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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.

Bismarck, who is now frequently called the anti-chancellor, has condemned the proposed restitution of confiscated revenues to the Catholic bishops as humiliating to Germany.

The comments of the press on James Redpath since his death show the high esteem in which the famous journalist, lecturer and reformer was generally held. His mind was versatile and he possessed sterling qualities of character.

It is an interesting fact that the same school committee of the city of Providence, R. I., that recently by a unanimous vote abolished the use of the Bible in the city schools, also practically abolished corporal punishment, thus showing that reforms go together.

In his recent address before the American Institute of Sacred Literature, Prof. Harper, prospective president of the Chicago University, said that the "Book of Jonah" is not allegory, fiction or myth, and although not history, is historical. It was written, he thinks, three hundred years after the events related had taken place. To say that the book is not history, yet is historical, does not help us to understand the whale story or the account of the gourd.

The first triennial meeting of the Womans' Council of the United States will be held in Washington, February 22nd to 25th inclusive. The organization is an outcome of the International Council of Women held in Washington in 1888. The forthcoming meeting promises to be a brilliant affair, judging from the comprehensive programme announced, which includes addresses by many of the most eminent representatives of the woman's movement in the country.

There is a class of immigrants, belonging to the great races from which sprang the stock which settled the United States, that bring a physique equal to any in the world and an intelligence capable of the highest development. Immigrants of this class very readily intermingle with the older stock, and their descendants make intelligent law-abiding citizens. But there is another class coming in larger numbers every year made up of the dregs of Europe with no capacity to appreciate American institutions. Such comers regard this country as a sort of lazaretto. Is there not need of enforcing the policy of protection against making the United States a general dumping ground for the world.

It is stated, on what seems to be good authority, that the new Italian Government will carry out the scheme of Crispi to take possession of the Vatican, when the present pope dies, and to declare its vast art treasures national property. Papal diplomacy is now employing all its resources to prevent a step which would rob the papal office of all outward splendor and divest the pope of much of the influence he now exercises beyond the pale of the Catholic church. It is declared that the occupation of the Vatican and the

nationalization of its treasures would be extremely popular with the mass of the Italian people, but it might hasten a counter-movement on the part of loyal Catholics for which support is being secured secretly throughout Catholic Europe, perhaps even beyond the sea.

The great captains of the War of the Rebellion, those who commanded the armies of the Union, are all gone. Sherman, whose achievements were the most brilliant of any in that terrible contest, having now, followed by the tears and acclaim of a grateful people, joined McClellan, Burnside, Mead, Thomas, Grant and Sheridan in the silent land. The names of these great military chieftains stand out blazoned upon the history of the great Republic, there to remain as long as the country's struggle for union and freedom shall endure. And Admiral Porter too, second only to Farragut as a naval commander, aggressive, daring and full of resources in positions of peril, of whom it is said that he never punished a man for excess of ardor even when it resulted in disaster,—he too has passed on to the beyond, respected and honored by his countrymen, his fame secure for all coming time.

The papers last week contained accounts of the strange experience of a boy at Columbus, Ind., only thirteen years old, who fell into a deep sleep lasting thirty days and when he awoke told his parents that he had been in heaven. The boy described in detail a trip his father had taken to Illinois, declaring that he had seen his "papa" all the time. He said that he had come back to remain until he was thirty years old. Tuesday of last week the boy, who is well liked, was invited to a neighbor's to dine. Shortly before the hour for dinner he again fell into a deep sleep, saying to his parents that he would be much stronger when he awakened. He has been asleep since that time. His heart moves regularly, but not strongly, and he appears to suffer no pain. His skin is moist and warm. He does not move, but his mother sees to it that his position is changed every hour or two. Five prominent physicians in southern Indiana have tried all known means to so shock his nervous system as to cause the boy to break off from the deep sleep that is upon him, but each has failed. The case excites great interest among the people of the place and vicinity.

Last week a priest administered the rite of extreme unction to Gen. Sherman, who was not and never had been a Catholic, while he was in a state of unconsciousness. In a letter to the *New York Times*, correcting a misstatement, Senator John Sherman wrote: "It is well known that his family have been reared by their mother, a devoted Catholic, in her faith, and now cling to it. It is equally well known that Gen. Sherman and myself, as well as all my mother's family, are by inheritance, education and conviction Christians, but not Catholics, and this has been openly avowed on all proper occasions by Gen. Sherman, but he is too good a Christian and too humane a man to deny to his children the consolations of their religion. He was insensible at the time and apparently at the verge of death, but if he had been well and in the full exercise of his faculties he would not have denied to

them the consolation of the prayers and religious exercises for their father of any class or denomination of Christian priests or preachers." Gen. Sherman's Christianity was of that broad, rationalized kind that, caring little for dogmas or rites, makes concessions in unessential matters to the superstitions of men. He has been regarded by those who knew him intimately as a freethinker in religion.

A dispatch from Hempstead, Long Island, says that there has been much excitement at the revival meetings now in progress at the African Methodist Episcopal church at that place. Intense feeling was excited by the pastor, Rev. A. Jackson, who recited the experience of Miss Mary Smith, one of the converts. He said that while Miss Smith reclined in a chair at her home, on Friday December 30th, she fell into a trance and remained in an unconscious condition until the following Tuesday at noon, when she revived and said she had during her period of unconsciousness been on a visit to the worlds beyond. She declares she saw vividly the heavens opened to receive her, that as she opened the pearly gates she saw the golden streets, and all her former deceased friends and companions greeted her. She said they were clad in robes of white, with crowns of gold on their heads and welcomed her in song, singing the songs they had used in the revivals. They showed her the glories of the eternal kingdom, and bade her remain with them, which she agreed to do, but soon afterwards she awoke from her trance. Many of the people look upon this experience as a promise of special blessing upon the church and have increased their zeal accordingly.

A Michigan paper says: "The old war against medical quacks is to be renewed, and this time it will be fought to a finish. The physicians of the allopathic, homeopathic, and eclectic schools are united upon one point—and that is that the faith cure, the Spiritualists, the herb doctor, and, in fact, all of that numerous class of practitioners who look upon a medical diploma as an unnecessary luxury must go. It is proposed to accomplish this by establishing a State Medical Commission, to which every doctor in the state must apply for registration, and every new one be subjected to a rigid examination before he will be allowed to hang out his shingle. On the question of the size and make-up of this commission the allopaths and homeopaths differ radically." Evidently what is called the regular profession is jealous of the success of practitioners who neither see virtue in a diploma nor regard the old methods of treatment as the *ne plus ultra* of medical science. It wants protection for itself rather than for the people. Hence the efforts to secure legislation forbidding the practice of the art of healing by those who have not passed a "rigid examination" before some orthodox medical commission. If the value of the regular profession should be judged by the number of deaths that occur under its prescribed treatment of the sick, as it would have people judge as to the value of the method of "the faith cure, the Spiritualist, the herb doctor" etc., it would not be considered worthy of toleration, much less of protection from competition with those who cure disease without the use of mineral and vegetable poisons.

HEADED FOR THE CORE.

On the motion of that fine representative of English Spiritualism, W. Stainton-Moses, M. A., the Society for Psychical Research was founded. Whether the able editor of *Light* originally favored the all-embracing scope of the organization we do not know, but we do know that the general public is not so much interested in the numerous important problems involved in psychics as in the one all-absorbing question, — Is there a future life? Spiritualists have settled this question for themselves in the affirmative by personal experience. As Mr. Stainton-Moses truthfully says in an editorial in *Light* of January 31st: "All the facts that the Society for Psychical Research has accumulated were perfectly well known to Spiritualists long years before the society was founded." It might be added that vastly more than the society has established was known long before by Spiritualists. But the society has given a public standing to some of these facts and secured their general recognition. The public has been, as was natural, most impatient with the slow progress of the S. P. R.; but natural as is this impatience it is no valid reason why the society should change its policy unless from a purely business standpoint. Mr. Stainton-Moses has felt it necessary to protest against the methods of the society and, we believe, to withdraw from it; though he is ever ready to give credit for what it has accomplished. For popular sympathy and coöperation it were better had the S. P. R. confined itself to a narrower scope. What the stricken mother who has laid the cold form of her darling in the ground wants to know is, Does my sweet child still live and shall I meet that darling again? Can the idol of my heart prove to me by any method that the spirit still lives as an individual entity? What every rational man or woman wants to be sure of is that there is a future life. On the affirmative of this question religions are based, and hence the special interest it has or should have for ministers of all sects and moral teachers. As men go, ethics based on other than psychical claims has little weight. Hence ethics is to be vivified and made the more impressive by establishing through scientific methods the continuity of life.

It would seem, therefore, from a purely practical standpoint—that of general utility—that in the long run the S. P. R. would have made progress much faster along all the lines it essays to cover, had it at first concentrated its efforts on a single point; afterwards finding out how far the findings, in their minor details, must be modified by the evidences going to prove that much which passes for spirit communion and phenomena generally can be fully accounted for without reaching beyond the mortal sphere. And this course could have been pursued, it would seem, without going to the other extreme, so lamentably common, of attributing everything to spirits. But we take it that the eminent men and women who constitute the working membership of the S. P. R. do not concern themselves with questions of worldly policy or immediate utility, and of itself this animus is most commendable. We have no adverse criticism to offer as to the merits of the methods of the S. P. R., and we shall ever cordially coöperate with its aims. We have, however, all along endeavored to stimulate organized effort to pursue these investigations after the fashion now proposed in Boston, believing that thereby it could be done in an impersonal, scientific, unselfish, candid manner, with results of an orderly, consistent and convincing nature.

It is with great pleasure therefore that we note the formation of this Boston society, which includes members beyond the limits of that city, for the purpose of getting straight to the core of the matter and leaving collateral questions behind for the present. On another page will be found some account of the plans and views of those originating this new activity. So far as can be judged from the outside the projectors, while adhering to scientific methods, propose to so conduct the organization as to enlist large numbers who have thus far been quite indifferent and in some cases antagonistic to the S. P. R. If the new society is not warped from its published platform nor used by crafty men to advance their own pet ideas and

schemes, great good will certainly come of it. We have little faith in the capacity of the average minister for anything requiring accurate observation and a mind free from *a priori* opinions likely to bias judgment; but we personally know that Minot J. Savage and Heber Newton are mentally and by training equipped to do creditable work in the psychical field, and it is to be presumed they will not encourage the active coöperation of those not qualified, or who may be for other reasons objectionable.

In the nature of things the great majority of people must form their opinions on the testimony of others in this matter of continuity of life. It is not possible that the 60,000,000 and more of people in this country can personally investigate spirit phenomena; and with many who do, the study cannot be more than cursory and superficial. Therefore is the work of an organic body of interested and reputable people most essential to the general acceptance of the doctrine of Spiritualism. THE JOURNAL more than all its contemporaries combined has impressed the public that (1) there is a great truth in the basic foundation of Spiritualism, and (2) that this truth is so obscured by fraud, illusion, and mal-observation that nothing short of the orderly methodical, persistent work of an organized and well equipped society can ever hope to present this truth in a way to command general credence. Therefore, while fully indorsing the object of the parent psychical society, THE JOURNAL welcomes this new auxiliary and will back it up so long as it does good work, square work, work fitted for the spiritual temple which is to rise on the foundations now being laid.

CONCERNING EVOLUTION.

Mr. T. M. Draper, Humboldt, Ia., writes:

I have just finished reading "Nature's Divine Revelations," by A. J. Davis, and desire to ask you a few questions. 1st. Was it not published some twenty years before Darwin's "Origin of Species"? 2nd. What important difference is there between the two works as regards the way man was produced? May not Darwin have read Davis's work? 3rd. Is not Davis entitled to the credit which has been given to Darwin by the scientific world?

Since questions similar to the above are frequently asked by those who have read "Nature's Divine Revelations," but are not acquainted with the history of Evolution and know little or nothing of the literature that has appeared on the subject, it is believed that a statement of facts in regard to the theory and the work of those who have contributed to its wide acceptance among thoughtful people, will be of interest not only to the friend whose questions are printed above, but to other readers as well.

"Nature's Divine Revelations" was published in 1847. Darwin's "Origin of Species" appeared in 1859. The former work treats of spiritual existence, of the origin of life and the eternal progression of all things, including not only man on this globe, but the inhabitants of other planets. It is general in its statements as to how species were evolved. The ideas advanced on this subject lack specificness, and sweeping statements are made without bringing forward any facts to support them. The writing is more imaginative and rhetorical than scientific. Wonderful as the work is, considering all the facts of its production, its interest to the scientific man of to-day must be chiefly of a personal and psychological character, growing out of the vast difference between the thought and language of the book, and the mental capacity and acquirements of the young "Poughkeepsie seer" with whose name it is identified.

In his "Origin of Species" Darwin said nothing about the origin of man, and although for years he had recognized the fact that his theory involved the extension of the doctrine of filiation to man, he published nothing on the subject until 1871, when his "Descent of Man" was given to the world. The "Origin of Species" is devoted to the work of showing that natural selection has been the main factor in the production of species. The author's method is that of induction, and his treatment of the theme is specific, while his wealth of scientific knowledge is marvelous. The principle of natural selection is not enunciated in

"Nature's Divine Revelations," which furthermore in contrast with Darwin's work, shows but very meagre acquaintance with science. Darwin could have learned nothing from Davis as to the origin of species, though on some other subjects he might have learned much.

The first basis of Darwin's work was laid when, in 1832, in South America, he drew up geographical and palæontological observations on the animals and species of this continent. The observations he made and the knowledge he gained in his voyage round the world, which lasted five years, and his close and careful study of nature in his quiet country home, where, gardening and rearing cattle, he watched the transformations of the forms of plants and animals, and examined the laws of variation, inheritance and adaptation, led him to the view that artificial and natural selection rested on the same process, that what in the one case is brought about by the will of man, for his own advantage, is in the other produced through long periods by a struggle for existence to the advantage of the transformed organisms. But although Darwin many years earlier had conceived the idea of natural selection, it appeared to him so full of gaps, and the chain of inferences was so incomplete, that he was more intent on accumulating new evidence than on communicating his thoughts to the world, and but for outside constraint the publication of the "Origin of Species" might have been delayed many years longer.

While an emphatic no must be given to the question, "Is not Davis entitled to the credit which has been given to Darwin by the scientific world?" the idea that the current doctrine of evolution originated with Darwin, or with any other one person, that it sprang ready-made from the head of a thinker, like Minerva armed from the head of Jupiter, is entirely erroneous.

Not to speak of A. R. Wallace, who, independently of Darwin, reached conclusions the same substantially as those advanced in the "Origin of Species," before that work was published, Prof. Owen, the eminent palæontologist, indicated his belief in the origin of species by natural evolutionary processes, in 1858. Six years earlier, Herbert Spencer argued from the changes which many species undergo, and from the principle of general gradation, that species have been modified by circumstances. In 1855, he argued not only for the evolution of bodily organs and parts, but for the evolution of the mental faculties. In 1844 appeared the celebrated "Vestiges of Creation," which, in a "powerful and brilliant style," as Darwin justly observes, taught the transmutation of species by natural causes. Referring to this work, Darwin says, "In my opinion it has done excellent service in this country, in calling attention to the subject, in removing prejudices, and in preparing the mind for the reception of analogous views."

In 1822, Hon. W. Herbert, afterwards Dean of Manchester, declared that species are "only a higher and more permanent class of varieties." In 1826, Prof. Grant, whose name is known among close students of evolution, declared, in the *Edinburgh Philosophical Journal*, in favor of the theory that species are descended from other species, and that they have become improved by modification. In 1818, Dr. C. W. Wells published an essay, in which he distinctly recognized the principle of natural selection, and applied it to the races of man and to certain characters.

In 1809, the year of Darwin's birth, Lamarck showed that the similarity of organic forms was to be explained by their common derivation, and their diversity by their adaptation to diverse conditions of existence. Goethe, in Germany, Erasmus Darwin, the grandfather of Charles Darwin, in England, and Geoffroy St. Hilaire, in France, in 1794 and 1795, came to the same conclusion as to the origin of species by natural modifications. Even earlier, in his "Metamorphoses of Plants," Goethe refers the endless diversity of vegetable forms to one common original type.

In 1796, in his "Formation and Transformation of Organic Natures," Goethe said: "So much then have we attained as to be able to assert, without any misgiving, that all the more perfect organic natures,

under which we imply fishes, amphibious animals, birds and mammals, with man at their head, have all been formed after one original image, which, in its mighty persistent parts, only deviates more or less here and there, and yet daily, by propagation, transforms and perfects itself." Goethe expressly pointed out several places in the human skull as remnants of the animal skull "which are formed in stronger proportions in such a low organization, but have not quite disappeared in man in spite of his elevation." Man, like other animals, having cutting teeth, must, Goethe believed, possess the intermaxillary bone like that which shows itself in other mammals, and after careful anatomical investigations he established his point, in opposition to the highest anatomical authorities. Kant, the great Königsberg philosopher, enunciated the descent of all organic beings, from man down to polyp, from a common source which "alone was in harmony with the principle of the mechanism of nature, without which a science of nature was altogether impossible." Lamarck had all the fundamental conceptions of the current doctrine of evolution, and he adduced strong evidences in its support. He assigned to man a place at the head of the vertebrates, and explained the causes of his transformation out of ape-like mammals.

Even Anaximander, one of the Ionian philosophers, who lived twenty-five centuries ago, anticipated the fundamental conception of the nebular theory, and in the biological kingdom he prefigured Lamarck and Darwin. He taught that the earliest living creatures originated in water, through the operation of the sun, and that from these were developed land plants and animals, which slowly adapted themselves to life on dry land. Man gradually worked himself up from animal organisms, and in fact from fish-like aquatic animals. A hundred years later, Heraclitus advanced the conception of uninterrupted development of all worlds and all forms in which struggle is "the father of all things." Empedocles, of Agrigent, in Sicily, a little later propounded the view that forms of life come into existence through the conjunction of counteracting forces, that out of the struggle the forms most capable of life issue victoriously, here forestalling the fundamental conception of natural selection. Thales, Anaximenes, Democritus, Aristotle, Lucretius enunciated more or less clearly the unity of nature and the genetic relationship of organic forms. Thus evolution itself has gone through a process of evolution.

In another article Darwin's real contribution to the theory of evolution will be more fully shown.

In the western part of West Salem township, Mercer county and within half a mile of the Ohio line, stands the skeleton of a house that for months has been haunted, says a Greenville, Pa., correspondent of the *St. Louis Globe-Democrat* of February 7th. It was formerly occupied by Mr. G. Burns. He raised his large family in it; and it is only since the separation of him and his wife, some months ago, that the story of the ghosts became public. Burns sold the house to Mr. Simpkins some time after he and his wife separated. Since then he has told of the disturbances. For weeks before he and his wife left the house, he says, the nights were nights of horror. A sound as of a child crying and moaning in pitiful distress would be heard at times, although he and his wife were all alone there. Mr. Burns is a man who is well known for his pluck and courage, yet he declares he would not stay in the old house again over night for \$500, so terrible have been the frights he has received. At times before he and his wife separated the noise would keep them both from sleeping, and they more than once got up in the middle of the night and busied themselves about some work to take their minds from the moaning and crying. The noise was not heard at night only, or at any stated season, but was liable to break forth any time, and only the strongest nerves could stand it, even in daylight. Burns told the facts as narrated to Simpkins, after the latter had purchased the property. Some investigation was made, and the noises were heard by a score

or more at various times after the house changed owners, but no one solved the mystery. Simpkins has since torn down the old house, so that little more than the frame is standing now.

Rev. Howard MacQueary, of Canton, O., preached a sermon recently in reply to some criticisms upon Heber Newton and himself by Father Ignatius, the monk, in New York. Rev. Mr. MacQueary defended Heber Newton as one who had struggled through the masses of doubts and traditionalisms, and was now proclaiming a true spiritual and rational religion. Father Ignatius, he said, heard of a sermon of Newton's quoted by the defense in the recent heresy trial in this diocese, and last Sunday arraigned Newton over his (MacQueary's) shoulder. The rector then characterized Ignatius's criticism as unchristian and unwarranted by the Scriptures. He charges him with demanding the expulsion of MacQueary upon perverted newspaper statements and without knowing clearly just what tenets the accused held. Father Ignatius, he said, was an extreme High Churchman, who had been refused a parish in his own country on account of nonconformity to church law, yet he has come to America and presumes to sit in judgment upon Newton and a less brilliant rector. He attacked the monk as standing for the religion of the sixteenth century, with its celibacy, masses and observances, against which the Episcopal Church has for four hundred years protested, and it was colossal impudence for Father Ignatius to demand the expulsion of a Newton or a MacQueary.

On the Connecticut river is the town of Deep River. There long and ardently had Bert York and Miss Dollie Tyler loved each other. But owing to the sturdy opposition of the young lady's guardian the courtship had to be carried on in secret and marriage without elopement was impossible. But the young man's genius was equal to the emergency. He got the fastest team in town and drove up to the steps of the Deep River Methodist Church just as the outpouring throng of church-goers appeared. Miss Dollie left her father's side and sprang into her lover's buggy. Off sped the team, the father of the girl running as fast as he could after the fleeing couple. Whereupon, the report says, Mr. Bert York took full revenge for all the difficulties he had experienced in obtaining his bride. With provoking coolness he pulled his horses down to a pace that kept the rear axle of the buggy just a few feet beyond the reach of Dollie's panting, vociferating father. Much good advice did the young man administer to his future father-in-law during the next half mile. Then the old gentleman's breath gave out and the lovers sped onward. Decidedly, Connecticut must look out or her reputation for sobriety will be ruined.

The \$100,000 needed to start the scheme outlined in the book, "In Darkest England," has been raised and General Booth has signed the deed of trust required by the subscribers. He is recognized as director general; but this is doubtless because the plan is thoroughly known, and he is expected to carry it out as far as possible in the beneficent shape with which the public is familiar. He can make no change without the consent of two-thirds of a "consultative committee," of which he controls and nominates only one-third, or six members, the other twelve being nominated in pairs by the Archbishop of Canterbury, the president of the Wesleyan Society, the chairman of the Congressional Union, the chairman of the Baptist Union, the Attorney General and the chairman of the County Council, all of whom can, if they choose, serve on the committee themselves. Under such a well guarded management, representing a variety of representative elements, we expect General Booth's great idea to succeed and to command all the confidence and capital it needs.

The deaf-mute schools in this country opposed the oral method of teaching deaf mutes when Horace Mann

in 1844, then lately returned from Germany, represented the advantages of that method, and kept articulation out of the American schools for more than twenty years. But the experiment was tried in 1867, and now according to the "American Annals of the Deaf," there are 1104 children in the United States taught by the oral method alone,—more than were in all the schools in 1845. Besides these 2818 other children are taught articulation in the schools which do not make it the only method,—in all, therefore, nearly 4000 persons who would formerly have been dumb are now taught to speak more or less successfully. Moreover, in New England, where in 1866 there was but one school in Hartford, using the sign language, and with some 220 pupils—there are now eight schools, with, 488 pupils last December, and 330 of these are in oral schools.

According to published accounts Josef Madurga, a Polish miner, has secured the daughter of his boarding-house keeper, John Rifchalf, for a wife by paying her father \$300 for her. Annie Rifchalf is a round-faced little girl of eighteen. Josef pressed his suit, but all in vain, for Annie failed to reciprocate. The money caused the father's bosom to swell with pride and resulted in his determination to make Josef a life-long member of the family. Annie refused her consent, but her father used the rod vigorously and he wedding came off January 26th. Such ideas and customs respecting marriage as are indicated by this account one would hardly think possible in this American republic, but unrestricted immigration has brought to our shores all kinds of people, and not a few of the class to which belongs John Rifchalf who sold his daughter to a man and whipped her to make her consent to wed one she could not love.

A dispatch from Carthage, Ill., to the *Globe-Democrat*, dated February 6th says: The young man, Arthur Wright, of East Carthage, has again created a sensation by declaring that Louis Boston's ghost appeared to him last night, at Wright's farm. Young Wright procured a revolver and was on the point of shooting at the apparition, when it began to cry and beg Wright not to shoot. Wright says the spook was clothed in white. He is thoroughly alarmed, and carries a revolver all the time. People are mystified over the affair. Wright swears he sees the ghost of Louis Boston, while many people think he is the victim of some delusion. The young man is all right mentally, and his character for truth and veracity is good. The Bostons have about come to the conclusion that young Wright sees spooks. Letters come in from all directions asking about the truth of the story.

The Siberian Exile Petition Association, of 1407 Locust street, Philadelphia, Pa., is trying to bring to bear upon the Russian czar and the bureaucracy by which he is surrounded the power of public opinion as one of the most effective weapons for causing a reform in his method of dealing with political offenders sent to Siberia. It calls upon Russia to join the world in the path of progress, so that she shall become fit to belong in the comity of civilized nations, and so that atrocities and barbarities which rend our hearts and make us ashamed of our common humanity shall cease. The association is attempting to arouse public sentiment through a petition which has been widely distributed and signed by the citizens of the United States and appeals to all friends of the movement to sustain the work by their contributions.

A newspaper correspondent writes: A personal friend of the Tolstoists tells me that their family life exceedingly harmonious—quite as though a "Kreutzer Sonata" had not been written. The countess keeps ten servants, manages the estate to suit herself and sends her sons to the university. The count, his daughter and niece are strict vegetarians, and the countess told my friend that if he should remain in their household 200 days he would not find a vegetable upon her table prepared twice in the same way. Could marriage prove a failure in such a case?

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Even Anaximander, one of the Ionian philosophers, who lived twenty-five centuries ago, anticipated the fundamental conception of the nebular theory, and in the biological kingdom he prefigured Lamarck and Darwin. He taught that the earliest living creatures originated in water, through the operation of the sun, and that from these were developed land plants and animals, which slowly adapted themselves to life on dry land. Man gradually worked himself up from animal organisms, and in fact from fish-like aquatic animals. A hundred years later, Heraclitus advanced the conception of uninterrupted development of all worlds and all forms in which struggle is "the father of all things." Empedocles, of Agrigent, in Sicily, a little later propounded the view that forms of life come into existence through the conjunction of counteracting forces, that out of the struggle the forms most capable of life issue victoriously, here forestalling the fundamental conception of natural selection. Thales, Anaximenes, Democritus Aristotle, Lucretius enunciated more or less clearly the unity of nature and the genetic relationship of organic forms. Thus evolution itself has gone through a process of evolution.

In another article Darwin's real contribution to the theory of evolution will be more fully shown.

In the western part of West Salem township, Mercer county and within half a mile of the Ohio line, stands the skeleton of a house that for months has been haunted, says a Greenville, Pa., correspondent of the *St. Louis Globe-Democrat* of February 7th. It was formerly occupied by Mr. G. Burns. He raised his large family in it; and it is only since the separation of him and his wife, some months ago, that the story of the ghosts became public. Burns sold the house to Mr. Simpkins some time after he and his wife separated. Since then he has told of the disturbances. For weeks before he and his wife left the house, he says, the nights were nights of horror. A sound as of a child crying and moaning in pitiful distress would be heard at times, although he and his wife were all alone there. Mr. Burns is a man who is well known for his pluck and courage, yet he declares he would not stay in the old house again over night for \$500, so terrible have been the frights he has received. At times before he and his wife separated the noise would keep them both from sleeping, and they more than once got up in the middle of the night and busied themselves about some work to take their minds from the moaning and crying. The noise was not heard at night only, or at any stated season, but was liable to break forth any time, and only the strongest nerves could stand it, even in daylight. Burns told the facts as narrated to Simpkins, after the latter had purchased the property. Some investigation was made, and the noises were heard by a score

or more at various times after the house changed owners, but no one solved the mystery. Simpkins has since torn down the old house, so that little more than the frame is standing now.

Rev. Howard MacQueary, of Canton, O., preached a sermon recently in reply to some criticisms upon Heber Newton and himself by Father Ignatius, the monk, in New York. Rev. Mr. MacQueary defended Heber Newton as one who had struggled through the masses of doubts and traditionalisms, and was now proclaiming a true spiritual and rational religion. Father Ignatius, he said, heard of a sermon of Newton's quoted by the defense in the recent heresy trial in this diocese, and last Sunday arraigned Newton over his (MacQueary's) shoulder. The rector then characterized Ignatius's criticism as unchristian and unwarranted by the Scriptures. He charges him with demanding the expulsion of MacQueary upon perverted newspaper statements and without knowing clearly just what tenets the accused held. Father Ignatius, he said, was an extreme High Churchman, who had been refused a parish in his own country on account of nonconformity to church law, yet he has come to America and presumes to sit in judgment upon Newton and a less brilliant rector. He attacked the monk as standing for the religion of the sixteenth century, with its celibacy, masses and observances, against which the Episcopal Church has for four hundred years protested, and it was colossal impudence for Father Ignatius to demand the expulsion of a Newton or a MacQueary.

On the Connecticut river is the town of Deep River. There long and ardently had Bert York and Miss Dollie Tyler loved each other. But owing to the sturdy opposition of the young lady's guardian the courtship had to be carried on in secret and marriage without elopement was impossible. But the young man's genius was equal to the emergency. He got the fastest team in town and drove up to the steps of the Deep River Methodist Church just as the outpouring throng of church-goers appeared. Miss Dollie left her father's side and sprang into her lover's buggy. Off sped the team, the father of the girl running as fast as he could after the fleeing couple. Whereupon, the report says, Mr. Bert York took full revenge for all the difficulties he had experienced in obtaining his bride. With provoking coolness he pulled his horses down to a pace that kept the rear axle of the buggy just a few feet beyond the reach of Dollie's panting, vociferating father. Much good advice did the young man administer to his future father-in-law during the next half mile. Then the old gentleman's breath gave out and the lovers sped onward. Decidedly, Connecticut must look out or her reputation for sobriety will be ruined.

The \$100,000 needed to start the scheme outlined in the book, "In Darkest England," has been raised and General Booth has signed the deed of trust required by the subscribers. He is recognized as director general; but this is doubtless because the plan is thoroughly known, and he is expected to carry it out as far as possible in the beneficent shape with which the public is familiar. He can make no change without the consent of two-thirds of a "consultative committee," of which he controls and nominates only one-third, or six members, the other twelve being nominated in pairs by the Archbishop of Canterbury, the president of the Wesleyan Society, the chairman of the Congressional Union, the chairman of the Baptist Union, the Attorney General and the chairman of the County Council, all of whom can, if they choose, serve on the committee themselves. Under such a well guarded management, representing a variety of representative elements, we expect General Booth's great idea to succeed and to command all the confidence and capital it needs.

The deaf-mute schools in this country opposed the oral method of teaching deaf mutes when Horace Mann

in 1844, then lately returned from Germany, represented the advantages of that method, and kept articulation out of the American schools for more than twenty years. But the experiment was tried in 1867, and now according to the "American Annals of the Deaf," there are 1104 children in the United States taught by the oral method alone,—more than were in all the schools in 1845. Besides these 2818 other children are taught articulation in the schools which do not make it the only method,—in all, therefore, nearly 4000 persons who would formerly have been dumb are now taught to speak more or less successfully. Moreover, in New England, where in 1866 there was but one school in Hartford, using the sign language, and with some 220 pupils—there are now eight schools, with, 488 pupils last December, and 330 of these are in oral schools.

According to published accounts Josef Madurga, a Polish miner, has secured the daughter of his boarding-house keeper, John Rifchalf, for a wife by paying her father \$300 for her. Annie Rifchalf is a round-faced little girl of eighteen. Josef pressed his suit, but all in vain, for Annie failed to reciprocate. The money caused the father's bosom to swell with pride and resulted in his determination to make Josef a life-long member of the family. Annie refused her consent, but her father used the rod vigorously and he wedding came off January 26th. Such ideas and customs respecting marriage as are indicated by this account one would hardly think possible in this American republic, but unrestricted immigration has brought to our shores all kinds of people, and not a few of the class to which belongs John Rifchalf who sold his daughter to a man and whipped her to make her consent to wed one she could not love.

A dispatch from Carthage, Ill., to the *Globe-Democrat*, dated February 6th says: The young man, Arthur Wright, of East Carthage, has again created a sensation by declaring that Louis Boston's ghost appeared to him last night, at Wright's farm. Young Wright procured a revolver and was on the point of shooting at the apparition, when it began to cry and beg Wright not to shoot. Wright says the spook was clothed in white. He is thoroughly alarmed, and carries a revolver all the time. People are mystified over the affair. Wright swears he sees the ghost of Louis Boston, while many people think he is the victim of some delusion. The young man is all right mentally, and his character for truth and veracity is good. The Bostons have about come to the conclusion that young Wright sees spooks. Letters come in from all directions asking about the truth of the story.

The Siberian Exile Petition Association, of 1407 Locust street, Philadelphia, Pa., is trying to bring to bear upon the Russian czar and the bureaucracy by which he is surrounded the power of public opinion as one of the most effective weapons for causing a reform in his method of dealing with political offenders sent to Siberia. It calls upon Russia to join the world in the path of progress, so that she shall become fit to belong in the comity of civilized nations, and so that atrocities and barbarities which rend our hearts and make us ashamed of our common humanity shall cease. The association is attempting to arouse public sentiment through a petition which has been widely distributed and signed by the citizens of the United States and appeals to all friends of the movement to sustain the work by their contributions.

A newspaper correspondent writes: A personal friend of the Tolstois tells me that their family life exceedingly harmonious—quite as though a "Kreutzer Sonata" had not been written. The countess keeps ten servants, manages the estate to suit herself and sends her sons to the university. The count, his daughter and niece are strict vegetarians, and the countess told my friend that if he should remain in their household 200 days he would not find a vegetable upon her table prepared twice in the same way. Could marriage prove a failure in such a case?

ARE WE PROVING THE QUESTION OF A LIFE HEREAFTER?

BY R. W. SHUFELDT.

It is six years and more ago now, since the day that no less a distinguished scientist than Professor Elliott Coues of the Smithsonian Institution, published, in a New York paper of wide circulation and repute,* his investigations offered in evidence that such things as ghosts, or "veridical phantoms" as Dr. Coues pleases to call them, not only exist, but are objects susceptible of scientific examination. Indeed, in the communication to which we refer, the Doctor, without qualification, boldly asserts that "thousands of the things called 'ghosts' have been and are being investigated annually, monthly, weekly, daily, and perhaps hourly, by thousands of persons of every grade of intelligence, from those who are most vulgar, ignorant, and credulous up to the most learned, intellectual, and skeptical of scientists." Through the physical senses of sight, hearing and smell, he also personally detected their presence himself; he has also touched them, and, personally, has "repeatedly and successfully employed (a microscope) in examination of detached portions of them, as hair, nails, or pieces of any substance which may envelop them more or less completely." These personal investigations of the Doctor's extended over a period of several years, and were not only conducted in this country but were also carried on in Europe. These truly astounding statements were first offered to *Science* for publication, but its then editor declined them upon the ground that they were "made up entirely of assertions to which no evidence is attached, and which are at the same time contrary, as far as is generally known, to the accepted laws of matter."

At the time of the appearance of all this our American Society for Psychical Research existed as an independent body, and among its members were enrolled some of the strongest men in science that we had. As is well known, the society had for its object the investigation of the phenomena of what was spoken of as telepathy, phantasms of the living or of the dead, clairvoyance, trance, and allied subjects.

The more extensive English society, organized for similar purposes, was also in existence and in full operation—the two societies being in harmony and in constant correspondence. Although Dr. Coues was a member of the English society he did not then, nor has he since, so far as the present writer is aware, come before them with the view of verifying the most important of those experiments, investigations and experiences with "veridical phantoms" in which he had been so signally successful. It would seem that an honestly and scientifically conducted microscopical examination of either the hair or the detached portions of the finger-nails of such a thing as a "ghost" of a person departed this life, would go a long way towards proving the existence of a future state after death, a question which surely largely concerns the aims of the society.

As the years went by a vast amount of varied evidence came before these two bodies of psychic researchers for their consideration, sifting and digestion. This evidence pertained to all the various subjects that fell within their field of investigation, and was more abundantly presented to the British society than it was to ours here in America. Indeed, from this and other drawbacks quite recently it came to be decided that for the ultimate success of their operations the two organizations had better be merged,—a consolidation which since has been most happily arranged. To-day, as now constituted, The Society for Psychical Research is one of the most distinguished bodies of workers in existence among English-speaking people. It comprises a list of members and asso-

ciates of the original British society, together with a list of members and associates of the American branch. Our present president is Mr. Henry Sidgwick of Cambridge, and there are twelve vice-presidents, which positions are now held by The Right Hon. A. J. Balfour, M. P., F. R. S., Prof. W. F. Barrett, of the Royal College of Science, Dublin, The Marquis of Bute, K. T., The Right Rev. the Bishop of Carlisle, John R. Holland, Esq., Richard H. Hutton, Esq., Prof. William James of Harvard College, Mr. S. P. Langley of the Smithsonian Institution, The Hon. Roden Noel, Lord Rayleigh, F. R. S., The Right Rev. the Bishop of Ripon, and Hensleigh Wedgwood, Esq. Men of great prominence also make up the council, and there is also the treasurer; the honorary secretaries; the secretary for France; the secretary for the United States; assistant secretary; honorary members and corresponding members. Among the American members we find some of our most distinguished and subtle thinkers, our authors and scientists,—while the long list of English members contains both men and women of world-wide reputations in a great variety of fields that engage the activity of the human intellect. As to the publications of the society, they are of two kinds, first the periodical *Proceedings* containing a valuable series of memoirs and investigations, and secondly *The Journal* intended for circulation among members and associates only.

But few learned societies in the history of the world have bent to their labors as has the one now under consideration. To its purposes it has freely given of its time, labor and means, and I allude more especially to those twenty or more earnest members who have devoted and are now devoting their lives' best years to the elucidation of the phenomena to which the society applies itself. Many others have shared the task as best their abilities and leisure would permit, and the aggregate of their contributions has been wonderfully helpful.

Thus far has there been any outcome as the result of this constant application? Most assuredly we may answer this in the affirmative, for those interested in such matters, (and who are not?), have long known it has been the opinion of the majority of the society, that, both in amount and in quality, the evidence at hand adequately proves the existence of telepathy amongst the living. Light has also been let in, in ever increasing rays, upon a number of other states, conditions or phenomena more or less akin to what we understand by telepathy, and, we look for good results in the future.

It is, however, about the study of "phantoms" that the greatest interest centres, and very naturally so, for it is now, as it has been in all ages since the existence of humanity, the problem-in-chief demanding solution. And, of it, Mr. Myers has ably said,* "The question whether aught in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this; it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof. Cosmical questions there may be which in themselves are of deeper import. The nature of the first cause; the blind or the providential ordering of the sum of things; these are problems vaster than any which affect only the destinies of men. But to whatever certainty we may attain on those mightiest questions, we can devise no way whatever of bringing them to scientific test. They deal with infinity; and our modes of investigation have grasp only on finite things."

"But the question of man's survival of death stands in a position uniquely intermediate between matters capable and matters incapable of proof. It is in itself a definite problem, admitting of conceivable proof, which, even if not technically rigorous, might amply satisfy the scientific mind. And at the same time the conception which it involves is in itself a kind of avenue and inlet into infinity. Could a proof of our survival be obtained, it would carry us deeper into

*Myers, F. W. H. *A Defense of Phantasms of the Dead*. Proc. Soc. Psych. Research. London, January 31, 1890. pp. 314-357.

the true nature of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be a cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge—in this or in other worlds—would be limitless indeed."

Professor Coues some four years ago threw a somewhat different light upon the matter when he felt constrained to say that "I have made a scientific study of the soul, and have absolutely proven its existence. I am not at liberty to tell you anything about theosophy, but we know absolutely the truths that Christians take on faith. The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell how, but the proof is purely scientific. You ask me why the secrecy? There are many reasons for it; but this alone is enough: If everybody knew what Mr. Joshu and I do the social organism of the world would be thrown into chaos. The knowledge could be used for harm as well as for good, and in the hands of bad men it would be a terrible weapon. I find it difficult to talk to you on the subject, because I have to be careful not to tell you what I have no right to. On this account I seem to be talking in riddles and surrounding myself with a great deal of mystery. It is not my desire, though, to appear mysterious. I wish I could speak more freely with you."*

From these weighty words it would appear that it is possible that the theosophists have arrived at the demonstration of the existence of the soul by different methods than by those now being pursued by the Society for Psychical Research, and it is very much to be regretted that this demonstration, so scientific in its nature, is so utterly unavailable. Who can but envy the doctor in these premises, for to him the proof comes through three sources, his conclusive personal experiments as published in the *Nation* and given above; the theosophical demonstration; and, finally, he is a member of the Society for Psychical Research: Some day when the real truth comes to be known, it may be the visual and tactile tests that formed part of his personal investigations of "veridical phantasms", and the same means, if it be that the theosophists employ them; and these two combined with the methods of proof employed by the Society for Psychical Research, also largely visual and tactile in nature,—it may be, I say, that the mind of this eminent authority in psychics has been convinced of the existence of the soul by these means of demonstration, coming to it from different quarters.

*COUES, E. *Washington Weekly Star*, 20th of January, 1886.

(TO BE CONTINUED.)

AT THE DOORS OF A CHURCH.

BY WILLIAM WALLACE COOK.

"Blessed are the merciful," said Christ in his Sermon on the Mount, "for they shall obtain mercy." But this was eighteen hundred years ago.

Yesterday, in Chicago, a man in ragged clothes staggered along the street, clutching at this support and then at that, falling, regaining his feet painfully and stumbling on, on—he knew not where. "Drunk," said the passers-by, one to another, drawing to one side as they went their way. School was out and the school children hooted and jeered at the unfortunate wretch as he clung, weak and fainting, to a corner lamp post. Then they tormented him by twitching his clothing and hitting him with snow balls while the weak arm which he raised before his face was powerless to defend it.

Yes, it was over eighteen hundred years ago that the Master gave us the beatitudes.

A policeman, appearing suddenly on the scene, put the school children to flight. Thinking the man a drunkard, he was about to drag him to the station when the wretch loosened his hold on the lamp post and fell fainting into his arms. Then the policeman realized the fact that he was not intoxicated but was

**The Nation*. New York, December 25, 1884. p. 543.

would be unjust that a husband should exact a fidelity he does not himself keep."

Monogamy prevailed in Rome from the earliest times, and historians are agreed that Roman influence was one of the chief causes that made this type of marriage dominant in Europe. Divorces, which in the earlier age were rare, none having occurred, it is said, for five hundred and twenty years, were in the empire undoubtedly frequent; but the right to separate belonged to the wife as well as to the husband. The word "concubine" among the Romans represented one of the forms of marriage. This union, which the clergy have frequently stated was little if any better than prostitution, was strictly legal and honorable. It was contracted between men of patrician rank and freed women who were not permitted to intermarry according to the other forms,—the *confarreatio* and the *coemptio*. But cohabitation under this form made it impossible for the man to contract a union with another woman without being legally guilty of adultery. Under this form of marriage woman's position in the Pagan empire was one of social dignity and legal independence. Woman could hold property in her own right. Inheriting a portion of her father's wealth, she retained it independently of her husband, and at one time a large amount of the wealth of Rome was in the possession of women. Despite the evils that grew out of this form of marriage, it recognized rights of women for which men like Higginson and women like Mrs. Stanton have pleaded in this latter part of the nineteenth century. "No society," says Maine, in "Ancient Law," "which preserves any tincture of Christian institutions, is likely to restore to married women the personal liberty conferred on them by the middle Roman law."

Tacitus has given an account of social life among the ancient Germans, in which he represents that the German women were remarkable for their chastity, that adultery was very rare, and that women were treated with great respect. "The old Teutonic tribes," says Mrs. Child, "had always been remarkable for the high consideration in which they held their women, and the respect with which they treated them. Teutonic tribes married but one wife, and fully acknowledged the equality of men and women, both in matters religious and matters political."

"Only," says F. W. Newman, "in countries where Germanic sentiment has taken root, do we see marks of any elevation of the female sex superior to that of Pagan antiquity. And, as the elevation of the German woman in her deepest Paganism was already striking to Tacitus and his contemporaries, it is highly unreasonable to claim it as an achievement of Christianity."

It is not denied that Christianity gave to certain moral truths and requirements an emphasis which was greatly needed when it appeared; nor is it denied that, as defined and interpreted in later times, Christianity has in some respects been favorable to woman. But this fact does not change the real character of the teachings of the New Testament regarding woman, nor justify the claims commonly made by theological writers that the present elevation of woman is due to these teachings.

THE NEW PSYCHICAL SOCIETY.

The following account of a fresh attempt to investigate the phenomena of Spiritualism by an organized body of researchers is taken from the *Boston Globe* of Feb. 10, and stripped of the padding which seems so essential in filling the columns of big dailies:

A Psychical Investigation Association, to be composed chiefly of ministers of all denominations, scientific experts, professional men and disciples of different schools of philosophy in and around Boston and elsewhere, is about to cooperate for the scientific investigation of modern Spiritualism.

The movement is begun by Rev. T. Ernest Allen of Providence, and an address signed by Rev. Minot J. Savage, Rev. Edward A. Horton, Rev. Edward Everett Hale, Editor B. O. Fowler of Boston, Rev. R. Heber Newton of New York and Mary A. Livermore of Melrose is issued, looking to the formation of an association to clear up the great mystery of the age.

The signers say they wish to enlist as members—first, ministers of all denominations, because of the

intimate connection of any truths discovered with theology and the general welfare of humanity, and because, occupying the generally acknowledged position of conservators of morals, they are committed not to approve anything immoral should such be shown to constitute an integral part of Spiritualism.

"Second," they say, "professional men, doctors, lawyers, civil engineers, mechanics, chemists, physicists and others and trained specialists in philosophy, logic, psychology, biology and other departments, because we want the valuable assistance which they can render in criticism, on account of the different points of view from which they will be led to look at the subject as the natural consequence of a widely divergent special training.

"We wish the phenomena under consideration to run such murderous gauntlet that only those vitalized by truth can emerge at the end of the line.

"Third, we want members who are disciples of dominant schools of philosophy and others who are advocates of spiritualistic and of every other hypothesis that is held at the present time to be an explanation of the phenomena.

"Throughout all the work of the society, experimental and historical, we wish these advocates to point out wherein the data presented confirms their views and oppose those of their antagonists.

"With such a membership the society, while doing a positive work, can be eclectic, representative of the greater world outside.

"To carry this out successfully calls for men who place the truth always uppermost, who love fair play.

"Then the very logic of events, as the work proceeds, will, in the end, tend to convert all members to the hypothesis most in harmony with the facts. At the same time, also, the considerations which destroy the defective hypothesis within the society will be sufficient, as a rule, to destroy them in the public mind.

"We shall exclude no one from membership on account of belief or non-belief in any theological or philosophical dogma or system, nor on account of holding any or no hypothesis as to the explanation of psychic phenomena.

"Let us repeat, we shall welcome as members: First, those who feel satisfied, to a greater or less extent, that there are facts loosely classified as belonging to the domain of modern Spiritualism, whether best explained by the spiritualistic hypothesis or not, which ought to be studied; second, those who, whether from hearsay or upon account of the large number of avowed Spiritualists, feel that there may be facts beneath all worthy of investigation; third, those who recognize that Spiritualism has adherents all over the United States, whether deploring the fact or not, but believe that the one word 'delusion' explains it all.

"We feel that if the only outcome of the work were to demonstrate that the phenomena are all delusions, pure and simple, and to state them, species by species, in terms of morbid physiology and psychology, that our work would have been very valuable to humanity. Every Christian minister, no matter to what denomination he belongs, should be interested in this movement by virtue of his office, if for no other reason.

"If there be truth in Spiritualism, the church falls woefully short of having a full equipment for its work, without all of such truth. If it be all delusion the minister should know the fact and its explanation, he may protect the people from its baneful influence.

"Joining the association commits no one to any statement of fact or theory; it is tantamount to saying that he thinks there is something that needs to be investigated, that is all.

"The thought is to build up this association upon a fresh foundation, with no connection whatever with any spiritualistic society, to enable ministers and others to discover for themselves what is true and what is false in Spiritualism. We are exceedingly anxious from the start to have all details managed in such a way that no person shall ever be placed in a false position. To this end, during the progress of the investigations, majority and minority reports will be signed by members as individuals, so that no member will ever justly be accountable for the observation or inference of another.

"We earnestly request suggestions and criticisms from every person who receives it; we would like to know whether you feel to cooperate with us in clearing up the great mystery of the age or not. Speak candidly and freely. After we have sifted the answers received, steps will be taken to organize the association, and all interested will receive further information."

The "attitude of the signers" is thus declared:

"It is not intended to ignore or depreciate the work of the Society for Psychical Research. We only propose to concentrate our efforts on the narrower field of Spiritualism, pure and simple. That modern Spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings and indisputable facts.

"Is the movement founded on fact or delusion? Does the world know?"

"And if it does not know, is it not time for a few truth-loving persons approaching the subject in a serious frame of mind to investigate it, guided by purely scientific method? Is it not in the best interest of humanity that this matter should be settled, if possible, once for all?"

"If it be delusion, the contagion has spread quite far enough, and done damage enough already. If there be truth in it, the world will be benefitted by the knowledge. With this feeling the signers have decided to issue this appeal, asking you to join with them in carrying on the work of the Psychic Investigation Association."

The purpose of the association is "to institute a critical investigation of modern Spiritualism, applying vigorously the scientific method, with a view of determining the facts and laws and the most probable hypothesis which will explain the facts and laws.

"Bringing together the conditions under which psychic science must exist, as far as they can be known *a priori* and provisionally, upon the one side, and logic, the scientific method and psychology upon the other, we shall seek to formulate the method of psychic science. This at first may be comparatively defective, but as we apply it to the subject matter of the science and observe from different points of view, we shall receive more light and improve our method.

"It is believed that many species of phenomena, such as slate-writing and table tipping, are to such a large extent so strictly physical in character, reducible to motions in time and space, as to bring them clearly within the most conservative lines of scientific observation.

"The attempt will be made to begin with the simpler phenomena, where test conditions can be most satisfactorily imposed, reserving the more complex species for later treatment. We hope that the value of our work can be increased by following in the footsteps of Prof. Robert Hare and others by using apparatus. It seems probable that in some cases the 'personal equation' of the medium can be entirely eliminated, reducing him, perhaps, as truly to the rank of a piece of apparatus as are the chemical balance and galvanometer in the hands of the experimenter in physical science.

"We believe that no work of the society will be more important than the invention and construction of apparatus which shall exclude legerdemain—always to be guarded against—and afford opportunities for observations which shall discriminate between rival hypotheses. All experiments proposed will be carefully planned and submitted to the society with all of the conditions to be imposed, that all may have a chance to criticize them. By these and other means it is hoped to make the results obtained of great value—to make every step count.

"Whenever it is believed that they will be sufficiently helpful through suggestion or otherwise, monographs will be prepared, covering a species of phenomenon, and these will be carefully discussed as to method pursued by the investigators, the competency and trustworthiness of the witnesses, etc.

"The great emphasis is to be laid upon actual experiments with mediums; every other line of work will be subordinated to this."

Their address, signers say, is issued in the interest of truth and humanity.

A QUESTION OF LOYALTY.

By REV. J. H. PALMER.

[The following excellent discourse was delivered at Cedar Rapids, Iowa, January 11th. Mr. Palmer is pastor of the Universalist Church in that city.—ED.]

If Gen. Booth's wonderful book, "Darkest England," shall fail utterly in accomplishing the purpose of its author, it is certainly destined to secure an immense good in attracting the attention of the earnest souled of our time to the hard-hearted barbarities of our so-called "Christian civilization," in awakening the sympathies and energies of the humane and brotherly, and in the development, ultimately, of some practical schemes of prevention and amelioration. That our modern administration of religion does not prevent our civilization from degeneration, from increasing callousness and barbarous indifference in the very places where its ministrations are the most ostentatious, is testified to alike by men who are as far removed from each other in thought and purpose as are Mr. Booth and Mr. Huxley. Pampered wealth and pinched poverty touch elbows on every street; the one ignores, the other hates his neighbor, and both are ready to trample underfoot, for the slightest personal advantage, any inherent right that may stand in the way of individual comfort, luxury, aggrandizement, or success.

It is a strange comment upon the character of our civilization, that as wealth accumulates, poverty increases. There is not upon the globe another area equal to the size of England where there is so much wealth and luxury; there is not another area so crowded with abject misery. The city and county of New York does

not exceed in number of square miles the county of Linn; that territory contains more wealth than the state of Iowa, and more squalor, crime and misrule, than all the settled country between the Mississippi river and the Rocky mountains. On one square mile of territory in that mighty metropolis of opulence and poverty the census of 1890 locates 270,000 people. That is 40,000 in excess of the combined population of Des Moines, Sioux City, Council Bluffs, Dubuque, Davenport, Burlington and Cedar Rapids! That one square mile has a population in excess of either one of the cities of Buffalo, Detroit, Milwaukee, Minneapolis, St. Paul or Kansas City. It is practically without schools, churches, reading rooms, bath rooms or any of the opportunities of physical, intellectual, Christian or humanizing grace. Its denizens live piled on top of each other in buildings from four to seven stories high, from three to ten persons herded in a single room, where anything like decency is an impossibility and where modesty is not even a vision. The very atmosphere poisons hope, debilitates courage, crushes ambition and ministers only to the increase of crime and despair. Do you wonder that one of the leading preachers of the land, commenting on this appalling condition of human beings in a free and Christian nation, should say "When we see that the proceeds of one Patti concert would make a hundred of these wretched families happy for an entire winter, when we see young men and women streaming out of 10,000 saloons and places of vice, bleary eyed and disgusting, with minds and bodies polluted; and when we see other young men and women wasting tens of thousands of dollars a year on their lightest and silliest whims; is it not time that conscience should compel us to ask, 'Men and brethren what shall we do?' What can we do? In humanity's name, is there not something we can do?"

To say that we are helpless in the presence of all this woe seems like an admission of a lack of fraternal interest and a doubt of the strength of the moral power of justice. I think that we are all agreed that the flood as at present tending is ruinward and must be checked if civilization would survive. We are interested in these evils even though they manifest themselves at their worst, hundreds of miles from our doors. Our political relations, our social and business interests, our moral advancement at any point in this great land are so intimately interwoven with the same things in every part thereof, that we are compelled to acknowledge the important fact that we must suffer or rejoice, stand or fall, be saved or damned together. The air is full of suggested remedies. In the depths where reside the most unfortunate, the howl of the anarchist and the howl of the revivalist, the one offering salvation through robbery, the other salvation through death, join to render more desperate the surrounding conditions, but neither one furnishes any actual assistance. In richly furnished homes, or in luxurious halls, elegant members of the "best society" discuss schemes of nationalism with the most enthusiastic affirmations of polite phraseology, but without the slightest thought of surrendering any one of the gilded privileges which are now theirs, for the amelioration of the wants of the needy and the promotion of the common good. The masses will gather in churches and auditoriums to hear eloquent men urge the crying necessity of some great reform, and there they will listen, and sing, and pass resolutions, and appoint committees, and pray, and at the very next election vote directly for a perpetuation of the evils whose existence they affect to deplore. Great revivals of religion will be devised and carried out under the professional administration of men who advertise their business as does a patent medicine man or a street fakir, and men will be "saved," but in such a way as to leave them cogs in the same corrupt mill of partisan politics, sharp usurers on the curbstone; keen lawyers selling their brains to any cause that is able to pay the price; alert tradesmen whose goods are liable to fall below their advertised character as when their owner was a son of Belial. A great work will be done to the glory of God and his Son Jesus Christ, but it will not put an armful of wood nor a bucket of coal in the stove of the freezing, a loaf of bread on the table of the starving, a garment on the back of the naked, nor close the wide open door of any den of vice in any city in which these services are held. Out of the hundreds of millions that men have gathered into their control, a small per cent. will be paid out in the shape of taxes for the support of charitable institutions, and a much smaller per cent. will be bestowed in the shape of a hasty concession to a begging, importunate charity, (in nine cases out of ten doing more injury than benefit,) but with no thought in either case of any personal relationship to the unfortunate or the needy. Indeed, so basely runs the line of our charitable intent in these matters, that in the latter case the money is paid out "to save time" oftener than for any other reason; and not two months ago the superintendent of the largest insane hospital in Iowa told me that the only sure way to get money from the legislature for any extension or improvement was to put your reasons on a pecun-

ary basis, and demonstrate that the expenditure would pay in dollars and cents. All these, and an uncounted myriad of other schemes may be essayed and may accomplish much good eventually, and yet the area of proverty with all its attendant vices will increase, until out of the armies of hunger and despair shall be recruited the red-handed servitors of revolution and anarchy, and the world shall find freedom to go forward only as some new and bloody rebellion will be used as an instrument for crushing out some of these later forms of slavery, imposed upon the defenceless by the power of ambition and greed. We cannot avoid deep concern over the prospect presented by the future. The selfish and the cynical may take the good which evil hands and evil deeds provide, crying the while "after us the deluge," but any sort of manliness that recognizes our debt to all the past, must, also consider our obligation to the coming years and their burden of problems to be solved, measurable, by the keys furnished from the manner of present daily life. We must look the hard and cruel facts of our own creating squarely in the face, and say, "these are the work of our hands." The land abounds in magnificent charities, free libraries, colleges, universities, homes and hospitals, and the amount of good accomplished through them is immeasurable. The church in its various divisions is an arm of strength, and an organized expression of holy motive, that has not its equal, and without it, chaos in all civil relations, would have come again, centuries ago. And I want to say now, the one thing for which this sermon was written, that in the herculean task of bringing life up to a higher level, and of bringing the spirit of justice, fraternity and loyalty in the higher law into the actual administration of daily duty, we must depend upon religion of some sort, for the energizing soul, let this truth find lasting lodgment in your minds; that while all religions, Christianity with the rest, have connected with their best efforts at realization, many things which savor of superstition, cruelty, and the trade cunning of priestly craft, there never yet was a people on the earth as good as was the ideal of life in the religion it professed to believe. Now, I hold it to be a maxim in political economy that the man who is not willing to be taxed for public improvements is an incipient traitor to the law of brotherhood. Upon a purely selfish basis \$1 in taxes for a public improvement means \$100 in material prosperity. I never knew a city to complain that its police were too efficient, its schools, its fire department and its streets too thorough, too prompt and too clean, or that the moral tone resulting from the high standards erected by the best possible system of municipal government was too elevated for the practical good of the governed. And I venture to say that no investment pays so generous a dividend as an investment in those things which promote morality, and in this work religion is a strong, persistent force. Vice is the most expensive thing on earth, and poverty is the parent of vice. It costs the people of the United States less than 30 cents apiece to care for over 1,000,000 children in the Sunday schools of the church, while it cost us \$5 apiece to care for our 1,000,000 drunkards. I am willing to leave the question of the value of the church as the foundation and buttress of all reform, and the consequent duty of all men to give it a liberal support, to the very people who reject all its theological affirmations. Suppose there was not a church in Cedar Rapids, not a Sunday school. That Sunday—which receives all its sanction from the church, should be given up to the grind and friction of traffic, with shops, stores, factories and banks, going on in their ceaseless round, broken only here and there by a civil holiday with its flags, bands, gunpowder and parade, who would want to live here, and who will deny the certain depression of our moral vitality which, if not all that is desirable, is so good that it could easily be made much worse? What man, of all the men in the world who say mean, bitter and untrue things about the churches, would want to move here under these circumstances, to raise a family of boys? Now, I think that we must use the instrumentalities already in our possession for the answering of the great questions that touch the core of human hope and fear—questions in regard to the saving of men—and that the church, if the nation is to be saved, must so re-shape its ministries as to become an efficient instrument thereto. It has done this in the past, it can do it again.

Once, its thought was wholly upon the future; now, with broader thought comes wider view, and almost every branch of the church labors to be a helpful power in the present. But its labor is yet too much a mere matter of amelioration, and not a radical dealing with the causes of physical and moral depravity. It has charitable boards, hospitals and homes; it should direct its attention more to the conditions which render these organizations so largely necessary. While it honors such men as Rockefeller, the hirer of professional assassins, McCormick and Lewis Miller, the organizers of trusts by which they may the more easily rob the poverty-stricken and helpless; when it will preach against liquor-selling, and liquor-drinking and yet

give a high seat to men who are large stockholders and high officials in railroad companies that deluge a city like ours in intoxicants for the money they get out of it, they are giving the devil the long end of the lever, and so toil on with the noblest of intentions, but at a terrible disadvantage. The church needs moral courage. It must say, and say it everywhere, that robbery is robbery, whether committed by a man with twenty millions or by his brother not worth twenty cents. If liquor-selling is a sin, it is just as wicked to sell it by the carload for profit, as it is by the tumblerful. The man who rents his theater for a dirty play on the sordid pretense that "it is business," the religious newspaper that sells space to the advertiser of speculative and medical frauds on the same specious excuse, should certainly be as much the subject of the church's discipline and condemnation as the poor player on the stage or the secret villain who simply uses the opportunity thrust upon him by the advertising agent.

It was formerly, and is yet largely, the prevalent belief that the principal, almost the only use for a church, was to administer and direct the offices of worship. Its work was peculiarly sacred; the duties which filled the laboring days of the week, the demands upon man as a social being, as a member of the industrial army, and one of the commonwealth, were secular, even profane. But no body of the church now follows closely to that thought.

In a measure the church ministers to our social needs, teaches lessons of thrift and patriotism, for the sake of the present good that comes from activity of hand and mind, and from unselfish, loyal service. It has not yet, however, affirmed, as it will when it is aligned with its opportunity, that all duty is sacred, and that every form and semblance of worship that does not ennoble and glorify duty, that does not stimulate the energies of the worshippers to accept the responsibilities of the hour, to stand for the thing which the heart affirms is right, is a sham, as dry as a painted river, as cold as a marble statue of love. Religious formality, a thing which is that and nothing more, is itself an actual vice. And yet how much there is of it. We sometimes criticize that narrow idea of religion which leads to the performance of religious duties for the purpose of saving one's soul, but that is incomparably a higher thing than to use religion as an appendage to social existence, and to engage in its holy office here or there for the effect it may have in enlarging our circle of acquaintances, or opening the door to some peculiar and particular "set". If there is a heart weakness in Protestantism to-day it is right here. No man—perhaps I had better say no woman—is to-day asked by her neighbors to join any particular church as a matter of principle (unless perhaps it be a "heterodox" church) but the request is placed squarely upon the ground of pecuniary or society advantages. Sympathy with the work which a particular church is attempting; the central thoughts it advocates relating to God, to human life and destiny, are not thought of, or at least not mentioned. And so it comes to be that loyalty to principle is discounted at the very footstool of God, and yet these very people who are thus traitors to their own consciences, wonder at the depravity that exists in the world, and agonize with God in prayer that His truth may run and be glorified in the places now darkened by deception and sin. We experience our full share of this sort of worshipful insincerity right here in Cedar Rapids. During my pastorate a number of families have moved here whose predilections have led them to our doors. Not one of these has escaped the attention of the other churches, and upon expressing a preference for our communion, not a few have been greeted with such remarks as "Oh, I don't think you'll want to go to that little church," or, "I think you'd better look around before you take a pew there," or else, as a final argument, "I think you'll find many more of our wealthiest people in some other church." Not a word about the relations of the holy service of any church to the particular needs of the inner life; not a word about the duties that any church will demand of its pew-holders toward the great questions of the outer life, but just a matter of pleasant associations and surroundings like renting a seat at the theater or buying a section in a Pullman sleeper. It is much the same in the inner circles of the church. Since I began this sermon I have received a letter from a gentleman of much prominence in one of the largest denominations, and an occupant of a pulpit in a large western city, relative to the questions which are agitating his mind. He says that he is no longer in sympathy with the methods or beliefs of his church, and he is seeking a place where he can say his latest thought in the freest air. Is his church willing that he should go and carry with him his talent, his eloquence and the power of his name? Not by any means. His bishop visits him, and after a long conference tells him to remain in the work and they will find him a pulpit near Boston where he will enjoy a measure of freedom, which his bound and burdened spirit now craves. What does this mean? Simply that "to this complexion has it come at last," that to

retain a scholarly and popular preacher, the church, while denouncing publicly the views this minister holds, will move him from the Pacific to the Atlantic coast, and bestir itself to find him a pulpit in which his avowed rationalism will not be obnoxious—and they will hold him to their hearts as a brother beloved and he will be invited to "union revival meetings," so long as he doesn't connect himself with the Unitarians or Universalists.

Now is it not true that any idea of worship that does not hold the worshiper to a higher sense of the value of a principle than is apparent in the instance just cited, has in it somewhere a fatally weak spot, and that, until the weakness is removed, the church cannot be loyal to the voice of God calling to it out of the needs of to-day? May we not ask if there be not on this earth, a holier worship than was ever intoned before cathedral altar, or assented by the voices of trained singers and the deft touches of educated fingers on the petitions and testimonial of prayer and inquiry meetings? A full quarter of a million of dollar is built into churches in our little city, and it is a pertinent question, what is the moral and spiritual increment in return for all this outlay compared with what it might be made. The churches pay for themselves; there is no question about that, but do they pay as large a profit in moral wealth, in fraternal interest, in saving power as they can be made to pay? We have something like two dozen of them, and they are open about six hours on Sunday and about six hours during the week. Over against them are more than one hundred saloons—to say nothing of more questionable places of resort, open eighteen hours in every twenty-four and seven days in every week. We have one Y. M. C. A. building—a monument to the sentiment of fraternal fellowship and a mighty ministry of good—but you can look from its roof upon forty open doors of death with which it has to compete for interest and attention, and the question comes unbidden, "Is it enough?" And along with this comes the other question, why may not the poor, as of old, have the gospel preached to them by some one besides the lads and lasses of the Salvation Army?

My brothers and sisters, we call this the "Church of Our Savior;" why can we not make it the "Church of the Saving?" We have one church in Chicago which is open seven days in a week, not for song and prayer always, but always in the spirit of loving helpfulness and sympathetic interest. That is a Unitarian church; we have another in Detroit, which is Universalist. My heart as your minister is longing to do something that shall make every unfortunate man and woman in this city feel that hope, comfort, courage and the warm hearts and hands of brothers and sisters can be found always within the shelter of these humble walls.

Our charitable committee is doing noble service in ministering to needy bodies, but let us do something to minister to the hungry mind. We ought to commence with a reading-room open three nights each week and all day on Sunday. That is certainly feasible as a beginning. From that let us grow into other and larger work. We shall thus, in the best possible way, give our answer to the question of increasing the usefulness of the church, by a manifestation of its ability to better answer some of the now but partially heeded calls for saving help. We can find God nowhere save in the often hard path marked by lines of a high obligation. Life, all life worth living, is a struggle, and yet if we lose not heart nor loyal confidence in the power of practical righteousness the end is victory. Let us sing in our very hearts that grand old Methodist hymn,

"Must I be carried to the skies
On flowery beds of ease
While others fight to win the prize
And sail through bloody seas?"

And then let us supplement our song with the prayer of Andrew Bykman:

"Let the lowliest task be mine.
Grateful, so the work be Thine,
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee."

A CHILD MIND READER.

Prof. Alex. Herrmann gave a reception, on the 8th inst., to representatives of the press, in his theatre, New York, and introduced to them Eva McCoy, a twelve-year-old girl, who had recently come to New York from Detroit, Mich. The girl was blindfolded during all the feats that she performed and followed the usual method of placing the left hand of the "subject" to her forehead, while she held his right hand in hers. The following account is taken from a special dispatch to the *St. Louis Republic*, published in the issue of that paper of date February 9th:

On a table before her were placed a number of letters which were generally mixed up by the spectators after the girl's eyes had been bandaged. A gentleman volunteered as the subject and thought of a name. This gentleman was a Frenchman, a member of Sara Bernhardt's company, and could not speak English. Eva speaks only English. He thought of the name Lucille and the girl spelled it out easily. Then another gentleman said that there was something scratched on the inner surface of his watch and demanded that the child spell it out that, as he was certain nobody except himself knew what it was. It was the name E. C. Center, and Eva had no difficulty in spelling it. She then told another gentleman the combination of his safe, which was in an office down-town. Other numbers were read from other subjects and then another member of Bernhardt's company led the girl blindfolded to the piano and thought of the first few notes of the "Marsellaise." Eva picked out the notes on the keyboard. In the test of mental photography she was not as successful. A subject was directed to think of some individual in the audience. Eva indicated the person. Then she tried another "subject" and failed again, being unable this time to locate anybody. With the third subject, a well-known newspaper man, she succeeded in finding the person thought of, but did not accurately describe him.

In all three tests the child was in actual contact with the "subject," and her success might have been explained on the theory of muscle reading. Her last feat, however, exploded this theory. Unknown to her a gentleman stuck a small pin through the bottom of a chair and expressed a desire for her to find an object he had hidden. He joined hands with a second man; this second man joined hands with a third, and the third man placed his hand on Eva's forehead. Neither of the two intermediate men knew what the hidden object was, or when it had been concealed. And yet the child, blindfolded, and without ever coming in contact with the first man, found the pin. This is what is known as the tripple test and is one of the most difficult that mind readers are ever called upon to perform. It cannot be explained on the theory of muscle reading, for the minds of the two intermediate men were blank as to the object or the place of its concealment.

Eva says that she cannot explain the power that enables her to read what is in another's mind and declares that she suffers no exhaustion or fatigue from the tests. Prof. Herrmann thinks that he has discovered a wonder in the child and will give a public exhibition of her peculiar gifts at his theatre next Wednesday evening, incidental to his own performance.

PHANTOM SHIPS.

To the Dutchman we have to look for the original of phantom-ship tales, which form about the most familiar of sea legends, says the *New York Times*. The famous phantom ship that remains off the cape as the harbinger of wreck and woe is a Dutchman, whose skipper dresses in yellow, wears a night-cap, smokes a short pipe and is always kind enough to heave in sight when a vessel is going to founder or run ashore. The idea is, of course, that the old fellow has been trying for several centuries to double the cape and can not manage it with his old tub. He is so jealous of others who succeed that he delights in doing all he can to frighten away competitors.

There is, however, another specter that haunts these waters. Years and years ago a ship was homeward bound from the Indies with a cargo of specie and spices, but in consequence of some wickedness on board she added a disagreeable and unwelcome individual to the muster list in the shape of Yellow Jack, and at no port of call was she allowed even to enter quarantine. So she cruised about until the crew all murdered each other, and now she is doomed to cruise about forever, manned by the ghosts of the defunct mariners. Sometimes it is said that the ship was a slave ship that was attacked by the plague, but the facts as gathered point to her as being an East Indian man deeply laden with bullion and well worth a hunt by salvage hunters.

Then there is the story of Baron Falkenberg, and how he came to haunt the German Ocean. One day he was invited to the wedding feast of a long-lost brother, who returned home suddenly with a pocketful of coin in order to marry a gentle village maiden upon whom Falkenberg himself had his eye. It was annoying, but still, as the baron found his brother was the favored one, and as he himself was short of cash, he thought it better to be amiable to his brother, so he went to the feast, prepared to perform the "bless-you-my-children" act in true orthodox style. The champagne was capital and the menu one that the soul of the baron loved. Therefore, by the time the bride withdrew to don her traveling dress and the guests were gathered in the hall, the baron was "mellow" enough for anything. Unfortunately, however, his brother touched him up in the wrong place, and he turned his good nature into a perfect frenzy, which resulted in his seizing a champagne bottle and hitting his brother on the head. The brother fell like a log

just as his bride ran screaming into the room. The baron tried to induce her to accept his love and fly with him, but she declared she would sooner die. Taking her at her word, the baron plunged a knife into her heart.

As the guests, attracted by the noise, began to arrive to inquire into its cause, the baron thought he had better go out for a short walk, and he went—in a fit of absent-mindedness taking his brother's purse and a pocketbook with him. He sauntered down to the shore as the quietest place for considering what was next to be done, and there he found a boat with her nose on the beach and a man sitting in her, who got up as the baron approached and respectfully extended a hand to help him aboard. "The captain expects you, baron," said the boatman; "our ship lies out yonder." The baron entered the boat and was rowed out to the ship, from which he has not landed for 600 years. How is this known? Why, on wild winter nights the phantom ship is constantly seen in the German Ocean, heading for the north, but without helm or helmsman. She is painted gray, has colored sails and flies a yellow flag, so that she cannot be mistaken for any modern craft. Upon her deck the passing mariner can plainly see the baron sitting alone, playing dice for his soul, while about the mast-head a blue flame can be seen flickering.

THE EPWORTH GHOST.

Few ghost stories have been told by so many sensible and credible eye, or rather ear witnesses. The two brothers, Samuel and John, who were away from home, had the whole story written down for them by all who were concerned in it. So we have Mr. Wesley's and Mrs. Wesley's account; sister Molly's, sister Sukey's, sister Nancy's, sister Emily's—all but sister Hetty's; also Mr. Hoole's, who was specially brought over from Haxey as an unprejudiced witness; and Robin Brown the man-servant's account to Jack; and finally John Wesley published a full account for the edification of his followers in the *Arminian Magazine*. They all tell the tale in the most vivid and racy style, and the different accounts take up no less than thirty-six octavo pages in the appendix to the first volume of Mr. Southey's "Life of John Wesley."

Instead of repeating, not the thirce, but the ten times told tale, it will be better for me to confine myself to points in which my local knowledge of the house and of the mind of the Isonians, and, perhaps I may venture to add, my acquaintance with the period of history in which it all happened, may suggest. The noises were heard in all parts of the house; but, by putting two and two together, I think we may gather that the attic which is still called Jeffery's chamber (the sprite was christened Jeffery by Emilia, after an old man of that name who had died on the spot) was the headquarters. Now this room extends over the whole length of the present Wesley house, having been built, it is conjectured, to receive the tithes, which were then paid in kind. It is so constructed that any noise made on the floor (which is of gypsum, a product of the isle, of which many floors were then made) reverberates in a remarkable way throughout the whole house. The room immediately below was the nursery, the scene of the ghost's earliest and most remarkable exploits. Jeffery's chamber has a dormer window, which is easily accessible from the outside, and through which machinery could be easily let down. Some of the noises heard were as of a jack being wound up and as of a mill turning. Now, was it likely that people from the outside would wish to play tricks upon the Wesley family? Very likely indeed. Politics ran then, as they run now, very high at Epworth. At the time of Jeffery's appearance the country was intensely excited about the rival claimants to the throne. The ghost was clearly a political ghost. He was loudest and most offensive at family prayers when the names of King George and the Prince of Wales were mentioned. On the other hand, Mrs. Wesley, who was a staunch Jacobite, requested Jeffery to make no disturbance during the hour of her own private devotions—that is, between 5 and 6 a.m.—and Jeffery did not.

It has been seen that ten years before Mr. Wesley gave violent offense to the Epworth people by voting for the Tories. But it may be thought that the ghost ought to have been pleased at this, for he was a Tory ghost; he objected to the prayers for King George, who was the nominee of the Whigs. True, but those who are acquainted with the history of the times will know that the Hanoverian Tory (and that was what Mr. Wesley was) was particularly offensive to the Whigs. Such a position seemed to indicate a desire to eat one's cake and to have one's cake. If he was really a Tory he ought not to have prayed for King George, but for the king over the water. So it is quite conceivable that the same feeling which led to the beating of drums and firing of guns in 1705 might lead to the disturbances of 1715. I admit that all the phenomena cannot be explained by the supposition that tricks were played by the neighbors.—*Rev. J. H. Overton.*



MARGARET.

She stands alone upon the shore
And smiles "Good-by."
Framed by the maples arching o'er,
And leaf and stream and sunset sky,
The boat still clings to the darkening strand,
The shadows grow on either hand
And glide away—the stroke is slow.
The very oars seem loath to go;
The pale moon reaches forth to get
The river's jeweled amulet.
While on the air of even-tide—
Hushed all the sounds of night beside—
Comes sweet "Good-by."

Ah, me! it is no trivial thing
To say "Good-by";
And the desire of each may bring,
In years to come, no fond reply.
Yet, I rejoice that I have met
Thy hand, thy voice, oh, Margaret!
Dim grows the fast receding shore,
Though lingers still the laggard oar.
"Good-by!" The day in transport dies,
While echo faint and far replies:
Soft, sweet "Good-by."

—By ERNEST N. BAGG.

MANAGEMENT OF COUNTY INSTITUTIONS.

Political partizan influence in the management of public institutions, state or local, is to be deprecated and discouraged for sooner or later it impairs their usefulness and makes them a burden to the people with no corresponding results, rather than well-conducted establishments for the alleviation and relief of human suffering and the protection of the peace, health and well being of the communities that are taxed for their support. The views of Mrs. J. M. Flower, president of the Chicago Women's Club in regard to the control of county institutions and of a bill soon to be submitted to the Illinois legislature, providing for their management by trustees appointed by appellate judges, are so sensible that they are here presented to the readers of THE JOURNAL as they were expressed to a representative of the *Chicago Evening Post*.

"For ten years the Chicago Women's Club has been interested in the county institutions," said Mrs. James M. Flower in speaking of the bill to be presented to the legislature very soon. "We have worked," continued Mrs. Flower, "earnestly, persistently and most disinterestedly to better the condition of the unfortunate inmates of these institutions. In doing this work, naturally we became thoroughly conversant with their conduct. Having become convinced, from long experience, that the one thing needful was to make the office of superintendent in each of the institutions dependent for its permanency, not upon political favoritism, but upon demonstrated fitness to discharge the important duties of the position, we decided to take the initiative, as a club, to secure legislation to this end. The bill was drawn up last October and the Personal Rights League, Taxpayer's Association, Humane Society, all the medical societies and the Women's Club are interested in the undertaking. The Union League Club, the Marquette Club and other leading organizations are also interested.

"It is very easy to see why the mismanagement and abuses that now exist in our county institutions and have repeatedly been aired in the public prints will remain the same while the institutions are controlled as they are at present. Of course no county board can bind its successor; therefore no man can be assured of the office of superintendent more than one year. It is not reasonable to suppose that a physician who is thoroughly capable and fitted by special study for this position could be induced, under these conditions, to take it. It is a fact that under existing conditions a man, to hold his position, must spend a large proportion of his time with the commissioners. While he is haunting the rooms of the county board he must necessarily neglect his duties.

"No," said Mrs. Flower in answer to a question; "when the same party remains in power it is no better. New men are elected and if the superintendent is able to secure influence enough to keep his position he is almost invariably obliged to dismiss his subordinates in order to give positions to persons who are friends of those who have served him.

"There is, however, one thing which in

justice I wish to say and emphasize, and that is that most of the superintendents have, in my opinion, tried to do their best. There has been little intentional neglect, but there has been much ignorance. A man may be a very good man but know nothing of sickness, and having no experience in hospitals he is not fit to superintend one. By the time he has learned by his mistakes—mistakes that are not infrequently fatal to his patients—he is dismissed and another inexperienced man is appointed.

"Another thing. Untrained investigation also, with scarcely an exception, falls short of its aim. Here is a case in point. A short time since a committee went to investigate one of our county institutions. The committee was met, as is usual, by the superintendent, who took the members through the institution, giving them, apparently, an opportunity to see everything. When they had made the rounds they expressed themselves as satisfied. There was, however, one lady who had been interested in institutions for years and had made a special study of them. When her opinion was asked she replied: 'If I may have permission to go about the institution and ask questions in my own way, of whom I choose, I will then be able to give an intelligent answer.' The permission was granted and she first asked to see the linen closet. She counted the towels. There were twelve and there were fifty patients in the ward. She was told that there was a supply in the bath-room. Here she found six. This made eighteen towels for the fifty patients. She was then reminded that there was a large number in the wash. Thereupon she asked for the wash list and found that there were twenty-five towels in the wash making a total of forty-three. As half the towels were of necessity in the wash each week there were left twenty-one towels for fifty patients—less than one towel for two patients for a whole week. When it is considered that cleanliness, which is certainly of first importance in a hospital, was impossible under these circumstances it can easily be understood how important a matter a small deficiency of this kind is, and how easily it is overlooked. Persons going into an institution see much to commend on the surface, as, for instance, beautiful Turkish baths, etc., and it does not occur to them to ascertain whether they are used by the patients or the officials.

"As to the condition of our county institutions, there is not a year that there are not scandals and investigations. It was only a year ago that Dora Willard's friends claimed that the county insane asylum was not a fit place for an insane person. The investigation was conducted before Judge Prendergast, and the abuses disclosed were numerous. Among other things the statement was made that a large proportion of the doctor's time was occupied in treating abrasions inflicted by patients upon each other, which would not heal because of unhygienic conditions. Think of it! What must be the effect of such a state of things on patients as hypersensitive as are the insane? Another abuse, which it does not need an investigation to demonstrate, is the saloons. There are three of them located within a few rods of the insane asylum and the infirmary. These saloons thrive largely upon the patronage of those employed in these two institutions. This alone is sufficient to account for almost any amount of demoralization. However, the constant changing of attendants is of itself demoralizing and, according to the testimony of the physicians, makes force necessary where if the attendants were skilled nothing of the kind would be needed.

"Another thing: the buildings are by no means what they should be. Frank B. Sanborn, of Concord, Mass., who has made an exhaustive study of institutions and especially of those for the insane and is an authority on the subject, after examining our county insane asylum and infirmary declared decidedly against them and said that it would be a blessing if they should burn. Mr. Sanborn also said that 50 per cent. more of curable patients sent to the county insane asylum could be healed than are cured if they had more skillful treatment and better care during the first six months they are there. The first six months is the critical period with the insane and a cure can usually be effected, if at all, during that time.

"It is not in the interests of the rich that we are making this effort to have the county institutions managed as are the state institutions, but of the working classes, and because this is so we should have, and I think we will have, the assistance of the labor organizations. Of course the rich can pay for having their insane friends cared for in the best possible manner. Every insane person should be so cared for

and it would not cost the county any more to have the insane asylum and the other institutions conducted as they should be than as they are, and as I have said before it is the laboring classes who are especially interested and they should give us their assistance. The plan proposed and which is embodied in the bill to be submitted to this session of the legislature provides for a board of five trustees, to be appointed by the judges of the Appellate Court. The board is to have the management of the Cook County Hospital, the infirmary and the insane asylum. The members are to serve without salary, and to have full control, except in the matter of finances, which are to be under the control of the county board. This board is to serve for a term of five years. However, in order that one member may retire each year giving place to one newly appointed, the first appointments will be made for one, two, three, four and five years respectively. After that each appointment will be for five years. This is no experiment, as the institutions of Pennsylvania, New Jersey and Massachusetts have been similarly controlled for some time and also the state institutions of Illinois."

Mrs. Flower expresses a hope that the present county board will put aside personal considerations and prove its loyalty to the best interest of the county by giving its support to this proposed change in the conduct of the county institutions.

ADDRESS BY MRS. MILTON RATHBUN.

[The following ringing address was delivered by Mrs. Rathbun at the opening meeting of the New Society of Ethical Spiritualists in New York City on Sunday February 1st. We regret that it was crowded out of the account published last week, but it is as timely now as then for the general spiritualistic public. Mrs. Rathbun touches the vital points, those which Spiritualists cannot too seriously consider. Her address also very happily voices the platform or creed on which the new society seeks to build. May the work so auspiciously begun go on to glorious achievements.—ED. JOURNAL.]

It is indeed a pleasure to welcome this new society, whose chosen standard-bearer is noted for her indefatigable and successful efforts to promote the cause of Spiritualism pure and undefiled—whose aim and teachings are among the highest and the best—whose presence ever brings sunshine to the weary, and comfort to the sorrowing—whose ministrations are under the wise guidance of the progressed of spirit realms—and whose motives are noble and disinterested. Long live Mrs. Helen Temple Brigham! [Applause] While our cause may, to the eye of a superficial observer seem to languish—while old Spiritualists are in the background, seemingly content to selfishly feast alone upon the good things which no power can wrest—from them—while old societies die, and new ones do not always spring up to take their place. Strange as it may seem, we are not cast down nor dishearted, for we know the work goes on with increasing momentum in deep under currents which do not trouble the surface of our superficial lives. We are certain that Spiritualism stands more firm, more secure to-day, than ever before, that her adherents in the present greatly outnumber those of the past, that in all lands the sorrowing find comfort, the weak are strengthened, the blind are led, the sick and weary are healed and ministered unto, as Spiritualism alone can meet these conditions of suffering humanity. There is, therefore, no ground and no occasion for a look upon "the dark side" which really does not exist. Progress leaves its mark every where. While a few of our daily papers yet descend to falsify and traduce, for the sake of catering to the demand for sensational reading, the more reliable and respectable of our dailies, comprising the majority, have at last reached the point marking the spot where toleration, and justice, often, if not always hold sway. The time when we as Spiritualists shall have a fair hearing before the public is approaching, although not so near as we could wish; we must continue to exercise patience, bearing in mind that modern Spiritualism is but young, and crude, and chaotic; comforting ourselves with the acknowledged fact that no other philosophy, science, or religion, has advanced so rapidly as this "new dispensation."

Let us take heart then, and begin right

here in this new society a more earnest warfare for the truths it represents. Let us so regulate our daily lives, that all about us may be elevated by our influence; that all may see the light which shall illumine our pathway, do we but live up to our principles, and the wise guidance of our spirit friends who are ever ready and anxious to help us toward the mark and prize of our high calling. To be successful in our efforts to elevate humanity by disseminating the philosophy of Spiritualism, we must be earnest, honest, loyal, and courageous. Above all must we show by our daily living that we practice what we preach, that we live in the spiritual as well as in the temporal, that we abide by the spirit of the law, that we regard this life but a probationary span, preceding our entrance to the joys or sorrows of the higher life whose gateway is called death; that we not only have faith and hope, but knowledge of that life to come; that for us death hath lost its sting, and the grave its victory. Spiritualism brings to us not only the blessed assurances of the just reward of joy and peace, if our lives on earth have been regulated and governed by right motives, but the equally sure punishment for violation of law, and wilful disobedience. As we garner and build here so shall we reap and inherit "over there." It behooves us then to overcome selfishness, and all habits tending to enchain or drag our spirits downward. We cannot handle soot, and remain spotless, any more than we can wallow in filth and remain cleanly and attractive. Like attracts like. If our lives are aspirational, if we wish for good in our solitudes, and in our association with our fellow mortals, we shall attract spirits, in the form and incarnated who are good, and striving to be better, purer, and higher spiritually. If we stifle or silence the promptings of our better natures, by sensuous indulgences, we shall call to us a horde of beings from a low plane of existence, who will eagerly seek to drag us down to their level. We see, then, that aside from the happiness and peace of mind to be gained by righteous living, our safety lies in that pathway alone. May we be wise in choosing day by day, hour by hour, moment by moment, the path for our feet. We cannot avoid discipline in its various guises, but we can accept our trials, sorrows, and losses bravely, seeking to profit by them. For every blow which prostrates us, we can rise in greater strength; for every loss temporal, we can add to our spiritual gains; for every sorrow we can count upon added joy and the greater share of the sunshine of contentment, in this short life of earthly scenes, or in the eternities of the great hereafter. Shall we, then, suffer ourselves to be weak, despondent, tearful, timid, and vacillating? No! We will kiss the chastening hand and grow strong, cheerful, and brave, knowing that we shall win our crown of rejoicing, and become valiant soldiers, triumphantly victorious. We have no roses without thorns, no sunshine without its alternate shadows; darkness follows light, sorrow presses upon our joy, grief succeeds our rejoicing. Our fairest fruits are hollow and rotten at the core; in fact all seems to be ordered to carry out the great purifying and refining process which shall one day, purge our souls of dross and enable us to stand forth redeemed. Surely we can welcome, then, the bitter with the sweet, and bare our heads to the tempest, as well as to the sunshine and balmy atmosphere. We can never be strong while pampered and coddled, shielded from every rude blast, protected from all kinds of adversity. Like the house plant, we shall sicken for conditions promotive of health and vigor. The more we yield to temptations of a sinful nature, or to allurements opposed to spiritual growth or unfoldment, the more readily we will become a prey to all the enemies of spirituality, the more easily will we set aside, or turn a deaf ear to the importunings of our better selves, and the persuasions of our spirit helpers who would lead us into wider fields of progressive work for ourselves and for others less fortunate than ourselves. Our duty is plain; we can evade or omit its performance, but the consequences of such a fool-hardy course we cannot avert.

Spiritualism embraces all truth, therefore, when one espouses her cause, and strives to become a true Spiritualist, one has everything to gain, nothing to lose. No church can offer a truth which Spiritualism has not, nor a comfort, a blessing, or a consolation which she cannot confer. Then how blest are we, when enrolled under the banner of Spiritualism!

May we all stand firm, loyal to truth, courageous as to our convictions, clothed with humanity, yet self-reliant and ever ready to respond to all demands upon our

knowledge of the truths discovered in the vast domain of spiritual facts, principles, and philosophy. May we be wise in seeking and accepting counsel and guidance from the progressed in spirit sphere; may we accept truth from all sources. As we grow in wisdom, we shall grow in humanity; as we unfold in purity our souls will glow with beauty; as we grow in love, we shall draw in close communion with the lovely; as we grow in strength, we shall become a refuge and strong hold for the weak and wavering; as we grow in light, or are spiritually illumined, we shall become beacon lights unto those in our wake groping in the dark; as we increase in knowledge, we shall become guides for the ignorant. In no avenue of progress, can we advance without positive gain, not only to ourselves but unto those with whom we mingle. Shall we then sit idly waiting for our mission? Shall we be content to drift on the sea of life? Nay, nay! Rather let us take the oars and work with a will! No matter how tempestuous the waves, nor how high the billows may roll, we shall surely reach the port or haven where the waters are calm and we can rest safely, happy in the consciousness of work well done—in the recompense which is the sure and just reward vouchsafed to the faithful.

In the great army of Spiritualism, we know this new born society will take its stand fearless, with its doors wide open to the right, but closed to all questionable methods; willing to be vilified or slandered, yea persecuted if need be for the sake of preserving its standard of purity and integrity. I predict for it a career of usefulness beyond the power of mortal computation. With the right hand of fellowship I bid it: "God speed!"

When we who are present to-day shall have been translated to our "home beyond the river," may its tide of usefulness still flow on. May the membership of the New Society of Ethical Spirit increase not only in numbers, but in strength until there shall be no society greater in power, size, or good accomplished. May we, as individual Spiritualists plant our feet so firmly upon the rock of eternal truth that naught in heaven or on earth, can remove us therefrom; and when the death-angel comes to bear us to spirit-land, may we welcome him as the messenger of good will, and a friend indeed.

PARIS AND STRATFORD-ON-AVON.

Some weeks ago were given in THE JOURNAL extracts from a private letter addressed to a lady in this city by Miss Isabel L. Johnson, while she was in Europe, giving some account of her travels and experiences there. The following from another letter by the same writer, will it is believed be read with interest by many readers of THE JOURNAL.

We were off for Paris on the 2nd of September and reached that city about 6 p. m. Our hotel was near the Grand Opera and nearer the church of the Trinity. Our first day was devoted to getting a general idea of the city. Like London it impressed me by its fine and numerous monuments, and its beautiful bridges, and vastness; but unlike London it was bright, and the people moved about with quick motions making a decided contrast to the slow-moving and slow-thinking English. In the ten days we remained in Paris I saw not a few of its many interesting sights. Many a time I walked in the Tuilleries Gardens. The Louvre was a favorite place of mine and I was glad to see the cyclorama of distinguished persons of this century. The Arc de Triomphe was passed under; the Seine was enjoyed from the banks as well as on one of its river boats. The Jardin des Plantes received three visits from me and I entered the doors of its geological and zoological museums. We had a day at Versailles, and an afternoon at St. Cloud. We shopped at the Magasins of the Louvre and Bon Marché. Our first Sunday afternoon was devoted to a visit to St. Denin where we had the felicity of seeing a fete. To me this was a new feature to see the open shops and the joyous Sunday which appeared such a marked contrast to the dismal London Sunday. I liked the Paris Sunday and took pleasure from the joy of the people. We visited L'Institut de Pasteur where we had explained to us the process of inoculation, its effects, etc., but did not have the happiness to catch a glimpse of the famous physician, but I bought some photograph likenesses of him for friends at home, which show a strong, grave and thoughtful face. The Eiffel Tower attracted me to its top, a view so magnificent that when later I looked from the tower of Notre Dame the view seemed

rather tame and insignificant, but in the church tower I saw the bells taken by the French from Sebastopol, so I was well paid for my climb. Twice I went to the morgue—the first time there were no bodies there, but a day or two afterward I looked in when a man and woman were stretched out in the dead house. H—thought it would have a bad effect upon me, but I assured her I should be glad to feel that those who wished to commit suicide had succeeded in the attempt, and while I was not given to looking at dead bodies I did wish to go to the morgue when there was a body there. It chanced that the dead man had been robbed and murdered. The woman looked very peaceful and as if she had accomplished a desire in her death. Such a contrast to the morgue visit was that I paid to the Jardin d'Acclimation, where I saw three merry wedding parties, each party accompanied by a priest. The brides in their bridal array, and the grooms, looked radiant, while some of the guests sang and skipped like merry school children. The ride on the queer little cars was a refreshing novelty to me and I enjoyed the garden sights hugely.

The Luxemburg gallery was a visit of delight, and the time spent in passing into the Conciergerie and within its walls took me back to the times which were so fearful to the Royalists of France when weak Louis the XVI and his beautiful queen paid the penalty of the sins of their predecessors. Of course the Pantheon, Napoleon's tomb, the museum de Cluny, and the Madelanie, were visited. Mrs. G. and I went together to the Gobelins manufactory and saw the beautiful tapestries woven. We also saw the carpets in process of making, and many a lovely tapestry did we see in its completeness. On October 13th, shortly after the train bore my late companions toward Germany I was carried a way toward the French coast I stopped at Amiens to see the cathedral and went on to Calais. A delightful passage of seventy-nine minutes I had to Dover, and thence to London again. A few days later, I reached Stratford-On-Avon a little after three o'clock in the afternoon, and after dinner and arranging for a room at the "Red Horse hotel" in the parlor of which Washington Irving wrote his "Sketch Book." I visited the house in which Shakespeare was born. From Shakespeare's street I went to the church in which he was buried; but services were about to begin, and I remained only a short time. The fruit stores were attractive at Stratford and I made some purchases in one kept by a woman. The Judith Shakespeare book store drew me into its fascinations and I bought a few pictures and William Winter's "Shakespeare's England", therein, Judith Shakespeare, the poet's youngest daughter married a vintner and lived in the house—a part of which is now Fox's book store—about thirty-six years.

The next morning I went for a little stroll before breakfast, and after the morning's meal I looked at the outside of New Place, and of the Grammar school which Shakespeare attended. New Place was Shakespeare's home when he became financially prosperous. The foundation of the house is all that now remains of the original structure, but a house stands on the old grounds. I did not have time to visit the collection of Shakespeare's relics and engravings, but I peered through the iron work openings and had a fair view of the garden. Shakespeare's grand-daughter occupied New Place in 1643 and "Fox's Guide" reads "Queen Henrietta Maria held her court there for a short time."

On I went to the church but again services were about to begin, so I crossed the fields to Shottery and made an early call at Anne Hathaway's cottage. Mrs. Baker, a descendant of Anne Hathaway occupied the little thatched roof abode that had been made a story higher since Anne Hathaway received her lover Will in the best room. The settee on which they were supposed to have sat, was still in the general living room, and I peered up the chimney to see the patch of sky above. Above stairs was the carved bedstead in which Shakespeare and his bride slept, and upon it was a case of Hathaway linen that was an heir-loom before Anne was born. It was brought out for births and deaths, Mrs. Baker told me. Such a kind old lady as she was, and my enthusiasm evidently pleased her. She showed me the Bible which her father subscribed for when a young man and in which the births and marriages were entered afterward. "That will be valuable, some day." She remarked in her gentle way as I looked it over. She took a bit of stock from the dresser and gave it to me with a spray of the yellow blossoming jessamine which was climbing over the outside of the cottage wall, then she plucked Michelmas daisies, and "rose-

mary for remembrance" rue, thyme, lavender, and other bits which took me to the mad scene of Ophelia in Hamlet. I was shown the well and tasted the delicious water. Returning, I went again to the church, and found at last that I could see Shakespeare's grave. It was not a tomb, and Anne Hathaway's grave is next to his. Their daughter Susannah, her husband, Thomas Nash, and Judith, are buried there. That part of the church is being restored, and garish windows mar the effect and jar discordantly upon one's thoughts of long ago. The Shakespeare Memorial Building was a place of interest. I entered the theatre which is within. It seats about eight hundred persons, and I should think one might hear and see from any part of the house. The library and picture gallery one would like to linger in. The view from the tower is grand and I had a hurried, but a clear view from its top.

As I made my way to the station I saw the preparation for the "Mops" festival, and not only noted the booths being arrayed and made ready for customers, but saw the hog being roasted before a brick oven which had been built in the main street. A small boy was slowly turning a crank, and the hog revolved on the spit; while a tall man in a paper cap was basting the animal from drippings taken from a huge iron pan underneath it. The spoon corresponded in size with the hog, pan, and man. It seems that "Mops" is a very old custom kept up only in that part of England, it used to be the celebration of the day when serving girls took new places, and made engagements for the coming year. The servants were then called "Mops." I fancy "Mopsey" comes from that word. So ended my visit to Stratford-On-Avon.



A DOG GHOST.

TO THE EDITOR: I want to tell you something which happened not many months since and learn whether you have ever heard anything like it. You may use it if you like, but without my name, since I have already crazy fancies enough to answer for to an unbelieving world without being chronicled as a seer or hearer of dog ghosts.

A few years ago one of my sons bought a five-week-old puppy of the Irish water spaniel variety. He was brought up as a family pet and became a great favorite. He was very shrewd, intelligent, and had more real character than any other dog I ever saw. When about two years old he broke through the ice in the park and was drowned. The family mourned him sincerely, and I personally felt a deep sense of bereavement. My nights are often wakeful, and I fell into the habit of thinking of Romeo during my frequent vigils and painfully wondering if all that shrew intelligence and warm affection, that curiously original and individualized character, had gone out for ever.

I must go back and tell you something of the dog's habits. There was a heap of wood shavings of the kind called "excelsior" in the back yard, and he greatly delighted in rushing into it and coming in after such an indulgence with his short brown curls full of the clinging stuff. He scattered it everywhere to the great annoyance of the housemaid and myself. We scolded and threatened, till finally he took the precaution, after coming up the basement stairs and through the door at the head of them, of shaking himself. This he did with great vehemence, so that the padlock of his collar and his license tag, which we were in the habit of calling his bangles, would rattle merrily. Then with a comically virtuous air of having done his full duty, he would walk into the library.

It was some weeks after his death, and I was falling into a chronic and rather troublesome habit of thinking of him at night, when the following incident occurred: I had been out to a small and very delightful tea, and after that had made a call or two, and came home while it was yet quite light in an unusually happy and cheerful frame of mind. The dog was furthest of all things from my thoughts. The housemaid led me in. I went straight to the library to look for letters, the postman having just made his round. I was standing in the library and the maid stood facing me in the hall delivering the message of a lady who had called in my ab-

sence, when suddenly there came a sound apparently from just inside the staircase door before mentioned, at which the maid and I gave a simultaneous scream and start, both as with one impulse, looking toward the door, and I at least fully expecting to see poor Romeo. "Mary," I exclaimed, "what was that?" "The dog," she cried. "He was shaking himself," I said. "Yes" said the maid, "didn't you hear his bangles?" I had distinctly heard them, and the thought came through my mind like a flash: "He got out from under that ice after all and has come home." It was all so real that I could hardly believe my eyes when I looked and saw nothing.

After my surprise was over I tried all sorts of experiments in the effort to produce a similar sound by natural processes, but in vain. At dinner I related the occurrence to the family and called the maid to witness. "Yes, it was all so," she said, adding, "If Mrs. — hadn't been here I'd a been afraid." It was days before I could throw off the impression of it, but the happy result was that I could never think of him anxiously again in the night-watches. To me, since then, Romeo is in some comfortable dog heaven, where I may sometime meet him and pat his handsome head and hear his happy whine as I used to. Did anybody else ever meet with a dog ghost? *

"IT IS WELL."

TO THE EDITOR: Fifteen years ago, on a beautiful autumn afternoon, I stood heart-broken over the open grave of my beautiful angel daughter. And, although a Spiritualist, I felt with Lowell, that "Not all the preaching since Adam has made death other than death." Then a friend chanted a sweet melody that echoed over the hills the comforting words of the song "It is well. It is well." Recently of an evening an inspiration came upon me, and I heard again from the absent voice the same assurance chanted in the same melodious strain. At this time I knew that the singer was in poor health, but supposed he might live several years. The next morning I learned that the day before he had passed to the beyond. And it consoled me to believe that as he caught a vision of heaven he sent back to me the message, "It is well. It is well." L. K. J.

EXTENSION OF SUFFRAGE IN ILLINOIS.

TO THE EDITOR: In your account of the suffrage meeting last week I am reported as saying in reference to the extension of suffrage in Illinois, that "it would require a constitutional amendment." I did not intend to be so understood but in speaking of general and municipal suffrage I may have failed to make clear the distinction between them.

I did not express an opinion whether municipal suffrage must be by constitutional amendment or could be given by legislative enactment merely. I said it was a question and one that would require considerable time to properly investigate and that it was one upon which the off-hand opinion of a lawyer was of no value.

I do not like to be put down as saying anything that implies that municipal suffrage can only be obtained by constitutional amendment for it is an important matter and the little study I have given it leads me in the opposite direction.

It is my understanding that in most of the states the legislature has entire control over the elective franchise in incorporated cities and villages, but until a few weeks ago, I supposed as do most attorneys without giving the matter particular attention that the constitution of 1870 (which makes almost every thing unconstitutional,) had in effect changed that control in Illinois.

Part of a day spent upon the subject then, inclines me to think the 1870 constitution has not altered the law in that regard, but I have not come to a definite conclusion and can not without much more labor on it than I have now time to give.

The points involved are not those that come within the general experience of lawyers and the practice that has obtained ever since municipal suffrage began to be talked of in Illinois, of "holding up," as it were, attorneys wherever found and commanding them to stand and deliver an opinion, has been energy wasted.

The off-hand reply of the majority of lawyers would be "probably a constitutional amendment is necessary." If the questioners knew enough about the matter themselves to ask a few more relevant questions, they would undoubtedly get the

further reply—"Well, really, I don't know anything about it."

The effort for school suffrage in the legislature of 1881 by the Illinois Social Science Association (not the Social Science Club) was important from the fact that it was reported favorably upon and set for hearing in the House of Representatives.

Of course other efforts for extension of suffrage to women have been made there; but, as far as I know, that is the only effort that has resulted in any favorable action by the legislature since 1875, and so I mentioned it.

ELLEN A. MARTIN.
CHICAGO, FEBRUARY 13th.

A PICTURE AND A CORNER FOR LITTLE FOLKS WANTED.

We know full-well, that we are receiving much more than our money's worth from THE JOURNAL; but as it is customary for publishers to "give a chromo" or something "very valuable" to their subscribers, I suggest that THE JOURNAL'S subscribers receive a picture of its head manager or managers, which shall be appropriate as a frontispiece for the new volume of the paper in its nice binding.

THE RELIGIO-PHILOSOPHICAL JOURNAL is all we could wish it to be for the present time, with one exception: I think the little folks should have a corner in it.

Is it not of the most importance, that the young, plastic, growing minds be fed with the vital truths of life which THE JOURNAL teaches adapted to their comprehension? Should they be thus overlooked and ignored by the truest exponent of truth? See! during the time that THE JOURNAL has been so persistently laboring to infuse light into the brains of the thick-skulled old pates, how many bright spirits have been born into flesh, and grown up case-hardened, that should be now with you, helping to unfold the mysteries of life. Our best hopes lie with the young; for it is so "hard to teach old dogs new tricks." With averted noses they snuff the air for buried bones of other days.

Now I move that a department in THE JOURNAL be opened for the instruction and pleasure of the children; that they too may eagerly look forward to the weekly feast of brain-food ready for them at the opening of THE JOURNAL.

ELLEN F. JOHNSTON,
HORNELLVILLE, N. Y.

A VETERAN JOURNALIST GONE.

Mr. E. J. Huling of Saratoga, N. Y., and a long-time correspondent of THE JOURNAL has passed onward to the higher life. We cannot do better than to quote with approval the following editorial notice from the Troy Daily Press of February 10th:

Saratoga lost a good citizen when Edmund James Huling passed on. He was an honest, hard-working, lifelong journalist, and although he died poor in purse he was rich in those deathless qualities that give lustre to the soul. Unfortunate as he was toward the last in newspaper enterprise, he was never so poor as to wrong another that he might profit thereby; never so engrossed in his own losses and disappointments that he was not ready to perform a friendly office for any who needed his ministrations. He was a man who suffered sorely but uncomplainingly from the treachery and ingratitude of men whom he had befriended. The soul of honor himself, he was loath to look for guile in others. His pathway through life was long and rugged; but he was a patient toiler who did not halt to repine. He never faltered in loyalty to his convictions, for which he was ever ready to make any sacrifice. Mr. Huling was not notably popular, because he was ever a man of principle and never a creature that catered to public prejudices. Gifted in mind and free of utterance, he lived a consistent, manly life, and had nothing to conceal from the world. Those who knew him best will say that a purer, truer man is seldom found in any calling or community.

A. W. writes from Indianapolis that Mrs. Ada Sheehan is drawing large audiences in Indianapolis this month, that her lectures are replete with common sense, and that psychometrical readings given before her audiences are acknowledged to be correct by those for whom they are intended. The letter says: "Mrs. Sheehan has lived in Cincinnati thirteen years and has been about four years before the public there. The audiences are larger than usual when

she is announced to speak, and she is respected and beloved by all honest people who know her in her home. She told me that she was much pleased with THE JOURNAL and would do what she could to extend its circulation. I take four Spiritualist papers. THE JOURNAL I prize more than all the others combined. 'Long may it wave' "

THAT "MR. BROWN."

The gentleman referred to as Mr. Brown in the Richmond-Bangs affair in last week's JOURNAL is the Hon. F. H. Bemis, of Meadville, Pa. We are now in receipt of his voluntary permission to disclose his identity and we do it with pleasure; as, wherever he is known, his veracity, integrity and spirit of fair dealing will not be questioned.

J. O. Bagwell, Helena, Ark., writes: On page 2 of THE JOURNAL of February 7, under head of "A Dream and Prediction fulfilled," the location is given as Helena, Ark. Knowing your love for the truth we feel it our duty to inform you that we have never heard of Mrs. Rebecca Byrnes of Helena, Ark., and think if there is any truth in the story it should be located at Helena, Montana.

The Open Door, by John Hamlin Dewey, M. D., is now ready for the reading public. Those who have read "The Way, The Truth and The Life," and "The Pathway of the Spirit" will of course want this, the latest work from Dr. Dewey's pen. We are prepared to fill any and all orders. Price 30 cents.

Miss Jennie B. Hagan is a great favorite at Meadville, Pa., where she is filling a lecture engagement the Sundays of this month. A correspondent writes under date of 10th. "Miss Hagan's audiences constantly increase. Last Sunday evening many had to leave for want of standing room."

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it. How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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

STRONG WORDS

I. "I could quote a thousand men, who, when everything else failed them, found in Granula the very food their system needed."—JAMES C. JACKSON, M.D., founder Dansville Sanatorium.

II. "Mr. Gillette [the famous actor] is very well and I lay it all to the habitual use of Granula."—MRS. WILLIAM GILLETTE.

III. "The Judge (A. W. Tourgee) has been crazy ever since he was in Dansville about the delicious Granula."—MRS. A. W. TOURGEE.

FOR THAT
"PERFECT HEALTH FOOD"
GRANULA
GRANULA CO., Dansville, N. Y.
Pamphlet free. Trial box, postpaid, for 36 cts.

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., 181 Pearl St., N. Y.

CATARRH CURED.

If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a certain cure before it is too late. This you can easily do by sending a self addressed stamped envelope to Prof. J. A. Lawrence, New York, who will send you FREE, by return mail, a copy of the original receipt for preparing the best and surest remedy ever discovered for the cure of Catarrh in all its various stages. Over one million cases of this dreadful, disgusting, and often-times fatal disease have been cured permanently during the past five years by the use of this medicine. Write to-day for this FREE recipe. Its timely use may save you from the death tolls of Consumption. DO NOT DELAY longer, if you desire a speedy and permanent cure. Address, Prof. J. A. LAWRENCE, 88 Warren, Street, New York.

EVERY WATERPROOF COLLAR OR CUFF

THAT CAN BE RELIED ON

Not to Split!

Not to Discolor!

BEARS THIS MARK.

BE UP TO THE MARK



NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.
THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.

IS DARWIN RIGHT?

—OR—

The Origin of Man.

BY WILLIAM DENTON,

Author of "Our Planet," "Soul of Things," Etc.

This is a cloth bound volume of two hundred pages, no. handsomely illustrated. It shows that man is not of miraculous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years. Price, \$1.00; postage, 5 cents. For sale, wholesale and retail, by JNO C. BUNDY, Chicago.

The Three Sevens.

This is a book by Dr. W. P. and Mrs. Phelon treating of the "Silence of the Invisible." "This story is," in the language of the authors, "a parable, teaching as twenty-one years bring us to the adult physical life; so also may 'the sevens' of years bring adult spiritual growth. The attempt is to portray the trials, temptations, sufferings, growth and attainments of the spirit during earth-life." The marvels in the story are alleged to be not greater than those well attested by psychical researchers. Cloth, 271 pp. Price \$1.25. For sale, wholesale and retail, by JNO C. BUNDY, Chicago.

Society for Psychical Research.

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.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.
Secretary for America,
5 Boylston Place, Boston, Mass.

WE WANT A NAME FOR THIS NEW TOMATO

UNTIL a suitable name is suggested we shall call this Tomato No. 400. Read terms of competition below.

The No. "400" is the largest and heaviest Tomato known. In fact it is so solid as to be almost seedless. Color, rich, dark crimson.

AND WILL PAY \$250.00 FOR IT

The cut shows fruit one third natural size. The average weight of this Tomato is nearly 2 lbs. each.

WE WILL PAY \$250.00 IN CASH

For the best name suggested for this New Tomato. Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed.

Price of New Tomato No. "400," 25 cts. per packet, free by mail. With every order for a packet or more, we will also send free our magnificent New Catalogue of "EVERYTHING FOR THE GARDEN" for 1891, (the value alone of which is 25 cts.), on condition that you will state where you saw this advertisement.

PETER HENDERSON & Co. 35 & 37 CORTLANDT ST. NEW YORK.

BOOK REVIEWS.

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

Church and State, and Other Essays. By Count Tolstoi. Boston: Benj. R. Tucker. 1891. pp. 169.

In this work are discussed church and state, money, proper relations and functions of man and woman, and the duties and rights of the mother. There is also a second supplement to the "Kreutzer Sonata." Tolstoi combats every oppression and has no hesitation to expose conventional lies or to attack wrongs because they are entrenched behind custom and age. He does not believe that either an established church or that coercive government is compatible with the teachings of Christ. He uses the history of the Fiji Islands during a period of ten years to illustrate how knowledge of money and its use made slaves of the inhabitants. A specimen of the author's reasoning is the following: "Every kind of oppression of man by man rests on the possibility which a man has of taking another man's life, and, by keeping a threatening attitude, compelling his obedience. One may assert, without fear of being in error, that wherever there is subjection of man—that is, the doing by one against his will, in accordance with another's wishes, certain personally undesired acts—the cause of it is force having for its basis the threat of taking life. Where a man surrenders the whole of his labor to another, goes without sufficient nourishment, consigns his little children to hard labor and devotes his whole life to repugnant and (to him) useless labor—as is done before our own eyes, in our own world (called civilized by us because we live in it)—it may with certainty be said that he does all this because for non-fulfillment he is threatened with the loss of life. Therefore in our cultured world, where the majority of men, under terrible privations, perform hateful and (to them) useless labor, the majority of men are in a state of slavery, founded on the threat of loss of life." There are some fallacies in Tolstoi's writings, but they express many important truths and always in a courageous spirit.

The Open Door. By John Hamlin Dewey, M. D. New York: United States Book Co. 1891. pp. 156. Paper, 30 cents.

Dr. Dewey adds another able work to his series of theosophical writings. We commend it to the attention of Spiritualists and to those who are seeking to know more of man and his destiny beyond the mere sensuous thinking of the times. Dr. Dewey is one of the few men who adds to his scholarly attainments the knowledge which comes only by true living and a cultivation of the powers of the soul. The Christian idea under his treatment is not a mere formal, soulless, conventional cult, but a life replete with the experiences and intuitions of the inner man. The Christ is to Dr. Dewey a spirit ever working to unfold the nature of man into the true image of God. No one can read his works without benefit; and to the few who are aspiring to a higher life they are invaluable. From simple beginnings he leads to those vistas and visions of truth which satisfy our longings and clarify the preceptions, so that, as we ascend step by step, we become seers in the true sense of that much abused word. The world needs more of such books.

Scum. By Valdes, with an introduction by Edmund Gosse. New York: United States Book Co. pp. 346. Paper, price, 50 cents.

The author of "Scum"—entitled "La Espuma" in the original—is a well-known Spanish novelist who, in this work, gives a severely satirical picture of the frothy surface of fashionable life in Madrid. In other novels he has described country scenes and portrayed life in provincial cities, the honesty and simplicity of which are quite in contrast to the ugly cynicism of the wealthy and the parade and hollowness which are seen in "aristocratic and bureaucratic Madrid." The novel is one of real merit. The exquisite style, something of which can be divined in the English translation, is probably only to be fully appreciated by a Castilian.

Wilbraham's Wealth or the Coming Democracy. By J. J. Morse. Liverpool, England: The Progressive Literature Agency. 1890 pp. 113 paper. Price, one shilling.

This story was written when the author was traveling in this country in 1886, and it appeared as a serial in an American paper three years later. It is a contribution to the literature

relating to social and economic questions. The author believes that the next step forward is one by which communities will be invested with the ownership and control of productive agencies and with the distribution of the products of labor, integral cooperation taking the place of the present competitive system. Interesting characters are introduced and the work is readable, suggestive and instructive.

What is the Trouble? By F. E. Tower. A. M. Boston: Authors Mutual Publishing Co. 1891. pp. 116, paper, price, 25cts.

In this little volume are described some of the foul blots on our modern civilization, and many of the imperfections of our social and industrial system. It advocates nationalism as a panacea for the ills and wrongs that are pointed out. The author would have the people "gradually, not all at once, take possession of their heritage peaceably by constitutional laws and enactments since there is no other way to make a peaceable change in the matter of ownership." The work is well written.

MAGAZINES FOR FEBRUARY, NOT BEFORE MENTIONED.

Our Little Ones and the Nursery. (Boston.) The short stories and pretty illustrations will attract many readers.

Wide Awake. (Boston.) Lieut. Frémont's account of Life at Frontier Forts is just what the boys and some girls will enjoy reading. The short stories have ingenious plots. The railroading serial develops a startling situation and the doings of Margaret Sidney's Peppers are as usual entertaining.

The North American Review. (New York.) A most interesting group of reminiscences of Gettysburg thirty years after has been called forth by the recent visit of the Count of Paris to that historic ground, and the Count is one of the contributors. Speaker Reed offers under the title of A Deliberative Body a timely paper. Talleyrand Memoirs are discussed by Sir. Chas. W. Dilke. Why more girls do not marry is answered by Kate Gannett Wells. Much information regarding Jamaica is to be found in the article by its governor on the Jamaica Exhibition.

The Eclectic. (New York.) A mysterious people is discussed in the article on The Druses of the Holy Land, and Mr. De Ferro's description of the wonderful Water Cure at Wörishofen, Germany, will be found very interesting. Mr. Jennings, M. P., analyzes the great international commercial contest now raging in The Trade League Against England. A distinguished English authority, Dr. St. Clair Thomson, talks about The Dangers of Hypnotism very suggestively. Women will be attracted to Dr. Kenealy's article on The Talent of Motherhood, and all classes of readers will find pleasure in the article by John Dennis on The Journal of Sir Walter Scott.

Jew and Gentile is the name of a new and unique volume upon this week's religious book shelves. (Fleming H. Revell, New York and Chicago, paper 50 cents, cloth 75 cents.) It is the journal of the proceedings of that remarkable and, we might almost say, epoch-making conference between Israelites and Christians recently held in Chicago. It is worth noting in this connection that Rabbi Hirsch is delivering a lecture on this striking topic, "The Crucifixion from a Jewish Standpoint." Out of all this interchange of thought on so transcendent a theme there ought to come, ere long, important issues.

Scrofula is a more formidable enemy than either consumption or cancer alone, for scrofula combines the worst possible features of both. It is cured by Hood's Sarsaparilla, the blood purifier.

For a Spiritual Song.

A Christmas story.—A poor country congregation found itself badly in want of hymn-books. The clergyman applied to a London firm, and asked to be supplied at the lowest (Church) rates. The firm replied that on condition the hymn-books contained certain advertisements, the congregation should have them for nothing. Necessity knows no law, and the minister sorrowfully complied, thinking to himself that when the advertisements came they could be removed from the leaves. The hymn-books arrived, and—joy of joys—they contained no inter-leaved advertisements. At the thanksgiving service the good parson joyously gave out the Christmas hymn, and the congregation sang the first verse with fervor. When they reached the last line they found that this was what they had been singing:

"Hark! the herald angels sing,
Beecham's Pills are just the thing;
Peace on earth and mercy mild,
Two for man and one for child."



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PADDLE YOUR OWN CANOE.

"Voyagers on life's sea,
To yourself be true,
And what'er your lot may be,
Paddle your own canoe."

"To yourself be true," "and thou canst not then be false to any man." "Self-love is not so vile a sin as self-neglecting." Then "be wise to-day, 'tis madness to defer." Get Dr. Pierce's Golden Medical Discovery, for all affections of the lungs and throat. It is likewise a wonderful liver tonic, and invigorator.

All the year round, you may rely upon Dr. Pierce's Golden Medical Discovery. It's not like the sarsaparillas, that are said to be good for the blood in March, April and May. The "Discovery"

works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature. It cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fever-sores, White Swellings, Hip-joint disease and kindred ailments.

It's the cheapest blood-purifier, sold through druggists, because you only pay for the good you get.

Your money is returned if it doesn't benefit or cure you.
Can you ask more?



COPYRIGHT 1890.

It isn't the usual way

—it's just the reverse—to pay a patient when you can't cure him. Nevertheless, that's what's done by the makers of Dr. Sage's Catarrh Remedy. They promise to pay you \$500 if they can't cure your catarrh, no matter how bad the case. It isn't mere talk—it's business. You can satisfy yourself of it, if you're interested. And you ought to be, if you have catarrh. It's faith in their medicine that's behind the offer. It has cured thousands of the worst cases, where everything else failed. You can be cured, too. If you can't, you get the money. They're willing to take the risk—you ought to be glad to take the medicine.

Hotel Wanted.

We have at Sunset, Texas, on the line of the Gulf branch of the Union Pacific railroad, half way between New Orleans and Denver, and only sixty miles northwest from Fort Worth, one of the prettiest, most romantic, and healthful places in the United States for a winter resort for Northern people, and on account of altitude and latitude, in the edge of the Texas Panhandle country, a place for the summer resort of the South.

We have the great Texas Wells, water which has no superior in the world, and but one that we know of stronger in its medical ingredients, calcium chloride.

We are arranging for an invalid hotel to accommodate forty people, but we need a Grand Hotel, costing not less than seventy thousand dollars when completed and furnished.

To good parties who will erect such a hotel we will give the site, worth \$10,000, and \$25,000 worth of property at schedule prices.

As we have in our immediate neighborhood a fine sandstone quarry, we will make further considerations if the building is made of stone. Address

J. F. LONG, Secretary, Sunset, Texas, or

GEN. R. A. CAMERON, Fort Worth, Texas.

WHAT WOMEN TALK ABOUT.

What do women talk about? Weather, first, beyond a doubt; Then their tongues begin to go On the topics told below.

THE TOPICS.

Ministers and church affairs; Household worries; children's cares; Aches and pains, and pains and aches; New receipts for making cakes.

Servant girls with horrid ways; Latest fashions; temperance craze; How to save the heathen band; Jars of fruit for winter canned.

Bonnets, dresses, ribbons, gloves; Shopping fun; young maidens' loves; Gossip, scandal quite intense And religious arguments.

Babies; what to eat and wear; How to hide the silvered hair; How to keep a youthful face And preserve a form of grace.

These and similar things, no doubt, Do the women talk about; Though the men suppose, ahem, That they only talk of them.

-H. C. DODGE.

AFTER THE SNOW AND THE SHROUD.

What if we all lay dead below: Lay as the grass lies, cold and dead In God's own holy shroud of snow, With snow-white stones set foot and head With all earth dead and shrouded white As clouds that cross the moon at night?

What if that infidel some night Could then rise up and see how dead, How wholly dead and out of sight All things with snows sown foot and head And lost winds wailing up and down The emptied fields and emptied town?

I think that grand old infidel Would rub his hands with fiendish glee, And say: "I knew it, knew it well! I knew that death was destiny; I ate, I drank, I mocked at God; Then as the grass was, and the sod."

Ah me, the grasses and the sod They are my preachers. Hear them preach When they forget the shroud, and God TH Lifts up these blades of grass to teach The resurrection! Who shall say What infidel can speak as they?

-JOAQUIN MILLER.

You've tried Dr. Pierce's Favorite Prescription have you and you're disappointed. The results are not immediate.

And did you expect the disease of years to disappear in a week? Put a pinch of time in every dose. You would not call the milk poor because the cream doesn't rise in an hour? If there's no water in it the cream is sure to rise. If there's a possible cure, Dr. Pierce's Favorite Prescription is sure to effect it, if given a fair trial. You get the one dollar it costs back again if it don't benefit or cure you. We wish we could give you the makers' confidence. They show it by giving the money back again, in all cases not benefited, and it'd surprise you to know how few dollars are needed to keep up the refund.

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R., from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood.

Beecham's Pills cure Sick-Headache.

Two Papers a Week for a Dollar a Year.

The "Twice-a-Week" Edition of THE ST. LOUIS REPUBLIC is at once the best and the cheapest news journal in the world. It is a big seven-column paper, containing six to eight pages each issue, or 12 to 16 every week, and is mailed every Tuesday and Friday. Its readers get the news of the day almost as promptly and fully as the readers of a Daily and half a week ahead of any Weekly in every State in the Union. Yet the price is ONLY ONE DOLLAR A YEAR. Special Missouri, Illinois and Texas Editions are printed, and the General Edition for other States contains nothing but details of important events of interest everywhere. THE REPUBLIC is the leading Democratic paper of the country, aggressive, but at the same time liberal, and the only thoroughly national journal in the whole country. Remember the price is ONLY ONE DOLLAR A YEAR. Sample copies, also an Illustrated Premium Catalogue, sent free on application. Address THE REPUBLIC, St. Louis, Mo.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

By All Odds

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the stomach, liver, and bowels, these Pills have no equal. Their sugar-coating causes them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best family medicine, Ayer's Pills are, also, unsurpassed for the use of travelers, soldiers, sailors, campers, and pioneers. In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

prove effective. "In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."-F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry.

The Best

I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating." -Mrs. M. J. Ferguson, Pullens, Va. "I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."-George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

WHAT? THE WIZZARD BUBBLE BLOWER.



The new Scientific Toy, which is creating so much interest among men of science as well as the children. It surprises and delights every one that sees it. It produces a bubble within a bubble, the outside one of immense size. The inner one floats and flashes with the most brilliant rainbow colors. Produces a "balloon" bubble, with car attached, which will float for hundreds of feet in the open air. "Twin bubbles," chains of bubbles a yard in length, and many other forms of bubbles hitherto unknown.

Just the thing to entertain and instruct Kindergarten pupils or children in the home. Although only introduced a few weeks, over 40,000 sold, and "Wizzard Bubble Parties" are becoming the fashionable evening's entertainment. Sent to any address on receipt of 25 cents. \$2.00 per dozen to Agents and Dealers by express, charges prepaid. All orders shipped on day received. Address

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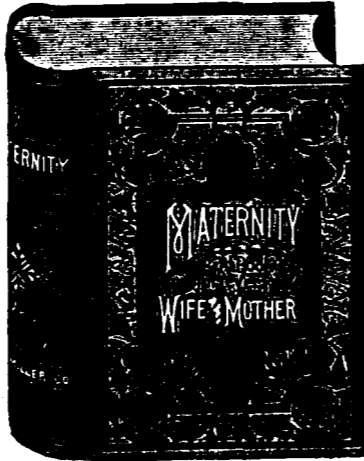
Novelty Towel Rack

The most unique and practical article of the kind made. Can be fastened anywhere. Made of steel, finely plated; will last a life time, can not get out of order, both useful & ornamental. No home complete without it. By mail 25c. Agents wanted. Add. PRAIRIE CITY NOV. CO., Chicago, Ill.

GRAZING WORK 60 ass'd beautiful Silk and Satin pcs., enough to cover 500 sq. inches 20c; best 25c Lemarie's Silk Mill, Little Ferry, N. J.

UNITY A RELIGIOUS WEEKLY

Rational Yet Reverent. For those who believe in Religion, but question miracles, and everlasting punishment, and fall to see the justice in schemes of vicarious atonement. UNITY stands for a Religion that is rational and a rationalism that is religious, and for a religious fellowship that welcomes all who wish to work together for the advancement of Truth, Right and Love in the world. \$2 columns, including a sermon every week. \$1.00 a year, but to a new subscriber, mentioning this advertisement, it will be sent a whole year for 50 cents. CHARLES H. KEER & CO., Pubs., 175 Dearborn St., Chicago.



A BOOK WORTH ITS WEIGHT IN GOLD

is what a leading physician says of MATERNITY. To many it has proven more valuable, for it has saved such from life-long misery or early death. Not a quack cure-all, but a standard work by an eminent lady physician. Every wife or woman contemplating marriage should possess a copy. Ignorance has been the bane of woman's life. Enlightenment is her salvation. "Maternity" is a book treating of the physical life of women in health and disease; her relation to husband, family and society; reproduction, limitation and care of offspring; as well as hundreds of kindred topics of vital importance to every woman. Twenty-seven long Chapters. 750 Pages. 20 Illustrations.

POST PAID, \$2.00.

Liberal compensation to intelligent ladies who act as agents. No trouble to sell this book. One agent has made over \$1,200. Circulars and sample pages sent free. Address,

L. P. MILLER & CO., Dept. A.-214 Clark St., Chicago, Ill.

Again we say

Don't Neglect the occasional

symptom of A small dose of STERLING DIGESTER now and then

will make eating one of the most enjoyable things in life.

If you ever have the "occasional symptom" you are not safe without a bottle in your pocket.

A Bad Case of Dyspepsia needs constant treatment, that is to say, three times daily for several weeks. You will feel better after the first dose.

STERLING DIGESTER is sold upon its own merits, and the use of six bottles guaranteed to cure any case.

You say: "A remedy that will sell upon its own merits is a good one."

WE SAY: "A remedy sold upon its merits is better."

1 MONTH'S TREATMENT COSTS \$1.00 3C. A DAY 1C. A MEAL AT DRUG STORES OR BY MAIL

IT IS TO YOU WORTH ITS WEIGHT IN GOLD.

Prettily printed primer, "How do you feel after you Eat?" mailed free.

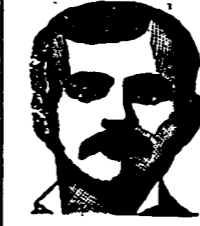
MADE ONLY BY THE STERLING REMEDY CO. 78 AUDITORIUM BLDG. CHICAGO, U. S. A.

Ho For California.

I am giving the greatest inducements ever offered, to rich and poor alike. You can get a tract of land and have it planted into Raisin Grapes, and cultivated until in a highly productive condition for less money than it will return you in one year after it is in full bearing, and you can have three years' time in which to pay this amount. It will not be necessary for you to move here at once. Do not fail to send for my Pamphlet, on the Borden Farm Colony and Raisin Making, or you will miss the opportunity of a lifetime.

Address W. H. WERFIELD, Madera, California.

Mention this paper.



\$6000.00 a year is being made by John E. Goodwin, Troy, N.Y., at work for us. Reader, you may not make as much, but we can teach you quickly how to earn from \$5 to \$10 a day at the start, and more as you go on. Both sexes, all ages. In any part of America, you can commence at home, giving all your time, or spare moments only to the work. All is new. Great pay sure for every worker. We start you, furnishing everything. EASILY, SPEEDILY learned. PARTICULARS FREE. Address at once, STINSON & CO., PORTLAND, MAINE.



\$3. PRINTING PRESS

Prints cards, labels, &c. Circular press. \$3 small newspaper size \$4.4. Do your own printing and advertising. Make money printing for others. Fun for spare hours. Type-setting easy, printed rules. Send 2 stamps for catalogue of presses, type, cards, &c. to factory. KELSEY & CO., Meriden, Conn.

PENSIONS Settled Under NEW LAW Soldiers, Widows, Parents, send for blank application and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

LADIES can have smaller feet. Solid comfort. Pamphlet free. Sample package 10cts THE PEDINE CO., NEW YORK.

If You Want Clean White Teeth USE

DE LIETTES French Tooth Powder and you will continue to do so. Good sized sample by mail Ten Cents. Address, PIERRE DE LIETTE, 45 Randolph Street, Chicago.

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FOR A ONE-DOLLAR BILL sent us by mail we will deliver, free of all charges, to any person in the United States, all of the following articles, carefully packed:

- One two-ounce bottle of Pure Vaseline.....10 cts
One two-ounce bottle of Vaseline Pomade.....15 "
One jar of Vaseline Cold Cream.....15 "
One Cake of Vaseline Camphor Ice.....10 "
One Cake of Vaseline Soap, exquisitely scented 25 "
One two-ounce bottle of White Vaseline.....25 "

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom, unless labelled with our name, because you will certainly receive an imitation which has little or no value. Chesebrough Mfg Co. 24 State St., N. Y.

OPIUM HABIT CURE.

DE. J. C. HOFFMAN, JEFFERSON, WISCONSIN. DYSPEPSIA. Advice sent free to any address. John H. McAlvin, Lowell, Mass. 14 years City Treats.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp. LORD & THOMAS, NEWSPAPER ADVERTISING, 45 RANDOLPH STREET, CHICAGO.

PIERRE!

Phil Armour, of Chicago, says "PIERRE will be the next large city in the Missouri Valley." Population to-day, 5,000, one year ago, 2,500.

A wonderfully fertile country tributary, abundant coal within 60 to 80 miles. The capital of South Dakota, which in 1888 raised 40,000,000 bushels of wheat and 20,000,000 bushels of corn. A state, too, that in 1870 had 6,000 population and to-day has over One Thousand Sunday schools.

PIERRE is to be to South Dakota, what Omaha is to Nebraska, Denver to Colorado, Detroit to Michigan, etc., that is the commercial and wholesale center.

I guarantee any patron a profit of at least 8 per cent. per annum. I shall be pleased to correspond with parties thinking of making investments. CHAS. L. HYDE, Pierre, S. Dak.

REFERENCES-Rev. Dr. Wm. H. Blackburn, Pres., Freshy, College, Pierre; Rev. Dr. Jas. C. Jackson, Danville, N. Y.; R. F. Pettigrew, U. S. Senator from South Dakota; B. J. Templeton, Pres. National Bank of Commerce.

SMOKING AND THINKING.

Sitting o-night in my chamber,
A bachelor frigid and lonely,
I kiss the end of my pipestem—
That and that only.

Reveries rise with the smoke-wreaths;
Memories tender surround me,
Girls that are married or buried
Gather around me.

Schoolgirls in pantalets romping;
Girls that have grown to be misses;
Girls that liked to be kissed and
Liked to give kisses.

Kisses—well, well, I remember them!
Those in the corner were fleetest:
Sweet were those "on the sly," those in the
Dark were the sweetest.

Anna was tender and gentle;
To woo was almost to win her;
Her lips were as good as ripe peaches
And milk for dinner.

Nell was a flirt and coquettish,
'Twas catch me and kiss if you can, sir!
Could I catch both—ah! wasn't I
A happy man, sir!

Anna has gone on a mission
Off to the South Sea sinners;
Nell is a widow, keeps boarders and
Cooks her own dinners.

Charlotte and Susan and Hattie,
Mary, Jane, Lucy and Maggie;
Four are married and happy; two,
Maiden and scraggy.

Carrie is dead! Bloom sweetly,
Ye mignonettes, over her rest!
Her I loved dearly and truly,
Last and best.

* * * * *
Thus I sit smoking and thinking,
A bachelor frigid and lonely;
I kiss the end of my pipestem—
That and that only.

LONESOME LEVI.

WHAT IS LOVE?

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove;
Oh no; it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be
taken.
—SHAKESPEARE.

He was only an ordinary white-coated bull-terrier, and he was strolling along peaceably behind his owner's buggy, when the owner dropped a lighted package of fire-crackers almost on his nose. The dog did not scare. He made a dash at the hissing bunch of red-hot noise, got a fair proportion in his mouth and shook it so vigorously that he scattered crackers all around. Some of them exploded in his mouth, while others singed his eyebrows and warmed his usually chilly nose, but he never let go his grip until the last shot was fired. Then he dropped the remains, and with an air of victory, not lessened by his scorched physiognomy, he trotted behind the same old buggy, ready, apparently, to tackle a cargo of the most vicious fireworks.

For pain in the neck and sore throat rub with Salvation Oil, it kills all pain. 25 cts.

The quickest way to banish a cough is by using Dr. Bull's Cough Syrup. Price 25 cts.

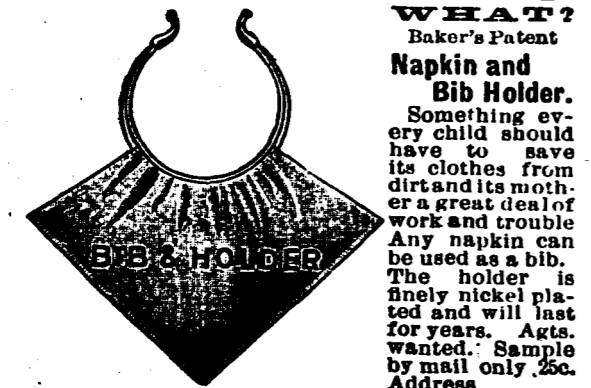
Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

Scrofula is a more formidable enemy than either consumption or cancer alone, for scrofula combines the worst possible features of both. It is cured by Hood's Sarsaparilla, the blood purifier.

BEATTY Pianos (New) \$130. Organs \$35.00.
DANIEL F. BEATTY, Washington, N. J.

TACOMA \$100 to \$100,000 carefully invested here. 1000%
TESTIM. TACOMA INVESTMENT CO., Tacoma, Wash.

Have You Tried It?



PIERRE DELIETTE, 45 Randolph-st. Chicago.

MAULE'S SEEDS LEAD ALL.

Our Catalogue for 1891 is pronounced absolutely the best seed and plant book issued; printed in good legible type, on good paper, it excites the admiration of all. 664 varieties of Vegetables, Flowers, Flowering Plants, Small Fruits, Fruit- and Nut-bearing Trees, etc., are beautifully illustrated, as many as 38 of them being in colors. This catalogue is mailed free to all who ordered in 1890; but as the postage on the book alone is five cents, we must ask all others who are not customers, desiring a copy, to send us twenty-five cents in stamps for it; and in addition to sending our catalogue, we will also mail you, without extra charge, a packet of the wonderful BUSH LIMA BEANS, THE MOST VALUABLE VEGETABLE NOVELTY INTRODUCED IN YEARS; AND A PACKET OF THE NEW MARGUERITE CARNATION, THE FLORAL WONDER OF 1891. These two packets of seeds are worth 25 cents; so it virtually means the same thing as mailing our catalogue free to all who answer this advertisement. Address

WM. HENRY MAULE,
PHILADELPHIA, PA.



Some Children Growing Too Fast become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

BRIGHT WOMEN WANTED To Canvass for Subscriptions

—To THE— JENNESS-MILLER MAGAZINE. Large Commission Paid.

It is easier to secure subscriptions for this Magazine than for any other publication. There are so many reasons why every lady should read it. Intelligent, energetic women can make at least ten dollars a day. It is the most instructive periodical in the world for women. It teaches how to dress healthfully, correctly, and artistically. It teaches how to dress according to individual needs. It teaches the awkward how to be graceful in carriage and manner. It teaches women to develop and enjoy their own possibilities of grace and beauty. It improves women physically and mentally. It contains knowledge not found in any other periodical, and which is priceless to its readers. The articles on physical culture running through the year are of the greatest importance to women; they teach how to obtain health, grace, and beauty by exercise without apparatus. 10 back numbers containing illustrated articles on this subject can be ordered of us for \$2.25, postage paid. This volume gives one a complete physical culture education.

TERRITORY ASSIGNED TO AGENTS OF EXPERIENCE AND WHO COME WELL RECOMMENDED.

Apply to the JENNESS-MILLER PUB. CO., 363 Fifth Avenue, New York.

THE SOUL.

BY ALEXANDER WILDER. For pamphlet form, price 15 cents. For sale, wholesale and retail, by JNO. C. BUNDY Chicago.

HOW DOLLARS ARE MADE !! Fortunes are made every day in the booming towns along THE QUEEN AND CRESCENT ROUTE.



Cheap Lands and Homes in Kentucky, Tennessee, Alabama, Mississippi, and Louisiana. 2,000,000 acres splendid bottom, upland, timber, and stock lands. Also the finest fruit and mineral lands on the continent for sale on favorable terms. FARMERS! with all thy getting get a home in the sunny South where billiards and ice-clad plains are unknown. THE QUEEN & CRESCENT ROUTE IS 94 Miles the Shortest CINCINNATI to and Quickest Line NEW ORLEANS 110 Miles Shortest CINCINNATI to and Quickest JACKSONVILLE, FLA. For Correct County Maps, Lowest Rates and Full particulars, address D. G. EDWARDS, Gen. Pass and Tkt. Agent, Queen and Crescent Route, Cincinnati, O.

NOW READY THE CHICAGO DAILY NEWS ALMANAC FOR 1891.

The CHICAGO DAILY NEWS ALMANAC for this year is more extensive and complete in every detail than ever before. It contains a vast amount of valuable matter on "Politics," "Trade and Commerce," "Religion," etc. It is in short a complete handbook of information concerning the events of the year 1890. No business or professional man can afford to be without one. It is handsomely gotten up and strongly bound in paper.

Price 25 Cents. For sale by all newsdealers, or will be mailed upon receipt of price by the Chicago Daily News.

GUIDE-POSTS ON IMMORTAL ROADS.

BY MRS. AMARALA MARTIN. The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

Just published, 32 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$449 on 100 eight Bealms in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she clears \$1000 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, 45 Randolph St., Chicago.

CALIFORNIA TURNBULL COLONY, Raisins

Now read what ex-Mayor E. B. POND, of San Francisco, writes to Hon. A. J. Moulder, about the Turnbull Colony. In reply to your letter of inquiry, I would say that I am familiar with the land embraced in the Turnbull Colony, in Tulare County. I have personally tested it, and can say that the soil is of extraordinary fertility, that the tract is within one of the best Artesian Belts in the State. Very truly yours, E. B. POND. AN EXPERTS OPINION. Mr. J. W. HALL, Superintendent of Barton's Vineyard Co., Fresno, who was in company with Mayor POND when he visited the tract, says: I cannot but add that in thinking over the various circumstances of my visit to your land in company with Mayor E. B. POND, that you have one of the best schemes now 'laying out of doors.' In my opinion there is no land around Fresno that can compare with it for the raisin grape and fruit of all kinds, and that a vineyard and orchard there would be longer lived and more prolific than are ours here. (Fresno, J. W. HALL, Fresno.)

RESULT: Mr. A. J. MOULDER, formerly Superintendent of Public Instruction of California, then addressed the following letter to the teachers of the San Francisco School Department. Having full confidence in his (General Turnbull) good faith and ability to make the "Colony" a success, I have become interested to the extent of subscribing for 20 acres, to be planted in raisin grapes. To persons of moderate means, and especially to those employed on a salary, something more than their absolute needs, this Colony offers the advantages of a Savings Bank. It may compel close economy until the \$20 per acre is paid, but it promises over 100 per cent. per annum on that investment, when the land is paid for, and a property in fee worth \$50 per acre, or \$10,000 for a 20 acre tract. A. J. MOULDER, 812 Bush Street, San Francisco.

TURNBULL COLONY Col. JOHN P. IRISH, Editor of the Daily Alta, of San Francisco, and formerly a prominent citizen and Journalist of Iowa, writes to a fellow townsman: I know General TURNBULL, the promoter of this colony to be a man of position, ability, means and the successful organizer of a number of colonies in Tulare Co., very well. His tract is one of the richest in the state, with abundance of water on the land, and his present scheme is certainly a splendid opportunity for the person of moderate means. You may safely recommend it to all our friends who desire to come to California. JOHN P. IRISH. Last summer I visited California, and several successful colonies, and am satisfied that the statement contained in the Turnbull Colony pamphlet as to productions of raisin and fruit are absolutely correct, and believe the Colony will faithfully carry out their contracts. A purchaser by this scheme knows exactly when he will get his land. A. L. THOMAS, of Lord & Thomas, Chicago.

Refer with pleasure to the following gentlemen throughout California, as to our financial standing and ability to faithfully carry out the contract to cultivate these lands as set forth: SAN FRANCISCO: Ex-Mayor E. B. Pond, Safe Deposit Building, A. N. Towne, Genl. Mgr. Southern Pacific R. R., W. A. Bissell, Genl. Mgr. Atchison & Santa Fe R.R., John Sweet, Superintendent of Schools, Geo. Davidson, Cashier Nevada Bank, Lovell White, Cashier S. F. Savings Union, Max Popper, Pres. Mercantile Bank, Col. Jno. P. Irish, Editor S. F. Daily Alta, Sam. Miller, Agt. Yosemite Stage Co., E. P. Peckham, ex-Pres. S. F. Stock Exchange, LOS ANGELES: ex-Gov. Stoneman TULARE: J. Goldman, Pres. Tulare Co. Bank, C. G. Lamberson, Dist. Attorney, Visalia, J. A. Lytle, Supt. Paige & Morton's Vineyard, FRESNO: J. W. Hall, Supt. Barton Vineyard, BERKELEY: Rev. Giles A. Easton, Ep'l Clergyman, Prof. Frank Soule, University of California, OAKLAND: Eli Denison, State Senator, SANTA CRUZ: J. A. Waldron, Editor Sentinel, CHICAGO: A. L. Thomas of Lord & Thomas, A. H. Pickering, 506 Rialto Building, W. C. Budd, Dunham & Co., Brokers, Maj. Ben. C. Truman, Mgr. Cal. Pwh. Rialto Bldg., Philander Pickering, Board of Trade AGENTS WANTED in every town and village. Agents must have some knowledge of California and its resources and references. Recollect the Vines are now growing while you are sleeping. 500,000 vines are at present in the Nursery and the land is now being prepared for planting.

TULARE COUNTY

PARTURITION WITHOUT PAIN.

Edited by M. L. Holbrook, M. D., Editor, Author and Publisher, with an Appendix on the Care of Children, by Dr. C. S. Loxier, late Dean of the New York Medical College, for Women, &c. The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been described; a constructive, preparatory and preventive training, rather than a course of remedies, medications and drugs. Price, \$1.00. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

PUBLISHED AT 92 LA SALLE ST., CHICAGO

BY JOHN C. BUNDY

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"WARI WAR!! WAR!!!"

Our esteemed Boston contemporary is in a state of mind. The old gentlemen who presides over the editorial department is in a fearful perturbation for the ten thousandth time.

The stream of people thronging the alleys overlooked by the *Banner's* sanctum hear a wild unearthly sound which is neither the snort of frightened swine, nor the bleating of a lost lamb, nor yet the puffing of a stalled locomotive but which reminds the astounded hearers of all three.

The red flag has once more met the gaze of the *Banner's* taurus and he paweth the ground and raiseth a mighty dust in his rage thereat and belloweth thus:

WAR AGAINST SPIRITUALISM.

The Spiritualists are increasing so rapidly all over the world that the Orthodox clergy, as well as the Unitarian preachers, are combining to squelch the alleged "heresy." The initiative of the new move in this direction, we understand, is the issuance of an eight-page pamphlet, as a prospectus, for the formation of a Psychic Investigation Association, to be also composed of disciples of different schools of philosophy, which are expected to cooperate for the alleged scientific investigation of modern Spiritualism.

Taking a short breath he reproduces those characteristic snorts and squeals for which he has become famous. All this noise and dust is caused by the prospectus of the new society for psychical research, the essential parts of which are reproduced in this number of THE JOURNAL.

Is it any wonder that rational men and women in the east who are Spiritualists should desire to unite with sympathetic inquirers in an orderly, methodical investigation of the phenomena? Does such an endeavor appear inimical to Spiritualism, that is to genuine Spiritualism? After witnessing the noisy efforts of the *Banner* bovine to blind the Spiritualist public and retard honest effort, rational Spiritualists will the more readily welcome the new movement. Especially will they do this when they recall the innumerable fakirs whom the *Banner* has endorsed as great mediums, and when in the same paper from which the above quotation is taken there appears a puff for Henry J. Newton's ex-star, Eliza Ann Wells, who is now befooling the feeble minded on the Pacific coast; New York having become too torrid for her since she assisted that prince of pseudo-psychic scientists in his abortive effort to bluff THE JOURNAL.

The gentlemen named as prime-movers in the proposed attempt at fresh investigation need no defense of their motives at the hands of THE JOURNAL. That the psychical world is not the exclusive property of the *Banner's* cabal goes without saying. Luther Colby with his lieutenants, W. R. Colby, Eliza Ann Wells, Mrs. Ross, Mrs. Bliss, Mrs. Cowan, etc., howl and throw dust and impugn the motives of honest men and women, but the dust-clothed screeching will neither scare nor retard anybody.

Here is evidence of the animus of those against whom the *Banner* and its cohort of fakirs and fake defenders inveigh. Rev. Mr. Horton says:

"I am in this organization as a student of facts that are being accumulated very rapidly at the present time. I can't ignore them, and I don't see how any thoughtful man can.

"I am aware, as hundreds of others are who study the signs of the times, that these facts are in existence, results which have been reached by others. I want now to have my share in knowing them at first hand.

"I don't know that I ever attended a séance; I am totally ignorant of spiritual manifestation. But what I do think of Spiritualism is that there is a great deal in its philosophy, so to speak, which is eminently true.

"I feel quite sure that out of psychic facts there is to be ascertained some law or some spiritual principle, clearly substantiated, which will in its total result be of advantage to Christianity or religion. It is easily seen that the material influences of life, all in all, are very strong; materialism in one form or another, as thought or action, invades modern life. A spiritual view of life—using that phrase in an intelligent sense—is desired by all thoughtful people.

"If out of these so-called facts we can get clues whereby a belief in immortality can be strengthened, a nobler tone of life taken on, and a genuine consolation afforded, we ought to try for it.

"I believe that a very large part of the record of Spiritualism is fraud, and I hope a part of the good effected by this organization will be the branding definitely of that portion which is deceit."

No well-poised Spiritualist will take serious exception to Mr. Horton's attitude, and there is no reason to suppose that any minister will cooperate with Messrs. Horton, Allen, Hale and others who is not in sympathy with the central claim of Spiritualism. The kindly and interested attitude of M. J. Savage and Heber Newton is already universally known. It is no surprise, however, that the *Banner* and its following should oppose such an organization; any other course would be inconsistent. Orderly, systematic investigation, relieved of all commercial flavor and in the interests of the public, is the last thing these people want.

We have heard of rumors to the effect that the further exposition of the Richmond-Bangs affair in last week's JOURNAL was instigated by Mr. H. H. Graham. Nothing could be falser. Having freed himself from his entanglements with

the Bangs gang, Graham left the city last November. We did not know his whereabouts and had no communication with him whatever. The article was in type on Saturday the 7th. On the 16th, Mr. Graham called at the office, much to our surprise, and stated that he reached the city on the 11th. It goes without saying that we never allow anybody to use THE JOURNAL to advance their personal ends. Once out of the meshes, Graham would no doubt have preferred to never hear of the Richmond-Bangs affair again; but in preserving the integrity of Spiritualism the feelings of people mixed up in such scrapes are of secondary consideration to THE JOURNAL. Hence the publication of last week regardless of how it might personally affect Richmond or Graham or the women with whom they were involved in different ways. Before leaving Chicago last fall Graham requested that we let the matter drop. Could we have done so consistently with the interest of Spiritualism we should have complied with his request, but under the circumstances this was impossible.

The Princess Opera House in this city was filled last Sunday evening by an aud-

ience that listened to a lecture by B. F. Underwood on "Industrial Condition and Tendencies." He took the ground that decline in governmental interference with personal affairs and increase of voluntary cooperation were both in the order of evolution and are required by the highest interests of mankind. An animated but orderly and courteous discussion followed the lecture.

J. H. Brackett Dover, N. H. writes: I wish to thank you for calling attention to and commendation of Mrs. Eldred as my experience with her has been quite satisfactory and judging by that I think you are fully warranted in all you have said in her favor." Others have written expressing great satisfaction with Mrs. Eldred's readings.

Upward Steps of Seventy Years, by Giles B. Stebbins. This valuable and interesting work has just been received; it has been delayed in the press—but we are now prepared to fill orders. No library is complete without it. Mr. Stebbins is one of the pioneers in the spiritual movement and this book will be read with great interest. Price \$1.25.

Dr. Price's Baking Cream Powder

Used in Millions of Homes—40 Years the Standard.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

A Planter's Experience.

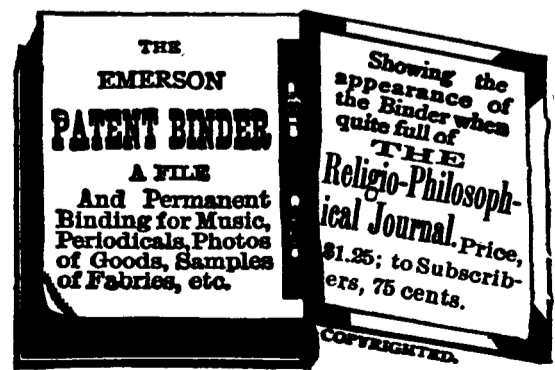
"My plantation is in a malarial district, where fever and ague prevailed. I employ 150 hands; frequently half of them were sick. I was nearly discouraged when I began the use of

Tutt's Pills

The result was marvellous. My men became strong and hearty, and I have had no further trouble. With these pills, I would not fear to live in any swamp." E. RIVAL, Bayou Sara, La.

Sold Everywhere.

Office, 39 & 41 Park Place, New York.



A Perfect Success. 7

The Rev. A. Antoine of Refugio, Tex., writes: As far as I am able to judge, I think Pastor Koenig's Nerve Tonic is a perfect success, for any one who suffered from a most painful nervousness as I did. I feel now like myself again after taking the Tonic.

Cured Entirely.

CINCINNATI, O., Feb. 1888.

I, the undersigned, hereby state that my son had epileptic fits over two years but was cured by Pastor Koenig's remedy—entirely. I make this statement out of gratitude.

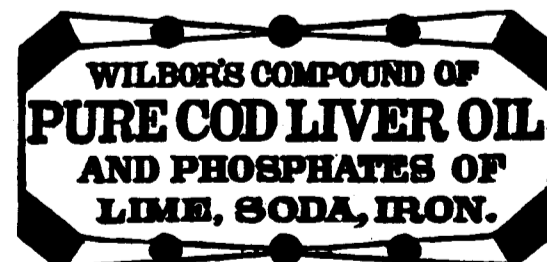
523 Race Street. JOHN NUENLITZ.
The undersigned knowing the above named J. Nuenlitz's family, is fully convinced of the truth of above statement.

P. M. SCHAEFER,
Pastor of St. Francis Church.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
50 West Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.



Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole.

FLESH, BLOOD,
NERVE, BRAIN.

This preparation is far superior to all other preparations of Cod Liver Oil: It has many imitations, but no equals. The results following its use are its best recommendations. Be sure as you value your health, to get the genuine. Manufactured only by DR. ALEX. B. WILBOR, Chemist, Boston, Mass. Sold by all Druggists.