

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

When a man is sick and believes he can obtain just as skilful treatment from a non-M.D. as from a regular doctor, says the *National Advertiser*, it would be interesting to know on what grounds anyone is justified in interfering. Few intelligent persons will deny that irregular physicians have performed a number of astonishing cures, and even the medical schools do not possess a monopoly of all the information on helping sick people.

Prof. J. H. Hyslop, of Columbia College, in the *Independent*, relates some of the observations and experiments that are attested by Prof. William James, of Harvard University, Prof. Henry Sidgwick, of Cambridge, Eng., and others, and says, "the facts compel us to conclude, all skepticism to the contrary notwithstanding, that psychology is on the threshold of the profoundest mysteries it has ever discovered, or ever dreamed of. It is not because they have not been attested before, but because they have been subjected, in this case, to a scientific scrutiny which gives them unimpeachable value.

During the National League meeting held last month, the International Press Association of Cincinnati asked 1,000 visitors, who represented every state in the Union, three questions on immigration: Do you favor a restriction of immigration? To what extent? How would you do it? Ninety-five per cent. answered yes, 26 per cent. favored closing the doors entirely, 50 per cent. favored laws that would let in none but skilled labor, and all but 3 per cent. favored reform in the present laws. Forty per cent. would restrict by a heavy per capita tax, 45 per cent. by both tax and educational test, and 34 per cent. by educational, physical, mental and moral tests.

An old man with such a career as Gen. Butler has had, should not be forcibly ejected from a court room without some better reason than has been advanced for his forcible expulsion by order of Judge Carpenter, the other day, from the courtroom of the United States District Court. Gen. Butler's services to the Republic in the dark days of the rebellion are a part of the country's history which men yet in their prime recall with gratitude and pride; his ability and distinction as a lawyer are acknowledged, and his generosity in giving his legal service to the poor is well known;—indeed, when the collision with Judge Carpenter occurred he was working gratuitously for his client. Such a man should be treated with indignity only for the gravest reasons.

At the funeral of Mother Mary Joseph O'Leary, Superioress of the House of the Good Shepherd, at Baltimore, Cardinal Gibbons related a dream in regard to the lady whose remains were about to be consigned to the grave. He said he was sitting in his room the other night and fell asleep. He dreamed that both the late Bishop Thomas Foley, of Chicago, and Bishop John S. Foley, of Detroit, appeared before him. The Cardinal greeted them and asked how Mother Mary Joseph was. Both the Bishops replied: "She has

passed away." Cardinal Gibbons thought no more of the dream until the next morning, when he received a message saying that the mother superioress had died the night before. The cardinal said he mentioned this, not only as a strange coincidence, but also to show that the dead bishop and his living brother both felt the most ardent interest in the dead sister. The sisters were moved to tears during the simple but solemn service. At the conclusion Cardinal Gibbons gave the absolution, and then six of the sisters, clothed in white, carried the casket to the convent grounds. There, in the presence of the clergy, Father Broyderick read the prayer for the dead. The casket was then lowered into the grave.

Rev. David Swing said in a recent sermon what has come to be gradually known among intelligent observers. "What most deeply injures the pulpit of our day is the excessive growth of all material things—houses, furniture, money and all display—a palace in the foreground, with a small, half-doubted God far off in the rear. The clergyman's dinner is richer than his worship. We are all so near alike in this humiliating defect that we are interested in keeping silence. The Roman soothsayers wore a wine, solemn face while they were passing a Cæsar or a Brutus, but they smiled when they met each other. Their most sincere study of birds was reserved for the birds served with wine at the table." Exhortations to "come to Jesus" from the lips of such men are ludicrous rather than solemn.

How many have had experiences of late that enable them to realize the truth of the following: A little exercise of the imagination will give to moving days almost the fascination of a conjurer's exhibition. We have all seen Herrmann, or some other such skillful performer of legerdemain, extract from a silk hat—our own silk hat, maybe—first a barrel or so of shavings, then a cannon ball, then a pair of white rabbits, then a great gray goose, accompanying the production of the anserous bird with a significant look, as if expecting us to acknowledge some relationship. Hardly less marvelous than the wonder how so huge a quantity of things got into or got out of so small a headpiece will be the wonder how the stack of stuff loaded on these furniture trucks ever got into the apartments you are moving out of or can ever get into the apartments you are moving toward.

The young Emperor of Germany has caused the continuation of the work "The Founding of the German Empire" to be taken out of the hands of Prof. Henrich Von Sybel and intrusted to a certain Prof. Lehman, who is comparatively unknown. It seems that Prof. Von Sybel placed Bismark too prominently to suit the emperor. Lehman having had a personal quarrel with Bismark, may be depended upon to give to the historical narrative the coloring that will be acceptable to his princely patron, and at the same time gratify his own malice. Prof. Von Sybel stands second only to Mommsen among Germany's historical writers. Says the *Times* of this city: The effort of the German emperor to reverse the judgments of history by supplanting an impartial historian by one ready to do the imperial bidding would be amusing if it were less angering. In gratifying his spleen he has

outraged literature. If the world is to be given a history of the founding of the German empire with Bismarck left out or with his part in that great feat of constructive statesmanship belittled, it will take more than the imperial power of Emperor William to compel its acceptance. The spectacle of a scholarly historian rudely restrained from fulfilling a long-cherished and honorable purpose is pitiful. The thought that the world of readers is to be deprived of the fruits of Von Sybel's research and genius is more than irritating. The whole affair recalls the state of letters in a past century, when historians, poets, and philosophers, being subjects of shallow, vain, and ignorant monarchs, were forced to flee into exile to prosecute their studies and to publish their writings. It seems possible that a like course may commend itself to Prof. Von Sybel.

According to a news dispatch of recent date, an unmarried lady in the state of New York is, at the age of 101 years, vigorous, sprightly, and able to write legible and interesting letters. She gives as a reason of her long life and well preserved condition the fact that she has lived her entire life in single blessedness. ~~She had nine brothers and six~~ ~~and are all dead.~~ ~~She expects to attend the World Fair in this city in 1893.~~ Although the testimony the medical profession is that marriage conduces long life, the experience of this aged maiden must count in favor of celibacy from a hygienic standpoint. But it is not likely to lessen the marriage rate in New York or elsewhere. As one of the d papers says: Most young people would not be deterred from matrimony even if they knew that a single would carry them forward, alone and loveless, to twenty-first century's dawn. And in spite of the wonderful old maid's belief to the contrary, there is no doubt that the majority of married people are happier, healthier and very much better off in all respects than the majority of unmarried people.

Edward Bellamy thus criticises in his paper the medical registration bill now before the Massachusetts Legislature, a bill which proposes to bring other schools and kinds of medical practice under control of the Allopathic school: He says *The Nation* has nothing against the Allopathic school, and knows little enough about schools of medicine generally, but it does recognize in the principle of the bill an invasion of the liberties of the people, which only needs to be generally comprehended to be bitterly resented and resisted. It is in effect an attempt to establish a therapeutic monopoly, a medical trust, an allopathic papacy. By dint of a good deal of hard fighting the right of the citizen has been established to call in the sort of doctor he prefers, when the soul is sick, and take his own chances of mistaken treatment. Surely, the soul is more important than the body, and the greater right includes the less. A man may choose a doctor for his soul, he surely have the privilege of choosing the doctor for his body. To admit any other idea is to admit a manner of tyrannies. It is to not abolished a state form of state school of medicine. but at present it must be as far from being a scier

## EDUCATION OF CHILDREN.

ederick Froebel did not believe that the true od of education consists in repression, but in de- pment, and, not so much by rules prescribed n without as according to natural law. Instead encouraging conflict between the soul and the outer rld, he sought to bring them into harmony. In a ter to Krause, Froebel wrote: "My experience, es- cially that gained by repeated residences at the iversity, had taught me beyond a doubt that the ethod of education hitherto in use—especially where involved learning by rote, and where it looked at bjects simply from the outside or historically, and nsidered them capable of apprehension by mere ercise-work—dulled the edge of all true high at- nment, of all real mental insight, of all genuine gress in scientific culture, of self-contemplation, d thus, of all real knowledge and of the acquisition f truth through knowledge. I might almost go fur- er and say that its tendency was toward rendering ll these worthy objects impossible. Therefore I was irmly convinced, as of course I still am, that the hole former educational system, even that which ad received improvement, ought to be exactly re- versed and regarded from a diametrically opposite oint of view—namely, that of a system of develop- ent."

In the Kindergarten, when it is conducted on the rinciples of its founder, regard is had for the choice f the children. They are not required to do unpleas- nt things merely for discipline. In an atmosphere f sympathy and kindness, fear gives way to confi- nce; the teacher, instead of talking to the child out its goodness or badness, studies its predisposi- on, its natural aptitudes, and uses them to develop e moral feelings and the intellectual powers. The ild is required to perform good actions only so far its moral nature responds to their moral quality. oing, and not merely by thinking about them- es, moral improvement becomes a development ad of a constant conflict between duty and desire. result is a l s life and freedom from the titude of formality and conventionalism.

o the intellectual side of life this system applies ame principles. Instead of setting up arbitrary dards and demanding conformity to them, pre- torily requiring children to do what is impossible hat they do not understand and punishing them eir failure, the teacher learns what the children o, awakens their sympathy and interest, draws heir faculties, encourages naturalness, being not eeming or shamming, and that "peacefulness art" to which Froebel attached so much import- e as a condition of harmonious development ac- ing nature's methods.

ne of the most thoughtful and valuable essays on distinguished German philosopher's method of cation recently appeared in *Macmillan's Magazine* is reproduced in the *Popular Science Monthly* for . The essay will help to extend interest in the em it vindicates, which, in spite of the pronounced osition it has received from professional teachers lthough some of the ablest and best teachers, in- cluding Dr. W. T. Harris, have advocated it—has gained wide favor in the United States. The writer of the paper referred to considers the best way of ap- plying Froebel's principles to children beyond the age of the Kindergarten, of incorporating the system in he education of youth. That the education of the Kindergarten is an excellent preparation for the larger life that must follow the development of the mental faculties is beyond doubt. "We owe to Froebel," to quote from the article in *Macmillan's Magazine*, "the first recognition of the high purpose in children's lay, and the idea of ordering and arranging it so as m a harmonious development according to na- ethods. Full of sympathy with child-nature,

of a child-like simplicity of mind, he is not the suppression of nat- wholesome encouragement. orld has many inharmonious n's games we have a little inharmonious elements is a training for living

the right kind of life. The children do not talk about living right, but they do it. This is the best prepar- ation for the right use of a wider experience." Froebel's principles are applicable not only to the edu- cation of the young, in which they are more easily applied because of the child's more simple kind of life, but to the entire conduct of man, and there never was greater need of them in counteracting tendencies of selfishness and artificiality than in the turmoil of life to-day, when the scramble for wealth and a thous- and petty ambitions produce social as well as indi- vidual conditions unfavorable to moral development, and unfavorable to rounded, complete intellectual de- velopment.

## A VARIETY OF TESTS.

A contributor to the *New York Press*, in a review of "The Salem Seer," by George C. Bartlett, says: Every chapter in the book abounds in mental tests and cases of identity that are, according to all known rules of evidence, simply indisputable. The writer of this article knew Mr. Foster well for more than twenty years and has witnessed a great many manifestations that occurred in his presence. He has stated, prob- ably thousands of times, that he saw the spirits of those who once lived in the body, as we do now. He described them and his descriptions were acknowl- edged by friends who knew the departed ones well. Mr. Foster constantly declared that he heard what these spirits said. He was clairvoyant and clairaud- ant. In these statements he is sustained by thousands of living witnesses, who have testified to the same. This kind of corroborative testimony runs back through the remote ages. So called religions and real religions are all founded upon visions, commands and materializations. (See accounts of Gautama, Jesus, Mahomet and others). We have, then, in evidence by Mr. Bartlett and others: First, the rappings for more than forty years; second, the moving of visible material weighing hundreds of pounds; third, writing by invisible intelligent power on paper, on slates and on the flesh of human beings; fourth, ordinary per- sons have been inspired by unseen intelligences and have on a simple suggestion of a subject given out over hundreds of fair original poems. Do not all these phenomena point to an unseen, organized invis- ible (therefore in one sense spiritual) material intel- ligence? Are we not forced and driven to this con- clusion? After nearly half a century of investigation no explanation has been given which will account for these well authenticated phenomena. Is it illogical, then, in the face of the facts to adopt the hypothesis or theory that some of these modern phenomena are from the invisible human world? That they are caused by the survival of an organized individual en- tity which is supposed to be eliminated from and out of the physical body at the phenomena called death? Mr. Foster's life furnishes indisputable evidence of the existence of invisible (to our physical eyes) beings, human in their character.

## THE PAPACY.

Every pastoral and encyclical letter of the present pope—who has never failed to reiterate the demand for the restoration of the temporal dominion of the papacy—traverses the whole direction of civilization by denying that the source of power is in the people. This source he does not admit, for he claims that it is the word of God uttered through the church that is the source of power, and logically in his scheme of thought no power can exist that is not of right subor- dinate to the vicegerent of God, namely, the pope. It is the ancient claim, not amenable to any influence of progress, and directly antagonistic to the spirit of the age, which finds in the people the only ultimate re- pository of power and authority of rule. In fine, the pope and the czar are the anachronisms of Europe. It is this hard fact, which no Roman Catholic can deny, that compels the church everywhere to a posi- tion of constant interference with the state, and in this country just as surely as in Italy.

But Rome's presistency in adhering to her old policy and her interference with secular matters do not com-

mand the respect that they once did. As a writer in *Cornhill Magazine* says, instead of the homage of an entire city to its spiritual and temporal head nowadays the Roman walls teem with ribald pencilings about the world's primate. The very pillars of the famous colonnade by St. Peter's testify of the change. "Down with the pope!" "The priests to the tiber!" are speci- mens of the milder and more polite kind of these vituperatory scrawls. Every morning and every night the newspapers lavish some now forms of abuse upon his holiness; it may be a paragraph of two lines with a sting in each word, or a more sounding diatribe a column or two long. The papal journals respond with equal bitterness. It is profoundly unedifying, and one wonders how it will end. If the vatican be transplanted root and branch to London, the Roman press will be much at a loss; and any less emphatic migration fail to protect the pope. A hundred years ago the civilian in Rome who was not a noble was treated with stereotyped indignity. No matter whether he was a lawyer, doctor, professor, school- master, or a citizen of means—if he did not clothe himself in the long coat of an abbe he was good for nothing except to be taxed. If he could afford to ride in a carriage, he was compelled to paint it black. This is a sample of the humiliations which the old papacy put upon the middle ranks of men; it feared their intelligence, and so it persecuted them. But the tables have turned. The most virulent of the Vatican's enemies are now to be found among this very class of doctors and lawyers and professors whose grandsires bowed to the ecclesiastical yoke. And in these days it is the cardinals who drive through the streets in black coaches, drawn by black, long tailed horses, seeking what solace they may find in the elegant little illuminated breviaries, the leaves of which they turn with their jewelled fingers as they jostle amid the throngs which cast spleenful eyes at them."

## DR. R. HEBER NEWTON'S DEFENSE.

Dr. R. Heber Newton in a recent sermon at All Souls' church, said that the creeds "are not divine revelations, let down out of the skies. They are hu- man expressions of divine mysteries. They are the result, not of miracles but of study, speculation, and controversy. They were passed by a majority of votes in the councils of very human men. They are not infallible. They are altogether fallible." The church organization and polity he affirmed were still more distinctively human in their origin and growth. Christ he said sent forth his disciples not "to shape the polity and prescribe the order of his church, but to enlighten the minds, inspire the lives, and mold the character of those they taught," and "there is not ex- tant one single explanatory direction concerning the organization of the church." In so far, therefore, as creeds and canons restrain his desire to preach the truths of a religion that is ethical as well as spiritual, and in so far as they narrow his field and deny him the use of means that make for Christian unity, Dr. Newton asserts the right to set against their strict letter the broader spirit of the older, higher, and nobler creed that came from the lips of Christ. The *New York Times* in an editorial on this sermon says: "Unquestionably the Rev. Dr. Newton is in full ac- cord with the religious tendencies of the times. The sermon he delivered at All Souls' yesterday will be read with sympathetic interest by thousands not of the Episcopal church—by the friends of Dr. Briggs as well as by the supporters of the Rev. Mr. MacQueary, and by men and women of every church or of none who are watching hopefully the struggle of the Chris- tian church to free itself from the harmful shackles of worn-out creeds. Though not professedly a reply to the formal protest against his "uncanonical prac- tices," the Rev. D. Newton's discourse of yesterday was clearly prompted by his desire to tell the church and the world that his mind was occupied and his course directed by larger considerations than the police ordinances of the Episcopal church. The an- alogy he developed with such skill of Brahminism and Buddhism, of Judaism and Christianity, served both as an illustration and a warning. It puts before the



minds of those who protest against his liberal practices precedents that, in a religious sense, he is entitled to consider justifying, while, in the historical sense, they should bear some fruit in sober reflections upon the probable future of Christianity. Has it a future of inevitable diminishment in the asphyxiating atmosphere of cramping traditions, of microscopic scrutiny of the letter to the exclusion of an enlightened quest for its great meanings, of a devout and awed respect for the moldering husks with which men have enclosed its divine kernel? Or a future of great increase under creeds liberalized and made accordant with the spirit of the modern world and emancipated from traditions that benumb the mind and palsy the tongue of the preacher?" Dr. Newton's sermon was intended as an answer, but not a technical answer, to the assertion of his clerical brethren and others that he had violated "Title I, Canons XIV of the Digest of Canons of the General Convention," by permitting Christian divines, "not duly licensed to minister in this church," to occupy his pulpit. The sermon was furthermore a protest against the exclusive policy of strict denominationalism and a presentation of broad, practical Christianity applied to the improvement and redemption of mankind here and now.

#### SUNDAY OPENING.

The *Independent* recently gave the opinion of a large number of ecclesiastics in regard to Sunday opening of the World's Exposition. It is needless to say that most of the opinions are adverse to it on the ground that it would involve the desecration of the Sabbath. Bishop Gains of the African Methodist Episcopal Church says: "I fully agree with the Ten Commandments, which, in my judgement, condemn all manner of work on the Sabbath Day. Therefore, from a religious and moral standpoint, I conclude that the gates of the National Columbus Exposition should be closed on Sundays." But the scholarly Bishop Clark of the Episcopal Church, Rhode Island, thinks that Sunday opening is inexpedient for the reason that man needs periodical rest and stated periods for public and private worship, while he virtually denies the validity of the grounds on which most of the clergy base their opposition to Sunday opening. Bishop Clark says: "There are a great many persons in the Episcopal Church who would oppose the opening of the Chicago Exposition on Sundays, but not on the ground that it would be a violation of the fourth commandment, inasmuch as that prohibits work on the seventh day of the week, and is never observed literally by any one on any day; and still further because its legal observance seems to have been set aside by St. Paul, in common with other ceremonies of the ancient law. Neither would they base their objections on the assumption that the Sabbath has been transferred from the seventh to the first day of the week, retaining all that was essentially obligatory under the Jewish dispensation, there not being any intimation of such a change in the New Testament, or any evidence to show that it was made in the early age of the church, or that any one was ever authorized to do it, the word Sabbath not having been used to distinguish the Sunday, or Lord's Day, until a comparatively recent date." Such a frank and truthful statement must be annoying to those who persist in declaring that Sunday is the Sabbath and its observance as such is divinely commanded.

Rev. John Hall, who has invested wealth aggregating over \$2,000,000 and a salary equivalent to the interest on \$250,000, says that he finds it a means of grace to stand before one of the great shop-windows in Broadway and thank the Lord for the number of things in that window that he can do without. "Such talk," says the *Chicago Evening Post*, has come to be a fad with the enormously wealthy men of New York, who squeeze a rival dry on 'change without compunction, and who miss no chance to make another dollar, even though the making of it means taking it from the pocket of one who can ill dispense with it. Rockefeller founds sectarian colleges, and declares that he must needs pray daily for divine guidance in

the spending of his income, but he crushes and ruins no less relentlessly the man who rashly invests his money in an enterprise which infringes upon the monopoly of the Standard Oil company. Gould prates of thrift and correct living to young men, and if they happen to invest their savings in stocks freezes them out with "ghoulish glee." Dr. John Hall preaches of simplicity and Christian charity in a church where the man not enrolled among New York's golden calves is speedily shown the door if he is rash enough to intrude." Yet what John W. Mackay said of himself, that he "enjoyed poverty and hardship while winning wealth more than he ever enjoyed wealth itself," is probably true of most men who have accumulated great riches.

An African lioness in Lincoln park lately gave birth to a beautiful cub. She wanted to escape from captivity, wanted to take her baby and leave her splendid home in the park, to be free and away from the stare and presence of human beings. She could not be comforted and died in spite of all efforts to prolong her life. Those in charge decided to make the experiment of bringing the cub up by hand with the aid of a female dog. A large hunting dog, a very gentle and affectionate animal, was placed in a kennel and the baby lion was put in with it. The dog gave a sniff or two at the stranger, but as its own pups had been taken away a day or two before, it at once took kindly to the little cub, which in its turn seemed well pleased with its new stepmother. Everything went well for a day or two, but the cub died. The dog licked the body and manifested as much grief over her loss as if the little cub had been her own offspring. She whined and cried piteously when the dead cub was removed to be sent to the taxidermist, and seemed inconsolable the whole day over her loss. When the leonine infant died it was no larger than a good-sized cat and of a beautiful light-brown color.

The Governor of California recently signed a bill which provides that a husband cannot make a gift of community property, or convey the same without valuable consideration, until his wife, in writing, assents. This is in line with other laws recently enacted in that state to protect women in their just property rights. Under the old law a husband contemplating separation or divorce might make such a disposition of community property that little would remain for the court to award to the wife. Under the new law, says the *San Francisco Call*, any conveyance of community property for which a reasonable equivalent was not returned to the stock of community property would be invalid. The male half of mankind, with here and there a discreditable exception, indorse any amendment to the code which gives women a legal hold on property acquired by the husband during the existence of the married relation. The wife may not have figured largely in the business of the matrimonial firm, but she has an equitable and should have a legal right to one-half the property either or both may have acquired.

The competition to obtain a commission as chaplain is greater than in any other branch of the service, and the religious influences brought to bear upon the President by the different denominations when a vacancy occurs is said to be tremendous. There are thirty chaplains in the United States army, two of whom are Roman Catholics and the remainder are divided up between the Evangelical denominations. The Universalists and Unitarians are not represented. The subject is being discussed more or less in military circles as to whether a paid corps of army chaplains are not foreign to the spirit of the Constitution of the United States. Those who consider it so take the stand that one of the foundation principles of our government is the absolute separation of church and state, and that the recognition of any one religious denomination in appointing a chaplain is a violation of this principle.

A writer who recently visited Marsfield, Mass., says that Webster's grave is the central object in an old

burying ground which is plainly visible and impressive from its desolation and a certain melancholy grandeur that surrounds it. The quiet of this little knoll, says the correspondent, not more than half an acre in extent, is its great charm. It is away from the main road, with the roar of the surf in a storm joining in the rush of the wind over the sand hills as a requiem, and the whole landscape impressing you with a sense of its dreary, solemn and severe character. It is just the spot which a man like Webster might have been expected to choose for his burial place, and its isolation and comparative neglect are typical of the extent to which Webster has passed from the thought of his countrymen as an active element in American life.

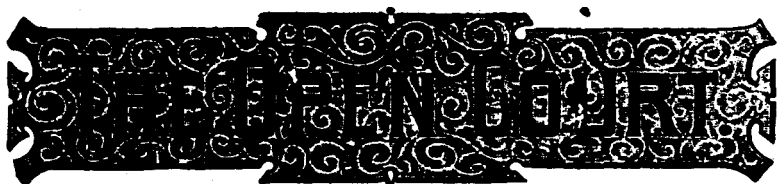
Prof. J. H. Thayer, of the Harvard University School, read an essay in Boston recently, in which he urged that the scriptures were not originally looked upon as the chief source of spiritual light and life. For generations the church was destitute of this record, and it came gradually, and time was required to collect and discriminate. As a result some books were excluded and some that were originally read are now obsolete. These and other facts show that the church has produced the Bible, rather than the Bible the church. He advocated the historic view of the nature of the Bible, not because it regards the Bible as primarily consisting of history or designed to teach history, but as a book to be studied and understood and used in the light of history. The change of view consists, then, simply in conforming our opinion respect the Bible to the undeniable properties of the book itself.

Prof. Mosso, an Italian physiologist, has shown by experiment that thinking causes a rush of blood to the brain, which varies with the nature of the thought. Mosso proved it by balancing a man in a horizontal position so delicately that when he began to think the accession of blood to his head turned the scale. When the subject was asleep, the thoughts or visions which came to him in dreams were sufficient to sink his head below his feet, and the same thing took place when he was disturbed by a slight sound or touch. The balance even indicated when a person was reading Italian and when Greek, the greater mental exertion required for Greek producing a greater flow of blood to the head.

Justice Maule, of England, it is said, once addressed these words to a defendant, in the presence of the jury that convicted him: "Prisoner at the bar, your counsel thinks you innocent; I think you innocent; but a jury of your own countrymen, in the exercise of such common sense as they possess, which does not appear to be much, have found you guilty, and it remains that I should pass upon you the sentence of the law. That sentence is that you be kept in prison for one day, and as that day was yesterday, you may go about your business."

Some facts given out for publication by the publishers of *Harper's* may moderate the expectations if they do not curb the ambition of young writers who yearn for fame through the medium of the magazine. Last year the editors of that publication read more than 62,000 manuscripts, nearly all of which were submitted by American writers. Less than 2 per cent. of the contributions sent to the leading American magazines are available, and only about 1½ per cent. of them are published. *Harper's*, the *Century*, *Scribner's*, the *Cosmopolitan*, and similar publications have their space filled for the next three years at least. The holiday numbers of these magazines for 1891 are already in the hands of the printer, or are ready to be placed there.

All the workingmen's unions in Germany are up in arms against the Polish laborers who are at present swarming into the country and ousting the natives by being satisfied with about half the wages paid to the German laborers.



### REFORM MOVEMENTS IN ENGLAND.

BY HELEN DENSMORE.

I attended quite an interesting and notable lecture given before the Balloon Society here—a literary society which seems to have no relation to its name—on the subject of reform in burial service and wearing mourning. The secretary of the society, a clergyman of the Church of England, read the paper, which was exceedingly interesting, and I feel sure would entertain and instruct your readers.

The object of the Burial Reform Society, is to induce a return to the old method of burial—that of depositing the body without a coffin, directly in the earth, enclosed only with a winding-sheet. The facts and statistics given were very surprising, and while some of the speakers in the discussion which followed the paper, and the majority perhaps, advocated cremation, it certainly was shown that the "earth to earth" method is far better than that practiced in modern times, of enclosing the body in an air-tight casket; thus preserving it, often for a great length of time, to become a source of great unwholesomeness through the generation of of noxious gases. These gases often force their way through the earth, impregnate the atmosphere and frequently the water with their poisonous exhalations, and thus create disease and death, often unsuspectedly. But the most interesting part of the lecture, and that which I stared out to write to you about, was the eloquent plea made by the revered gentleman for the living. The spirit, he explained, has nothing more to do with the body after it has passed out of it. If we could only realize, said he, that nothing of our friends remain in the cast-off shell, but that the real person is still living, moving, and continuing its being in a more favorable clime and under happier circumstances, how much more rationally we should act in this matter. He dwelt upon this fact with great earnestness and power, repeating over and over again that there is nothing of our friends left in this casket. They have passed on. We cannot find them there, we ought not to think of them as being there, and to dispose of the cast-off envelope, which has served its purpose in material life, in the most wholesome and practical manner for the living, is what we should aim at.

The custom of wearing mourning, of surrounding the circumstance of death with the lugubrious trappings of woe, which are far more repulsive and hideous here than they are with us even, was vigorously demonstrated. I thought to myself as I listened to these remarkable utterances from a clergyman of the Church of England, how little we realize the change that is imperceptibly coming over the minds of the people upon this subject of the spirit. The widespread discussion upon hypnotism, and the doings of the Psychical Research Society are familiarizing the public mind with the unseen world, and so long as it is scientifically clothed and dealt with by savants many are satisfied and do not dream that Spiritualism or the phenomena of modern Spiritualism have anything whatever to do with it. It is very amusing to hear the discussions that are going on in many places regarding theosophy and its various claims by persons who would be shocked to know that it is identical with this 'hateful subject' of modern Spiritualism. I heard two ladies yesterday at an "at home" discussing what they called an experience of sub-consciousness, or the recognition of the other self. One lady explained to the other that she was often conscious of quite another set of surroundings, of other persons and things than those which formed a part of her material environment, that it was another manifestation of her mind, she felt quite sure, and I have no doubt would have swooned to have been told she is a medium. I went with some friends to visit the Aquarium a short time ago and among the various interesting things was a phrenologist who not only explained the phrenolog-

ical conformation of the head but went into the peculiarities and characteristics of those whose heads he examined. He gave very minute idiosyncrasies which it would be quite impossible for anyone to learn scientifically, and each one was surprised at the accuracy of his readings. This man is psychometrist using the science of phrenology as a vehicle for other intelligences to read what no material science could reveal without knowing it himself. I asked him how he accounted for this knowledge which seemed to be quite occult. "O," he said, "I learn it through phrenology; it is a great science, madam." "But," I said, "how can the shape of Madam B's head reveal to you the fact that her parents were infidels, freethinkers, belonging to the new order, as you say, while madam's husband's parents were descendants of the Huguenots. I would be glad to know how physiological conformations of the cranium reveal such facts." By the way, these were truthful delineations, and of course were revealed to him psychometrically while he was entirely ignorant of the power by which he did it. And so the truths of Spiritualism are becoming absorbed by the people without their having the least idea what change is going on, or where it comes from; but it makes no difference in what garb the truth comes—it is the truth that is valuable.

There is a great deal of earnest, progressive agitation in this country. While the great mass of the people are by no means as intelligent as the masses of our people are, there is a great deal more earnestness and culture both of head and heart among a smaller class than we attain to at all. I cannot compare it to anything but the difference between childhood and maturity. It has been brought about by the harder lines of life—the battle for existence, which is so much sharper that it is with us. Poverty and its consequent efforts have, in my opinion, created it.

The women of England, as a rule, do not think. They are housewives, obedient and docile, but they have no interest in the affairs of the world, and know nothing about politics or the social advancement of their own country, to say nothing of the world at large. While this is true of the mass, there is a large class of earnest, cultured, well-educated women to whom it does not at all apply. Five years ago there was not an association in London for the propagation of the idea of women's enfranchisement. There are now over eighty well-organized associations working in various directions for this result. The objects for which they work are different. They do not, as with us, all work for one thing—woman's absolute, unqualified enfranchisement—but they work on various lines. There is one called the Woman's Franchise League having for its object woman's suffrage, and they define suffrage to mean adult suffrage—one vote for one adult. Another, the Women's Liberal Association, has for its object the re-election of the Liberal party to power at the coming general elections. The women of this society ignore women's suffrage altogether, thinking not to excite antagonism by too strong claims, but counting that the Liberal party will do more for the enfranchisement of all classes, they prefer to sink their individual claims for the purpose of advancing this desired object. Then there is another society having for its special object the return of women to the County Council. It seems the members of this council are elected by the respective county divisions, and in the London County Council women were thus elected and served for some time, I think a couple of years, when the question of their legality was agitated by the government, and it was finally decided that they could not legally hold their places and a heavy fine was imposed upon them for each infringement of this new law. I attended a drawing-room meeting of this society at the Earl of Aberdeen's a short time ago. The Earl himself presided and was assisted by Lady Aberdeen, who is very prominently interested in this movement. There were several titled ladies present, and among the speakers were several members of the London County Council, who made valiant plea for the passage of the bill now before Parliament, legalizing the election of women to the council. Mrs. Gladstone was also present. Mr. Gladstone has conceded that women may

possibly, with propriety, serve on the councils. He says he is glad to know there are places where women can be of such service as they evidently are there. Poor old man! He is learning by slow degrees that women can be made useful somewhere else than at home, but like all other questions of public interest upon which he has radically changed front since the commencement of his public life it will not be many years—if he lives—before he will be an out-and-out defender of woman suffrage, that is, if we judge the future by the past, and this is a subject upon which he can well afford to change front. Since women are actively agitating political subjects and pressing for a hearing, they will be heard. Many Conservatives are quite willing that widows and single women should vote, and so there is hope that they will finally come to see the propriety of together conducting the affairs of life to their mutual advantage. For what interests the one sex must interest the other, what is good for one must be good for the other, and this truth the world is fast finding out. And the activity here is very hopeful, for only five years' growth it is a very promising agitation.

### MATERIALIZATION.

By T. W. DAVENPORT.

I was pleased to notice the editorial remarks called forth by the article of Dr. Holbrook, essaying to show from scientific basis the impossibility of spiritual materialization. The tendency of so-called science, as represented by its apostles, is to declare all spirit manifestations impossible. Years ago the *P. Science Monthly* contained a notice of Epes Sargent's "Scientific Basis of Spiritualism," in which scientific humor cropped out refreshingly in such phrases as "super-scientific," "pseudo-scientific," etc., and the declaration was made that the so-called facts of Spiritualism are wholly outside of the scientific methods. Now I am without evidence, from personal observation, of the peculiar phenomenon called materialization, but I consider it a risky business to predicate its impossibility upon the materialistic scientific facts given by Dr. Holbrook. There is no doubt that much of the so-called materialization is founded upon fraud and still there seems to be no break in the analogy which would infer materialization from what is undisputed in spiritualization of matter. Dr. Holbrook would say that matter is required to reflect light; in regard exactly how much in grains or pounds he would not hazard an assertion, and would he not be driven to the admission of possibility of materialization from the undisputed fact that spirit forms, exactly corresponding to the present material forms, are seen and described by mediums with ease and certainty? Dr. Slade described my father, whom he had never seen in the flesh, and instantly learned from him his name. How can spirit photography be accounted for except upon the postulate that the spirit must sufficiently clothe itself with matter to reflect the light? How can we account for visible spirit hands of which thousands have been seen? I have seen them under conditions which did not admit of collusion or trickery. And the ghosts, which no longer "troupe home to churchyards," but exhibit themselves under the scientific phrase of phantasms of the dead; how are they seen by scientific investigators except by appropriating to themselves enough gross matter to make an image by reflection?

It is likely that science does not contain all the truth concerning gross or ponderable matter. Is there not something lacking in the fundamentals of science? Are matter and force all? and concerning these what do we know? Sticking closely to scientific actions and facts it is an easy task to demonstrate the utter impossibility of raising a table except as force is applied to it by contact with ponderable matter, and yet we know that tables of all sizes have been raised and tossed about without force being applied in the only scientific way. Levitation is a fact, but science does not explain it. Science, so-called, condemns it as false. There must be some additions to science that will account for spiritual facts. Why not begin by



enlarging the boundary to include the trinity of spirit, matter and force?

SILVERTON, OREGON.

### SCIENCE AND A FUTURE LIFE.

[The interesting article given below is from the editorial columns of Light (London) and is evidently from the pen of the able editor of that journal, Stainton Moses.—ED. JOURNAL.]

Mr. Frederic Myers contributes to the April number of "The Nineteenth Century" a noteworthy essay, under the above title. He sets himself to vindicate for science the final word as to man's future. By the use of the scientific method, "the simple application of well-known methods of research to a group of phenomena which has hitherto been left outside the steady current of experiment and observation," he anticipates the best results for the inquiry into the great question of man's survival of death.

Science hitherto has had little to say on the subject. The affirmative answer has been held unproved, and the negative, unprovable. As a consequence the "larger hope" of man has begun to dwindle, and is insensibly vanishing away. "The silence which surrounds the topic is almost more discouraging than overt attack."

At this juncture, during the last few years, discoveries have been made, especially in the realms of automatism and human personality, which already command scientific assent, and others are being added which must rank with them on a near to-morrow, discoveries that threaten to "revolutionize our whole attitude towards the question of an unseen world, and of our own past, present or future existence therein." This step in advance is due to the application of the scientific method to psychical research.

Mr. Myers puts aside, not indeed as unimportant, but as irrelevant to his present purpose, all moral and emotional arguments, all support which a future life receives either from natural religion, philosophy, or revelation; he does not even insist on the evidence of man's resurrection which has been deduced from that of Jesus Christ—"Because I live ye shall live also"—and pins himself down to scientific investigation. We are still "in the morning of the times," though we be "ancestors of the earth." "Still in the first moment of man's awakening intelligence, merely opening our eyes upon the universe around us." "The existence or nature of an unseen world has scarcely, thus far, been treated as a scientific question at all. Yet an unseen world, if it exists, 'cannot exist only of ideas and emotions, of theology and metaphysics, it must be a world of science too.'" There must be a domain of law in it, not moral laws alone, regulating all that goes on in it, and our communication with it.

This question, then, touches "the possible extension of the terrestrial science so as to embrace possible indications of a life lying beyond, yet conceivably touching the life and the conditions of earth." Until lately little has been done towards the solution of this problem. Not until the middle of the present century "did men begin to realize the facts which John Stuart Mill could still treat as unproved—namely, that to every observable thought or emotion of man there probably corresponds some change or movement in the material substance of the brain"—though even now, exactly as these correspondences are demonstrated, "we do not know whether the mental energy precedes or follows on the cerebral change, nor whether the two are somehow but different aspects of the same fact."

During the last quarter of a century events have moved very rapidly. In 1865 J. S. Mill in his "Examination of Sir W. Hamilton's Philosophy," affirmed that the question whether ideas can pass through the mind without forming any part of the normal consciousness was one beyond the reach of experiment. We all know that it is perfectly easy to decide this question by direct experiment in five minutes. "It is as clear as such a matter can reasonably be made that thoughts and emotions of almost any degree of strength and complexity may occupy a sane mind for hours together, and yet at no time enter into the current of ordinary waking consciousness"—that fragment of the activity going on in our brains. We

know by experiment of a secondary consciousness. We can prove that a man may live alternately two lives with different chains of memory and even different characters. We even know of cases where this secondary consciousness has ousted the primary one, and the person possesses a different self from that with which earthly consciousness began.

So then "no form of human consciousness manifests, or comes near manifesting, the total self. . . . We know not what fraction of ourselves it may be which till now we have taken for the whole."

Nor is this all. "Our notion of personality is being deepened as well as widened." We begin to discern profounder powers, connections between mind and mind outside of the normal channels of communication, which indicate something apart from any process of terrestrial evolution, something "which there seems no logical necessity that death should interrupt or abolish."

But, even so, there is nothing here, nothing in telepathy, which carries obvious proof of anything in man which the materialistic hypothesis might not cover; though the little knowledge we have gained is enough to show telepathy to be far more complex than any physical law can explain. We pass, for instance, to the fact that an experimenter can project an image of himself on to the mind of a person at a distance; and we are forced to note the frequent connection of such an image with the unconscious self. It is often during a time when the normal consciousness is in abeyance that such images are projected, and not as an effort of the waking will.

Furthermore, we pass to the wider range of inquiry whether any of these images can be directly connected with those who have overstepped the boundary of earthly existence. Here Mr. Myers gives publicity to a confession of personal faith which he has before made in the "Proceedings" of the society of which he is so distinguished and prominent a member.

The study of cases of this type (many of which I have set forth elsewhere) has gradually convinced me that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by the surviving personalities of men departed. I believe this influence to be, usually, of an indirect and dreamlike character, but I cannot explain the facts to myself without supposing that such an influence exists.

I am further strengthened in this belief by the study of the automatic phenomena briefly noticed above. I observe that in all the varieties of automatic action—of which automatic writing may be taken as a prominent type—the contents of the messages given seem to be derived from three sources. First of all comes the automatist's own mind. From that the vast bulk of the messages are undoubtedly drawn, even when they refer to matters which the automatist once knew, but has entirely forgotten. Whatever has gone into the mind may come out of the mind; although this automatism may be the only way of getting at it. Secondly, there is a small percentage of messages apparently telepathic—containing, that is to say, facts probably unknown to the automatist, but known to some living person in his company, or connected with him. But, thirdly, there is a still smaller residuum of messages which I cannot thus explain—messages which contain facts apparently not known to the automatist or any living friend of his, but known to some deceased person, perhaps a total stranger to the living man whose hand is writing. I cannot avoid the conviction that in some way—however dreamlike and indirect—it is the departed personality which originates such messages as these.\*

We have now got directly into the domain of pure Spiritualism; and it is impossible to avoid recognition of the skillful way in which phenomena that seemed to hook on to no previous knowledge of mankind have been correlated with the facts ascertained and admitted by exact science. Nay more, it would be profoundly unjust to deny or to seek to hide the value of the service thus rendered to our cause. For it has been one of our greatest difficulties in the past that we have only presented isolated facts for acceptance, and have had no sufficient answer to the scientific objection that our phenomena "find no place among the copious store of verified and systematized facts and inferences" which science claims as her assured possession.

\*See "Proceedings of the Society for Psychical Research," Part XVI. (Trubner.)

Mr. Myers is careful not to claim too much. He is writing for an ignorant and necessarily prejudiced class, and he claims only for the facts so far established by scientific methods of research that they are such as would be likely to crop up at first, such as science can assimilate most easily. This point is elaborated in a passage which, though beyond what we usually permit ourselves in the way of quotation, we append without an abridgement which would destroy its force.

We should expect that our first intimation of the true extraterrene character of our evolution might be the accidental discovery of some faculty within us which was not traceable to the action of our terrene antecedents. Here, as elsewhere, we might expect that knowledge of the future might be attained by inference from the past. The comparison of man as he is to the caterpillar, and of man as he may be after death to the butterfly, is a tolerably old one. Let us suppose that some humble larvæ are dissecting each other, and speculating as to their destinies. At first they find themselves precisely suited to life and death on a cabbage-leaf. Then they begin to observe certain points in their construction which are useless to larval life. These are, in fact, what are called "imaginal characters"—points of structure which indicate that the larva has descended from an imago, or perfect insect, and is destined in his turn to become one himself. These characters are much overlaid by the secondary, or larval characters, which subserve larval, and not imaginal life, and they consequently may easily be overlooked or ignored. But our supposed caterpillar sticks to his point; he maintains that these characteristics indicate an aerial origin. And now a butterfly settles for a moment on the cabbage-leaf. The caterpillar points triumphantly to the morphological identity of some of the butterfly's conspicuous characters with some of his own latent characters; and while he is trying to persuade his fellow-caterpillars of this the butterfly flies away.

This is exactly what I hold to have happened in the history of human evolution. I will mention one or two great names alone. Plato was the first larva to insist upon the imaginal characters. His doctrine of reminiscence asserted that our quasi-instinctive recognition of geometrical truths, etc., implied that we, in fact, remembered these truths; that geometrical capacity was a character carried into this world with us from some other stage of being. And the view thus pressed by Socrates and Plato, the very founders of science, is now renewed by the foremost of living naturalists. Mr. Wallace holds, as is well known, a modification of Plato's view. He considers that these sudden increments of faculty—mathematical, musical, and the like—which appear without apparent hereditary cause, indicate some access of energy outside the order of purely terrene evolution. Somewhat similarly I would suggest that telepathy and cognate faculties, now beginning to be recognized as inherent in the subconscious strata of the human intelligence, may be the results of an evolution other than terrene or physical evolution whose successive steps and slowly-growing capacities we can in some rough way retrace.

I place together, then—as I claim that history me a *prima facie* right to do—certain experiments which have, so to say, gained general acceptance but yesterday, and certain cognate experiments which are on their way (as I think) to general acceptance on some not distant morrow; and I draw from all these a double line of argument in favor of human survival. In the first place, I point to the great extension and deepening which experiment has given to our conception of the content and capacities of the sub-conscious human mind, amounting, perhaps, to a shifting of man's physical centre of gravity from the conscious to the unconscious strata of his being—and accompanied by the manifestation of powers at least not obviously derivable from terrestrial evolution.

And, in the second place, I claim that there is, in fact, direct evidence for the exercise of some kind of influence by the surviving personalities of departed men. I claim that the analysis of phantasmal sights and sounds, treated by careful rules of evidence, indicates this influence. And I claim that it is indicated also by the analysis of those automatic messages which, in various manners, carry upwards to the threshold of consciousness the knowledge acquired from unknown sources by the sub-conscious mind.

I do not say that these are such facts as might be selected from the whole universe of facts to edify or to console us. But I say they are such facts as we should have been likely, on any scientific method, to get hold amongst the first, and to assimilate the most easily.

Yet one more point to complete the parallel which I have suggested between the man and caterpillar. We have discovered (as I hold) that we men can occasionally communicate among ourselves in a fashion at once inexplicable and practically useless—a fashion for which no origin suggests itself in the history of

terrene evolution. And we observe also, that information not attainable by ordinary methods is sometimes conveyed to us by this method. I argue, as the caterpillar argued about the butterfly, that here is a similarity of structure between our own intelligence and some unseen intelligence, and that what that unseen intelligence is we too may once have been, and may be destined again to be. And, addressing myself for a moment to the religious and philosophical side of man, I point out that our small, or even grotesque, cases of telepathetic transmission between living men, or between the men called living and the men called dead, stand towards certain of the central beliefs of the Gospels and of some high philosophies in the same relation in which laboratory experiments stand to the vast operations of nature. That same direct influence of mind on mind which we show in *minimis*, would, if supposed operative in *maximis*, be a form of stating the efficacy of prayer, the communion of saints, or even the operation of a Divine Spirit.

We have thought that those among our readers, and the number of such are steadily increasing, who are not content to neglect such investigations as those which Mr. F. W. H. Myers refers to throughout this paper, will welcome some account, however inadequate, of his position. It is not ours precisely. We occupy ground more advanced, an outpost in the field that he has not yet reached, or which, at least, he has not avowed himself as having occupied. We hold a middle position between the investigator who would refer all phenomena to the action, understood or as yet occult, of the human personality, and that more heroic but less wise observer—if a misuse of the term may be permitted—whose all-sufficient explanation for the whole range of psychical phenomena is found in the intervention of an external intelligence, loosely called "spirit," and assumed invariably to be the soul of a departed being who has once lived on this earth. Such beings, it seems to us proven, do at times communicate with earth, and on the fact of such communications we rest much of, but not the whole of, our claims as Spiritualists. The unexplored region, the *terra incognita* of our human personality, we have done little with. It is the happy hunting ground of the society in whose name Mr. Myers has often written, though he expressed only his own confusions here, and it would be unfair and churlish to deny the value of the work which has enabled him to put forward this present essay.

#### REALITY OF APPARITIONS. \*

On the subject of apparitions, M. L. Gardy, of Geneva, in his excellent and instructive work entitled, "Cherchons" (let us seek), cites a French author who has devoted himself to the study of the question.

is, says our Genevese brother in the belief, a M. Adolphe d'Assier, who does not believe in the spirits, prides himself on his positivism and would "free the men of our epoch from the enervating hallucinations of Spiritualism," who furnishes in his "Essay Sur L'Humanite Posthume" (Essay on posthumous humanity), valuable information on the reality of apparitions of deceased persons. Having been brought by circumstances to the conviction that apparitions are not so devoid of foundation as is believed, he seeks for an explanation of it, and thinks he has found it in the duality of the human body, which must be composed according to him—besides the material substance—of a fluid of certain density, persistent for a short time after death only, and permitting in certain conditions of the production of the phenomena which we are discussing. I shall not examine the value of this theory, making the observation, however, that like many other savants, M. d'Assier puts aside the facts which could not be explained by his system, and I selected among the examples which he relates the following, the recital of which he says he has from the witnesses themselves:

"About twenty years ago, M. X——, aged about 50 years, inhabiting a commune of the canton d'Oust (Ariège), died after a very short sickness. Immediately after his death, his house became the theatre of a multitude of night scenes which lasted several years. 'On the evening before Easter,' said a gardener

to whom I addressed myself, 'I was delayed one evening in a garden by some work which I had not been able to do during the day. My work ended, I began preparations to leave. I heard the sharp noise as of a knife which was trimming a vine. At this noise I turned around and found myself face to face with the deceased M. X——.' 'How was he dressed,' I asked. 'As was usual in life, hat upon his head and a comforter about his neck, and a smiling air.' Why did you not talk to him? 'I was going to do so, then I hesitated and, then reaching the garden gate I withdrew. Did you remain a long time face to face? 'Long enough to say an *ave maria*.' Were you afraid? 'No, I go day out and day in and I never see anything. However, on entering my house after a little while I was seized with terror.'

The second fact which took place the same night, had for a witness the grave-digger of the commune which M. X—— had inhabited and where he had died. Here is his story: 'The evening before Easter, having to dig a grave, and being deceived by the clocks which were sounding the reveillon (midnight meal) towards midnight, in a neighboring village, I believed it was the angelus and betook myself to the cemetery to go to work. On opening the great gate, I was surprised to see near the great cross, and at a little distance from the tomb of M. X——, a man standing near by. Hold! here is a fellow who has risen quite early in the morning to follow the stations(?), and as I was trying to comprehend who this could be, I remarked that the individual advanced towards me, and I recognized M. X——. Then I closed the gate of the cemetery, seeking to put the pillar of the gate between this personage and myself, and went back into my house, not without being seized with great terror.

How was he dressed? As was usual while he lived, with his comforter and his hat. Why did I not wait to speak to him? I should have taken good care to avoid this. As his comrades used to joke him sometimes in regard to this story, he used to answer invariably: Believe or not believe, it don't matter to me, I am telling what I have seen, I have nothing else to say to you.'

The third experience passed under the eyes of a retired custom house officer. I reproduce exactly his words. It is to be noted that this event took place the same evening with the two others. 'On the evening before Easter, I was on guard with another employé, near a property belonging to the the deceased M. X——. I saw a person who kept going and coming near me, opening and closing an entrance door. I said to myself: This man of affairs of M. X. is quite early to-day. Then, observing more attentively, I recognized M. X. himself. My first movement was to awaken my comrade to inform him about this extraordinary apparition. However, I abstained.' How was M. X. dressed? 'As usual in life, with hat and comforter which he always used to wear.' As soon as you recognized him, did you have some fright? 'I am an old customs officer, I do not have any fear, in proof of which I did not awaken my comrade. However, for the rest of the night I confess I was not in my usual tranquil mood.'

Here certainly is a series of spontaneous manifestations, which, attested by a skeptic, well deserve to be taken into consideration.

#### HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

BY J. D. FEATHERSTONHAUGH.

XIX.

FRAUD.

The advocates of fraud divide themselves into two camps; those who view with just suspicion some particular phase of alleged phenomena, and those who adopt the sweeping charge of fraud against the subject in all its branches. This article has reference solely to the latter.

The strange character of the alleged facts and the startling explanations put forth, were among the chief causes which inclined men at first, so generally, to the suspicion of universal fraud. Although clumsy and infamous pretenders to mediumship were often

detected, yet as the inquirer reasoned more strictly, he found that the probability of a genuine character belonging to the phenomena, was strengthened by the very incredibility of their nature. As a fraud, the inception of the scheme was utterly contemptible and it would not have lived a day. It was the climax of idiocy to have devised a matter so glaringly absurd, if built upon mendacity and trick. It is absolutely certain to all but the most irreflective minds, that pretensions of this extraordinary character must have something of truth behind them, to occasion so profound a revolution in the minds of men, unfavorably disposed by education and habits of thought.

A very slight examination must satisfy us, that fraud as a full explanation, is so preposterously inadequate, that the controversialist who stumbles along this irrational line becomes more and more the victim of false conclusions. Still we may assume, as a matter of course, that fraud is practised by pretenders wherever the opportunity offers, and is not confined to them alone. The fraudulent performer and the professional exposé are born of the opportunity, and the dupes of the latter outnumber those of the former. But we may not rationally suppose that hundreds of people, embracing men of education, little children and ladies in private life, would all at once compass the dexterity of practised jugglers. The experiments by men of acknowledged capacity have been so numerous and exact, that a negation becomes inexpressibly worthless, when it practically holds modern inquiry to be a source of error and the old ignorance a well-spring of knowledge. We owe it to our own self-respect to have no part in this weak and senseless reasoning.

A belief in spirit-intercourse owes much of its rapid progress to a superficial method of opposing the facts. The insistence upon fraud was so irreconcilable with the evidence of the many thousands who studied the subject, that personal experiment was found to be the only means to arrive at a dispassionate view. From this study, if seriously made, the observer always arose with the conviction that the opponent had no knowledge of the facts, or at the best a most superficial one and had denied them as the easiest reply to the spiritual hypothesis. But it did not appear to justly reasoning minds that the conclusions of millions, founded upon actual experiment, were in any manner answered by arbitrary negations, not due to the light of knowledge, but depending altogether upon its absence.

The rapping phenomena, known more or less in every age, was the early form through the Fox children, and if a fraud then was a fraud with Dr. Johnson, a fraud with the Wesley family, a fraud with Justinus Kerner, and miraculously enough the same style of "fraud" has occurred at every reappearance, with children who never could have heard of the previous tricks. The belief has continued to exist in some degree through all this period, and at the lowest ebb, we see it growing at once into a life of such fabulous proportions, that no reasonable doubt can exist of its permanence and progress.

The disproportion between this suppositious fraud and the effects produced, became at length so vividly apparent, that the vague generality fell into disrepute as the feeblest babble, and the effort to revive it, especially from the pulpit, comes with an intensely comic aspect, much to the ultimate discredit of religious teaching. Let us place side by side, for the sake of comparison and incidental amusement, some of the many sided fancies, imagined, it is needless to say with a superb disregard of the facts. Videlicet: Unconscious pushing of things we cannot stir with all our normal strength; conscious pushing of things we do not touch; rooms full of complicated and ingenious machinery, invisible of course to the spectators; dynamite; jugglery of the first order, sometimes by little children, with their feet and hands held; ventriloquism. 'second sight'; the Genesee Falls; asbestos gloves an cushions; reservoirs of hydrogen gas; masses of red hot platinum sponge; electricity; fine steel wires; ordinary looking pocket-pens that open out to the length of a fishing-pole; loose bones in the knee joint; slack muscles in the ankles; walnut shells on the big toes and strings passing up the petticoats; big toes play

\*Translated for THE JOURNAL from the *Messenger* of March 15th.



a gift of causing a room full of spectators to see what is not present; creaking bedsteads; broom-sticks in the cellar and rats in the ceiling.

Some of these accessories were of a remarkably inconvenient size and shape to be invisibly carried about to private houses, and it required consummate skill to manipulate red-hot platinum, the bag of gas, or the water-fall in a lady's drawing-room. We must remember, however, that this is a subject peculiarly open to all-round nonsense, and it is praise to say that this list is not worse than the automatically written communications of Shakespeare or General Washington.

We can hardly be brought to believe that a rational being could assert—that thousands upon thousands of observers, hundreds of books, numerous weekly journals, scores of experiments by men of science, schools, lecturers, mediums in private families, costly buildings, camp-meetings and psychical research societies all over the world—have no other foundation than childish tricks practised by two ignorant little girls, still living, without any detection after the lapse of nearly forty years.\* It is not reasonable or honest to reject the pregnant fact, that every critical observer who makes an intelligent and sufficiently prolonged examination, has, notwithstanding his original incredulity, finally pronounced in favor of these phenomena. Wherever we find fraud advanced as generally applicable, experiment shows it to be incompatible with every real feature of the subject.

Mediums are also to be found in private life—mothers—sisters—daughters, whose powers are unspoken of outside of their own homes, and who view the subject in a sacred light. This one fact closes the argument of fraud, for such mediums are only held to be consciously dishonest through an irrational condition of the mental faculties. Some mediums are in the habit of holding séances every day, and if strong enough, twice a day. About twenty persons are usually present, strangers from all parts of the country. Names of the living and of the dead, incidents of life, secrets long buried in the grave are narrated as if living friends had met, and this goes on for years. The study of tomb-stones, and the tattle of the town can scarcely furnish these details.

It is to be deplored that educated and presumably thinking minds should, with no personal knowledge and in the face of all the evidence, lend their aid to clog and obscure a question involving so naturally the errors of prejudice and so earnestly demanding the most exact experiment. In common decency we ought not to be obliged to listen to idle comparisons between the vigorous experiments of Hare, Crookes and Wallace, and the dextrous manipulations of practised showmen, the value of whose stock in trade hangs upon the professional and dubious statement that their tricks are done under similar conditions to the genuine phenomena. Only the most irrational line of argument can sustain the fallacy that the imitation of a fact offers the slightest proof against the reality of that fact. We may conduct our experiments under conditions which render sleight-of-hand a physical impossibility, and relegate the conjurer to his proper sphere. Those who have laboriously studied the question and have instituted vigorous scientific experiments stand upon safer ground than these feeble sophisms.

It is a gross improbability we cannot entertain, that thousands upon thousands all over the world, unknown to each other, could erect upon a fraudulent basis so large and consistent a body of physical and mental results. When the Big Toe is advanced by even the highest scientific authority as a sufficient foundation for this enormous superstructure, the hypothesis of fraud dwindles to a farce.

\*These two women, by their own statement, have led a life of falsehood and fraud for forty years, and in the forty-first year assume a character for veracity.

(TO BE CONTINUED.)

#### AN AMERICAN SCIENTIST.

Professor Elliott Coues is well known to readers of THE JOURNAL as one of its contributors on various subjects. Of the actual scientific standing of Prof.

Coues the reviews now appearing in England, in the most critical quarters, of his ornithological works, would be sufficient proof if any were needed. The following notice of his "Handbook of Field and General Ornithology, a manual of the structure and classification of birds with instructions for collecting and preserving specimens"—a work published by MacMillan, is copied from the *Academy*, London, of March 24th:

No one who aspires to be an ornithologist in the true sense of the name can afford to be ignorant of the contents of this book. It aspires to showing us everything about the nature and structure of birds, so far as a single volume can epitomise the extent of present knowledge; and it fulfils its aspiration to a degree hitherto unknown. It is practically a reprint, for English readers, of the first third of the illustrious author's second edition of his "Key to North American Birds," published at Boston, U. S. A., in 1884; and it contains some excellent figures which appeal more to English ornithologists than did those of the original work. It consists of two divisions. The first is entitled "Field Ornithology." Here we have minute directions as to how to collect birds and their nests and eggs; how to prepare them for the museum, according to the latest and most refined methods; and how to preserve them. It may hardly be considered credible in a scientific treatise, but we can faithfully avow that almost every page of this part reads like a novel; and it is much more interesting than most of them. The genius of the author alone makes each page as pregnant as most people's chapters could have been. Only those who know him "in the flesh," as he would say, can conceive how it is that he puts dry details so brilliantly. It is part of the man himself, his own way of work; and may it be long before the world knows from his biographer the secrets of the way in which he crystallizes the results of his trained enthusiasm; we shall all want to copy him then. Here we are only his critic; and we cannot find anything to criticise, but only to admire now a part of the life-work of a man who concentrates within himself the advanced ornithology of the age. Prof. Coues's second division is called "General Ornithology." General it is, indeed, in the widest signification. He defines birds; he tells us what a bird is, and shows us how it differs from other vertebrate animals, adducing more facts in evidence than we might think necessary if we had lived in pre-Darwinian times. Then he gives us a philosophical disquisition on the classification of birds, such as perhaps has never been equalled. Definitions and descriptions of the exterior parts of birds follow this, wherein everything known is summarised with a master's skill. Illiger was great; but Coues is greater. That is what those who know must feel. The second half of the book is devoted to the entire anatomy of birds. As we close it, we wonder what else there is to be learnt about the matter; it is all so clearly explained and illustrated that Dr. Coues's successors will find it hard to supplant him in anything like the same compass.

#### PECULIAR INSANITY.

H. H. Brigham, M. D., of Fitchburg, Mass., in a letter printed in the *Boston Globe*, addressed to Rev. M. J. Savage, says:

Last fall I was called to a patient who appeared to be insane. I could find no trace of disease. Her insanity was peculiar. She was almost if not wholly quite demented as far as her own personality or mentality was concerned. She was dazed and bewildered. Her own children seemed strange to her. She was restless and uneasy, and particularly desirous to go home, although she was in her own house, with her family about her. She would talk but very little, and did not remember her past history. I made several calls and at last hit upon a plan which succeeded admirably. I began to ignore the presence of the lady and addressed her as she appeared, as another personality. At last I succeeded in obtaining the following story: I asked the question, "Who are you?" but not verbally, of my patient. I wrote this question and put the same in an envelope, sealed it and placed it in my patient's hand. She was lying upon the bed and I seated myself to watch results. Soon she aroused from a sort of stupor and gave me a name. Then followed the name of a city in this state. Then by questions which I asked verbally I received quite a history. It ran thus: "My name is so and so. I lived in Salem. Have a family there. I fell July 3d, from a building upon which I was working. I passed away soon after, the next day, I think. I want you to write to my wife. Tell her to proceed with her lawsuit, not to settle with them; and tell her not to change her residence, as she is intending to do."

All this I wrote down, and immediately sent the same to the wife, whose name was given me, and in due time received a reply confirming all the spirit had

said, even to the moving from the house, etc. So after this my patient recovered, and has shown no sign of insanity since. Now for my second point. One illustration is as good as a hundred. At the close of a rapping and table-tipping séance, after the party had all moved away from the table, I perceived the latter to be moving. I examined it carefully and found no physical agency at work. After getting an affirmative answer to the question, "If this is a spirit moving the table will you spell out through the alphabet your message to us?" I sat for two hours with a card in my hand containing the letters of the alphabet, and as I pointed to the right letter the table would move. When I had finished, the letters which I had written were not divided into words, but presented one unintelligible mass. After marking off the words I read the following: "My name is so-and-so. I passed to spirit life yesterday at 8 p.m. My body will pass through your city to-morrow on its way to Mt. Auburn." This I found to be true. Now, if these points can be explained without the aid of de-car-nated spirits, I would like to ask these reverend gentlemen [of the new Society for the Investigation of Spiritualism] what evidence they have of immortality?

#### HYPNOTISM AND DENTISTRY.

A very interesting exhibition of hypnotism and clairvoyance was given in the parlors of Dr. A. M. Parker, No. 1112 Franklin avenue last night, says the *St. Louis Globe-Democrat*. The experience, besides being in the line of many already given, opened a new vista in dental surgery—namely, the localized deadening of pain for the performance of painful operations. At 8 o'clock Prof. Otto Laroge, the hypnotist, entered the physician's office in company with Louis Lauer and Miss Nellie Moore. Mr. Lauer was the patient for hypnotic and cataleptic experiment and Miss Moore was the clairvoyant. Mr. Lauer has been under the dentist's care for some time, and has been much troubled by the aching remains of an upper left side molar. Scarcely more than the roots of the grinder were left in his jaw, and the pain experienced from the decayed portions has been excruciating. Dr. Parker first cleaned the patient's teeth and was then ready for the operation. Prof. Laroge approached the chair, and after making half a dozen passes before Mr. Lauer's eyes, remarked that "the tooth has stopped aching!" Immediately the pain-drawn features relaxed and Lauer admitted that the aching had stopped. "When the doctor pulls the roots" continued Prof. Laroge, "you will not feel any thing." Dr. Parker then arranged his instruments and set to work. Taking keen blades he cut into the gums deeply in order to give his forceps space to "catch on" to the ugly roots. The flesh bled freely, but Mr Lauer's face gave no sign of pain whatever. He smiled contentedly at Prof. Laroge's chat and once in a while commented upon the quantity of blood shed after spitting the fluid from his mouth.

"Now we will pull them," said Dr. Parker.

"Don't hurt me," exclaimed the patient; "the last one you pulled nearly killed me."

"It won't hurt a bit," replied Prof. Laroge, with confidence.

Adjusting the wicked-looking pincers, Dr. Parker extracted first one, then another, and still another, fang from the bleeding gums. Meanwhile, Mr. Lauer was listening to what Dr. Laroge was saying with the greatest of interest. After all were out he gazed at the specimens in astonishment. He could scarcely believe that the aching roots were out. Prof. Laroge then took Mr. Lauer in hand and by a long earnest gaze threw him into the cataleptic sleep. He fell over like a log and submitted to a long process as any corpse might. Needles were thrust through his tongue and cheeks and hands and different joints in his limbs were thrust repeatedly out of joint. Lastly, Lauer's body was stretched across the space between two chair backs, and the professor, the doctor and the *Globe-Democrat* reporter seated themselves upon this human bridge, the unconscious body supporting their combined weight as solidly as a span of iron. By a process nearly similar to that which threw him into the cataleptic state, Lauer was brought from it to consciousness. Prof. Laroge then hypnotized Miss Moore, and while in this state she answered without hesitation the most difficult questions propounded to her by those present. The name, occupation and appearance of absent and unknown persons were unerringly answered by her, also the accurate description of far-away and strange places.

In the current number of *Harper's Magazine* deacon F. W. Farrar gives the world his contribution to the Salvation Army and its work. The article is struck in the opening paragraph: "We admire or despise it, whether we thize with it, the Salvation Army is the most remarkable religious organization."



## SHARING ALL.

Dear, it is twilight time, the time of rest;  
Ah! cease the weary pacing to and fro;  
Sit down beside me in this cushioned nest,  
Warm with the brightness of our ingle glow.  
Dear thou art troubled. Let me share thy lot  
Of shadow, as I shared thy sunshine hours.  
I am no child, though childhood, half forgot,  
Lies close behind me with its toys and flowers.  
I am a woman, waked by happy love  
To keep home's sacred altar fire alight!  
Thou hast elected me to stand above  
All others in thine heart. I claim my right,  
Not wife alone, but mate and comrade true;  
I shared thy roses, let me share thy rue.

Bitter? I know it. God hath made it so.  
But from his hand shall we take good alone,  
And evil never? Let the world's wealth go,—  
Life hath no loss which love cannot atone.  
Show me the new hard path that we must tread;  
I shall not faint nor falter by the way;  
And be there cloud or sunshine overhead,  
I shall not fail thee to my dying day.

But love me, love me, let our hearts and lips  
Cling closer in our sorrows than in joy;  
Let faith out shine our fortunes in eclipse,  
And love deem wealth a lost and broken toy.  
Joy made us glad, let sorrow find us true;  
God blessed our roses, He will bless our rue.

—ALL THE YEAR ROUND.

An item going the rounds of the press says: "Miss Emily Howard, director of the First National Bank, at Auburn, N. Y., is the first woman in the United States to hold such a position. Miss Howard is rich and for several years has maintained at her own home a school of farmers' sons and daughters." The statement that Miss Howard is the first woman in the United States to hold the position of bank director is not correct. According to bank statistics, Mrs. L. McCall, who was elected director of the First National Bank of Canton, Ill., in 1874, and who still holds the position, is entitled to the distinction of being the first bank director who was a woman. The second woman director of a bank is Mrs. Mobias Bradley, who was elected director of the First National Bank of Peoria, Ill., in 1875. She is the Mother of Mrs. C. McCall Black, of Canton, Ill., who is a subscriber to THE JOURNAL. Miss Maggie P. Raymond—of whom Mrs. Black is a nephew—has also been director of the First National Bank of Canton for eight or ten years.

I can remember well that it seemed, even after women had conquered their place in medicine, that the twin professions of law and divinity would still remain closed to them, writes T. W. Higginson in *Harper's Bazar*. Yet the preacher's desk has been occasionally occupied by them from the foundations of the colonies. Anne Hutchinson almost revolutionized the New England churches; Mary Fisher and Anne stin taught publicly the doctrines of ends. Barbara Heck was called "the founder of American Methodism," as English sect had been largely established by Susanna Wesley and the countess of Huntingdon. Oberlin college sent out, some forty years ago, its first woman graduate in theology, but has only just printed her name as such for the first time in its triennial catalogue; and her ordination in 1853 was the first bestowed by any American of her sex. There seems as yet to be no trustworthy statistics as to the whole number of women ministers in this country. The Society of Friends has about 350, the *Universalist Register* for 1889 contains the names of thirty-five, the *Congregational Year Book* five, and the Unitarian Theological school at Meadville, has had sixteen women as pupils. The Disciples of Christ have forty-three women teachers. The Free-Will Baptists, the Primitive Methodists, and the Protestant lists have also ordained women on a scale, and the institution of deaconess being revived among the larger ones. To illustrate how the work of a woman may be really a family, the Rev. Ada following dialogue, in a nursery. The little unced her intention

of "helping mamma preach" whenever she should be old enough, her younger brother stoutly declared that he would do the same. On this the sister, looking at him with some doubt and misgiving, yet finally assented in these terms: "Yes, man's do preach sometimes."

The graduation of nine women as physicians from the New York Medical College for Women has quickly succeeded the graduation of the fourteen women lawyers from the University of the City of New York, says the *Press* of that city. All the reasons which support the fitness of women for the bar can be urged in favor of their entrance on the field of medicine. The keenness and quickness of an educated woman's mental processes, the ability in which she far surpasses men in intuitively grasping truths, her hatred of wrong and her prompt sympathy for every kind of suffering, all point to her capacity for both the great professions of law and medicine. But in addition to this there is a most important argument to be urged in favor of women physicians. By far the greater portion of medical patients in the United States are women. And in medicine, as in most other things, no one can minister so naturally and effectively to the needs of women as women themselves. The experiment is not a new one. Women have already achieved a certain measure of success as physicians. They have been greatly hampered by inadequate educational facilities and the course of conservatism, which is nowhere more potent than among the feminine sex. But in all directions the paths of education are being opened to women who have the intelligence and energy to take advantage of them, and the prejudice against women's work outside the home circle is lessening very rapidly. It would be rash to prophesy, but it does not seem impossible that before the noon of the twentieth century is reached, women may have established themselves beyond all question as to skilled and generally popular physicians of their own sex.

When Miss Fawcett surprised all England a year ago by being bracketed above the senior wrangler for excellence in mathematics at one of the great English universities, she attracted wide attention chiefly because her achievement was that of a woman. A much greater than Miss Fawcett died recently. This was Mme. Sophie Kovalevsky, the professor of mathematics at the university of Stockholm, who was not yet 38 years of age. Her genius in mathematics was very early developed, indeed, her professorship was the ultimate result of her paper on differential equations published in 1874 in the *Journal Fur Mathematik*, when she was hardly 21 years old. Mme. Kovalevsky was a Russian, born in a country town, her father's name being Gen. Krukowski. She studied at St. Petersburg and in 1869 was admitted to Heidelberg. For distinction in higher mathematics she was made a doctor of philosophy at Göttingen while she was yet 21 years old. Meanwhile the Krukowski girl had become the wife of Prof. Kovalevsky, the lecturer on paleontology at the university of Moscow. This union was apparently most fortunate in that her opportunities for exercising her genius were in no way curtailed. The professor's death in 1883 left her free to accept the offer of the university of Stockholm. Mme. Kovalevsky was still further honored by the French academy which conferred upon her the "prix Baudin," doubled in this instance by reason of the "quite extraordinary service" the recipient had rendered to mathematical science. This remarkable woman's genius was not confined to mathematics. She has written a few novels, which have never been printed in Russian for the same reason that many other things fail to pass the Czar's censor, and her "Reminiscences of Childhood" are highly esteemed. Her fame, to be sure, rests upon her achievements in mathematical science, and in that field of mental activity very few women have ever approached her.

There is no race of young people yet born with old heads upon their shoulders, nor should we desire it. The unreasonableness, the extravagance and the illusions of youth are part of its charming conditions. But a husband is to be chosen not alone for the quickly fleeting hours of youth; he is to be a friend and supporter through the burden and heat of the day, and a companion for the long shadows of the evening of life. Therefore no girl should be allowed to choose a husband as she would choose a partner in a dance, and yet this is what many girls are in-

clined to do. Mothers ought to supplement by their own experience the inexperience and emotions of their daughters, and to warn them against passions which bring evil unless guarded and directed to good ends. For the marriages of affection, on which we are apt to pride ourselves, are very often marriages of youthful caprice. Too often love in a cottage comes in for all the hardships of a cottage without love. Let mothers, therefore, guide their daughters at this most important time.—*Ladies' Home Journal*.

The terms on which women enter the British civil service are given as follows: "They entered as second-class clerks, receiving £65 a year, rising by £3 a year to £80. Here the maximum, which is certainly small, is reached, but there is promotion by merit to clerkships rising to £110 a year, and a few higher places which go up to £170. Three female superintendents each receive up to £400 a year, and four assistant superintendents each £200. The work is not difficult, and the hours are seven a day. An annual holiday of a month is allowed. Candidates must be between the age of 18 and 20. It is an enforced condition that on marrying they must resign their appointments."

## THE MARTIN ROPE TRICK.

A correspondent, who seems to have more confidence in himself than experience, writes that he has seen materializations at Mrs. Martin's in New York and believes them genuine. He asks us to explain if we can how trickery is possible. We are heartily tired of trying to educate the average investigator in the cheap legedemain palmed off under the guise of Spiritualism. Martin's cabinet tricks with rope-tying, etc., are of the same character generally as Kellar's well-known performances on the stage, although Kellar is a more skillful operator. The supposed "materialization" that is said to occur when Mrs. Martin is tied in the cabinet depends upon a cheap form of trick. A long rope is tied round the neck of Mrs. Martin, the ends of the rope hanging down behind. She is then seated on a chair in the cabinet and the ends of the rope are passed through two holes in a piece of the woodwork and drop down outside the cabinet. At this stage of the performance Mrs. Martin's neck is placed close to the holes. The cabinet is then closed up and knots are tied on the outside of the cabinet just where the ropes pass out from the holes. But owing to the position of the doors of the cabinet, the opportunity is given for Mrs. Martin to pull back some of the slack rope through the holes before the person chosen to do the tying can get round to the outside of the cabinet for that purpose. It is then easy enough for Mrs. Martin to loosen the knots on her neck, and widen the noose, and so free herself from the rope altogether. The door of the cabinet is afterwards opened and Mrs. Martin appears disguised in a light fabric. At a recent séance, marks were made on the rope just where the two pieces came out from the holes in the cabinet. These marks were made just before untying the outside knots. Examination afterwards showed that about thirteen inches of rope had been pulled into the cabinet as above described. It also appeared that the knots on the neck of Mrs. Martin had been tampered with, and experiments made with the rope proved that it was easy to slip it over the head, using the slack fraudulently drawn inside the cabinet.

## "LIGHT OF EGYPT" FREE TO FREE PUBLIC LIBRARIES.

The author has authorized THE JOURNAL to distribute one hundred copies of "The Light of Egypt, or the Science of the Soul and the Stars" among free public libraries. Application must be made for the book, and naming the library and enclosing fifteen cents to prepay postage. The work is a large 12 mo. of about 300

pages, printed from large type on fine paper and beautifully illustrated; for further particulars see description in the advertising columns of this paper. The book has been the subject of wide comment. Those who oppose on *a priori* grounds its central claim are vigorous in their criticisms, those who have no well-defined preconceived opinions and those who favor the doctrines advanced are equally robust in their commendations. Whatever its merits, it is a book likely to be freely called for when catalogued in public libraries.

## INTERESTING AND SUGGESTIVE.

It will interest our readers to know that the building in which THE JOURNAL is located has been in process of reconstruction for six months, and now resembles a modern pandemonium. To get out THE JOURNAL in good shape and keep business moving is no easy task. Expenses are also largely increased in various ways. We have a considerable number of subscribers in arrears. Never could their remittances come in better time than now. If you are behind in your dues please regard this as a personal request to pay up and renew and thus make our task easier by that much.

A Mrs. Smith, of Brooklyn, vouches for the mysterious third party who is alleged to have written the sealed letter whose "reading" was palmed off on the Everett Hall people as genuine by the Davis-Martin combination. With all due respect for our unknown correspondent, we must continue to doubt the existence of any third party. If there is any such person then he was in league with Mrs. Martin. But why should useful members of the community spend time or thought over these inconsequential, dime museum Martins? Is the position of Spiritualism so desperate in Gotham and her sister cities that the Martin class must be pressed into service? Not by any means. Even with all the folly of the Newton-Williams-Wells-Roberts combination, things are not so bad as that.

Mrs. M. C. Morrell informs THE JOURNAL that she has organized a society to be known as "The People's Spiritual Conference," which will meet every Monday evening at her residence, 151 Lexington avenue, Brooklyn, N. Y. "The purpose aimed at in establishing The People's Spiritual Conference," says Mrs. Morrell, "is to make the meetings helpful and educational to all who attend by taking up the consideration of psychic science, mediumship, and psychical phenomena in all their varied aspects and also by studying the laws of spiritual development, whereby all may be taught how best to unfold the latent powers of each human soul, and thus be better fitted for usefulness and happiness both here and hereafter." Dr. J. C. Wyman delivered the opening address and was followed by Mr. H. L. Whitney.

Hon. C. O. French, formerly of Fort Scott, and for eight years presiding judge of the sixth judicial district of Kansas, from which he retired to resume practice, has located in Chicago. Judge French was for some time at Salt Lake City, but like some other men, he believes there is plenty of room at the top and that the only way to get there is to travel the Chicago route. He is located in suite 409 Rookery Building, corner La Salle and Adams sts.; and, by the way, that "Rookery" is one of the finest office buildings in the world.

Rev. H. H. Brown, who has been in charge of the Unitarian Society at Salem, Oregon, for a year, writes that he has found plenty of work and is satisfied with the results of his efforts in the new field. Under the title of Captain Brown, this gentleman was for many years a Spiritualist



urer, as a majority of our readers will remember.

THE JOURNAL offices will remain in the same building—the Merchants' Building—where they have been for this past fourteen years, but are now in suite 58, across the hall from the old location. When the remodelling now in process is completed they will be the most convenient and best arranged the paper has ever had.



#### AN EXTRACT FROM GEN. SHERMAN'S "MEMOIRS."

TO THE EDITOR: Soon after he had graduated from West Point, Gen. Sherman was among the number sent by the government to California to take possession of, and hold the country.

After a voyage around Cape Horn, which lasted nearly two hundred days, he landed at Monterey and established the military headquarters. When everything was all fixed up in their new place, he and Ord—they were both lieutenants then—were granted permission to explore the back country.

I will now let Sherman himself tell the story as set forth in his "Memoirs."

I can well recall that Ord and I, impatient to look inland, got permission and started for the Mission of San Juan Bantista. Mounted on horses, and with our carbines, we took the road by El Toro, quite a prominent hill, around which passes the road to the South, following the Salina River. After about twenty miles over a sandy country covered with oak bushes and scrubs, we entered quite a pretty valley in which was a ranch at the foot of the Toro. Resting there awhile and getting some information, we again started towards a mountain called the Gabillano. It was quite dark when we reached the Salinas River, which we attempted to cross at several points, but found it full of water and the quick-sands bad. Hearing the bark of a dog, we changed our course in that direction, and, on halting, were answered by voices which directed us where to cross. We finally reached a small adobe-house on the banks of the Salinas, where we spent the night. The house was but a single room, without floor or glass; only a rude door and windows with bars. Not a particle of food but meat, yet the man and woman entertained us with the language of lords; put themselves and their house, and everything at our "disposition." We made our supper out of beef, and slept on a bullock hide on the dirt floor. The next day we cruised about until nearly dark when we came to a two story adobe-house, with a fence in front of it, well up in the foot hills of the Gabillano, situate in a beautiful valley. It was the residence of Señor Gomes. We hitched our horses to the fence as the señor was about to sit down to a tempting supper of stewed hare and tortillas. We were officers and caballeros and could not be ignored. After turning our horses to grass, at his invitation we joined him at supper. The allowance for one was ample, but rather short for three, and I thought the Spanish grandiloquent politeness of Gomes was not over cordial. However, we sat down, and I was helped to a dish of rabbit, with what I thought to be an abundant sauce of tomato. Taking a good mouthful, I felt as though I had taken liquid fire; the tomato was "chilic colorado," or red pepper of the strongest kind. It nearly killed me, and I saw Gomes eyes twinkle, for he saw that his share of the supper was increased.

I contented myself with bits of meat and a good supply of tortillas. Ord was better case-hardened and stood it better. We stayed at Gome that night, sleeping, as all did, on the ground floor. Next morning we crossed the hill by a bridle path to the old mission of San Juan Bantista. The mission was in a beautiful valley, smooth and level, surrounded by hills, with everything thriving.

It was Sunday, and all the people, about a hundred, had come from the country around to church. Ord was somewhat a Catholic, and entered the church with his clanking spurs and kneeled down, attracting the attention of all, for he had on his uniform of an American officer. As soon as church was out, all rushed to the

various sports. I saw the priest with his robes tucked up playing billiards. Others were cock-fighting and some horse-racing. My horse had become lame, and as soon as it was known that I wanted to make a purchase, several came to me and displayed their animals. I obtained a splendid one for ten dollars.

C. W. SMART.

#### FROM AGNOSTICISM TO SPIRITUALISM.

TO THE EDITOR: I had tried orthodoxy, and from some defect either in the religion or—as my friends in the church maintained—in me, finally drifted into that unsettled condition called agnosticism. I do not think this is an entirely satisfactory creed. In reality, the agnostic is like a ship-wrecked mariner, always groping about for some shore upon which to set foot. If he does not find more promising harbor, he will, in all probability, land upon the barren rock of total unbelief, and remain there, trying to delude himself into the notion that he has found a desirable abiding place. But he is not happy. Life that ends in the grave must often seem a futile and purposeless existence. That the mind must decay and fall to earth with the outworn body, is not a cheerful thought. However, I started out, not to discuss any "ism," but to narrate what has recently occurred to "set me thinking" in earnest. Through a friend of mine, I was induced to visit a spirit medium, whom I found to be quite different from the medium my fancy had pictured. She was a lady of prepossessing appearance, and impressed one as being of very superior intelligence. A further acquaintance has fully convinced me that she is a lady of character and culture, and of whose honesty of purpose and high-mindedness there can be no question. Had I been so unfortunate at this stage as to encounter a medium who practiced deception, I would probably have, sooner or later, discovered it and thenceforth perhaps denounced Spiritualism as a myth and all mediums as unmitigated frauds.

The phenomena I witnessed, wonderful and incredible as they appeared to me, were not new nor strange to those who knew more of the nature of Spiritualism. They are such as may be seen by anyone who is fortunate enough to find an honest medium. For the most part they consisted in tests of slate-writing, rappings and similar phenomena, under conditions which made fraud impossible. I saw apparitions but once, and then in a materialization circle. The figures were vague and misty, and I could see no features, although there were those present who declared they recognized friends. This, however, may have been an illusion on their part. In broad daylight writings repeatedly appeared on clean slates under my hands. Some received correct likenesses of deceased friends, who could not have been known to the medium, under similar conditions.

It is easy for the skeptic who has seen none of these phenomena to dismiss them all with the hypothesis of fraud, but to me there is conclusive proof that the effects were produced by some intelligence other than my own or the medium's. I feel sure that any reasonable person who has witnessed similar phenomena under similar circumstances must agree with me in this. The unbeliever must give another reason than that of chicanery to be listened to in this age of individual research, when people are breaking loose from "ready-made" ideas and seeking knowledge on their own account.

W. H. J.

#### FROM AN AGED INVESTIGATOR.

TO THE EDITOR: The writer has seen many modes of spirit communication between this world and the more exalted spirit domain by what is known as rapping, table tipping, clairvoyance, audible invisible speaking, involuntary hand writing of the medium, however ever bearing in mind an early spiritual caution:

"Knave deceive other people. Fools only deceive themselves."

It should be early understood by inquirers that people pass from this world under various degrees of intelligence. We must therefore expect in their remarks to their friends that they will manifest various degrees of knowledge. As a specimen of some of the more elevated messages that I have received through the raps I have translated the ones given below: The medium was a stranger and an unpretentious illiterate girl, staying at a neighbor's house. The raps were unusually loud and rapid. The message purported to come from a beloved sister who had died about fifty years preceding. It was

received March 3rd, 1854. Hence it will be perceived it dated a great way back. Fortunately for me, I have journalised every message I have ever received with the incidents therewith connected, which now swell in size to two stout volumes.

After this Miss Irish left my neighbor's house, I hunted her up in New York city, but she declined giving me a sitting; saying she was under special contract to some Jewish rabbis to sit for them exclusively. They got their communications by painting the Hebrew alphabet, which was painted on a strip of sheet tin. She laughed when I asked her if she understood Hebrew.

March 3rd, 1854.

DEAR BROTHER: "Almighty is the power of Deity and that Deity sways the great mass of mind or spirit which is in the regions of space, either definitely or indefinitely. I would have you now study and question your reasoning faculties on this point and upon Deity. You no longer need question our influence. You know it is not the mind clothed or incumbered with the form of earth. Our individuality you can never fully understand or comprehend until you are one among us. Then let your watchword be "onward," and remember me ever your sister,

ANN.

March 11, 1854.

Through the same rapping medium it was given—

BROTHER: Attract a high and holy order of spirits around you by pondering and placing your spirit mind upon the things of Deity. I have before requested you to do this. By Deity I mean to take him as he is all in all. All light, all matter—all living matter, and that which seems to you inanimate. All matter which moves and acts from the will and influences of individual spirit. I would have you study and question on these points. For all things that have motion—and there is naught without, moves in Deity, and forms a part of Deity, or God, for your individual spirit forms a mite in the great mass of omnipotent matter which is God. From your sister, ANN.

Brooklyn, N. Y.

D. BRUCE.

#### FROM DELPHOS, KANSAS.

TO THE EDITOR: Hon. R. A. Dague, late editor of the Phillipsburg, Kansas, *Herald*, delivered an address before the First Society of Spiritualists, Delphos, Kans., on Sunday, April 12th. Dague is a very able exponent of the spiritual philosophy; a man of much research, brilliant and accomplished as a public speaker. His wonderful experiences as narrated by him, hold the attention of an audience in rapt applause. He is identified with the reform movement and will use his influence both in public and private to help better the state of affairs.

The First Society of Spiritualists, Delphos, Kans., celebrated the forty-third anniversary of Modern Spiritualism on Sunday, March 29th, Rev. James De Buchananne delivering the address. He is a power in the hands of those who have passed to the other side of the veil. His clear conception of the Christ principle as made manifest in Jesus' time, and now about to be revealed again, was startling in its revelation. The doctor has taken up his residence here till after our campmeeting this fall, and will devote his time to furthering the cause which is so dear to him.

I. N. RICHARDSON.

#### THE WORK AT GRAND RAPIDS.

TO THE EDITOR: The work has gone grandly on during the month of April through the mediumship of Mrs. Carrie E. S. Fring. She came to us claiming to be no lecturer, but her "talks" have left lasting impress. Her words of love and kindness have been strengthened by "Ichabod" who in his droll way has manifested the same soulful earnestness in the welfare of those about him. Whoever he may be in reality he will long be remembered here by those who received messages. While all this is true it would be as difficult to transcribe it to paper as it is, as to paint sunshine with this pen. Some of our workers have objected to tests in Sunday meetings. But the results of the interest that has been awakened by the work of this medium lead me to believe that if we are working to reach the people, to do so we must present the phenomena. If we are working for ourselves alone, being already convinced, we do not need the tests, especially in public. I do not think it wise or just to suppress from an anxious audience phenomena such as have been presented by the speakers engaged by our society during the past year. These tests and readings all point to a law somewhere and they make people think and investigate.

THE JOURNAL has a place in the literature that is brought to the notice of our people every Sunday. I wish a great mass meeting of Spiritualists might be called somewhere, and we might have a real awakening that we might understand each other better. When I cease to work to maintain gatherings where Spiritualism can be promulgated and studied then I will be in truth, and so state it, no longer a Spiritualist. The great crying need is workers—those who are willing to assume some responsibility, to do, to be, in all the fullness of the possibilities within. THE JOURNAL has added dignity and strength to the cause of truth, and that it may continue under the present leadership for many years is the wish of yours in the work.

EFFIE F. JOSSELYN.

#### A MEDIUM'S VIEWS.

TO THE EDITOR: Feeling deep interest in the new Psychical Association, to be composed among others of ministers of all denominations, I will write a few lines in regard to it. This new organization is greatly needed, and many times I have questioned myself what can be done to get ministers and church people more generally interested. Let the ministers and leaders of the churches become interested and it will not be long before Spiritualism will receive a new impetus that has not been realized in many years. Local organizations are good as far as they go, but they are composed mainly of persons who are already believers, many of them radical in their ideas. It goes out to the world, for the ministers and people say, "Oh, they are infidels; don't believe the Bible is true; don't believe in Christ, and that ends it." They give the subject no further thought. Mr. W. W. Currier's suggestion was good. Let them form circles among themselves, select those in whom they have confidence. It would be well for them to form a circle of twelve. There were twelve of the apostles. It would not be long until manifestations would come. They could not ignore. I believe the day is not far distant when Spiritualism will be preached from every pulpit and an orthodox minister will be unknown. Truly, every true Spiritualist must feel an interest in this new movement.

OMAHA, NEB. MRS. MARY J. CROW.

#### A VALUABLE DISCOVERY.

TO THE EDITOR: Since modern science has demonstrated that a great many diseases are due to micro-organisms, the use of the strongest antiseptics which are known as disinfectants, to destroy the germs in the living body, has been a desideratum. The effective ones, corrosive sublimate at the head, in sufficiently large doses to kill the bacteria, would also kill the man. Professor J. Stilling, of the University of Strassburg, has discovered a substance of the greatest permeating power, which is harmless to the human economy, whether applied to open surfaces, injected into the blood, or introduced into the natural cavities, but effectually kills every germ that absorbs it. Its application is, therefore, illimitable. The metallic antiseptics applied will precipitate organic matter and form walls around colonies of germs. Dr. Stillings' disinfectant is of such a penetrating nature that it will enter through the walls and annihilate the bacteria. The substance is known as pioctanin. My authority in the matter is the scientific bureau of the well known Darmstadt chemist, E. Merk, and his standing is unimpeachable.

KARL CROLLY.

PLEASANTVILLE, N. Y.

#### MRS. LENA BIBLE.

TO THE EDITOR: Eight or ten of our citizens, mostly Presbyterians or Episcopalians "in good and regular standing," secured Mrs. Lena Bible, of Grand Rapids, Mich., to give a free lecture here last evening, on Spiritualism, and she gave a strong, lucid exposition of what Spiritualism means, what it has done and what it will do for the world. When she came to the answering of questions to be propounded to her on the subject, we did not know enough of it, aside from what she had told us, to ask her anything. Her psychometric readings did not have much value because hardly any, except young girls of the working class who were almost unknown, had the courage to present her anything for reading. Mrs. Bible is one whom a sight of begets confidence in at once.

EUGENE C. DANA.

NILES, MICH.

TOTSEY AND THE MOON.

Little Totsey was brim-full of questions,  
And kept asking "the what and the why."  
When he saw the full moon  
He asks very soon,  
"What's 'at yellow fling in the sky?"  
Then Susan, his nurse, who was wearied  
With his questioning, said, "Totsey, try  
To go to sleep, please:  
Some say it's green cheese,  
And some say it's a big pumpkin pie."  
Not many nights after the question  
Totsey saw the half moon in the sky,  
And cried with delight,  
"Some one's took a bite  
Wite out of the big pumpkin pie."  
—HENRY CLEVELAND WOOD IN ST. NICHOLAS.

"I always thought that Curtins was a superior man, but I will have to change my opinion, I fear."  
"Why so?"  
"They say he treats his wife as if she were a mere society acquaintance."  
"It is true."  
"It is?"  
"Yes, he always treats her with the utmost courtesy and politeness."

HIS UNHAPPY LOT.

Again the swarthy son of sunny Italy  
To rural scenes repairs,  
And plays upon his instrument quite prettily  
The latest opera airs.  
And though his music sometimes makes us weary,  
Still we should bear in mind  
That life to him must be most darkly dreary,  
In fact, "one horrid grind."  
We who have heard his music oft and fear it,  
"And call his art a crime,"  
Should think that we but for a brief time hear it—  
He hears it all the time.

Take the Monon Route to the Grand Land Sale, May 13th and 14th, at Harrogate, Tennessee.

This superior site adjoins the famous Cumberland Gap Park and is five miles distant from the flourishing manufacturing town of Middlesborough, Ky., of whose wonderful resources, progress and development you are familiar.  
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For pamphlets, rates and any other information address any ticket agent of the Monon Route.  
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W. H. McDoel, James Barker, General Manager, General Pass. Agt. General Offices, Monon Block, Chicago.

The Mayflower is a 16 page illustrated monthly paper published at Floral Park, N. Y., and is devoted entirely to flowers and gardening. It has the largest circulation of any paper of its class. Subscription price, 50c. per year.

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.

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- One Cake of Vaseline Camphor Ice.....10 "
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- One Cake of Vaseline Soap, exquisitely scented 25 "
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- 2d, The impurities which have accumulated in the blood should be expelled, and the system given tone and strength, before the prostrating effects of warm weather are felt.

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The Spring Medicine

diseases of life seemed to have a mortgage on my system. I have now taken two bottles of Hood's Sarsaparilla and have gained 22 pounds. Can eat anything without it hurting me; my dyspepsia and biliousness have gone. I never felt better in my life. Those two bottles were worth \$100 to me." W. V. EULOWS, LINCOLN, ILL.

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SIGNS OF THE TIMES.

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY— PROF. ELLIOTT COUES, M. D.,

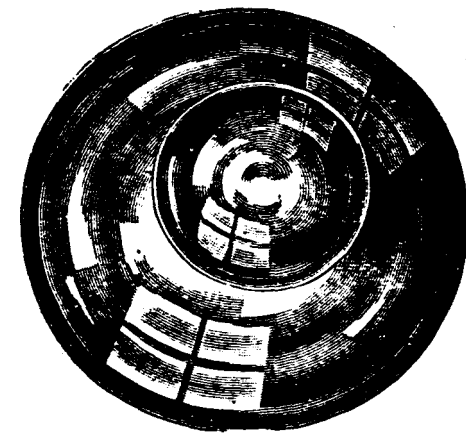
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**THE LAWYER'S LULLABY.**

Be still, my child! remain in the statu quo,  
While I propel thy cradle to and fro.  
Let no involved res inter alios  
Prevail while we're consulting inter nos.

Was that a little pain in medias res?  
Too bad! too bad! we'll have no more of these.  
I'll send a capias for some wise expert  
Who knows how to eject the pain and stay the hurt.

No trespasser shall come to trouble thee;  
For thou dost own this house in simple fee—  
And thy administrators, heirs, assigns,  
To have, to hold, convey, at thy designs.

Correct thy pleadings, my own baby boy,  
Let there be an abatement of thy joy;  
Quash every tendency to keep awake,  
And verdict, costs, and judgment thou shalt take.

—F. H. COGSWELL IN BOSTON TRANSCRIPT.

**A FIRE LIGHT REVERIE.**

The fire burns bright on the hearth to-night,  
With a cheerful, crackling sound,  
And the bright sparks leap from the glowing heap  
And are gone e'er they circle around.

The household sounds have died away,  
And now, in a dreary tone,  
Comes the beat of the rain on the window pane,  
And the sullen wind's low moan.

And I sit and think in the quiet old room,  
As the flickering shadows fall,  
Of the faces bright that have passed from sight  
In the days beyond recall.

And one there comes, with grave, sweet smile,  
And hair of waving gold,  
Blue are her eyes as the soft June skies  
When never a cloud they hold.

And now she comes with quiet tread,  
And stands by my side as of yore,  
While her dear hands stray, in their loving way,  
To soothe my forehead o'er.

The fire burns low on the old hearthstone.  
The wind and the rain are o'er.  
On my life's drear night daw is the peaceful light  
That comes from the gold's shore.

—PHILADELPHIA LEDGER.



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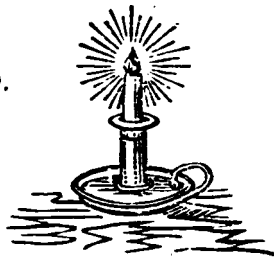
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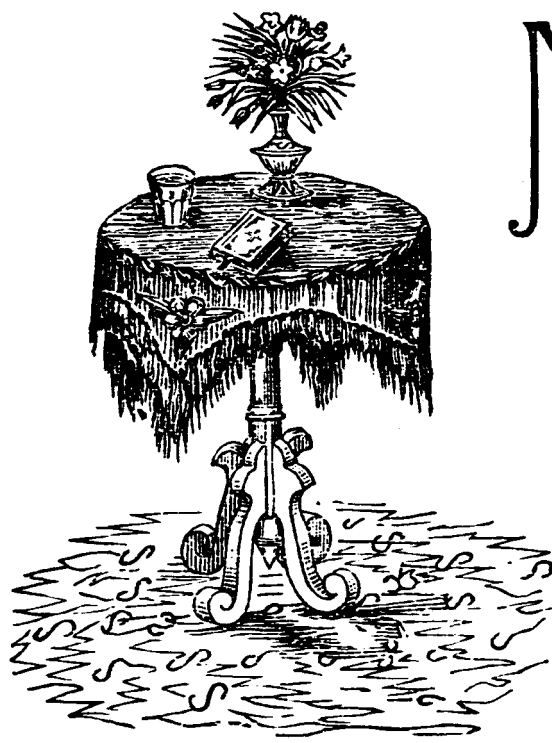
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BABY'S LOGIC.

She was ironing her dolly's new gown,  
Maud Marion, four years old,  
With her brows puckered down,  
In a painstaking frown—  
Under her tresses of gold.

'Twas Sunday, and nurse coming in  
Exclaimed with a look of surprise,  
"Don't you know it's a sin  
Any work to begin  
On the day the Lord sanctifies?"

Then lifting her face like a rose,  
Thus answered this wise little tot:  
"Now don't you suppose  
The good Lord he knows  
That this little iron ain't hot?"

"Down in my district," the story began,  
"there lived a saddler who wanted to be-  
come a politician. So he secured his  
appointment as sub-elect, who in our  
country means a man who can make  
speeches, but for whom no one can vote.  
Well, this young harness-maker started off  
to make speeches and he ended his cam-  
paign in the Democratic stronghold of the  
district.

"The hall which he had hired proved  
too small, and he went out under  
an oak tree, prepared, as he says, to shake  
the acorns. In the front row of the crowd  
sat Major Blank, the bell-wether of the  
Democratic flock. The amateur orator  
was vastly pleased. 'If I can make an  
impression on the Major,' he said, 'my  
political fortune is made.'

"After a great display of oratorical fire-  
works, during which he kept his eye on  
the major, he descended from the improv-  
vised platform on the side nearest the major,  
who, much to his delight, beckoned to  
him.

"I have heard the greatest orators,"  
said the major, 'and never before did I see  
the fire of eloquence kindled as it was in  
your eyes to-day—'

"O, thank you," said the blushing ora-  
tor.

"And your gesticulations were perfect.  
If I had been deaf I should have under-  
stood all that you said—"

"I am delighted," murmured the saddler.  
"And your voice is as musical as a  
deep-toned church bell—"

"You flatter me, major," interrupted  
the listener again, 'you flatter me.'

"And if you only had some ideas, young  
man, concluded the major with crushing  
emphasis, 'just some ideas, you would beat  
the world!'"

The Oft Told Story.

"I am glad, my child," says Mother to her eldest  
daughter, "to see you improving in health so rapidly.  
Hood's Sarsaparilla is doing wonders for you this  
Spring. You look better every day."

"Yes, mother, I feel so much stronger, too. Why,  
I can play all day, and not feel tired. And Hood's  
Sarsaparilla is so pleasant to take. Sister always  
wants a taste when I am taking it."

"Well, it is really a peculiar and a remarkable  
medicine. I have been reading its Phenomenal  
Record. Every statement is so fair that carries con-  
viction. In fact, Hood's Sarsaparilla seems to be  
thoroughly honest and reliable."

"Why, mother, Susie Smith says her mother bought  
some Sarsaparilla last week, which the man said was  
just as good as Hood's, but they did not like it and  
have thrown it away. Can anybody else make it as  
good as Hood's?"

"No. As I have told you often, Hood's Sarsa-  
parilla is The Best. It possesses merit peculiar  
to itself. I always buy of a regular druggist, on whom  
I can rely to give me the genuine Hood's Sarsapa-  
rilla. I know that Hood's has done us much good,  
and I will not waste time or money trying any  
other." Read what another

MOTHER AND DAUGHTER

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has done for me. Sometime ago I had diphtheria and  
was sick for a year afterward, being weak, blind and  
helpless. I used one bottle of Hood's Sarsaparilla  
and it made me real strong." MATTIE A. COBB, 235  
Prairie Avenue, Providence, R. I.

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well she liked Hood's Sarsaparilla, I thought I would  
say a few words. I think it is the greatest blood pur-  
ifier ever brought before the people. Some of my  
friends say 'go away with your medicine.' I said the  
same once, but my opinion has been changed consid-  
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**A MAIDEN'S VIEW OF RECIPROACITY.**  
 "Pray tell me," she said as they stood together  
 By the garden gate in the bright spring weather,  
 "Pray tell me, and tell me without verbosity,  
 What is meant by the system of reciprocity?"

"'Tis a system arranged between two nations  
 For the fostering of friendly trade relations,  
 A system of mutual interchanging  
 Which Blaine has a long time been arranging.

"You don't understand my explanation?  
 Then I will give you an illustration:  
 I kiss you thus—this is not audacity—  
 And you kiss me back and that's reciprocity."

She kissed him back, and a flush as tender  
 And soft as the sunset's dying splendor  
 Stole over her face as she giggled sweetly,  
 "'Tis a system that takes my heart completely."

**A LINGUISTIC VICTIM.**

I'm a victim to a curious fad I can't seem to es-  
 chew:  
 'Tis using foreign phrases where an English one  
 will do.

For instance, naught is "proper" in my writings,  
 for, you know,  
 I can't refrain from saying that the thing is comme  
 il faut.

When talking to my wife it comes, this habit vile  
 of mine,  
 Into my conversation with a rush as from the  
 brine.

Do I wish to say "you're lovely," "you're precious,"  
 or "you're fair,"  
 I let it go in Gallic-wise, and round up with ma  
 chere."

If I start to write of widows or of orphans, I will  
 say  
 All that I have to say, and add "hinc illa lacry-  
 mae."

"Tout lui rit," I write instead of "with him all  
 goes well;"  
 And "si je puis" for "if I can;" and salt is always  
 "sel."

I've spent a day, a month, indeed all of one sum-  
 mer season,  
 In mad endeavor to eschew this fad sans rime et  
 raison,

But try as hard as e'er je puis, I say it to my  
 shame.  
 This dictionary lingo vile doth get there tout de  
 meme.

—JOHN KENDRICK BANGS IN HARPERS BAZAR.

Cholly—I can't believe it, ye know.  
 Ethel—Believe what, Mr. Stumleigh?  
 Cholly—The statement that—a perfectly sane person,  
 ye know, can be made crazy by daily intercourse  
 with one who is—ah—is non compos.  
 Ethel—I do. You have driven me almost mad  
 within the last hour.—CHICAGO TIMES.

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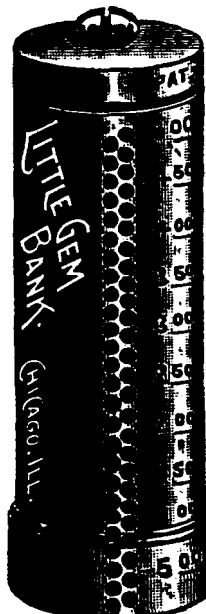
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What an elysium the higher spheres must be, peopled as they are with the countless hosts of sweet and beautiful characters who have gone hence, and augmented by other hosts who have painfully toiled and struggled upward from the lower spiritual spheres where naturally they found themselves after leaving earth-life. Among the many whose departure THE JOURNAL has been called upon to chronicle within a few months none surpass the radiance of character and perfection of development of Mrs. Jennie M. Weeks wife of Mr. Newman Weeks, of Rutland, Vermont. For thirty-two years this loving couple lived together. What a wealth of experience, of happiness, of soul-growth and discipline is covered in those years. Mr. and Mrs. Weeks have been cur personal acquaintances for years; we have met them from year to year, and to bid adieu to the mortal presence of one of them is like parting with a member of the family circle. To the older Spiritualists of New England especially was Mrs. Weeks well known, and her family will have the sympathy of a circle of friends extending from ocean to ocean, to England and Australia. Mrs. Weeks was ill only six days, being first attacked with grip, followed by pneumonia, she was unable to withstand the complication, and breathed her last on the evening of April 24th, at her home in Rutledge.

**M'CARTHY AGAINST INNIS.**

In the Supreme Court of New York, in New York city last week, Mr. C. P. McCarthy obtained a verdict against Mr. W. J. Innis, of Oil City, Penn., for \$400 and costs. Mr. Innis seems to be one of those plastic creatures who are like putty in the hands of fakirs such as Mrs. Minnie E. Williams and the Keelers. Mr. Innis was made to believe that he ought to publish a newspaper, and *The Celestial City* was for a short time published at his expense, and mainly for the benefit of Williams, Keeler & Co. This was at the time Rowley was successfully working his "occult telegraphy" humbug, and of course the Keelers had to have a line of their own. Among other messages that came either over this mythical wire or through their slate-writing, was one purporting to be from the mother-in-law of Mr. McCarthy. It reflected on his goodness and was indeed very hard on him. As the respected relative was still in the flesh, Mr. McCarthy felt justified in denouncing the thing as a swindle; and as it was published in the celestial sheet owned by Innis, he sued the Oil City man with the result above stated. Judge Dailey prosecuted the case, which was defended by one Benn, of Newton-Wells fame. In his address to the jury, Judge Dailey made some strong statements as to the character and practices of Mrs. M. E. Williams, which must have been far from agreeable to Mr. H. J. Newton and his First Society flock over which Queen Minnie holds sway.

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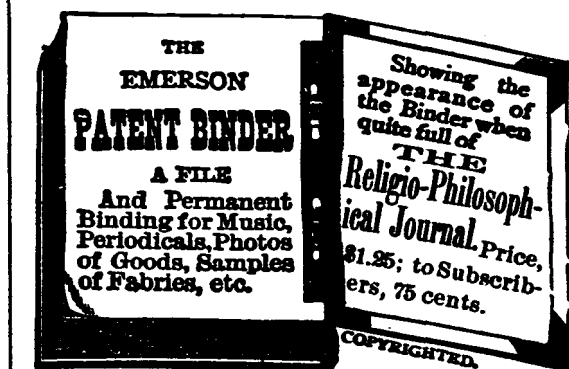
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