

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, NOV. 14, 1891.

NEW SERIES—VOL. 2, NO. 25.

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A woman became so enraged in a justice court in Chicago at a charge made against her by her landlord that she shouted, "If you say that again I will kill you," and then, as though maddened by rage, she seized her baby by the heels and whirling it above her head made a wild rush for the witness. For an instant every one in the court-room remained motionless in horror, expecting to see the child's brains dashed out in the attempt of the frenzied mother to strike the witness. An old Irish woman was the first to recover her presence of mind, and with a cry of "your child" she jumped forward and wrested the infant from its mother's hands. Recalled to her senses by the exclamation, the woman realized what she had been about to do, and with a piercing scream she fell to the floor senseless. She soon recovered her consciousness and the charge against her was dismissed. When false and defamatory charges are made against a woman and she is dragged into court to meet them, there ought to be some means provided by which the poorest person accused can obtain redress.

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criminality. Of all sorts of gambling, he declares, "that which is conducted at homes and clubs is the worst," for there respectability indorses the passion of getting something for nothing. Major McClaughry, in record with the most enlightened spirit of the age as to dealing with criminals, said: "All punishment must be dealt out in the spirit of kindness and not revenge, and with punishment must also follow instruction and education. Crime should be prevented rather than punished, and it lies within the reach of all to aid in this work. Labor must be dignified and made honorable. The spirit of true Americanism must be inspired in men." Evidently this is the true policy of reformation.

At a meeting of the Woman's Alliance, held at the Sherman House last Saturday, was read the report of the committee which had been appointed to investigate statements made in regard to immoral literature in the hands of school children. It was found that the vilest books, pamphlets and papers were sold to the children in the little stores near many of the schools. The worst was a pamphlet called "Stolen Sweets," the sales of which to children had been enormous. It was stated that a Dr. Lucas had placed great bundles of this literature under the sidewalks of the Woodlawn Park school in a position where they could be picked up by the children. The teachers said that the effect had been a horrible demoralization in the schools where the pupils were now addicted to writing all sorts of obscene things to one another. Is it possible that such literature can be in circulation among school children and the fact remain unknown to teachers and parents? If our public schools cannot be saved from such evil influence, the purpose for which they exist will be defeated. But there is no reason to believe that the evil prevails generally in the public schools, and while it should be promptly overcome, it should not be exaggerated and made a weapon for attacks upon the public school system. "A Dr. Lucas," or any other scamp who supplies children with moral filth should not be allowed at large in any community. A man who corrupts youth is a moral murderer and he should be treated accordingly.

It was the purpose of Samuel J. Tilden to endow a magnificent free library for the city of New York. That purpose has been defeated by a fatal defect in one section of the will, on account of which the New York Court of Appeals has decided that the will is void. Judge Brown, author of the majority report of the Court, holds regarding this section that: "In substance Mr. Tilden said to his executors: 'I have determined to devote my estate to charitable, educational and scientific purposes. I have formed no detailed plan how that purpose can be executed, but under the law of New York it must be done through and by means of corporation. I request you to cause to be incorporated the Tilden Trust, and if you deem it expedient, that is if you think it advisable, and fit and proper thing to do, convey to that institution or all of such part of my residuary estate as you choose, and if you do not think that course advisable, then apply it to such charitable, educational and scientific purpose as in your judgment will most

substantially benefit mankind.' " The faulty wording of the instrument would in effect make it the will of the trustees instead of the will of the testator, contrary to the statute on wills. Mr. Tilden was a very able lawyer who had large experience in all kinds of legal papers. When a will written by such a man is pronounced null and void on account of the phraseology, men of wealth who have money to leave for any purpose would act sensibly by disposing of it in the manner desired during their own lifetime.

Walter Besant in his "Voice of the Flying Day" writes thus of a haunted house: It has been standing vacant for some time, but was recently taken by a family. They began by complaining that they could not sleep at night. Noises were heard; they seemed like footsteps; a cold breath in their faces startled them into wakefulness. The father of the family said it was all nonsense; he would not hear of such rubbish; the family should put such things out of their minds. They prepared therefore to bear their sufferings and their terrors with a Spartan fortitude. Meantime the nervous condition of the girls became almost intolerable, and I know not what would have happened had not the father himself one morning, on coming down to breakfast, made an announcement. "We are going to leave this house to-day," he said, banging the table with his fist, "this very day." In an hour or two the vans came round, and the furniture went into safe keeping while the family removed to temporary lodgings. The house is now empty, and the board is up. I am curious to learn what will happen when the next family moves in. And I am most anxious to find out what the old man saw.

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WAS ABRAHAM LINCOLN A SPIRITUALIST?

In a volume recently published, Mrs. Nettie Colburn Maynard, of White Plains, N. Y., has given a record of the most important events in her experience as a spiritual medium. She was for several years well known, and is now distinctly remembered by thousands who listened to the eloquent words uttered through her lips, as a trance speaker. She is a lady of exemplary character, who commands the confidence of all who know her and enjoys the friendship and love of thousands who are well acquainted with her. She is now an invalid and has been confined to her bed for nearly three years; but her mind is clear and her recollections vivid. Her family physician, who has attended her the last fifteen years, speaks of her in the highest terms and says that she has some peculiar power unexplained by medical science. Her narrative is marked by simplicity of style and evidently by an earnest and truthful spirit. There is no attempt to glorify herself. Some of the passages in the book are full of pathos and power, and one can not read far without becoming convinced of the sincerity and the deep spiritual and religious nature of the author.

Some of the chapters relate to events of historical importance and these have suggested the title of the book. Whether Abraham Lincoln was or was not a Spiritualist is of no great importance from the standpoint of truth, for truth is not dependent upon its acceptance by any person whom circumstances have combined to make a central figure in the world's history; but for the mass of mankind a great name has the weight of great authority on any subject in the support of which it can be cited. The publisher of Mrs. Maynard's work has therefore entitled it "Was Abraham Lincoln a Spiritualist?" and this article aims only to call attention to some of the statements of the author in regard to her sances at which Mr. Lincoln was present.

In 1862, at Albany, N. Y., Miss Colburn was controlled to say that there was a congress of spirits, composed of leading men still interested in guiding the affairs of the American nation, that desired to communicate with President Lincoln and directed her to visit him and make known to him the fact. A few months afterward she received letters requesting her to speak for the Spiritualist Society of Washington. A sance was held at the home of Thomas Gales Forster, at which she was introduced to Hon. D. E. Somes, ex-member of Congress from Maine, Mr. Cranston Laurie, statistician of Post Office department, and Judge Hoar, of the Interior Department. Mr. Forster, in a trance, declared that Miss Colburn had great work to do in that city. Subsequently, at the house of Mr. Laurie, she was introduced to Mrs. Lincoln, through whom she became acquainted with the President, who became deeply interested in the powers she possessed and in the words she uttered while entranced. She thus refers to her first visit to the White House:

"Mr. and Mrs. Laurie were duly presented. Then I was led forward and presented. He (Mr. Lincoln) stood before me, tall and kindly, with a smile on his face. Dropping his hand upon my head, he said, in a humorous tone, 'So this is our 'little Nettie,' is it, that we have heard so much about?' I could only say, 'Yes, sir,' like any school-girl, when he kindly led me to an ottoman. Sitting down in a chair, the ottoman at his feet, he began to question me in a kindly way about my mediumship; and I think he must have thought me stupid, as my answers were little beyond a 'yes' and 'no.' His manners, however, were genial and kind, and it was then suggested we form a circle. He said, 'Well, how do you do it?' looking at me. Mr. Laurie came to the rescue, and said we had been accustomed to sit in a circle and to join hands; but he did not think it would be necessary in this instance. While he was yet speaking, I lost all consciousness of my surroundings and passed under control. For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little

until that portion was reached that related to the forthcoming Emancipation Proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands." Mrs. Maynard says: "I shall never forget the scene around me when I regained consciousness." Mr. Lincoln admitted the pressure brought to bear upon him to postpone the Proclamation. "At last he turned to me," writes our author, "and laying his hand upon my head, uttered these words in a manner I shall never forget: 'My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps anyone present can understand. I must leave you all now; but I hope I shall see you again.' He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred." Shortly afterwards the famous Emancipation Proclamation was issued.

In the February following, President Lincoln was present at another sance and Miss Colburn, entranced, described the condition of the army at the front as precarious. The President said: "You seem to understand the situation. Can you point out a remedy?" The controlling intelligence advised him to go to the front with his family, to appear before the soldiers in person, to make inquiries of them as to their condition and grievances, and to show that he was the father of his people. Lincoln declared then and there that he would follow the advice, and soon did so with good results.

It was at this sance, Mrs. Belle Miller being the "moving medium," that a piano rose and fell a number of times at her bidding. Mr. Lincoln expressed himself satisfied that the motion was caused by some "invisible power." Mr. Somes remarked: "When I have related to my acquaintances, Mr. President, that which I have experienced to-night, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fancy) you did not see what you in reality did see.'" Mr. Lincoln's quiet reply was: "You should bring such person here, and when the piano seems to rise, have him slip his foot under the leg and be convinced (doubtless) by the weight of evidence resting upon his understanding."

In regard to Miss Colburn, the President said: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me, nor of what was transpiring in my Cabinet meeting prior to my joining this circle, nor of affairs at the front [the army], nor regarding transpiring events which are known to me only, and which I have not imparted to any one, and which have not been made public."

In '64 and '65, the mediums Charles Colchester and Charles Foster had several sances at the White House. "Through them and through myself," says Mrs. Maynard, "he received warnings of his approaching fate; but his fearless, confident nature disregarded the warnings he received." A detailed statement is given by Mrs. Maynard. "It has frequently been stated that Mr. Lincoln was a Spirit-

ualist," writes Mrs. Maynard. "That question is left open for general judgment. I do know that he held communication with numerous mediums, both at the White House and at other places, and among his mediumistic friends were Charles Foster, Charles Colchester, Mrs. Lucy A. Hamilton, and Charles Redmond, who warned Mr. Lincoln of the danger that faced him before he made that famous trip between Philadelphia and Washington, on which occasion he donned the Scotch cap and cape; and which warning saved him from assassination."

The medium met the President on the day of the battle of Chancellorsville. There was terrible fighting at the front and the latest news was that the Union army had been defeated and was in full retreat. For twenty minutes Miss Colburn's control talked to Mr. Lincoln, stating that the battle had not been disastrous, but really a gain to the Union, and what was said changed his anxious and careworn look to one of hope and confidence. The words through the medium were verified by the special dispatches received the next day.

Space will not permit further reference here to Mrs. Maynard's interesting narrative. Of its substantial correctness there is no reason to doubt. There are many who, from personal acquaintance with the author, can say with Frank B. Carpenter, the distinguished artist—painter of the picture, "Emancipation Proclamation" in the Capitol at Washington: "I have known Mrs. Maynard for some years. She is a talented woman. I do not believe she would tell an untruth. She is a medium of remarkable ability." That Mrs. Lincoln was a Spiritualist, and that Mr. Lincoln was deeply interested in Spiritualism, is known beyond doubt; that he was strongly inclined to belief in its philosophy as well as to belief in the genuineness of its phenomena is, from all the evidence accessible, very probable; but Mr. Lincoln's religious convictions and hopes were, during the dark days of the war, of varying degrees of strength, and moreover he was a very politic and cautious man who did not carry his heart on his sleeve and did not make known his personal views and feelings on some subjects even to those with whom he was in intimate official relations. That Mr. Lincoln derived consolation from Spiritualism, and that he believed he was helped and guided by invisible intelligences higher than his own may be reasonably affirmed. To what extent the words uttered by Mrs. Maynard in the presence of the President were a reflection of his thoughts and purposes it may not be possible to determine; but that the intelligence and prescience shown far exceeded that of our "Little Nettie" is certain, and that the wise advice came from the Spirit-world Spiritualists can readily believe.

PSYCHICAL PROBLEMS.

On another page is published, from the *Christian Register*, an interesting paper covering some of Mrs. Underwood's experience in automatic writing. In its comments under the above heading *The Register* says:

"Her experiments in automatic writing have therefore unusual interest, and we cannot doubt the facts she reports. The only question is, What is their interpretation? This is the question which confronts psychical students. A large body of facts has already been gathered on these questions, but their adequate interpretation is what the world waits for. Our Spiritualist friends are ready with an explanation. Is their explanation the true one? The scientific world has not yet accepted it; nor has it, on the other hand, either disproved the spiritualistic interpretation, or offered any other more conclusive in its stead. . . . To determine the real significance of such facts, whether in relation to the life that now is or the life that is to come, is a problem which confronts modern science."

Yes, this problem does confront modern science and modern preachers. It will not down. The people both in the church and out are determined that

this problem shall not be tabooed or laughed out of court, church, laboratory or lecture room. Hence, the sooner the intelligent and very conservative body of Unitarians for which *The Register* stands recognizes its duty and earnestly sets about cooperating in this work, the better for Unitarianism and the world.

ALLEGED LIBEL AND APPEAL FOR REDRESS.*

In the *International Journal of Ethics* for October, 1890, appeared an article from the pen of Professor Royce, of Harvard University, vigorously criticizing Dr. F. E. Abbot's little work, "The Way Out of Agnosticism." The article was extremely offensive to Dr. Abbot. Professor Royce claimed that the thought of the work was essentially idealistic, that it was largely appropriated or "borrowed" from Hegel, that the author of the book made extravagant pretensions to "novelty," "originality" and "profundity" which he did not possess, and that he was "hopelessly unhistorical in his consciousness." Dr. Abbot declares that the article as a whole is a libellous misrepresentation of the truth. It seems that Dr. Abbot wrote a reply to the article, sent it to Professor Felix Adler, who is at the head of the editorial committee conducting the *International Journal of Ethics*, and he turned it over to Professor Royce, also one of the editorial committee, who treating it as an ordinary reply to a book criticism, attached to it a rejoinder, repeating and defending his statements. Dr. Abbot desired his defence against what he regarded as a libel printed alone by itself. This was refused, but Dr. Abbot was assured that he might follow Prof. Royce's rejoinder with a second reply in the same number. Proof of Professor Royce's rejoinder was sent to Dr. Abbot with a note that the reply must be mailed "within ten hours after receiving Royce's proof," but he could not get his reply ready in so short a time, and consequently nothing in regard to the subject appeared in the next issue of the *Journal of Ethics*. Dr. Abbot now appeals to the corporation and overseers of Harvard University for redress.

He wrote a card of retraction for Professor Royce to sign, but Professor Royce, while disclaiming any malice or personal hostility and regretting any severity of expression not needed to give form to his opinion, reaffirmed in substance all that he had written in criticism of Dr. Abbot's book. Dr. Abbot strongly intimates that if Harvard University does not discipline Professor Royce, he will have recourse to the courts for redress.

There are three questions involved: 1. Are Dr. Abbot's metaphysical speculations in "The Way Out of Agnosticism" essentially idealistic? 2. Did Dr. Abbot obtain his thought, especially his "theory of universals," from Hegel? 3. Did he make pretensions to "novelty," "originality" and "profundity" not warranted by any knowledge actually possessed?

Without entering into the merits of the dispute, it may be remarked that there are so many kinds of both idealism and realism that it is not possible to understand where an adherent of either system belongs until he has defined his position, and often it is not possible then. In fact what some good thinkers call a system of realism other thinkers of equal ability call idealism. And there may be difference of opinion as to the actual implications of a theory, by whatever name it is called. There may be an entirely honest difference of opinion between Dr. Abbot and Professor Royce as to whether the philosophy of the former is essentially idealistic or realistic; and upon the interpretation of Dr. Abbot's thought may depend largely the difference of opinion as to how far the thought in "The Way Out of Agnosticism" is, as respects universals essentially like Hegel's; the difference may be regarded by one as essential and by the other as logically unessential in the philosophical scheme. Both thinkers may be entirely honest in their interpretation. And then whether a reviewer will deem an author open to the charge of making pretensions to "novelty," "originality" and "profun-

dity," which he does not possess, depends considerably upon his estimation of the author's work. Here the author and the critic may differ widely and be equally sincere. It would be difficult to use more belittling and contemptible language in reference to any theory than Dr. Abbot has frequently applied to the thought of some of the thinkers of to-day; but they have not called in question his honesty, have not demanded that he retract his words, have not threatened him with a libel suit.

There does not, therefore, seem to be any just reason for the appeal to the corporation and overseers of Harvard University, who are not likely to take any steps to discipline a professor for giving his opinion in a book review of a philosophical work and his estimates of its author as a thinker. And certainly it were folly to think seriously of taking such a case into the courts. Professor Royce's criticism was doubtless severe, but since he has expressed regret that he used or may have used language stronger than was necessary to make clear his opinion of the thought criticized, since it gave pain to his friend, Dr. Abbot should be content to defend his position against Dr. Royce in the same journal in which they were criticized.

With all respect for Dr. Abbot and with full appreciation of the good work he has done, yet the conviction is irresistible that the publication of such a protest as he has issued is unfortunate for him, and that from every point of view it is regrettable that some friend did not have sufficient influence with the gentleman to dissuade him from an act so unwise.

MAZZINI ON DEATH.

In some letters written by Mazzini, the Italian patriot, to members of an English family with whom he was very intimate—letters which were published in *The Century* magazine for November—occur these expressions of his thought in regard to death and a future life, the death of a member of the family being the occasion; "Remember, for God's sake, that there is no such thing as death for all that is best in us; that what people call death is only a transformation and step onward in life. Love is a vouchsafer for immortality. We would not scatter a single flower on a tomb if there was not an instinct in the soul teaching us that our love pleases the cherished one who is buried beneath, and depend upon me there is more truth discovered by these flashes of the virgin soul than by all the dim, painfully elaborated lanterns of analysis and reasoning knowledge."

And again: "Let you all feel, as I shall, her presence more than ever. Let you all believe—as you believe in my undying affection—that death is the cradle of a new, purer and happier life. It is so. God knows I would not give at such a moment a mere poetical instinct as a consolation. I know it is so. Every departure of loved beings has made me feel so more and more. Your mother is living, loving, wanting love; longing for your rising (sometime) calmly and trustfully to her, and rewarded for the love she had, for the truth she did and wished to do, with some more power to help you on, to influence you with holy, virtuous thoughts."

Writes Mr. Stead in his *Review of Reviews*: "Of course, at this time of the day it is supremely unscientific not to believe in ghosts. Such incredulity is practically impossible to any one who admits that the unbroken testimony of mankind in all lands and at all times can possess any weight. There is more evidence to establish the reality of ghostly apparitions than there is to convict most of the murderers who are ever hanged; and while it is right and proper to regard every fresh tale of spectral wonder with a wholesome skepticism, the more skeptically you weigh the evidence, and the more rigorously you reject nineteenth-century tales of the country side, the more irresistibly you will be driven to the conclusion that the truth of what are called supernatural visions is as well established as any fact whose occurrence is occasional and intermittent. To reject all the mass of testimony upon which this assertion rests, out of deference to a preconceived theory, is absolutely opposed to the sci-

entific spirit, and is on all fours with the superstition which scouted the true theory of astronomy because it seems at variance with the popular theory of the universe." The question with Mr. Stead is what is a ghost? and he thinks the true principle of investigation is that adopted by the Psychological Research Society and he promises cooperation in the collection and verification of evidence.

A story of Theodore Parker's early life, which is said to be authentic, and was related, indeed, by Mr. Parker himself, writes Lillian Whiting, was that when a boy about twelve years of age he was at work one day on his father's farm near Lexington, and suddenly a venerable man stood by him. His silvery hair and flowing beard impressed the lad as somewhat unusual, and for some time the aged man walked along by him, talking to him earnestly of all that it was possible for a boy to become and to do in the world. It made upon the boy a lasting impression, and he repeatedly affirmed that the hour became to him, a conscious date in life, one that stimulated all his latent force and aspiration. On inquiring as to whence the stranger came, no one could tell. It was a country neighborhood, where any visitor attracted attention, and as no one but the lad had seen him, he came in after years to believe that his visitor was of supernatural origin.

Miss Kate Washburn a beautiful young woman is serving a sentence of three months in a county chain gang in Georgia for intimacy with Rev. Z. T. Bell, who led her astray and introduced her as his wife while he was preaching revival sermons. He was arrested on a telegram from his North Carolina wife. Both were tried and convicted. The preacher, says the dispatch, was sentenced to pay a fine of \$200, and the woman to \$50 with chain gang terms, as the alternative. Bell's friends made up the money for him, and he accepted his freedom, leaving the woman in jail to serve out her sentence. She had no friends, and wept bitterly as she saw the man who led her astray released. Bell's wife has written to him to come home and all will be forgiven. With less theology and a higher standard of justice the people would not permit such unjust discrimination as this in favor of an immoral, hypocritical preacher and against the young woman he wronged.

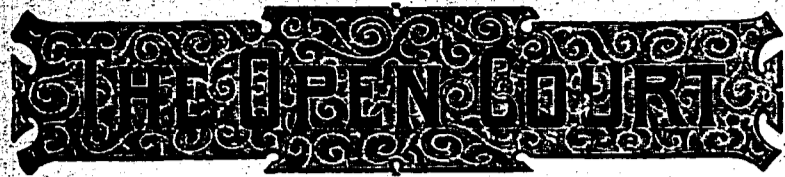
Mrs. Hardinge says: I was staying at the house of a lady friend whose last hour was approaching. She grieved at the absence of all her children, especially of one, a cripple. I left her at four o'clock, and called again late at night, when she was better and said: "I have seen my children, and Jessie sitting on the grass in the midst of her sisters playing with roses." She passed away. Some days afterwards we learned by letter that at the time when she saw her children Jessie, the cripple, who had been put out of doors, was heard to scream, her sisters ran out and found her covered with roses. She said she had seen her mother, and although there were rose bushes not far off, they were much too far away for Jessie to reach them.—*Spiritualist*, 1870.

Alas for him who never sees
The stars shine through his cypress trees;
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own.

—SNOWBOUND, WHITTIER.

The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary; not mutually exclusive, but reconcilable.—*Professor Tyndall*.

* Professor Royce's Libel, a Public Appeal for Redress to the Corporation and Overseers of Harvard University. By Francis Ellingwood Abbot, Ph. D. Boston: Geo. H. Ellis. 1891. Pp. 48.



RECORDS: HOW A PSYCHOMETER READS THEM.

By MRS. ADALINE ELDRED.

Passing over the various branches of psychometry, such as mind reading or thought transference, mediumship, the effect of drugs and other substances, the attention of the reader is especially directed to the records which the psychometer reads.

Nature is a most careful recorder, and nothing in the history of the universe is lost through her failure to make the record thorough and complete. This is done not once only, but over and over in many ways. The history of our planet is written on rock and ore, on mountain peak and river bed, on all plant life, on every living thing. The geological history of the earth is ascertained by the study of successive beds of rock, from masses forced up in liquid state from within its crust, from the fossil remains of animals and plants which certain beds contain. With infinite patience men have studied these records and as a result of their labor we have the science of geology. The biologist studies all life and reads from fossil animals and plants their derivation and life history. He follows the history from earliest animal life to man himself, and here we find the record plainly written on face and form. So plainly marked are the characteristics that it is easy to classify and assign each individual to the race to which he belongs. A man's character and training are recorded in the shape of the head, the lines of the face, the formation of the hands and feet, the movements of the body in action, the positions in repose.

A phrenologist reads from the size and shape of the head the mental and moral attributes of the man, his physical condition, his adaptability to certain business or profession and can in some measure predict his course in life. A palmist studies the shape, size, texture and lines of the hand and reads from it not only the character of the man, but follows his course through life, past, present and future. Reading from the head and hands is done by an expert, as also from the handwriting. But the face! Who does not read the face? Recording as it does every varying emotion, every habit of thought, intellectuality, sensuality, spirituality; all are written on the face in lines ineffaceable.

But your attention, dear reader, is called to another record, differing essentially from all of these, or from any with which you are familiar. A record even more accurate and made with most careful attention to detail, a record from which nothing can be lost or destroyed, a record which nothing will ever efface, a record of the soul's history for all time, a record all cannot read, because it is not perceived by the physical senses, but must be cognized by the psychic faculties wholly. Only a comparatively few people are able to read this record, and those very imperfectly, because the psychic powers of man are imperfectly educated or developed. On every bit of ore or rock, on every plant or flower there is written its entire history. This is true of every atom and every organization. In every temple and in every room there is recorded all that has taken place in them. On every piece of furniture and adornment is written the history of every event in which it has played a part. We cannot sit for a photograph, wear a ring or sign our names without stamping ourselves upon it in such a way that the history of our lives and personal characteristics may be read more or less accurately by a psychometer, according to the degree of development which has been attained. In writing a letter, not only the personal characteristics of the writer may be stamped upon it, but, under some conditions, events in other people's lives may also be impressed. If such an event is in the mind of the writer at the time, either consciously or unconsciously, any mental state may not only impress itself on the letter, but the cause of that condition may be so impressed as to en-

gage the attention of the psychometer and connect to it the reader.

A curious incident of this character happened in my experience, and may be worth relating, as illustrative of the truth of this statement. In some of my earlier experiments I was handed a letter to psychometrize by a member of the family. Upon taking the letter such a picture of vindictive spite, treachery and uncontrolled anger came before my eyes that I dropped the letter and refused to read farther. At the same time I had a consciousness that it in some way was connected to some one present. Nothing was said in explanation for several days, and I had an uncomfortable feeling that unwittingly I had thrown a bomb. A few days later my father confessed himself the writer of the letter, at the same time offering this very reasonable explanation of what I had seen. The letter had been written several months before his return home. On examining it to find a reason for my singular impression, he found he had written in a casual way the name of a certain person and recalled to mind something which had happened on that day, although the letter made no mention of the incident. The gentleman whose name the letter mentioned had, in a fit of drunken anger, made an attack upon and barely missed shooting another member of the family. These facts had been suppressed in the letter lest it cause alarm, but, being of a nature so exciting, it took precedence of the writer of the letter. In this instance had the experimenter been less careful, and the results less intelligently considered, it would have passed into history in the minds of those present as a mistake, while in reality it was a fine demonstration showing how psychometry will reveal what memory failed to record.

There seems actually no limit to the impressions which may be stamped upon a piece of paper by the writer. Many curious incidents might be mentioned, but one more must suffice. At one time a gentleman sent me something from his wife, asking a reading. It was a slip of paper and a lock of hair. As is my custom, I bunched the two together without examination and proceeded with the reading, but it failed to fit the case, as there were a number of statements not at all apropos. More than a year later I met the gentleman, when the mystery was explained. On the slip of paper had been written a quotation from Bryant. I had read Bryant rather than the lady. The real soul record on the paper was Bryant's. It was an excellent reading of him, but a very poor delineation of the lady's character.

As there seems to be no limit to the number of things which may be recorded on any article, so there seems to be absolutely no limit to the time in which a record may be made. A record of a million years ago is as fresh as that of to-day, and as easily read, provided anything in his own experience enables the psychometer to judge correctly about the pictures presented.

I will recite one instance only in proof of this statement. At one time a piece of ore was handed me to psychometrize. My first sensation was of falling—not falling in space, but falling in time; backward I whirled with a rapidity which made me dizzy, until I struck something; and was then sensible of being suddenly thrown up some distance. As soon as I could collect my scattered wits, I looked over what seemed like a liquid mass of iron running at my feet. I appeared to stand on something more solid, and it had been heaved up from below. Through the open fissures here and there flames darted upward. Such strange, new sensations. I tried to look up, but the sky was down upon me, and I exclaimed, "There is no air to breathe," and a dense vapor encompassed me. While I looked the scene changed and the different geological periods passed in review up the reptilian age. It was like a panorama moving very rapidly. All at once I was encompassed about with tails, appearing and disappearing in the dense, damp foliage, not here and there one. The earth was literally alive with snakes. At this point I again fell, but this time through space, and landed in the mine from which the ore was taken. The reading of the ore was correct, so far as verified, and the question

is, if a part of the reading was correct, why not all?

A psychometric reading is usually made by holding the object to be read in the hand or against the forehead, but often without physical contact with anything belonging to the person or thing to be read.

There are what we may, for want of a more accurate name, call magnetic currents or vibrations emanating from all objects, animate or inanimate, and some people are peculiarly sensitive to such currents, feeling them like little electric shocks, yet few know that in the sensations produced by these currents a psychometer may find the key to every character, the nature and history of every object, and through the clairvoyant sight produced in some way by them see the person, place or thing. The nature of the person corresponds to the nature of the currents, and the character may be read from them with even greater precision than from the head, the face or the hands.

Every thought or emotion modifies these currents, as much as it does the heart-beats. Not one thought, not one feeling, not one aspiration is left unrecorded. For good or evil the record stands. Sometime the powers of the human soul will be so developed that this "book of life" will be opened to us, the mysteries of nature will be revealed in its pages and everyone may read therefrom.

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SUB-CONSCIOUSNESS, OR WHAT?

By SARA A. UNDERWOOD.

Prof. J. H. Hyslop of Columbia College recently in an article in the *Independent*, called attention to psychological experiences by Prof. William James of Harvard University, Prof. Henry Sidgwick of Cambridge, Eng., and others, and said, "Psychology is on the threshold of the profoundest mysteries it has discovered or dreamed of." This remark expresses the opinion of a number of careful thinkers and investigators whose attention has been given to the study of psychical phenomena,—a subject of increasing interest, especially in this country and in England and France. The hypnotic condition in its different stages, clairvoyance, and telepathy, or mind-reading, have been made the subject of systematic investigation, and the rigid scrutiny to which the phenomena have been subjected has done much to sift the wheat from the chaff, and to establish beyond doubt that there is a residuum of truth in claims which until recently could scarcely gain the attention of minds of recognized ability and reputation.

Among the phenomena which puzzle the doctors and philosophers is automatic writing,—writing without the conscious effort of the person whose hand forms the letters, and to a large extent independent of the person's own thought. To this phenomenon my attention was drawn nearly two years ago by my own personal experience, and from that time until the present it has been to me a subject of curiosity and wonder and of a careful study and experiment. I have never been a believer in modern Spiritualism, nor had more than the ordinary interest in its alleged phenomena or in its literature, have never consulted a medium, attended a "séance" or "circle," heard a "rap" or witnessed any of the so-called "manifestations." In my case, therefore, automatic writing has not had for its conditions any preconceptions or surroundings such as are popularly supposed to be necessary to the phenomenon. I have never been in a trance or hypnotic condition, nor ever witnessed anything in the way of mesmerism. Some years ago, however, I did experiment, in company with some non-Spiritualists (several of whom were members of orthodox churches), with planchette, when I obtained, to my surprise, writing of a somewhat remarkable character, but, on the whole, so unsatisfactory that in a few months I dropped the experiments.

This automatic writing occurs when I am as normal and in as full possession of my mental powers as I am while writing this article. My hand holding a pen or pencil is moved without the least effort on my part; the handwriting differs from my own, and the writing is done with a rapidity which I never could command. The thoughts expressed are not mine; they are frequently at variance with opinions I have long held, and I do not know what a sentence or a word will be until it is completed. In some cases, a series of statements of a personal character has been written which I disbelieved at the time, and of the truth of which I was convinced only weeks afterward on hear-

ing the facts from persons who knew nothing of my experiences. In some instances, the autographs signed to communications have corresponded so closely with the real autograph of the person purporting to write that the friends of the person deceased, on comparing the writing and knowing I had never seen the handwriting of the person when alive, have been surprised and confounded.

I cannot command the writing. Frequently, when I ask for it, I either get nothing in reply or a short sentence, such as "Want power," "Conditions are unfavorable," "Gone," and, when I do get communications, I cannot get them from those I desire to hear from. The presence of my husband, who has no power of automatic writing or other "mediumistic gifts," is necessary to connected writing. Over and over again, when alone, I have tried to get writing, but have never been able to get more than two or three words, disconnected and incoherent. Once or twice a name has been written in such fashion that I could read it only by holding it before a mirror: to write one word in that way is utterly beyond my own power. Again, with the pen in my left hand, occasional sentences have been written upside down. My own penmanship is most commonplace, and I am not able to vary it; yet often the writing is far superior to my own. We have not from the first invited more than a half-dozen of our personal friends, none of them Spiritualists, to witness this writing, and never more than two at one time. On such occasions the writing was labored, fragmentary, and unsatisfactory.

The communicating intelligences insist that they are "spirits." Neither my own opinions nor those of my husband seem to have any influence in determining what is written, and our most cherished theories are frequently criticized in strong but courteous language. Sometimes statements have been written which were found afterward to be incorrect or partially so. Rhymes are frequently dashed off rapidly in reply to our questions or suggestions.

From a large mass of manuscripts containing our questions and the answers given through automatic writing, I wish here to give some samples characteristic of the sort of communications received, yet hardly know how to select from such abundant material, and choose somewhat at random. I begin with a short sitting:

Question.—"Will our invisible friends write for us to-night?"

Answer.—"We are ready to answer such inquiries as your common sense suggests should be asked, when you remember the limitations of our different conditions."

Q.—"Will you give your name?"

A.—"It cannot be reasonably argued that a name emphasizes ideas. The one object of importance in our plane is the supremacy of ideas to mere superficial appearances."

Q.—"Will you give from us your standpoint of knowledge a definition of three words,—'body,' 'soul,' and 'spirit'?"

A.—"Body," as we understand the word, means a temporary condition of what you name, 'matter,' necessary to development of soul."

Q.—"What, then, is 'soul'?"

A.—"Soul" is the ego,—the individualization of an atom of the great unity, spirit."

Q.—"And how do you define 'spirit'?"

A.—"Spirit" is the all of being,—inexplicable to those in the body: you must come up higher to understand."

Q.—"What do you mean by the 'atoms of unity'? How can there be such, when each atom is in itself a whole,—a unity?"

A.—"E Pluribus Unum."

An extremely appropriate answer.—"One formed of many."

Q.—"When one enters into your sphere,—when we are called dead,—is there at first a period of unconsciousness, or is there an unbroken consciousness, a remembrance of what has transpired?"

A.—"When what you call death occurs,—which is really a new birth,—unconsciousness is the stage of transition; but, as soon as the new-born spirit is found strong enough to understand the very natural change which has taken place,—a change which, if he or she has been an observer of the thousands of metamorphoses occurring in earth life with lower forms, will seem the most natural possible in evolution,—then the knowledge of such change dawns upon the sense-perceptions, and all becomes clear."

Without giving them in the order in which they were written, I will transcribe some of the answers to questions which naturally suggest themselves when answers are claimed to be given from the Spirit-world:

Q.—"On your plane do you arrive at certainty in regard to immortality?"

A.—"We here are as ignorant as you are as to the ultimate of existence. Immortality is still an undetermined issue. One life at a time seems as pertinent with us as with you."

Q.—"Is not every spirit on your plane assured of continued existence?"

A.—"Continued existence does not necessarily mean immortality to all mankind. When the change you call death occurs, there is but a step taken toward the change which annihilates as well as strengthens."

Q.—"Does the form of man change with change of planes?"

A.—"Cannot you understand that your ideas of form are limited by your sense perceptions, and you could not understand the correct answer to your question?"

Q.—"Do you on your plane have immunity from the griefs and ills which we here are obliged to endure?"

A.—"Life here, while akin to and an evolutionary outcome of the life which you are now passing through, is on a wholly different subjectivity. There are evils and what may be termed troubles with us; but they are far from the unbearableness of the sorrows earth-souls are necessarily called upon to endure. Our deepest griefs come from our sympathy with your evanescent troubles."

Q.—"Are we to understand that you who now address us have reached the highest sphere attainable?"

A.—"Ah, no! Nor do we care to until we have trod the lower rounds of the ladder of being."

Q.—"Why are incorrect, false, or no answers at all given to some of our questions?"

A.—"Brother, wisdom is not unmixed with us any more than with you. Undeveloped souls will continue here to exhibit their shortcomings as they do when with you; nor are such anarchistic spirits to be repressed at once here any more easily than when in the flesh. We can only pity and teach."

Q.—"Who is it gives so good an answer?"

A.—"One whose life was devoted to teaching,—one who sympathizes, but whose name does not matter."

Q.—"Do class distinctions exist on your plane?"

A.—"Classes here are high or low according to the strength of moral worth, and also superior lovingness of all. Your companionship with mortals is based on their congeniality some way with your moral and intellectual nature. So also with your companionship with souls on our plane."

Q.—"What names known to us, of those who in the past were on earth, are accounted among your greatest thinkers?"

A.—"Individualities are here overwhelmed in the All of Good. We don't care to give names to bolster up universal thinkers' quotients."

Q.—"Are the standards of merit on your plane identical with or similar to ours here?"

A.—"Souls are classed here according to their withstanding of the strongest temptations to which they were subjected on your plane. There are those here guilty of great crimes according to earthly codes who yet take precedence of some who had no temptation to sin."

The rhymes we obtained were nearly all in the same metre, generally given unexpectedly in reply to some question asked by us, but sometimes given at my request as a good night word at the close of a sitting. They were always written rapidly, and but rarely was any word erased or hesitation over choosing a word shown. Once, when I had rather insisted upon getting a rhymed thought from this source, the following was written without pause:

"Poets are not forced to sing
Charming-songs to please:
Still to you we choose to bring
Rhymes like summer breeze.
Shall not we, who poets are,
Answer you, who fain would be
Counted midst our skies a star,
That stars spin in their courses free?"

At another time, when, after some serious writing had been given, I pleaded for a verse of some kind, some little hesitation was shown: then one was begun a little impatiently, shown by jerky, rapid writing.

"Should we whose thought is mortal's aid
Submit to rhythmic furors played
By—"

then stopped and wrote "Good-night." Whereupon I asked to be forgiven for my importunity. Immediately, without division into lines, this was written:

"We are not in rhyming mood:
Please let that be understood.
Rhymes are babe's diversions you
Should never ask us to pursue."

Once, when I deplored the physical pangs consequent upon the separation of the spirit from the body, came the answer,

"Strange may seem soul-life to all
Whose knowledge-bounds within the wall
Of sense are held by laws, which pain,
Born of love, shall burst again:"

The good-night verses were often too full of kindly personal allusions to be here given; but I will give two specimens out of many.

"Restful shall your slumbers be:
Dreams nor cares shall torture thee.
Life's hard tasks stand still a while,
And spirits sweet all care beguile."

There was always in these a deeper meaning than will appear to the reader.

"Shall not we, whose aim is one,
Gladly meet when sorrow's done,
Grasp with warmth of spirit-love
Hands and hearts, which now we move?"

Once, when the name "W. C. Bryant" was written, I doubtfully asked for some evidence that this was the poet. The following was quickly written:

"Woods and mountains, fields and pale moru,
Witnesses were of beauteous wonders, borne
Into my questing soul when still enthralled
Within the prisoned sphere which matter
walled."

Very many unique and unexpected communications have been received of which I can here give but one or two short samples. Once, after several incoherent words had been essayed, "Woman wants to say a word" was written in a clear, bold hand. "I am always glad to hear from any woman," I answered. "Who is it will now write?"

A.—"Catherine." I named all the Catherines which occurred to my mind, but no response was made. Finally, "Saint" was written.

Q.—"Is it Saint Catherine? If so, will you not give some expression of your ideas in regard to our sex?"

A.—"Woman's highest work means self-abnegation."

I protested against this as savoring too much of former masculine ideas, and asked, "Why should women more than men be self-sacrificing?"

A.—"Please remember that I, as a virgin worker, did not study man's requirements."

Q.—"But what do you consider the very highest thing for all humanity?"

A.—"Love." This written in large letters.

Q.—"What is your definition of love?"

A.—"Love is joy in universal uplifting and soul-progress."

At another time, following a communication of a wholly different tenor, came this:

Q.—"Who will now communicate with us?"

A.—"Southern woman,—Sally."

Q.—"Sally what?"

A.—"Sally—bondwoman and slave—wants to say that all are equal here."

Nothing previously said, read, or thought by us could have suggested this.

Q.—"In what Southern State did you live, when in our form?"

A.—"Louisiana."

Q.—"What draws you here now?"

A.—"Your love for the down-trodden."

Q.—"Have you any special message to give?"

A.—"Yes: women of our color are to be brought up to the natural level of all women. Those are born who will see this possible."

Q.—"If you were a slave, how comes it that you were interested in the woman question, as that is an advanced idea?"

A.—"Was allowed special privileges, as all pleasing girls were, when sensual men were masters."

Q.—"When did you die?"

A.—"Torn to pieces by bloodhounds seven years before Louisiana seceded."

The words "Torn to pieces" were written as if representative of the act, in large, ragged-looking letters. I shuddered as I read what was written, and expressed my horror, as well as my doubt, of the truthfulness of the story. Immediately came this,

A.—"Southerners would not allow that such horrors were; but slavery knew bloody stories."

Q.—"What is your reason for coming now to me with this dreadful relation?"

A.—"Ghosts are spiritual. You should know all sides of spirit life."

Very frequent have been the hints given as to the varying conditions necessary to get *en rapport* with the communicating intelligence; and from many pages of such hints I select a few as specimens of the reasonableness of the whole.

Q.—"Are you always in such direct communication with our plane that you are aware of all that occurs among us?"

A.—"All our knowledge of mortal doings is given us from communion with the minds of the mortal individuals with whom we can get into *rapport*."

Q.—"How do you know when to come to us?"

A.—"Placed as we are, we wait with spiritual vision your hours of leisure when we can come into *rapport* with you."

Q.—“What are the essential qualities necessary in those in our sphere to bring us into *rappor*t with those on your plane, so that communication can be held between the two?”

A.—“That depends on, first, what moral, intellectual, or aspirational spiritual plane you are banded with.”

Q.—“Well,—you who are now answering us,—what is necessary in us to make such communication possible?”

A.—“Philosophical inquiry, research, and investigation.”

Q.—“Do you among yourselves pursue the philosophical study of such questions as awakened your interest while in our state, or have you no further need of such studies?”

A.—“Sympathetic longings draw toward each other such spirits as have common wish to know the reasons for much that seems mysterious to us,—both from your point of view and ours, more advanced. So we meet together and formulate methods to bring us as near as possible with the thinkers on your side, and also to stimulate the scientific study of being among ourselves.”

Q.—“What is your chief desire in regard to us and your communications?”

A.—“Show you that your ephemeral state of existence, with all the little troubles which seem so ferrible to you, are but transitory and yet necessary to spiritual development. Every hour of sorrow will in some future stage of being blossom into flowers of many happy experiences.”

Q.—“Would it be helpful to ask —, who is said to be an honest medium, to be present at one of these sittings with us?”

A.—“Wait. It is always best to test even mediumistic persons, since their control and yours may be on very different planes and belong to altogether different spheres. You don't, on your plane, wish to take into your confidence every one who professes to think and believe as they think you do.”

When we asked the names of those writing certain messages, we were informed over and over again that names were of little account with them. Once we asked one to identify himself by writing the date of his birth and death, when this was written:

A.—“Could with some search recall; but, my friend, on our side of static being, we are not accustomed to the names and dates. We are bounded by motives and desires, so we are constantly misunderstood.”

Yet, in spite of these frequent protests against individual names, many of the communications purport to come from departed thinkers whose names are widely known,—such as Wordsworth, Emerson, the Brownings, etc. When taken to task for such assumptions, we were informed that many spirits who “embodied cleverness in creations of their fancy adopt names suited to their ideas,” and that kindred souls took the name of some representative thinker known to us to convey to us some idea of the spiritual plane on which they moved. One signing the name “Thomas Aquinas,” when asked what characteristic thought could be written, gave this:

A.—“Bourgeoned with happy thoughts, we have not words wherewith to utter them in your bounded language.”

When we expressed doubt as to the individuality of the writer, this was added: “Saintly souls are ever at one with the pure aspirations of the most modest spiritual thinker. Kindred souls shall ever be in true sympathy; and on your plane—oh, so limited!—much has to be taken on trust, for, with all your earthly wisdom, you are forced to concede that faith is an absolute necessity. By and by you will understand why.”

The singular thing in this communication is the use of the word “bourgeoned,”—a word which to my conscious knowledge I had never seen before, and which, when written, I doubted there being such a word. However, on consulting the dictionary, I found that “hourgeon” meant to “shoot into branches,” to blossom. I could then see the appropriateness of its use.

What is the source of these communications which I have reason to believe are being received by hundreds of persons in both this country and Europe who until lately disbelieved in the possibility of such occurrences? We naturally look for the cause in ourselves before going out of ourselves to explain any phenomena in which the activity of any part of the body is in a concomitant condition. Is there a sub-conscious or subliminal self that supplies the thought expressed in these messages and directs the hand to write them? Does this sub-conscious self have methods of acquiring knowledge unknown to the superficial consciousness? Is telepathy one of these? Are the phenomena of what are called multiple personality—phenomena which are real beyond any doubt—but so many different personal manifestations of the deeper self? Until these and other cognate questions are answered, large numbers of men and women will continue to see in

such phenomena the agency of invisible beings. I believe with Prof. Hyslop that “psychology is on the threshold of the profoundest mysteries it has ever discovered or ever dreamed of.” And in this connection automatic writing is, as Alfred Binet says, “a most important phenomenon, and is worth the trouble of being carefully studied.”—*The Christian Register*.

THE OLD BRICK HEARTH.

BY EMMA MINER.

It was a very old hearth. Innumerable footsteps and scrubbing had worn it, and finally loosened one of the bricks, and a new one had been placed there that day.

Old Grandsire Latham sat near it, watching it. He had manifested unusual nervousness while the work was being done, and once when Priscilla entered suddenly, she saw him stooping by the aperture and regarding it with an anxiety which she could not understand.

Priscilla was Abel Hatton's wife. The farm was owned by Mr. Latham, who was too old for active farm work, so Abel Hatton “run” the farm, and Mr. Latham lived with them. He had no family, his only relative being a brother whom he had not seen for years, and with whom he had quarreled. It was suspected by some of Grandsire Latham's watchful neighbors that he was sometimes “out of his head.”

Polly Hatton was the only child of the family. She was a dear little girl, six years old. How Grandsire Latham loved that child! And he “sot great store by Priscilla, too,” he said.

“If my own Niece Cerintha had lived and stayed by me here, she couldn't have done more for me, or been any kinder,” he would often say.

And after a little pause he would add: “Well, you jest go on, Abel, an' keep the old place fixed up. You won't lose nothin' by it, I guess. I calculate to do well by ye at the last. Niece Cerintha is gone, an' I've nobody to call my own 'cept my Brother John; but he aint of much 'count now. I guess I shall call you and Priscilla my niece.”

And so the seedtimes and harvests passed. Abel Hatton planted and reaped, and looked forward in a quiet way to the time when the acres would be his own, not for a moment wishing the old man would hurry and die. No—Abel was in “no hurry for a dead man's shoes,” he said.

But there came a time when Grandsire Latham was lying white and still on his pillow. He never noticed the bunch of daisies little Polly brought and placed there. The old farm house echoed no more to his footsteps. Death had claimed him. Then there was a search for a will. Not for a moment did Abel doubt that it was in the old, brass trimmed desk which Priscilla's busy hands kept polished so brightly. But there was no will there, “nor anywhere,” said Abel, sitting disconsolately down after a long and fruitless search.

“Then of course we cannot claim anything,” said Priscilla, looking down at her husband with a face as pale as his own.

“No, that brother of his will get it if he is alive. Of course he will turn up now. Folks always do where there is property concerned. Shouldn't wonder if there proved to be a regular nest of uncles and aunts and cousins.”

“There was a little pause. “And only to think of what he allowed us to think right along!”

“Yes, Abel,” she answered, “and I feel in my bones that he did make a will in our favor; and it is in this house somewhere;” and she folded her hard worked hands together in a very decided manner.

“We can't give up the search just yet.” But the time came when they had to give it up. The Brother John appeared suddenly from somewhere, and Abel abdicated in his favor.

John did not want to live there. He had no family, and no use for a farm, but he wanted to place an old friend there. So one sorrowful day Abel Hatton saw the last loads of goods driven from the door, ten miles away to quite a busy settlement where he hoped to get work. But the change was great for him, and in a few months Abel heard the call to “come up higher,” and his mortal remains were carried to the old graveyard. In the midst of the struggles with poverty which followed, Polly grew tall and strong, while her mother grew bent and feeble.

“Cheer up, mother dear,” she exclaimed one day. “I am sure something good will come to us by and by. Perhaps we shall have the dear old farm yet!”

“Why, Polly! we might as well expect to get the moon! Still I can't help feeling we ought to have it.”

And then Polly's thoughts flew away over to the farm, where Mr. and Mrs. Jessop were living with a nephew who had recently come from a neighboring city. If Polly could have gone there bodily, she would have heard them talking in this way, at that very moment.

“Yes, wife, it's a fact, old Bruno is dead, poor old

critter! But he has served us well in his time. I really feel to grieve for him!”

“You'll have to get another dog, won't you? 'Pears like it won't be safe to be without one,” said Mrs. Jessop, as she bustled about between the pantry and supper table.

“Yes, I guess I can look one up next time I go over to the village.”

Going over to the village the next day, he was reminded of the canine vacancy by Harry, who accompanied him.

“I reckon I can 'light on one easy enough. Shouldn't wonder if Squire Beck had one he could spare. Generally does. Guess I'll go and see.”

Squire Beck had a dog to spare.

“Can you recommend him, Squire?” asked Farmer Jessop.

“Well, yes; he's a good watch dog, but I'll admit he is sort of queer in streaks. Don't hurt anything, though.”

So Prince was tied into the old farm wagon and driven to his new home. Sure enough he did appear to have queer streaks. He had a habit of barking at apparently nothing in a surprisingly earnest manner. He could hardly approach the hearth without strange demonstrations. One day Harry sat watching the dog and thinking, “I wonder what ails that dog? If he saw ghosts he couldn't act any worse.”

Prince was quietly sleeping on the hearth at the time. Suddenly he sprang to his feet and began to bark ominously, looking first up, as if towards a presence invisible to Harry, and then down at the hearth. He began to paw at one of the bricks. This act was repeated several times in the course of the week, and always in that particular spot.

“See here now, Uncle Jessop,” said Harry one evening as they were sitting near the hearth, “I believe that dog sees something that we can't, and that is what makes him act so.”

“Sees something?” echoed Mr. Jessop, “what do you mean?”

“Why, sees a spirit, or something!”

“Nonsense, Harry! I gave you credit for more sense than that! Spirits! Ha! Ha!” and the old kitchen rang with his laughter.

“Well, you can laugh, but there's something the matter,” persisted Harry. “I have watched the dog closely, and I have noticed it is something about that particular spot on the hearth, as if he were guarding it.”

Together they stooped down to examine it.

“I don't see anything, 'cept there's one new brick there in place of one that got broken most likely. It's been there ever since we came here.”

“But see! I can touch any other brick and the dog does not offer to molest me; but if I place a hand on this new brick I may look out for it!” Suiting the action to the word, he was glad to take his hand quickly away, while the dog gave evidence of fear as well as uneasiness. Mr. Jessop sat looking at them in perplexity.

“What do you mean by the dog seeing spirits? I don't believe there is any such thing!”

“Some people claim to see them,” answered Harry.

“People! well that is different, though I don't believe people can see 'em either!”

“I suppose you remember what happened to Balaam, don't you?” asked Harry.

Mr. Jessop looked astonished for a moment.

“Well—yes,” he admitted; but that was in Bible times, you know.”

“What is to hinder such a thing happening now?” asked Harry.

If one animal can see clairvoyantly, I don't know why some other can't. Now as I said before, I believe that dog sees something, and there is a meaning and a purpose in his acting so queer around that brick. I wish you would give me leave to take it up sometime when the dog is safe in the barn. I'd like to satisfy myself about it.”

“Think you could get it back in good shape?” questioned Mrs. Jessop with housewifely anxiety.

“If I can't, a mason shall, I promise you,” replied Harry.

“Now you've got me kinder curious myself,” said Mr. Jessop. “Tell ye what, I want the dog in here while you do it. I want to see how he will act. I'll chain him fast some way.”

“I've no objection, providing he can't reach me.”

A few days after a mason came over from the village. Prince was brought in, and tied away from the hearth. The new brick was removed, and under it was disclosed a little package of something wrapped in brown paper. Harry opened it. It was the will of Grandsire Latham. Harry read it to the astonished family, hardly being able to make himself heard on account of Prince's growlings. The will bequeathed the farm and all his money to Abel Hatton and his heirs, naming a sum to be given his Brother John, should he ever appear to claim it. The mason replaced the brick, and after listening to an account of the dog's

strange actions, hastened back to the village to tell the wonderful story.

"There, Uncle!" exclaimed Harry, "now you see that something or somebody made that dog uneasy about that brick. You can laugh at me all you like, but I believe the spirit of old Grandsire Latham was frequently coming about the place. He knew the will was hidden under that brick. Probably he put it there during one of his crazy spells, just at the time they were setting it. He was anxious it should be found, so the Hattons could get their rights. The dog is clairvoyant, and Grandsire Latham made him act in that strange manner to attract our attention. His clairvoyance is what causes him to appear to have such 'funny streaks' as you call them. He saw the spirit and we couldn't. We are the Balaams."

"It does beat all!" exclaimed Mr. and Mrs. Jessop in one breath.

"Well—the Hattons will get the farm now, and I'm sure I'm glad for 'em. I rather guess Friend John will put me in the way of something equally as good."

What a scene when Mrs. Hatton and Polly were brought over to the old home to hear the wonderful story! How Polly patted and caressed that wonderful dog! And how Harry was thanked again and again, and commended for his course, and his courage in expressing his convictions, even if he did expect his uncle would laugh at him! And what a lovely collar Polly bought for Prince with the very first pin money she had from Grandsire Latham's estate! Years afterward, when the pretty Polly had become Harry's wife, how they delighted to leave their city home for a few weeks, and visit the old farm house! And as long as Farmer Jessop lived, he was heard to tell the story frequently, and say:

"Tell ye what, dogs know more than we think they do, and see curious things sometimes! It's safe to trust 'em!"

IS THE SUN A MAGNET?

About seventy years ago Oersted of Copenhagen found that when a Galvanic current was passed along a wire parallel to a magnetic needle the latter tended to deflect so as to form right angles with the direction of the wire. This discovery formed the foundation of the art of electric telegraphy and also the ground for a tenable theory in regard to the earth's magnetism. It was argued that the solar rays falling upon the earth carry with them electric force which passes around the earth's surface in a direction parallel with the equator, as our planet turns on its axis daily, that this is the force which causes the magnetic needle to point approximately north and south. This idea has not been materially improved upon in the last half century, though in the course of that time several persons have laid claim to the discovery that the sun is a huge magnet and found fault with the world for not hailing them as benefactors of the race. Scientific observations of the sun have, however, furnished a great deal of material for sustaining the theory and explaining some of the phenomena of changes otherwise inexplicable. It has been found that unusual disturbances on the solar surface, whether in the shape of big black spots which are depressions, or eruptive prominences, are followed by deflections of the needle, making what are known as magnetic storms, and that there is at least some connection between them and displays of the aurora borealis.

About two years ago Prof. Bigelow of Washington undertook a series of investigations into the direction of the lines of force in the solar corona, that brilliant entourage of the sun which is witnessed only during a total solar eclipse. The results of his measurements and mathematical analysis tend to prove that the lines referred to are identical in direction with those in the field of a terrestrial magnet, the rotation of the earth corresponding to the movement in the electricity-inducing dynamo. The parallel is also found to account closely for the well-known daily oscillation of the needle in the absence of magnetic storms, the effect varying at any particular spot on the surface as it approaches the sun during the morning hours and then recedes from him in the afternoon. If the earth were stationary the radiant force would be felt immediately, but owing to its rotation there is a lag of about 23 degrees of arc or an hour and a half of time. On this point observation and the mathematics agree, and it is found that along the resulting curve in the lines of solar force the light and heat pass outward from the sun while the magnetic force is directed inward.

An important theoretical deduction from these comparisons is that if the sun acts magnetically upon the earth through the medium of interstellar ether the earth reacts upon the moon in a similar manner, and by this will possibly be explained certain movements of the lunar nodes which are not satisfactorily accounted for by the theory of gravitation, as well as part of the perihelion motion in the orbit of the planet Mercury. Still another curious point has been brought out, and this settled instead of being simply raised for future solution. It is the rate of rotation of the sun near his poles, which has long been known to be

slower than that near the equator. The coronal pole being found to be about $4\frac{1}{2}$ degrees away from the poles of rotation it has been found that the former rotates once in 27 days, 9 hours, 52 minutes, and 52 seconds.

The results of this study are accepted as valuable by several leading astronomers in this country, and are announced for presentation at the meeting of the International Polar Conference at Munich this month. An effort will be made to extend the observations, and in particular to examine the relations between magnetism and the weather, for which purpose improved magnetic charts will be supplied to navigators and arrangements made for systematic observations at land observatories. If the theory be substantiated it may result in a wide extension of human knowledge of the relations of worlds to each other and in a better understanding of "the Newtonian Potential Function in the case of repulsion."

EXERCISE FOR EEDERLY PEOPLE.

While the elderly man has less capacity for some forms of exercise than the younger adult, he has no less need than the other of the general and local effects of exercise. It is in the earliest period of mature age that the most characteristic manifestations of defects of nutrition—obesity, gout and diabetes, in which lack of exercise plays an important part—are produced; and the treatment of them demands imperiously a stirring up of the vital combustion. Placed between a conviction that exercise is necessary, and a fear of the dangers of exercise, the mature man ought, therefore, to proceed with the strictest method in the application of this powerful modifier of nutrition. It is impossible, however, to trace methodically a single rule for all men of the same age, for all do not offer the same degree of preservation. We might, perhaps, find a general formula for the age at which the muscles and bones have retained all their power of resistance, and at which the heart and vessels begin to lose some of their capacity to perform their functions. The mature man can safely brave all exercises that bring on muscular fatigue, but he must approach with great care those which provoke shortness of breath.—*Fernand Lagrange, M. D., in The Popular Science Monthly for October.*

A STRANGE VISION.

The vision of Charles XI. of Sweden, was one of the most remarkable in history. The following singular narration occurs in the Rev. J. T. James's "Travels in Sweden, Prussia and Poland." The most marvelous part of the whole affair is that, as the reader will see, no less than six persons, the monarch included, concur in attesting to the reality of this wonderful vision. Charles XI. was sitting in his chamber, between the hours of 11 and 12 at night, when he was surprised at the appearance of a light in the window of the Diet hall. He asked Bjelke, the grand chancellor, who happened to be present, what it was he saw, and was answered that it was only the reflection of the moon. With this answer, however, he was dissatisfied, and the senator Bjelke, brother of the grand chancellor, soon entered the room, whereupon he addressed the same question to him, receiving the same answer. Soon afterward the king looked through the window and now declared that he saw persons in the Diet chamber, which was just across the street from the regal mansion. The king now rose and said: "Sirs, all is not as it should be. In the confidence that he who fears God need dread nothing, I will go and see what this may be." Ordering the two noblemen before mentioned, as also Oxenstiern and Brahe, he sent for Grunsten, the doorkeeper, and descended the staircase, making straight across the street for the Senate hall. Here the party seem to have been sensible of a certain degree of trepidation, and, no one else daring to open the door, the king took the key, unlocked it, and entered first into the ante-chamber. To their infinite surprise, it was fitted up with black cloth. Alarmed by this a second pause took place; at length the king set his foot within the hall, but fell back in astonishment at what he saw. The hall was lighted up and arrayed with the same mournful hangings as the ante-chamber; in the centre was a round table, where sat sixteen venerable men, each with large books lying open before them. Above was a king, a young man, with a crown on his head and a sceptre in his hand. At his right sat a person about forty years of age, whose face bore the strongest marks of integrity; on his left, an old man of some seventy or eighty years, who seemed very urgent with the young king that he would make a certain sign with his head, which, as often as he did, the venerable men struck their hands on their books with much violence. "Turning my eyes," says the king, "I beheld a scaffold and executioners, and men with their clothes tucked up cutting off heads so fast that the blood formed a deluge on the floor, those who suffered all seeming to be young men. Again I looked up and saw that the throne was almost over-

turned; near to it stood a man who seemed to be a protector of the kingdom. I trembled at these things and cried aloud: 'It is the voice of God! What ought I to understand? When shall all this come to pass?' A dead silence prevailed, but on my crying out a second time, the young king answered me, saying: 'This shall not happen in your time, but in the days of the sixth sovereign after you. He shall be of the same age which I appear now to be, and this personage sitting by me gives you the air of him who shall be protector of the realm. During the last years of the regency the country shall be sold by certain young men; and, acting in conjunction with the young king, shall establish the throne upon a sure footing, and this in such a way that never before was such a great king in ever known Sweden. All the Swedes shall be happy under him; yet before he is firmly seated on his throne an effusion of blood unparalleled in history shall take place. You have seen all; act accordingly.'" This remarkable document, the above being a literal copy, is in the Imperial Museum at Stockholm. It is signed by Charles XI., King of Sweden; H. L. Bjelke, the grand chancellor; R. Bjelke, senator; A. Oxenstiern, senator; Brahe, senator, and Petre Grunsten, Huisier, referred to in the body of the document as the doorkeeper of the Diet hall. Taken all in all, it is the most wonderful vision on record, being the only one that is attested to by six persons so prominent in the world's history.—*American Notes and Queries.*

WHEN WILL EARTH BE OVERPEOPLED?

At a recent meeting of the British Association there was a joint assembly of the geographical and economic sections, to consider the subject of the lands of the globe still available for European settlement. The audience consisted of a proportion of quite seven-eighths of ladies. Sir Lambert Playfair dwelt upon the importance of the subject, especially after the official inquiry recently held in London upon the question of colonization, which showed that many old fields of emigration were being closed to European emigrants. Mr. E. G. Ravenstein produced an elaborate set of statistics to show that the world will, in the ordinary course of things, be fully inhabited in about 182 years, which estimate considerably extends the period at which some learned men believe humanity will be crowded out. Having previously swept away the arctic and antarctic regions as not being essential to his argument, he parceled the remainder out of the earth into: cultivable land, 28,469,000 square miles; steppe, scrub, poor grass, etc., 13,901,000 square miles; barren deserts, 3,180,000 square miles; a total of 46,350,000 square miles. The population living upon this he reckons at a little over 1,467,000,000, divided thus: Europe, 360,200,000; Asia, 850,000,000; Africa, 127,000,000 (a much lower estimate than most people compute); Australia, 4,730,000; North America, 89,250,000; South America, 36,500,000.

Mr. Ravenstein showed how, supposing the standard of life among the various peoples to remain the same, supposing the population increases at the rate of 8 per cent. in every decade, and supposing there are no extraordinary improvements in agriculture, the population of the world in the year 2072 will be 5,994 millions. In speaking of the populations that these areas would bear (mentioning 207 individuals to the square mile as a fair average) he suggested that the productiveness of the earth might be better utilized when people understood economy. In expressing a general opinion that tropical countries are not fit for Europeans he granted exceptions to the rule, as, for example, in certain well-known highlands of Africa. One of the theories propounded is that there is a gradual migration of people southwards, so that in time a race of European origin may arise who will be acclimatized in the tropics. On the whole Mr. Ravenstein does not despair that the world will be overpopulated, because as new developments occur new adaptations will be found to meet them. The Rev. John Mackenzie expressed the opinion that the Zambesi will all in course of time be suitable for European residents, Mr. J. W. Wells, who has traveled 3,000 miles in Argentine and Brazil, thought that there is every prospect of a speedy construction of a vast system of rail and fluvial communication all over the country. The sum total of the discussion so far was an assurance that there are plenty of places in the world fit for population, that there is a demand for population all over the world, and that we need not particularly worry ourselves as to whether the globe will be overpopulated in generations to come. Mr. John Coles, of the Geographical Society, and travel editor of the *Field*, later added that he had had yellow fever in Brazil and seen a fever in the high plateaux of British Columbia that was very much like it; he had known malarial fever produced by irrigation in new countries; and he warned his hearers that many of the lands in the Far West of North America which were represented as available for emigrants were made hopelessly unavailable by the extortionate demands of speculative land sharks.

LIVING AND LOVING.

It isn't life's purple and gold, dear,
That makes it best worth living,
Not always the very costliest gifts
Are dearest and best worth giving.
The heart that beats in truest time
With the music of creation,
Is happier far than his whose will
Can make or mar a nation.

The little sunny gleams that prove
Our dark cloud's hopeful lining,
Are brighter, dear, than if we had
Walked always in the shining.
I do not think God loves us less,
Or frowns on us hereafter,
Because we cover up a sigh
With single-hearted laughter.

There is no heart so poor but gives,
If it but will, a treasure
Richer than any kings may own,
Greater than time can measure.
No life can e'er be poor and cold,
Or craving some new blessing,
That hath and holdeth fairy gold,
Love's gracious self possessing.

Love soundeth depths that none can reach
With any common plummet,
It leadeeth up to heights beyond
This work-a-day life's summit.
A little tender, human love,
Just at the right time given,
Goes far to make this sad old earth
Seem like a piece of heaven.

—DETROIT FREE PRESS.

Mrs. Fawcett, wife and co-worker of England's greatest Postmaster-General, has replied to Frederic Harrison's essay on "Woman's True Function" in a right womanly way. She says: Any attempt to answer the question, "What is woman's True Function?" appears to me to savor of the social quack; even to ask it betrays the same thing. The infinite diversity and complexity of nature makes any answer impossible. We know that no leaf is exactly like any other leaf, and still less is any human being exactly like another human being. There is an endless diversity of powers, both in kind and degree, and an endless diversity again in the combination of these powers. The aim of society or the states should be to secure an environment as far as possible favorable (or, at any rate, not antagonistic) to the development of the best gifts of each individual. The parable of the talents helps us to see the practical bearing of the facts of the case more than any amount of maxims on "Woman's True Function." For the really desirable object, both from the individual and the national point of view, is that men and women alike should endeavor to find out the best kind of work they are capable of doing, and then to do it. She trained her daughter Philippa according to these principles and the results are most delightful.

None of Dickens' children came so close to the father, or entered so much into his life, as did Mamie, and as I talked with her a few weeks ago, writes a London correspondent, I realized how thoroughly she had possessed the confidences of her father. Often, when all the rest of the family were barred out of the study, Mamie was allowed to come in and sit reading or working while her father wrote. Fortunately for those who will read her forthcoming series of recollections, she was an observing girl with a retentive memory. She, always made copious notes. The daughter is now a woman just past middle life, but her vivacity of manner makes her look much younger. She lives in a pleasant place about twenty miles out of London, preferring a suburban residence to living in the town, where so many things recall other days to her. She has the Dickens eye, soft, yet penetrating, while her conversation bristles with anecdote and reminiscence which delight the heart of an admirer of Dickens. She is devoted to the memory of her father, and a misty eye accompanies every reference to him.

The Workingwomen's Society of New York, representing the great majority of self-supporting women in the city, have declared themselves unanimously in favor of Hamilton Willcox's bill enabling all such women to vote, which will be introduced in the Legislature the coming winter.

This bill has also been endorsed by labor organizations in the city and state representing more than 100,000 men. The Workingwomen's Society at their last meeting adopted a set of resolutions concerning the condition of the poor workers of their sex, in which they assert disfranchisement to be one of the greatest of oppressions, and call upon the Legislature to relieve them from "the burden and wrong," and upon every senator and assemblyman from the city to use his influence to that end. This attitude of organized labor is very significant, and will have weight before many years.

An eminent statistician of Germany has recently given out the following as general facts, proved by vital statistics: The average length of life is 37 years; 25 per cent of mankind dies before attaining the age of 17. Of 1,000 persons only one reaches the age of 100 years and six that of 65 years; 35,214,000 die every year, 96,480 every day, 4,020 every hour, 67 every minute; the births amount to 36,792,000 every year, 108,800 every day, 4,200 every hour, 70 every minute. Married people live longer than the unmarried and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones. Women have a more favorable chance of life before reaching their 50th year than men, but a less favorable one after that period. The proportion of married persons to single ones is as 75 to 1,000. Persons born in spring have a more robust constitution than those born at any other seasons. Births and deaths occur more frequently at night than in the daytime.

It is said that a brighter day is dawning for women in Germany. The belief so long held by the Germans, that members of the weaker sex were not capable of great intellectual development, is gradually giving way to confidence in their powers. The trustees of the Museum of National Antiquities in Kiel have just elected Fraulein Johanna Mestorf director of that famous institution, to succeed Professor Handemann. Fraulein Mestorf had been a custodian of the museum since 1873. She is well known as an archaeologist in Germany, and ranks Professor Rudolph Virchow among her intimate friends and admirers. Friends of the woman's movement in the Fatherland hail Fraulein Mestorf's election with joy. They believe that the time is fast coming when women will be admitted to the great German universities on a level with the men. In several institutions they are already allowed to attend the lectures.

The following from the Chicago Herald, a Democrat paper, is encouraging for the women suffragists. The women of the Suffrage Association and the members of various other organizations for the advancement of women say that the newspapers were altogether too hasty and short-sighted when they preceded the announcement of the birth of ex-President Cleveland's daughter by the headline, "Can Never Be President." They say that if matters progress as rapidly during the next forty years as they have for the last forty not only will women vote at national elections, but will themselves be candidates for the highest offices. In that case Miss Cleveland, inheriting, as she undoubtedly will, the sound, practical, good sense of her father and the sweet graciousness of her mother, stands a much surer chance of becoming the choice of the nation than a son and heir would do.

The "best people" are those who in the face of poverty and sore distress keep their beings unsullied from all that is impure. Poor girls, working sixteen hours a day at starvation prices, insulted and abused almost beyond endurance, who maintain their integrity and faith in humanity, rank with the "best people." There are but few, if any, of those who arrogate to themselves the title of the "best people" that would pass through the fiery furnace unscathed if brought to want and all the horrors that extreme poverty inflicts. The "best people" are they who walk through the flames of earthly woes and come out pure and undefiled.—*World's Advance Thought.*

M. Jules Simon, in a speech recently delivered in Paris favoring the reduction of working hours for women, states that humanity at large requires the wife's presence at home at least an hour before her husband's return. He says: There are good reasons for us to seek to diminish the hours of women's labor. It is almost impossible for a man whose heart is in the

right place to think that these dear creatures should be subjected to the same amount of suffering as ourselves, who are much better able to bear it. But do we ask a diminution of women's labor in order to render their condition a little more fortunate? I am impelled by quite different motives. When we ask for a diminution of the day's work for women we are not thinking of women alone, but rather of humanity at large; of the father, of the child, of society, which we want to replace on its basis.

Mrs. Hall T. Dillon, M. D., (colored) daughter of Bishop B. T. Tanner, says the *Independent*, is not only the first colored woman physician, but the first woman of any race to pass the Alabama State Medical examination. It was a written examination, and while it was an unusually severe one, occupying ten days, the examiners treated her with marked kindness. Dr. Dillon, after passing with a high average, now occupies the position of resident physician at the Tuskegee (Alabama) Institute.

A New York girl has set a worthy example to all women. She was to be married and was ready to go to the altar when her intended husband came to her intoxicated. She loved the man but refused to risk her happiness with one who would go to his wedding in such a condition. She pointed to the door and commanded him never to again enter her home. It not only required courage but a great deal of common sense to do that, but it was the proper thing for the occasion.

Mrs. Mary Bryan, editor of the *Munro Library*, owns a small plantation down in Georgia, and baled the first cotton this year in her state. Mrs. Bryan, who is also known as the "automatic novel writer," gets out a fresh romance in serial form every six weeks.

Says Rev. J. W. Chadwick: There is of real worship in the hushed and reverent step with which we follow a Darwin or a Spencer on his majestic course than in all the formal liturgies and prayers.

Judge John W. Tindall, in a lecture in this city last Sunday on "Manual Training," said: Only by means of the manual training schools can we restore the ancient pride of the workman in his work. It will make the artisan a master and not a mere operative of machinery. It will develop that individuality of taste and touch which the modern method tends to check. It will work toward the brotherhood of man by bringing the rich and the poor boy into generous rivalry, and as a result foremen and superintendents of great corporations can be drawn from the ranks of workingmen. It will beget honesty in work, beauty in design, patience in execution, reverence for the craftsman, and a just appreciation of the relation of labor to capital.

Dr. J. R. Monroe, of Indianapolis, editor of the *Iron Clad Age*, who passed to the higher life from his home on the 9th inst., was in some respects a remarkable man. He was a skillful physician, and served as an army surgeon during the war, yet he preferred literary and editorial work to the practice of medicine. Some of his poems possess considerable merit. He was a humorous prose writer, warm hearted, generous, independent and outspoken; he was esteemed by those personally acquainted with him, even when they had no sympathy with his anti-christian philosophy. Although born in Kentucky, he was a hater of slavery from his youth. The victims of misfortune ever found in him a friend and helper. He was always on the side of temperance and the elevation of woman. During the craze in regard to the repeal of postal laws against indecent literature his paper supported the *Journal* and the *Index* in the position they maintained. He was a true American, and he wrote many patriotic words in poetry and prose. During the last years of his life he experienced much physical suffering and death came to him as a relief. At his

funeral last Wednesday B. F. Underwood gave an address, paying a just tribute to his character.

GHOSTS.

Says Dr. Elliott Coues: Aside from any question of mere subjective hallucinations, which constitute the vast majority of popular ghosts, I understand the genuine post-mortem apparition to be the spiritual body of a deceased person, sustaining and conveying his consciousness in the same manner that the physical body sustains and exhibits our mental qualities. For, just as with the physical eye we can only see one another's physical bodies, so is the spirit.

"A premonition of an apparition which is presently to be perceived is usually given by a sensation technically called the 'ghost chill.' This is a symptom of a change in the magnetic state of the body, during which change the threshold of consciousness is shifted to the extent of rendering possible a conscious perception of something ordinarily invisible. The change is almost always very brief, usually lasting a few seconds, during which the manifestation occurs. With the return of the individual to ordinary consciousness the apparition necessarily disappears, usually leaving the percipient in grave doubt as to whether or not he has been the subject of an hallucination. This doubt, however, may be done away with by subsequently ascertaining through ordinary channels of information that an occurrence—say, the death of the person whose spiritual body has thus appeared—took place at a corresponding time, and under circumstances of which the percipient was made aware during the transitory apparition. No other explanation of such an occurrence appears to me to be equally simple and reasonable, and I am therefore bound to accept it until a better one can be devised.

Since childhood I have found myself possessed of an organism in which the threshold of consciousness is capable of that shifting which I have described. On several occasions when the occurrence has taken place, I have been aware of the presence of the spiritual bodies of deceased persons, which gave to me information not otherwise obtainable, and conveyed to my mind a conviction of their identity. But I do not indulge the hope of being able to admit anyone else into my consciousness to such a degree that the evidence mentioned would satisfy their own minds. The evidential value of these experiences is wholly personal, and seldom if ever transferable, because, unlike experiments in physical science, psychical occurrences cannot be reproduced at will, and are therefore not subject to the ordinary processes of verification.

THE DOG SAVED FIVE LIVES.

Covington, Ky., had a sensational fire the other morning of which the hero was a small shepherd dog. The fire broke out soon after 5 o'clock in a one-story house occupied by Mrs. William Smith. The mother and her four children were still asleep while the house was a mass of flames. The animal was permitted to sleep in the kitchen, and sometime after the fire had broken out he managed to reach the bedroom adjoining and jumping on the bed barked and scratched at the face of Mrs. Smith until he aroused her. Both the rooms were now in flames, and another moment's delay would have been fatal to the entire family. The mother managed to reach the front door, and her screams aroused the neighbors and then she fell to the floor, overcome by the dense smoke.

In the mean time the faithful dog had dragged the two young children from the bed in which they were lying half dead from the smoke and had pulled them to the door, where they lay when the neighbors arrived and found the dog, half-smothered with smoke, barking at the other two children. The dog was badly scorched, but would not leave the house until the family were all safely outside. The house and two others adjoining were destroyed. The alarm box directly in front of the burned building could not be opened and the next box visited refused to work, and not until the door of the first box was broken open with an ax could an alarm be sent in.

The thousands attracted to the scene appeared more anxious to see the dog than to view the ruins. The dog is a medium-sized black and white shepherd. Five lives, and probably 20 were saved by his intelligence.



KNOWLEDGE BASED ON FACTS.

To THE EDITOR:

Since love is all the joy of life,
In earth below or heaven above,
Somewhere, we cannot help but trust,
God keeps for us the ones we love.

I know there are voices I do not hear,
And colors I do not see,
I know the world has numberless doors,
Of which I have not the key.

The Rt. Rev. Dr. Reginald Courtenay, writes in the issue of *Blackwood's* for last July:

"In a future state, and in a higher world than this, one may well believe that there will be an inter-communion of spirits, to which the telepathic influences at work in this world bear a faint analogy. For Christians it is a matter of faith that the Father of spirits acts directly upon the minds of men, and of an innumerable multitude of other intelligent creatures. And they hold, further, that in a glorified state they will 'know even as they are known'—and this surely not through the medium of elaborate signs or words, as of the languages of earth. They may even not unreasonably hope to enter into close sympathetic union with many souls at once, such as with our present narrow capacities of thought and feeling, is impossible. Hardly can one perfectly sympathize with one, constituted as we now are. But hereafter it may be with souls as with musical tones, of which many sounding together can produce a harmonious effect far more expressive and beautiful than that of any simpler concord, each tone enriching all the rest. So may each soul, vibrating in loving and intimate yet diverse sympathies with many others, receive ever fresh delight from their rich harmony. There may be an exquisite spiritual telepathy, in circles ever widening, embracing other orders of being, touching even the Highest."

Thus gracefully writes the late Bishop of Jamaica to express, as a mere hope or conjecture, what has, for at least hundreds of years, been an absolute certainty to many persons in this transitory state of existence. My own knowledge of the continuity of life "beyond the grave" and of the intercommunion between this our state of life and the equally present and real world of spirits, is based on facts as our present life is certain; the reality of the actual existence and appearance to me of certain friends in the spiritual world having been as clear, evident and certain to me as the reality of the existence of any whom I know daily see and converse with in this natural world.

The most remarkable of the various phenomena that have occurred to me, being of the kind above alluded to cannot be fully authenticated, as such experiences occurred to me alone; but I may note as remarkable the statement made to me, by a noted medium, of the death of one of my children at the exact time of its occurrence and two weeks before I received any positive and confirming intelligence of the fact. I have also had a long and interesting experience with psychometry and telepathy; and once wrote, from Boston, a letter to some persons in Chicago, stating a business project of theirs in the fullest detail and advising them thereon, at the very time of its inception and before they could advise me of it. This occurred, too, without there being any reason why I should think of their plan, or why, thinking of it, I should associate it with them.

It has been of the most convincing importance to me that many phenomena that have occurred in my experience have been absurdly independent of any principle of association of ideas and not attributable to imagination, hallucination or the influence of any incarnate spirit.

I cannot regard Spiritualism, in the true and Christian sense of that word, as in any way a religion. Spiritualism, as a belief in the life of the spiritual and celestial worlds, deals with positive facts and scientific knowledge, and does not necessarily relate to our relations to God or to religion.

The so-called modern Spiritualism or spiritist movement of to-day greatly needs Christianizing, refining and purifying, but an investigation of spiritual phenomena and a knowledge of psychic laws tend to help their student both by their confirma-

tion and elucidation of revealed truth and the harmony of true religion and true science, and by enabling him to practically apply such knowledge in the conduct of this life.

EDWARD RANDALL KNOWLES.

FORECAST FOR THE PSYCHIC.

To THE EDITOR: Occult phenomena have not dawned upon the world in the evolution of natural law without a wise beneficent and imperatively needed purpose. In the near future its functional powers will be invoked under rigid discipline to ferret out the rascalities of man that now like a deluge threaten to engulf the human family. This God-like power that is not a divine gift but an inheritance resultant from dissimilar or congruous parental predilections has been recognized, fostered and is claimed as the legitimate outgrowth of Spiritualism. From these premises we'll imagine every psychic society will select its mediums, and arrange a cipher code with the tried and trusted spirit; then the machinery working smoothly in all its parts, said spirit as directed will look into the profoundly secret manipulations of the highly honored piously inclined bank president and report—and for such heavenly sought knowledge that may save a bank collapse and an honored man's character let the—solicitor pay a stipend.

Briefly outlined for THE JOURNAL this is submitted hoping abler pens will largely amplify it.

HELENA, ARK. W. R. RIGHTON.

DEFENDS THE MINISTERS.

A warm friend of THE JOURNAL living in a thriving city of Indiana in renewing her subscription writes:

Amidst so much that is good in your paper, I suppose we must expect some things that are bad, by way of contrast I have heard it said, and have had some occasion to know that there is no one more illiberal than a liberal and your fling at all orthodox clergyman, "who would not so belittle the ambassador of the Lord, as to voluntarily accept a small salary, when a larger was offered—only proves the adage. I have personally known more than one orthodox minister do just that thing, and without holding a consultation with "the brethren," or publishing his self-denial in the papers—not for a moment that I think Dr. Hereford acted from a desire to either publish or gain notoriety by his action.

But looking at the matter from a purely material standpoint, why should not a clergyman seek to provide for old age, or for the comfort of his family should he be called away. I assure you that not one minister in one thousand does so leave his family provided for out of his salary. I have been brought in close personal relations with a number of ministers, and know somewhat of the large and constant drain upon their purses, as well as time and sympathy in their intercourse with the poor, the sick and the suffering. However much one may differ from them in belief, it cannot be denied that as a body they are noble self-sacrificing men trying to live up to the standard of "doing as they would be done by." The avidity with which the exceptions are pointed out, but proves the rule. That all fail of reaching your or my ideal standard, is to say, they are human, with the limitations and misunderstandings of imperfect humanity. Be patient and generous, Brother Bundy, or you will stand beside the reverend gentlemen to whom I desire your paper sent. "All Spiritualists," and "all orthodox clergymen" have a good deal of good in them, though they may make faces at each other. A better mutual understanding would make them better friends.

We agree entirely with our dear sister both in the spirit of her strictures, and in her good words for the ministers; and there is nothing inconsistent between such agreement and the good humored bit of sarcasm leveled at preachers in the little skit of some weeks ago referring to the fact that Brooke Hereford was to give up a fine church and large salary in Boston and go to London to do harder work for less pay. We know of no more earnest and self-sacrificing body in the world than the rank and file of the great army of preachers. We admire their devotion and untiring energy; and only regret that their theology is so defective and that their profession narrows their knowledge of the world and

limits their conception of God. In their anxiety to do their duty to their Master they are prone to misconceive their duty to man; in protecting what they believe to be the interests of the Lord they sometimes seek to infringe upon the rights of the people. But after all their shortcomings and weaknesses are exhibited it must in justice be said they are a valuable element in the world. It was only that class of pulpiteers who are "in it" for place, power and pelf that we desired to score in the article criticized.

THE SPIRIT'S DEPARTURE AT DEATH.

In a recent number we spoke of the growing interest in all psychic facts, so that the wide-awake newspaper feels compelled to frequently publish original items and clippings relating to such facts. The secular papers have given wide circulation to the following which first appeared in *The Arena*:

"A CASE FOR PSYCHICAL RESEARCH.—I stood alone looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me, because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment could they not, and would they not, give me some least sign that such was the fact, and I would be content. Slowly over the dying one's face spread a mellow, radiant mist—I know of no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face, with smiling eyes, which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared I called a watcher from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned, and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me yet wondrously familiar. Afterwards I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died." (signed) "J. P."

In the biography of Louisa Alcott we have a similar account. Above the dead body of "Beth" both Mrs. Alcott and Louisa beheld the mist-like appearance, assuming shape, which seemed to rise and float as a form. It was no doubt the glorified body forming about the interior or soul life. Such appearances are not as uncommon as people generally may suppose, but it is not often that a clear account of them is given. The old superstitions in regard to death have such a strong hold on the human mind that a feeling of awe and dread absorbs other feelings and disturbs the spiritual atmosphere about the dying, and prevents the clear vision which might often be had of the departing spirit. The agony of separation, the dread of the unknown, have made death simply terrible to a sensitive nature, so that "King of Terrors" has been no false appellation. As intelligence increases, and spiritual facts become recognized, a deathbed will be as an open gate to the celestial world, and the waiters at the gate on either side will behold the beautiful transformation, and rejoice at the liberation of another soul, and welcomes will blend with farewells.—*The Two Worlds*.

The description given above is a passage taken from an article contributed to the

Arena by Mrs. Sara A. Underwood. Why should anybody put the initials "J. P." to an extract from a contributor which was originally printed with the author's own name attached.—Ep.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

The publisher of the work by Mrs. Maynard, "Was Abraham Lincoln a Spiritualist?" in his preface says:

Mrs. E. D. E. N. Southworth, a well-known authoress, who now resides at Prospect Cottage, Georgetown, freely and cheerfully corroborates the account herein mentioned in this book of a circle held at her house, and, in a letter to the publisher, states: "I am glad that in the inextricable mazes of this world's wilderness, I have, through you, found a trace of Nettie Colburn (Maynard). . . . Please give my love to Mrs. Maynard, and tell her I have a perfect memory of that evening of which she gives so warm a picture."

Col. Simon P. Kase, of Philadelphia, states that he was present at a séance with Mr. Lincoln, and that he, "with several other gentlemen, the President included, sat upon the piano, while it was lifted bodily from the floor by spirit power, and that Mr. Lincoln was not only interested in this physical phenomenon, but was also intensely interested in the statements which the medium made to President Lincoln while in a trance condition."

Mrs. Elvira M. Depuy, of Washington, stated to the writer: "My husband was a visitor to séances where Mr. Lincoln was present, and he has told me of many interesting occurrences which happened thereat. . . . In the winter of 1862-3 I attended a séance at Mrs. Laurie's, at Georgetown, where Mrs. Lincoln was present. She was accompanied by Mr. Newton, Commissioner of Agriculture. At this séance remarkable statements were made by Miss Colburn (Maynard) which surprised Mrs. Lincoln to such a degree that she asked that a séance might be given to Mr. Lincoln. . . . I have always known from my husband and others that Mr. Lincoln attended circles and séances, and was greatly interested in Spiritualism."

Mrs. Parthenia Colburn, whose name finds place in this volume, now resides at White Plains; she was with Mrs. Maynard (Miss Colburn) during 1862-3-4-5, and frequently visited the White House with Miss Colburn (Maynard) when Hon. Daniel E. Simes and others were present, and she has filed with the publisher an affidavit made before the county clerk of the county of West Chester, N. Y., wherein she solemnly avers that the statements regarding her, found in this book, are true and fact in each and every particular. A similar affidavit is on file with the publisher made by Mrs. Nettie Colburn Maynard, the writer of this book, taken by the county clerk of the county of West Chester, at her bedside, and attested by him in regular legal form.

In addition to the persons above named, the publisher wishes to tender thanks for courtesies and aid extended him, while seeking information regarding this subject, to F. C. Simes, Esq., George A. Bacon, Esq., Alfred Horton, Esq., all of Washington, D. C.; Gen'l Daniel E. Sickles, Henry J. Newton, Esq., and Charles J. Quinby, Esq., of New York; Frank L. Burr, Esq., of the *Hartford Times*, and B. B. Hill, Esq., of Philadelphia; each of whom has rendered him service and information regarding this volume of reminiscences. The publisher wishes it distinctly understood that the statements contained in this book are free from all bias or interest from any cause or purpose other than as an historical picture of the conditions and influences which were connected with, and had bearing upon, those turbulent times, which are known as "the War Years of the Rebellion." He trusts that nothing in these prefatory remarks will be construed in any way to indicate an opinion, either for or against Spiritualism, and a decision whether Abraham Lincoln was, or was not a Spiritualist, must be reached as a conclusion, through and by the judgment of the individual reader, who will find this work of special and continuous interest, and, therefore, as the title is suggestive, and the information which the book conveys is extraordinary, it is perhaps pertinent to ask the question, as given in the title.

BOOK REVIEWS.

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

Thoughts on Religion and Morality, by James Eddy, Providence, R. I.

This volume is made up of selections from a large mass of manuscript writings, left by Mr. Eddy, on religious and philosophical subjects. The author was an independent liberal thinker of positive convictions. In his later years especially, he devoted a good deal of time to thinking and writing on moral and religious subjects. He had accumulated a large fortune and in his desire to advance what he regarded as true religion, built years ago a commodious chapel near his residence in Bell street, Providence, which before his death he endowed with a large fund for the support of religious service. Without sectarian or religious narrowness he required only that the society using the building should be "guided by the highest principles of truth and right which the mind of our day can conceive." The services have been and are conducted by Mrs. Anna Garlin Spencer. Mr. Eddy was a devout believer in God and in all the essentials of religion, with no admiration of ecclesiasticism and no faith in special divine revelations. He emphasized the paramount importance of morality, and with him the essential thing in religion was gratitude to God for the blessings of life. His writings show marked individuality, a reverent spirit, a generous nature and an optimistic disposition.

The Woman's Manual of Parliamentary Law: By Harriette R. Shattuck. Boston: Lee & Shepherd. 1891. pp. 248. Cloth, price 75 cents.

To the thousands of women who are organizing clubs, conducting Unions, Relief Corps, etc., this little work will be found invaluable for the clearness with which usually confusing parliamentary rules are explained and illustrated by specimen motions and debates. Mrs. Shattuck is especially well fitted to give practical information on these subjects, since she was for some time the assistant clerk of her father, Wm. S. Robinson, ("Warrington") when he was clerk of the Massachusetts House of Representatives. Mr. Robinson was in his lifetime himself an authority in parliamentary law, and published a work thereon entitled "Warrington's Manual." Mrs. Shattuck has also had experience as president of the Boston Political Class and other organizations, and so understands the points which are most apt to be misunderstood by beginners in parliamentary practice.

Snow-Bound. A Winter Idyl. By John G. Whittier, with designs by E. H. Garritt. Boston: Houghton, Mifflin & Co. pp. 43. Cloth, price \$1.50.

This exquisite, rhymed picture of the ideal aspects of New England winter farm life, by the loved New England poet has been sent out by his publishers in a beautiful and appropriate setting. Ten full page engravings illustrate the poem, each one almost a poem by itself. Only one side of the leaves is printed, the other side being left blank. Nothing could make a more appropriate holiday gift than this volume.

Grandfather Grey. (A companion to "Grandmother Grey.") By Kate Tannatt Woods. Illustrated. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, \$2.50. From A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

A beautiful book for children, full of charming verses and pictures that are a delight to the eye. It opens thus:

Grandfather dwelt in his son's grand home,
With servants in livery fine;
And Grandfather sat at his son's grand board
And tasted his rare old wine.

The last verse relates to what follows the death of the Grandfather:

Still fair little children come and go
And maidens, and lovers tall;
For the world moves on as it ever moved,
And the dear God loveth all.

The Perfect Calendar for Every Year of The Christian Era. Designed for Practical Every-Day Use. By Henry Fitch. Quarto. New York and London: Funk & Wagnalls. Pp. 27. Price, 50 cents.

Many attempts have been made to furnish a perpetual calendar, but one adapted to all ages is not an easy task. In the present calendar the difficulties have been

surmounted, so that the calendar, besides providing tables of reference for the historian and scholar, suits itself to the purposes of the ordinary commercial calendar. It contains the usual list of important events in their chronological order, with separate tables of inaugural ceremonies, coronations, etc. This calendar commends itself to the commercial world because of its accuracy, and it will be of special value to students of history for ascertaining past and future dates.

MAGAZINES.


"The Physical Development of the Chest," by Godfrey W. Hambleton, President of the Polytechnic Physical Development Society is the opening paper in the November number of the *Herald of Health*. Dr. M. L. Holbrook, 45 E. 21st street, New York.—The November *Arena* opens with a paper by Edgar Fawcett entitled, "A Paradise of Gamblers," in which he shows very clearly that those who condemn the Louisiana Lottery which it is the fashion to revile and remain silent about Wall street gambling strain at gnats and swallow camels. The article is wholesome reading—a moral tonic. Hon. Henry Cabot Lodge defends the protective policy. Emilo Castelar has a brilliant article on "Bismarck in the German Parliament," taking the ground that the ex-chancellor belongs to a species that is fading out and becoming extinct, and that extinct species do not reappear. Lucinda B. Chandler writes on "The Woman Movement." The editorials on "Hotbeds of Social Pollution," "The Power and Responsibility of the Christian Ministry," and "What the Clergy Might Accomplish" are timely and suggestive.—*The Century* promises to outdo its own unrivaled record in its programme for 1892, and many of its new features begin with the November number, in which is commenced "The Naulahka," a novel by Rudyard Kipling, written in collaboration with an American author, Wolcott Balestier. It is the story of a young man and a young woman from a "booming" Colorado town who go to India, he in search of a wonderful jeweled necklace called "The Naulahka" (from which the story takes its name), and she as a physician to women. The novel describes their remarkable adventures at the court of an Indian maharajah. This number also contains a valuable and suggestive article on "The Food Supply of the Future."—*Current Literature* for November has, as usual, excellent sketches from American and English papers, giving a record and review of current affairs, New York, 30 West 23rd st.—"How Can Economic Questions help the Ministry," by Dr. E. Benjamin Andrews, "Spiritual Insight Impossible to Unspiritual Men," by Dr. Edmund B. Fairfield, and "Realistic Religion," by Dr. James McCosh, are among thoughtful and able articles which appear in this month's *Homiletic Review*.—"Our Little Ones" for November contains "Pauline and the Toad," by Laura Lee, "A Letter From Baby Bill," by Kerry Barr, "How Did Tom Know," by Fannie H. Gallagher, all illustrated, and several other charming stories for children. Russell Publishing Company, Boston.—The November "Wide Awake" has three notable features, "The Boyhood of Hawthorne," by his relative, Mrs. Richard Manning, of Salem, Mass., which is full of family anecdote and gives a photograph of the first portrait painted of Hawthorne; the closing chapters of Margaret Sydney's famous Peppers serial; and "Nolan," a ballad by Mrs. Laura E. Richards, giving the tragic story of the bearer of Raglan's dispatch to Lucan's "Light Brigade," when they made the famous "charge" at Balaklava. D. Lothrop Company, Boston.—*The Eclectic* for November opens with "The New Emperor and his New Chancellor," a very able paper by Charles Lowe. "The Spanish Story of the Armada," by J. A. Froude, "Science and Societies in the Fifties," by Mrs. Andrew Crosse, "Ernest Renan," by W. H. Gladell, and "On the Ancient Beliefs in a Future State," by W. E. Gladstone, are among the notable articles reproduced in the November number of this admirable magazine. New York, E. R. Pelton, publisher.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and Profit.

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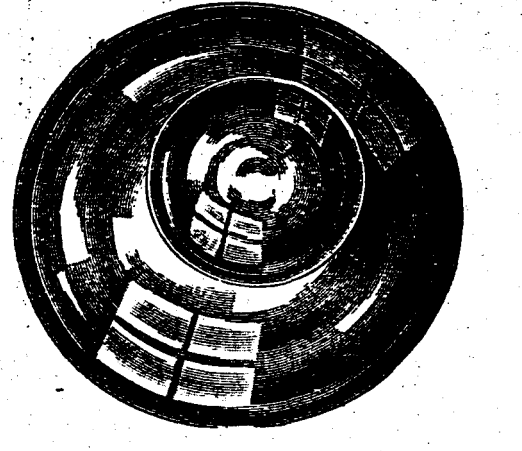
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And wouldn't it be nicer
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And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than whining like a dunce,
To go to work in earnest
And learn the thing at once?

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And some a coach and pair,
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

Suppose the world doesn't please you,
Nor the way some people do,
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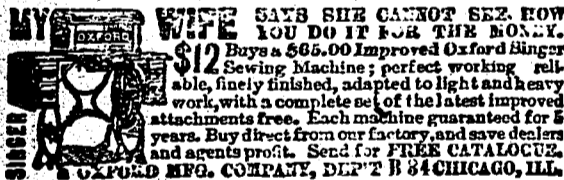
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Psychical and Physio-Psychological Studies.

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A CASE OF

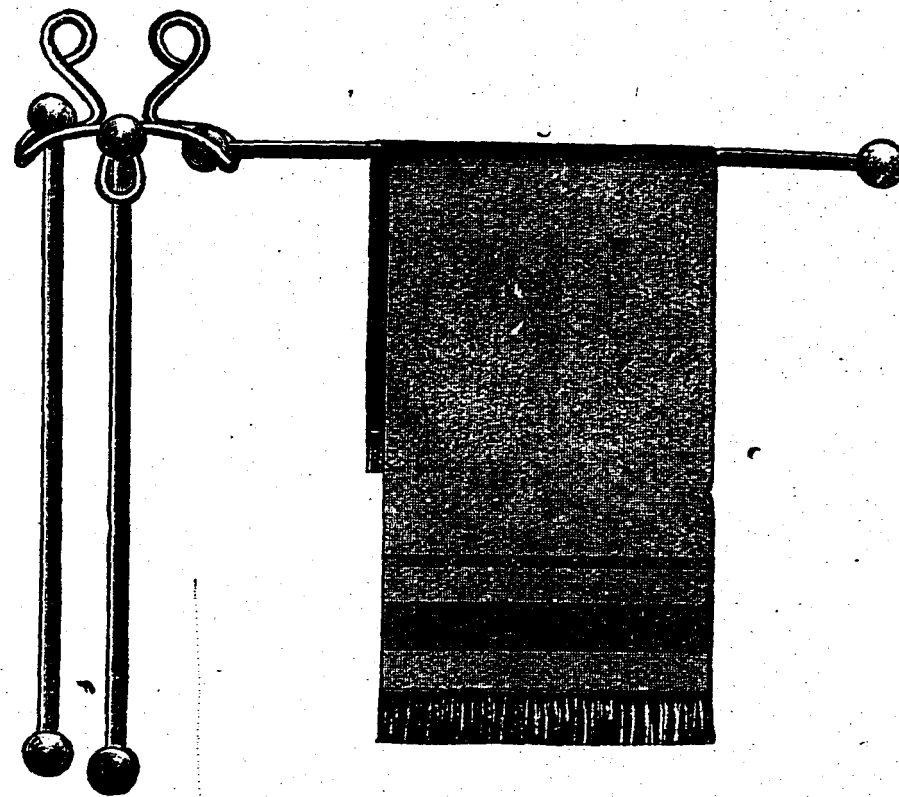
Double Consciousness.

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THE EDITOR TURNS INQUIRER.

The editor desires to ask his readers a question but is obliged to preface it with some remarks and correspondence. Among the multifarious and widely diversified functions of the editor of a paper devoted to the exposition of the phenomena and philosophy of Spiritualism and the advancement of psychical science, is that of complying with requests for advice and information. For various reasons the editor of THE JOURNAL has found this particular function, the one of all others most exacting, exhausting and persistent. There is never a time when there are not scores of letters asking advice and information lying on his desk awaiting their turn for attention. One half the time of his stenographer and type-writer is given to this work and yet is the pile never wholly cleared away. A majority of these seekers are not even subscribers to THE JOURNAL; and some of them—it is a pleasure to be able to say not many—do not succeed in concealing that they think they are conferring a favor by condescending to impose upon the editor a task that will consume valuable time, as well as expense. He does his very best to meet this draft, and thereby is obliged to forego many of the interests and pleasures of life. That he cannot spend time to write social letters or always to go into elaborate details, without which it is better not to answer some questions, seems quite incomprehensible now and then to a correspondent.

A rather mild case is here given to illustrate one phase of this free dispensary work. The name of the writer is considerably suppressed:

JOLIET, ILL., October 28th, 1891.

MY DEAR SIR: I presume you are accustomed to have inquiries showered upon you from all sides, so I hope you will pardon my intrusion for a like purpose. Can you oblige me with the name and address of a reliable materializing medium in Chicago? I should also like to find (for a friend) a good business medium. I remain in or near Chicago for three weeks, after which I am going on a long professional tour visiting—among other places—St. Louis, Cincinnati, Denver, Salt Lake City, San Francisco and Los Angeles. If you can give me the names of any media in these places known to you it will be a great kindness. I also desire to ask if you can tell me where a book called "Solar Biology" is published? I do not know whether it was published anonymously or not. In any case I do not know the author's name, but I thought as it claims to be of the "occult" class it might have come under your notice. I do not ask for the above information in order to become convinced of the truth of Spiritualism, for that good was accomplished long ago, but I greatly desire to witness a certain class of phenomena which I have never seen. You do not seem altogether a stranger to me and I have approached you more boldly on that account. My mother-in-law, Mrs. _____, is known to you I believe by letter, if not personally, and I feel quite sure that Mr. and Mrs. _____ have the pleasure of your acquaintance and I reckon them among my closest friends. Trusting, therefore, to your kindness to excuse me for troubling you, I remain Yours very truly,

The above came, as such letters are apt to, when the editor had more things on hand requiring his personal attention than three men could handle, but as it seemed to need prompt reply, and, something unusual, contained a stamped envelope, the editor hastily penned the following:

CHICAGO, October 29th, 1891.

MRS. _____, Joliet Ill. DEAR MADAM: I hardly think you realize that it would take an hour of valuable time to answer your letter as it should be done.

There is not a materializing show in America that is entitled to confidence. I enclose list of media in the city. I never recommend people to consult mediums on business. Yours truly, JNO. C. BUNDY (Signed)

To have supplied information covering a stretch of territory nearly 3,000 miles in

length, extending from the Ohio, across the Missouri, on to Salt Lake and the Pacific coast in a way to have made himself understood and of real service to his correspondent, would have taken at least an hour. To have noticed the reference to "Solar Biology" and all that seemed implied therein, would have demanded a statement of some length. Hence, these parts of the letter were not taken up, and only such portion attended to as seemed of immediate need to the writer; and his reason for an incomplete reply was stated in his first sentence. In return for his trouble the editor received the following roast:

JOLIET, October 31st, 1891.

DEAR SIR: The information contained in your note is quite what I desire, but I should feel more grateful for it had it been furnished in a more civil manner.

I have lived for some years in the household of a journalist, and in the course of that gentleman's most useful and busy career he has been invariably ready to reply to the respectful inquiries of strangers, especially touching the particular subject treated by him in his editorial duties. I have done you the honor to suppose you a person of the same kindly courtesy, but be assured I shall not fall into the error again. I beg to remain, Yours very truly.

Now, THE JOURNAL editor has been roasted and basted so continuously for so many years that he would feel unnatural and grow suspicious of himself if these operations were to cease; but in this instance he is in doubt as to the cook, and whether she had a call to do it. The editor asks his readers to tell him if there is any thing unkind, any discourtesy in his reply to his lady correspondent. If there really is, he desires to know that he may apologize. All this may seem too inconsequential to fill valuable space in THE JOURNAL; but if the editor can be enlightened it will not be a waste of space.

PASSED TO SPIRIT-LIFE.

Passed to spirit life very suddenly, from his home in Troy, N. Y., on Saturday, October 24th, Jesse Battershall, aged 64 years. He had been a decided and consistent Spiritualist many years, was a man of sterling character and left a host of friends who will greatly miss his pleasant face and genial ways. His funeral services were admirably conducted by the Rev. J. Haite, Unitarian of Troy. G.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

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"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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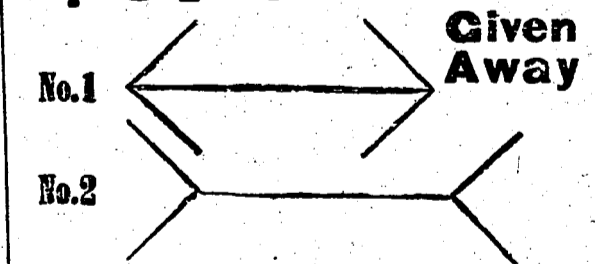
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