the shore Of love's deepest ocean to ebb never more.

Came into my life, this baby girl mine— Resistless her power, her love so divine That into my heart-strings tangled with care, Like meteor's flash her star-beam was there, Laughing to scorn philosophy-creed Teaching a language unwritten indeed.

A language so eloquent, tender and sweet, That even my soul fondly bowed at her feet, To confess that Hope's fancies, and Youth's wild-est dream, Are crowded at last into life's turbid stream, Turning to crystal the waters below, To murmur forever in musical flow.

For love, human love, like the long promised bow, Encompassed my being, and gave me to know All life is immortal, as love has divined, And its halo of beauty my spirit enshrined, Till life's rankling cares and regrets only seem As white fleecy clouds, or the shade of a dream.

Thus into my life, from the boundless unknown, This miniature world, this monarch, alone Came up from the mosses, which way and from where? The ages just whispered, God's finger was there, With His structural law so minutely defined, That even my baby most surely could find, The pathway to light, leading on to the shore Of life everlasting that ebbs nevermore.

This measureless joy, this light from the skies, This promise fulfilled of complete paradise; This star newly born, in its bright orbit set, Yet the gem without price in my own coronet. And more, an infinite truth, from this lesson we draw That life waits responsive on love's potent law. Rochester, N. Y.

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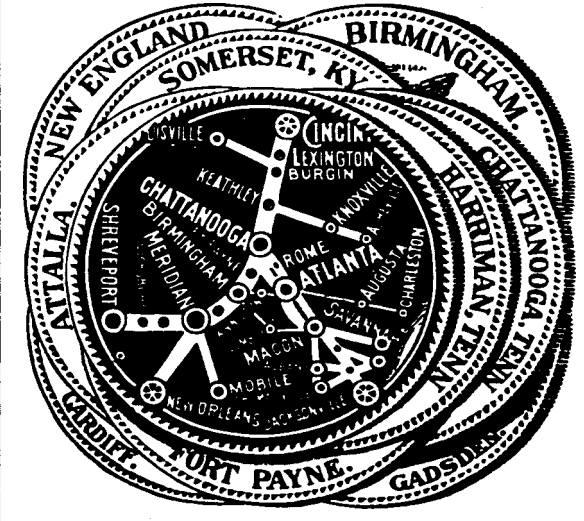
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THE SECRET.

Nation upon nation, one by one,
Passed unto death, grew great and died away.
The crown of conquest and of glory won,
Their deeds of marble based on crumbling clay—
What is the secret of it? Who shall say?
Read here the answer: Justice was denied,
Freedom usurped and kindness overthrown;
This is the death the elder nations died,
Great in their conquests, towering in their pride;
They took not truth and justice for their own.
—JOSEPH DANA MILLER.

A little sprite of a girl about four years old was very cross one day and her mother, reproving her, said: "Nellie, you must not get into such tempers; you must try hard not to." "I do try," whimpered Nellie, "but something inside o' me is wrong, and I feel cross, cross, cross." "You must pray to God and ask him to take away the cross feeling." "I did ask God and he paid no 'tention." "You must ask harder," said the mother; "there is another one who is trying to get you away from God."

Nellie was very much interested in this "other one" and wanted to know all about him. So her mother told her as simply as she could the old version of the rise and fall of Satan, and that little girls must be good so Satan couldn't get them. Nellie listened, folded her little hands complacently, shook her wee head in a comforting way, and made her mother weep by saying: "If God made an angel that lived right in heaven right 'fore his eyes, and the angel acted that way, God can't 'spect much of me."—N. Y. Tribune.

A justice of the peace had listened to the evidence in a case that was before him, and when that had been concluded one of the lawyers arose to make a speech in favor of his client.

The judge listened patiently for half an hour, and then began writing on a piece of paper in front of him. A few minutes later he interrupted the lawyer by saying:

"Gentlemen, when you finish your speeches you will find my decision written on this piece of paper. You will have to excuse me for awhile, as I have to plant some potato slips. Let me know when you have concluded and I will return and sentence the prisoner."

It is unnecessary to mention the fact that another young lawyer had his finest effort cut short.

The Lord helps those who help themselves, but the devil steps in and takes charge when they help themselves to more than their share.—Aitchison Globe.

"Didn't you notice that blind man?" "No." "You almost knocked him over." "I suppose the reason I didn't see him was he was out of sight."—Philadelphia Times.

It was Ben Johnson, we believe, who, when asked Mallock's question, "Is life worth living?" replied, "That depends on the liver." And Ben Johnson doubtless saw the double point to the pun. The liver active—quick—life rosy, everything bright, mountains of trouble melt like mountains of snow. The liver sluggish—life dull, everything blue, molehills of worry rise into mountains of anxiety, and as a result—sick headache, dizziness, constipation. Two ways are open. Cure permanently, or relieve temporarily. Take a pill and suffer, or take a pill and get well. Shock the system by an overdose, or coax it by a mild, pleasant way.

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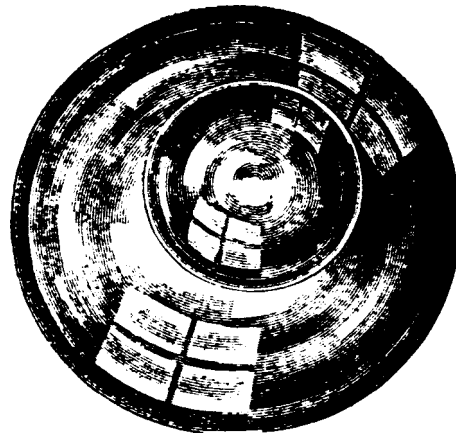
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Nay, you wrong her, my friend, her love she has simply outgrown;
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Two summers ago when you wooed her you stood on the self same plane;
Face to face, heart to heart, never dreaming your souls could be parted again.

She loved you at that time entirely in the bloom of her life's early May,
And it is not her fault, I repeat it, that she does not love you to-day.
Nature never stands still, nor souls either; they either go up or go down;
And hers has been steadily soaring, but how has it been with your own?

She has struggled, and yearned, and aspired, grown purer and wiser each year;
The stars are now farther above you in you luminous atmosphere.
For she whom you crowned with fresh roses, down yonder five summers ago,
Has learned that the first of our duties to God and ourselves is to grow.

Her eyes are sweeter and calmer, but their vision is clearer as well;
Her voice has a tender cadence, but is pure as a silver bell.
Have you, too, grown purer and wiser as the months and the years have rolled on?
Did you meet her this morning rejoicing in the triumph of victory won?

Nay, hear me—the truth cannot harm you, when to-day in her presence you stood,
Was the hand that you gave her as white and clean as that of her womanhood?
Go measure yourself by her standard, look back on the years that have fled,
Then ask, if you need, why she tells you that the love of her girlhood is dead.

She cannot look down to her lover—her love, like her soul, aspires;
He must stand by her side, or above her, who would kindle its holiest fires.

—LOUISE IMOGENE GUINEY.

Where ten men will cheerfully lay down their lives for a woman, only one will carry her a scuttle of coal.—Carrier Dove.

OPTIMISM.

I'm no reformer; for I see more light Than darkness in the world; mine eyes are quick To catch the first dim radiance of the dawn And slow to note the cloud that threatens storm. The fragrance and the beauty of the rose Delight me so, slight thought I give the thorn. And the sweet music of the lark's dear song Stays longer with me than the night-hawk's cry. And even in this great throe of pain called life, I find a rapture, linked with each despair, Well worth the price of anguish.

I detect More good than evil in humanity. Love lights more fires than hate extinguishes, And men grow better as the world grows old.

—ELLA WHEELER WILCOX.

"Within my earthly temple there's a crowd: There's one of us that's humble, one that's proud; There's one that's broken-hearted for his sins, And one who, unrepentant, sits and grins; There's one who loves his neighbor as himself, And one who cares for naught but fame and pelf. From much corroding care would I be free f once I could determine which is me.

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Only to meet again more close, and share
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I once knew two brothers, writes Joseph Brown in the St. Louis Magazine, who had always lived together, and were greatly attached to each other, so much so that they were seldom seen apart, and who depended greatly on each other's opinion, and indeed one would hardly decide any matter of importance without first consulting the other, and yet, neither one lacked individuality or force of character when circumstances made it necessary, as the sequel will show. When they both had become elderly men and still living together, it became necessary for one of them to be absent from home for some time, and during the absence the other brother was taken dangerously sick, was given up by his physicians, and the absent brother was telegraphed for, and when he arrived the brother was so low that to determine that he was still living a glass had to be held to his mouth and nostrils to determine whether he was still breathing, and it was believed he could not live through the night as nothing could be administered to him to sustain life for several days. His brother stood by the bedside for some time seeming to suffer intensely, when all at once his countenance took on a sudden look of great yet calm determination, and he said, "No, he is not going to die; I won't let him." And taking him in his arms and imparting his magnetism and vitality to him he revived. The consequence was that from a state of unconsciousness bordering on death he slowly but surely rallied from that moment and lived many years after. Was it magnetism or was it will-power, or both?

In the death of Justice Charles Devens of the Supreme Court of Massachusetts the country has lost an honorable and distinguished citizen, who served faithfully and well as a general during the war of the rebellion, and after the war sustained and increased his reputation as attorney-general of the United States and on the Supreme Court bench of his native State. His dignified and vigorous figure, his fine thoughtful severe face, his commanding presence and cordial manner will not soon be forgotten by his soldiers or his friends. His last noteworthy public appearance was on the occasion of the reunion of the Devens' brigade in Springfield, Mass., when he said: To-day we remember those that fell. If I recall them it is not to sadden this occasion, but I recall their memory as I would like to be recalled had I left my bones on a southern field. If it is possible for disembodied spirits to return to this world they are about us now. Brave, tender and true then, it cannot be that they are other than brave, tender and true now. And so comrades, I ask you to rise with me in silent communion with the dead.

Emma Abbott, although not a great artist was one of the most popular singers in the English opera, a woman of pure life, of a wholesome joyous nature, and of industry, energy, and pluck. She added by her singing to the happiness of thousands who read the announcement of her death last week with a pang of regret.

General Spinola gives us a sample of mixed metaphor as "she is spoke" in Congress. In declaiming on the apportionment bill the other day, he said: "But there is an unpleasant rumor afloat." Here the Speaker interrupted, saying: "The gentleman's time has expired." when Mr. Burrows remarked, good naturedly, referring to the rumor, "Let it float." General Spinola replied: "It will float, and it will come home to roost." Another good example of metaphor more vigorous than exact is sent by a correspondent. At a large temperance meeting held last Fourth of July, the orator, a man of wide reputation, was speaking of the magnitude and extent of the rum power; he told in strong terms the

influence it now has, and concluded his description with the following words: "They (the rum power) are now generating a current of electricity which will one day rise up and smite you with a sword of dynamite."

Light: The following is communicated by a personal friend: I was asleep in my own room in my mother's house within a week of my proposed marriage, and dreamt that I was in a room in a strange house in which an old man lay dying. I have no such picture of the accessories of the room as enables me to describe it, but I should recognize it. I was sorry for the old man but no one about him seemed related to me, and the scene was strange. He died in my presence. Then the dream broke off. As my dreams had often had some import, I was anxious in the morning, and wondered how this could concern me. I was still thinking, and was expecting my intended husband to go and choose furniture. He knocked at the door, and I saw that something was the matter. He put a telegram into my hand which announced his father's death that morning. I had never

seen his father, but on seeing a photograph of him recognized the face as that seen in my dream.

In some places in Europe the number of telephone subscribers, in proportion to the population, far exceeds the ratio in America. This is said to be due to the low rates charged by the government, which owns the telephone plants.

In a recent sermon on "Heaven" Mr. Moody, the celebrated evangelist, said: "When Christ taught His disciples to pray He said, 'Our father which art in heaven.' I have no sympathy with the idea that heaven is everywhere and nowhere. I believe heaven is a place just as much as Chicago, New York, London, and Paris. It is a city that has foundations whose builder and maker is God. He is there on His throne. Christ is there." Mr. Moody is more devout than spiritual.

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CARROLL, Ia., July, 1889.

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