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

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TOPICS OF THE TIMES.

That Mr. Gladstone's present Irish home rule bill will be carried through Parliament and become a law is about as certain as that the Liberals will return to power. The House of Lords may acquiesce with a bad grace; but the members of that body are too fearful of being legislated out of existence to interpose any real barriers.

Hon. Benjamin Butterworth recently said at a club: The first thing when I got to Bremen, I began looking for pauper labor. I hunted for it in Hamburg, in Saxony. I scoured Berlin for it, but not one pauper laborer could I find. There are more loafers in an American city than there are in all Germany. I affirm this as an absolute fact. There are two things they don't have in the fatherland, weeds and loafers!

Mr. Lyman J. Gage, the well-known banker, said last week in reference to certain acts of the police of this city: "Enough appears to suggest the proposition that anarchy in the guise of law is not less objectionable than anarchy outside of law." Commenting upon this one of the Chicago dailies remarks: Mr. Gage's statement is characteristically moderate. Anarchy in the guise of law is far more objectionable than anarchy outside the law, for it is a sinning against light, a monstrous perversion of authority by those who are intrusted with authority to useful ends and are well advised of the limitation placed upon authority by the fundamental law, which, as condition precedent to their employment, they took an oath to support.

Referring to the death of Col. John F. Mines, ("Felix Oldboy") who gave the results of his treatment for drunkenness in the *North American Review*, and died lately of alcoholism in a New York hospital, the *Voice* says: But it would be unwise to infer from the relapse of "Felix Oldboy" that the bichloride of gold treatment is a failure. Quinine is still considered a useful remedy for fevers and malaria, yet people who have routed one attack of it are not thereby proof against future attacks. Whatever bichloride may or may not do for the time being, it cannot render the system proof against the devil that is in drink nor the moral nature proof against temptation. And the man who "knows" that he is past all danger is the man who is nearest to it.

Donn Piatt had a career of distinction before he became a professional writer. Having always a decided taste for literature, in his early life he made it a toy or recreation. Studying law, he was admitted to the bar in Cincinnati, and shortly after appointed to a vacancy on the bench, being very young for so great an honor. From that judicial attitude he passed to the place of secretary of legation, under John T. Mason, United States Minister to Paris. Mr. Mason was stricken down with apoplexy, and Piatt became charge d'affairs, and remained in that position for nearly a year. He then resigned and came home, and when the war broke out, full of patriotic impulse and enthusiasm, he thought to set a good example by

volunteering as a private. He was elected captain, and studied at night over the drill which he gave next day. As chief of staff under Gen. Schenck and Gen. William Birney, he freed the slaves of Maryland, an act which resulted almost in his being cashiered. In his book on the "Men Who Saved the Union," Piatt tells the story of this rash act. Speaking of the anger of the president, he said: "I do not blame him." This affair brought his military career to a sudden close, and he went back to the law.

A few years ago doubt as to the absolute accuracy of the Bible in every detail was denounced from the orthodox pulpit as sin against God. To indicate the change which has taken place the following extract is given from a sermon on "The Emigration to Egypt," by Rev. Mr. Sawin, of Troy, New York, which we find printed in the *Daily Press* of that city: The narrative here gives the names and number of the children of Israel who went down into Egypt. The record is doubtless imperfect, for it mentions only two women, and it gives the names of eight sons of Benjamin and two grandsons, a record that can hardly be correct since at this time Benjamin was only twenty-three years of age. The whole number is stated as seventy, but in the Acts of the Apostles the number is given as seventy-five. All that we can say about this and some other genealogical lists of the Bible is that they appear to be national rather than personal, the evident intent being to preserve general facts of ancestry and race distinction, rather than to state definitely the names in a family. If this explanation is correct it does not make any material difference when we find irreconcilable discrepancies. We do not try to harmonize them, but let each statement stand for what it is worth. Thus we say of this record, it was probably made up some time after Jacob had gone down into Egypt, and when the family had become settled. Another record was made afterwards, perhaps during the time of Moses, and it may have been a correction of this one or an independent one. With these different accounts before us we cannot tell just how many went down into Egypt with Jacob, but what does it matter?

The funeral of Dr. J. R. Monroe was held at his late residence Wednesday afternoon, says the *Indianapolis Sun* of November 12th. B. F. Underwood delivered an address over the remains before a large number of relatives and friends. When he had finished a strange and unusual scene occurred. The casket lid had been removed and after Mr. Underwood finished his eulogy he turned the body over to the G. A. R. for the holding of its services. Before the casket lid was replaced he called upon the relatives to take their last farewell look at the remains. Dr. Monroe's eldest daughter was sitting at the head of the casket with her head resting on its edge. When Mr. Underwood called upon them the rest all arose and walked around the casket except that one daughter, who remained in her sitting position and did not move. The last mourner had nearly passed when she arose from her chair and stood upright. Then casting her eyes upward she exclaimed in an almost inaudible tone: "There's father and there's mother. I see them. Let me go to them. Father! mother, I want to go to you." Her very strange actions attracted the attention of some others who stepped up and attempted to quiet her but, she continued to express the fancies of her mind. Finally some one offered her a drink of water but she refused and pushed it away, at the same time muttering: "No, I do not want it. I see father and mother and want to go to them. O, I want to go to them." At this she again sat down and remained until the casket had been removed and all was ready for the start for the cemetery. The peculiar scene and its occurrence at that particular place produced a weird impression upon those who witnessed it. Those nearest the lady say she made the remarks credited to her while there are some who think they may have misunderstood her. A few have attributed it to a sort of hysterical attack. In view of the fact that Dr. Monroe was a freethinker who neither believed in nor worshipped God, the scene was one of spiritualistic nature to some of those present. It was at least, unusual. Mr. Underwood's address was a beautiful tribute to Dr. Monroe.

Rev. John R. Shannon, of the Grace Methodist Episcopal Church, Denver, is strongly inclined to the belief that the spirits of the departed are a momentous factor in human life. In a recent sermon he said: Science says that in this natural world there are sounds that we do not hear and colors that we do not see, because our senses are not acute enough. This shows us how possible it is that a great Spirit-world may be near us, that the choral music of spirit beings may be chanted about us, that the forms of invisible beings may throng the air around us. That which science says is possible, death-bed visions and utterances say is probable. How many in dying have seen those who have gone before and have made utterance which showed that the glories of the Spirit-world had broken upon their vision and struck across their dying couch! Sons and daughters in dying have spoken the names of departed parents, and have reached up to greet them as though across their couch had beamed the brightness of their spirit forms. "The Bible teaches that the encompassing presence of the Spirit-world is a positive reality. As surf washes the ocean shore, so are we washed by influences that have their origin in the Spirit-world. Evil spirits from behind the veil may come to men to shoot evil thoughts into their minds. Good spirits from behind the veil can come to men and rain down heavenly inspirations upon them and help them heavenward. We believe that our departed dead come back and revisit the scenes that they threaded in early life, even as one in old age revisits the scenes of his boyhood. They may encamp very near us and canopy us with their sweet benedictions. Many have gone from us, but they have not forgotten us. Theirs are the smiles that brighten forever, ours are still the tears that oftentimes burn upon our cheeks. Theirs are the songs of victory, and upon them shine, brighter than the noonday sun, the glories of the radiant spirit homes. As one at the end of his journey is greeted by loved ones who await his coming, even so will they greet us when we pass hence, and introduce us to the sweeter and brighter scenes of the Spirit-world.

SPIRITUALISM DEFENDED FROM AN ORTHODOX PULPIT.

In a recent sermon on the text "Try the Spirits," Rev. O. E. Baker of the Free Baptist Church, of Lincoln, Nebraska, said that too many people had had to do with Spiritualism to justify indifference to the subject, that he had given it no little investigation and had come to the conclusion that divine spirits and spirits not divine have access to men. If demons could communicate with men it seemed to him that departed spirits who had lived with us and still loved us, would also come on errands of good. It was not unscriptural to believe in such good visitations and it was very comforting. The scriptures, he said do not positively state such return, but he could conceive it as wise in God not to reveal and not to emphasize the fact. "It is less vital than other facts, and besides we have seen and felt enough of selfish, sensitive human nature to know that manifest revelations from within the veil would naturally tend to divert from present pressing life work, and to depreciation of the scriptures by appeal to the new revelation as we would incline to interpret it. Who that has read and observed has not been impressed with these facts in a large working of popular Spiritualism? Admitting the possible coming to us of departed ones it involves, it would seem, that possibly in some manner and some measure, they would sufficiently evidence the fact of their presence and agency to give effect to their messages of love." In support of his position, Mr. Baker referred to manifestations through a young lady which could best be accounted for on the theory of the presence and intervention of good spirits. "In manner and matter, from first to last, nothing was communicated nor done which would not comport with the presence of spirits of the best character. Considering that case by itself alone, I would consider the fact clear enough that they were real spirits manifested." But some of the demonstrations he had witnessed could not be attributed to the presence of good spirits or even bad spirits unless great deterioration had occurred since their departure from earth.

Mr. Baker said that he had no sympathy with the method that attempts to explain all the phenomena of Spiritualism by deceptive arts. It was unjust to intelligent and respectable Spiritualists. The theory which recognizing spirit phenomena as real, ascribes them to the agency of the devil, "savors," he said, "of unhealthy rashness," and "charging too much to the devil makes the devil respectable." The preacher spoke of a guileless little country girl only nine years old who went into what she called the interior state, "in which as at no other time she was a prodigy of intellect and of the saint, composing poetry and music and singing them instantly, and apparently without forethought and all unconsciously, having no recollection of them after coming out of this state. Some of her discriminations of scripture exegesis were simply wonderful." But in the same state this little girl saw the tree of life, Daniel's lions and the den and "the devil as a huge dragon of enormous teeth and claws and forked tail." The reverend gentleman remarked: "Now, here were some things at least not real, we know, but the manner of their conception and their revelation was unaccountable. The guileless little country girl practiced no art. We can conjecture that in the Sunday school and elsewhere she had gained faint, crude ideas which some clairvoyant or other abnormal state had perfected into proportion and beauty. But what is clairvoyance? What? and what?" The conclusion he has reached after "putting this and that together," is stated as follows:

"That at best some of the demonstrations within Spiritualism are unaccountable; that we may wisely watch and study them, that we should be cautious how we interpret them into the real presence and agency of departed spirits; that we should be cautious against denouncing all who entertain the hope that loved ones come back to us; that we should avoid wild conjecture and extravagance, and that we should be specially careful not to depreciate the revealed world of God as the standard of faith and of life. A considerable Spiritualism may be indulged without any depreciation of the word of God. Many

Spiritualists are firm believers in the Bible and are worthy Christians. Many have gone to unwarrantable and wicked extremes, have pitted the ism against the Bible and its religion, against the church and the Christ. Against such extremes I put the very wonderful case of the young lady named."

Being a strong believer in the authority and truth of the Bible, Mr. Baker naturally is attracted to those spirits whose statements are in accord with his theological convictions. The spirits that had come as "advocates of the Bible and evangelical religion," etc. so far as he had investigated, "were never excelled for intelligence, harmony of statement, excellency of spirit and morality." Their testimony he thought sufficient to offset the utterances of those who declared that Spiritualism invalidates any doctrine of the Bible. Mr. Baker concluded as follows: "If now by acknowledging and advocating some things claimed by Spiritualists—that some things are real and unaccountable and honestly advocated—and that very possibly good spirits are sent back by the Heavenly Father on errands of aid and comfort; that if by rejecting the extravagance of many Spiritualists—if by showing the safety of only the scriptures as the standard of truth and duty—I shall have contributed to lessening the prejudices and narrowing the distance between honest, thoughtful believers and non-believers in Spiritualism, and impress both with the importance of more carefully and prayerfully studying the word of God, I shall feel that this hazardous discussion of a very delicate question has not been in vain."

From his evangelical standpoint, Mr. Baker's reasonings and conclusions are doubtless consistent. His authoritative standard is the Bible, his religion is orthodox Christianity. Probably the greatest objection that the class he represents has to modern Spiritualism is that it claims reason is the authority to which all statements, whether from the Spirit world or not, should be subjected. The Catholic church, whose theologians teach that good as well as evil spirits may communicate with men in the flesh, would to-day make Spiritualism the most prominent part of its creed, if the spirits would only acknowledge the authority of the Romish hierarchy and confirm its dogmas. The rational Spiritualist expects the same diversity of thought, the same prejudice and preconception generally among those from whom messages are received, that exists among those to whom they are given. Furthermore the experienced investigator knows that whatever comes from the Spirit-world is liable to be colored and modified, and even distorted by the material conditions of the medium and of the surroundings, and does not therefore expect direct communications such as men obtain from those on the same plane with themselves. However, the fact that an evangelical minister admits as much in regard to Spiritualism as Mr. Baker does, is significant. It indicates how wide-spread is the interest in the subject and the readiness of people in the churches to hear Spiritualism defended from the indiscriminating charges of fraud, and to listen to words from the pulpit in favor of its essential claim.

DONN PIATT AND SPIRITUALISM.

The announcement last week of the death of the accomplished writer and brilliant journalist, Donn Piatt, brings to mind his experience in the investigation of spirit phenomena to which at one time he devoted an entire week giving several hours each day to careful examination of the subject. His statement of what he saw during those days, was published under date of September 25, 1872. The medium in whose presence the phenomena occurred was Mrs. Hollis. His mental attitude in relation to Spiritualism was rather hostile. "There has always," he wrote, "been something extremely ludicrous to me in the spiritual business. At best it seemed a sort of rathole revelation and an unseemly attack on furniture." Again, "I am, through temperament and intellectual training, a skeptic. Possessed of a keen sense of humor, I am given to jesting. I was startled out of both by what I saw and heard in this so-called Punch-and-Judy show, and after eight days' careful investigation I was driven to the conclusion that whether

the spirits of the dead had appeared, spoken and written to me or not, the medium, Mrs. Hollis, had nothing whatever to do with the business beyond being present at the manifestations. . . . I do know—for it would be a miracle were it otherwise—that the manifestations were not the result of any fraud, design, or even effort on the part of the medium."

Considering that the papers now in describing Donn Piatt's characteristics, mention his peculiar ability and fearlessness in exposing trickery and shams wherever he found them, the results of his investigation of spirit manifestation have in consequence an added importance attached to them. His statement was reprinted by Dr. Wolfe—at whose house the phenomena were witnessed—in his "Startling Facts of Modern Spiritualism," and may be found in the nineteenth chapter of that work. The chapter is headed: "Col. Piatt's Report—Surprised and Nonplussed—Truth Dawns Upon his Mind. Is not Afraid to Acknowledge It."

Space will not permit us to reproduce Donn Piatt's narrative of his experiences, but the following passage will serve to show into what state of mind he had been brought before concluding the investigation: "With the spirit of skepticism and with no belief in anything, not even myself, I entered upon this investigation. I do not propose to go into the details of it, for others are at work upon them; but I can say, in brief, that at the end of a week, in which I gave from five to eight hours daily to the investigation, I was forced to the conclusion that if I had not been holding intercourse with the dead, I had at least been in communication with a mysterious intelligence, outside the humanity subject to the laws of flesh."

When keen, skeptical, discriminating men like Donn Piatt find in the phenomena of Spiritualism unquestionable evidence of supermundane intelligence, the cheap, vulgar wit and ridicule of many who pronounce judgment against it without any knowledge of the subject, may be justly treated with the contempt of silence.

PHILOSOPHY OF THE FAITHISTS IN COURT.

The *Central Law Journal* gives some account of a remarkable case, that of *Ellis versus Newbrough*, in which there was a decision recently by the Supreme Court of New Mexico. The case is interesting, not for the legal principles involved, but for the ludicrous character of the facts drawn out, and the evident fun and enjoyment of the court in their consideration. The case was an action for fraud and deceit, by means of which plaintiff was induced to join himself unto the defendant, as a member of a body of religious communists and lunatics, styling themselves "Faithists." The deceit was alleged to consist in fraudulent representations on the part of defendant that its property would be held in common, and that the community would be conducted upon principles of brotherly love and morality; that upon such representation plaintiff was induced to join and consecrate his life, labor and all his effects to the work of the community. Judge Freeman, who delivered the opinion of the court, naturally considered the opportunity a good one for a little fun. The most that he was able to gather from the declaration was "that the defendants have conceived some Utopian scheme for the amelioration of all ills, both temporal and spiritual, to which human flesh and soul are heir; had located their new Arcadia near the shores of the Rio Grande, in the county of Dona Ana, in the valley of the Mosilla; had christened the new-found vale of Tempe the 'Land of Shalam;' had sent forth their siren notes which, much sweeter and more seductive than the music that led the intrepid Odysseus to the Isle of Calypso, reached the ears of the plaintiff in his far-off home in Georgia, and induced him to consecrate his life and labors, and all his worldly effects to this new gospel of Oahaspe." The judge, after a study of the evidence, thought that "what the declaration leaves as uncertain the proof makes incomprehensible. If the court below had been invested with spiritual jurisdiction it might have been enabled, through an inspired interpreter, to submit to a mor-

tal jury the precise character of plaintiff's demand."

A part of the testimony in the case was the Bible of the "Faithists," a volume known as "Oahspe," which pretended to give a sacred history of earth and the choosing of God by ballot. It appears that there were a number of candidates, and the balloting continued for one year and five months, at the end of which time it was proposed to leave the matter of the selection to the angels, under which argument one of the candidates, known as Kriste, who under his former name of Looeamong, still retained command of the angels (for he had prudently declined to surrender one position until he had been elected to another) was selected. The court above, however, thinks that this part of the exhibit ought to have been excluded from the jury, "because it is an attack in a collateral way on the title of this man Looeamong, who is not a party to this proceeding, showing that he had not only packed the convention with his friends, but had surrounded the place of meeting with his host of angels, thus violating that principle of our laws which forbids the use of troops at the polls. The evidence also unfolds the beauties and the simplicity of the new faith, and shows that this society of Faithists, which was incorporated under the new name and style of the "First Church of Tae," communistic in theory, agrarian in habits and vegetarian in diet, was not altogether void of sentimentality nor indifferent to the Muses. One of the fair members of the society, inspired by the poetic surroundings of this fair land of Shalam, composed some alleged beautiful lines that are incorporated into the record. The court upon this point says, "that the authoress of these touching lines is Nellie Jones, a member of the society. She is not made a party to this action, however, and therefore no judgment can be rendered against her." The evidence also showed that the plaintiff joined in the singing of this poem to the "tune of Dixie." Upon this momentous question the court says: "When the plaintiff and Nellie Jones formed for their inner circle, and like the morning stars sang together, it matters not whether they kept step to the martial strains of Dixie, or declined their voices to the softer melody of Little Annie Rooney, the plaintiff became forever estopped from setting up a claim for work and labor done. Nor can he be heard to say that 'he suffered great anguish of mind in consequence of the dishonor and humiliation brought on himself and children by reason of the connection with said defendant's community.' His joining in the exercises aforesaid constitutes a clear case of estoppel in Tae.

The judge goes at length into a consideration of the objects and character of the society in which his mind must have been considerably fuddled in attempting to solve the mysteries and intricacies of doctrines, and his jaws considerably imperilled in attempting to spell or pronounce the outlandish names of persons and places described in its history. The conclusion is reached by the court, that a cause of action is not set out in the declaration, and the conclusion arrived at by readers of the opinion is that the Supreme Court of New Mexico has plenty of time for recreation.

In his decision that reading the Bible in public schools is sectarian instruction, and therefore forbidden by the state constitution, the attorney-general of the State of Washington follows closely the recent decision of the supreme court of Wisconsin upon this point. The Washington constitution says that "all schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence," and in the "compact with the United States," which seems to be a part of the fundamental law of the State, occurs a similar provision. With these provisions for a foundation, the attorney-general proceeds to argue that to the non-Christian minority in the State, the Bible is a sectarian book, and to read it in the schools is sectarian teaching, which leads to that sectarian influence and control which the constitution forbids. He also affirms that the language of the constitution, guaranteeing religious freedom, and forbidding the use of public moneys or property for "any religious

establishment," clearly forbids religious instruction of any kind in the public schools, or any part by the State, directly or indirectly, in such instruction; and finds this Bible reading to be the forbidden use of public funds or property for religious uses. The Wisconsin decision is declared fully to cover the Washington case, for the constitution of the latter State is more positive in its prohibition of State interference in matters of religion than that of the former; and collateral decisions from the courts of Kansas, Iowa, Illinois and Nevada are referred to as affording additional legal support to this opinion. The occasion of the opinion was the habit of some teachers of holding formal religious services in their schools, which had grown to such proportions that the State Superintendent found it beyond his control; hence his appeal to the attorney-general, whose opinion is almost certain to be reviewed by the courts.

The following case occurred in the family of a well-known and most respectable physician of Lucerne, with whom I am personally very well acquainted. I shall call him Dr. X. Some years ago two middle-aged sisters of Dr. X., one of whom is an undoubted medium, went to their brother's house outside the town; on reaching a glass door which communicated with the part of the house they wished to enter, they found the door locked, but saw through the glass their brother without his coat, walking up to the door. They immediately addressed him, asking him to open the door for them. He made no reply, but turned away, walked up the stairs and disappeared. Both sisters saw him as distinctly as they had ever seen him. Greatly astonished at his not answering, or opening the door, they got into the house by another door, and immediately searched every room in order to find their brother, but in vain, and the servants declared that he was not in the house, having gone to the country for a professional visit. Very uneasy at this appearance, they waited with great anxiety for his return, which took place late in the evening, when they ascertained from him that he had not been in the house at the time of the occurrence. The doctor is alive and well.—*J. A. Cranston in Spiritualist, October 31, 1877.*

There is just one thing nowadays that never fails to bring success, and that is assurance, writes "Amber" in the *Chicago Herald*. If you are going to make yourself known, it is no longer the thing to quietly hand out your card and a modest credential; you must advance with a trumpet and blow a brazen blast to shake the stars. The time has gone by when self-advancement can be gained by modest and unassuming methods. To stand with lifted hat and solicit a hearing savors of an all too humble spirit. The easily abashed may starve in a garret, or go die on the highways. There is no chance for them in the jostle of life. The gilded circus chariot, with a full brass band and a plump goddess distributing posters, is what takes the popular heart by storm. Your silent entry into town, depending upon the merits of your wares to work up a trade, is chimerical and obsolete. We no longer sit in the shadow and play flutes; we parade in a sawdust ring and play on trombones, or take our place on a raised platform and perform on a bass drum, and in that way we draw a crowd and gather in the coppers, and that is what we live for, isn't it?

In a recent address delivered in the Workers' Church, Chicago, Chief of Police R. W. McClaughy said: "Statisticians tell us that when our population increases 25 per cent. crime increases 40 per cent. It is a fearful fact, and we must look it in the face and meet the obligation or it would not be long before crime became the dominating power and law became subjugated by it." Criminal parentage, the speaker thought, was often a cause of the downward tendency of a man. "The wretched infant, who takes in crime with its first breath, whose association and ancestors are criminal, can scarcely avoid becoming like its parents, where no influence for the better is exerted upon such

an unhappy being. Others through no fault of their own, but through evil association, fall into crime. It often happens that father and mother, who are obliged to devote their lives to toil to procure bread, with little leisure to care for their children, awake to find when too late that they have gone astray. Idleness is a great cause of crime. Two hundred years ago, when Frederick of Prussia was beleaguered by hostile forces, he began to ponder why his country was at the mercy of other nations. He decided that work and education were what his people needed. 'Every man in my kingdom shall work and every child shall go to school,' said he, and the bluff old king belaboring the shoulders of a crowd of loafers (which even our policemen can not do to-day), set them at work, draining the bogs and fens about Potsdam, and he made a compulsory law which placed every child in school. He struck the key-note which has made Germany the great nation which it is to-day." Dishonesty was characterized as the crime from which there was least reform. You can reform 100 men of violence where you reform one thief. Dishonesty robs everything which is noble in manhood.

The arm which did such deadly execution among Balmaceda's men was the Mannlicher rifle, loaded with cartridges the size of cigarettes. The ball, nearly two inches long, and three-tenths of an inch thick, can be fired from each gun at the rate of forty to sixty a minute. Being of steel, with a thin coat of copper, a single bullet could go through two or three men. It is no wonder that Balmaceda's army went down like corn before the reaper, and that a few minutes witnessed a slaughter scarcely paralleled in warfare. That, in face of such a terrible reception, the government troops rallied and charged again two or three times in succession, speaks well for the courage of the Chilians. On land and sea the Chilian struggle has afforded valuable object lessons in warfare.

Signor Crespi's article on the relations of Italy to the Papal question corrects many of the falsehoods that the hierarchy with headquarters at Rome have caused to be scattered broadcast. The desire of the cardinals is clearly to humiliate Italy, and the only motive for threatening the removal of the Papal Court is to spite Roman tradesmen by holding before them an anticipated loss in their business, and on the other hand to arouse the Catholic world by the spectacle of the Pope being compelled to leave Rome. Of this there need be no fear, there being no other capital in Europe ready to receive the Papal Court and no sovereign of Europe anxious to have it near his throne.

Elder Frederick W. Evans, in the *Springfield Republican*, enters "the Shaker protest against closing the World's Fair on Sunday." "As tax-payers," he says, "we Shakers protest against one dollar of the public money being granted to the World's Fair, except upon condition of the Fair being kept open on the seven Sabbath days. As Americans, we protest against all religious legislation."

Civilization shows no other such rapid stride in America as the reform at the polls; wrought, first, by creating small voting precincts and second, by the adoption of the Australian ballot system. Now give women the ballot on the same terms with men, and the millenium will be jumped forward thousands of years.

There is no little significance in one of the remarks made by Canon Farrar to Mr. Lowell, that "though his shafts struck home they were never poisoned." Criticism that can be strong without degenerating into a display of personal feeling is the only kind that has feeling.—*Lilian Whiting.*

Three years in the penitentiary for killing a man, and fourteen years for whipping a woman, his wife, is what one French got last week in Indiana. Who can say after this that the Hoosiers do not respect the rights of woman.



SPIRITUALISM THEN AND NOW.

By C. H. STOCKELL.

Modern Spiritualism, the scientific sensation of the day, was a few years ago denounced by the scientific men, with a few notable exceptions, in unmeasured terms; they regarded its claims as absurdities, the students of its phenomena as unduly credulous, as liable to be easily duped, as unsafe investigators not sufficiently critical in their observations.

They denied most positively and absolutely the possibility of the facts related. Now these savans are the investigators. Then it was Spiritualism; now it is psychic science. It is now scientists who study its phenomena and its wonderful revelations in every department of life. That you know makes it quite a different thing. Among the members of the Society for Psychical Research, which is but one of the societies organized for similar purposes, we find the President, Prof. Henry Sidgwick, Trinity College, Cambridge; Vice-President, Rt. Hon. A. J. Balfour, M. F., F. R. S.; the Marquis of Bute, K. T.; Prof. W. James, Harvard, U. S. A.; Prof. S. P. Langley, Smithsonian Institution, Washington, D. C.; Rt. Rev. Bishop of Carlisle; Rt. Rev. Bishop of Ripon; Lord Raleigh, F. R. S.; Hon. Roden Noel; Hensleigh Wedgworth, Esq.; Richard H. Hutton, Esq.; Jno. R. Holland, Esq.; Prof. W. F. Barrett, F. R. S. E. In its council we find such names as Prof. J. C. Adams, F. R. S.; G. W. Balfour, M. P.; the Earl of Crawford and Balcarries, F. R. S., Wm. Crookes, F. R. S., Prof. Macallister, Prof. Oliver J. Lodge, F. R. S., Rev. A. T. Freyer, A. T. Myers, M. P.; C. Lockhart Robertson, M. P.; Prof. J. J. Thompson, F. R. S.; J. Venn, D. SC. F. R. S. Among its honorary members: The Rt. Hon. W. E. Gladstone, M. P., Rev. F. Lighton, P. R. A.; John Ruskin, LL. D. D. C. L.; Lord Tennyson, Alfred R. Wallace, F. R. G. S., G. F. Watts, R. A. And among its corresponding members: Alex. A. Aksakof, St. Petersburg, Prof. A. Alexander, Rio Janeiro, Prof. H. Beaunis, Paris, Prof. Bernheim Nancy, Prof. H. P. Bowditch, M. D., Howard Medical School, Boston, Prof. Nicholas Murray Butler, Columbia College, N. Y.; Dr. Max Dessoir, Berlin, Dr. Féré, Paris, Prof. Stanley Hall, Clark University, Worcester, Mass.; Prof. Hewick Hertz, University of Bonn., Prof. Pierce Jouett, France, Mahadeva Vishnu, Kane, B. A., Bombay, Prof. Kavalevski, the University of Russia; Prof. A. A. Leibault, Nancy; Prof. J. Leigeios, Nancy, Prof. C. Lombroso, Turin, Italy, Hans Natze, Berlin; Prof. E. C. Pickering, the Observatory, Cambridge, Mass.; Dr. F. Freiherr Goeler Von Ravensburg, Berlin; Prof. Th. Ribot, Paris, Prof. Charles Richet, University, Paris, Dr. Freiherr Von Schrenk-Notzing, Munich, H. Taine, France, Prof. N. Wagner, Imperial University, St. Petersburg. In addition to the foregoing list of notable persons interested in this work any intelligent Spiritualist can easily add hundreds of others in every department of human effort who are engaged in prosecuting inquiries into the spiritual forces of nature.

Notice the following from three of the foremost men in their departments. The illustrious French astronomer Camille Flammarion writes of the phenomena of modern Spiritualism. "Let us not deny nothing positively. Let us study. Let us examine. The explanation will come later." Another great Frenchman, Victor Hugo, reproving the narrow spirit of bigotry manifested by certain persons said; "The table tipping and talking have been much laughed at. To speak plainly this raillery is out of place. To replace inquiries by mockery is convenient but not scientific. For my part I think that the strict duty of science is to test all phenomena. Science is ignorant and has no right to laugh. A savant who laughs at the possible is very near being an idiot. The unexpected should always be expected by science. Her duty is to stop it in its course and search it, rejecting the chimerical and establishing the real. Science

should verify and distinguish. The circumstance that the false mingles with the true is no excuse for rejecting the whole. When was the tare an excuse for refusing the corn? Hoe out the error, but reap the fact and place it beside others. Science is the sheaf of facts. The mission of science is to study and sound everything. To evade a phenomenon, to refuse to pay it that attention to which it has a right; to bow it out, to turn our backs on it laughing, is to make truth a bankrupt and to leave the signature of science to be protested. The phenomenon of the table of to-day is entitled, like anything else, to investigation. Psychic science will gain by it, without doubt. Let us add that to abandon phenomena to credulity is to commit treason against human reason."

The celebrated Prof. Alfred R. Wallace F. R. S. who has spent thirty years in the critical examination of these phenomena, writes: "If we look upon these phenomena not as anything supernatural, but as the perfectly natural and orderly exercise of the faculties and powers of Spiritual beings for the purpose of communication with those still in the physical body, we shall find many objections answered, and every difficulty disappears. Nothing less fundamental and far reaching than the agency of disembodied intelligence acting in co-operation with our own powers of thought-transference and spiritual insight, can afford a rational and intelligent explanation of the whole range of the phenomena."

A critical and candid observer takes cognizance of every fact and follows truth and knowledge where they lead. Let us examine, study and look for the explanation. I should have found it impossible twenty-five years ago to accept the wonderful phenomena that I have since observed and that are now established experiences of my life, as practical, serviceable and valuable as all of my business and social experience. I have spent considerable of my time during these past twenty-five years in patiently, critically, expensively and painfully studying all of the varied phenomena of modern Spiritualism. Painfully I say because the inquiry has been conducted in the face of the ridicule of some members of my family; some of my closest friends and the abuse of those near about me who were not interested in these revelations of God's spiritual universe, or who supposed that they possessed the only revelation, or again those who could not or cared not to understand His wonderfully simple method of communicating with man. After all these years of painstaking research I continue to rejoice at the astonishing and beneficial results obtained. Yet I can see that but a drop has been taken from the limitless ocean of spiritual truth, the demonstration of the continuity of human existence; that when the physical body is laid aside the spiritual body remains intact, continuing to exist with all of its faculties good, and bad qualities, peculiarities, characteristics, etc., possessed by it in the body. While this is the most important of questions to those thoughtful minds who have not settled it from the standpoint of modern Spiritualism, and will remain so with many who have as long as it does not interest them to progress further, it ceases to be of so much value to others who find at every step multitudes of new experiences in the study of spiritual science. It becomes the most fascinating of studies, and like astronomy, chemistry and other sciences will allow of nothing being taken for granted. Everything is a demonstration. The wonders of its phenomena, the startling revelations every day of its seers and prophets are all seen to be in accordance with natural law. The objections commonly made to the triviality or the partiality of the communications from spirits, are found to be the result of the imperfections of the instruments through which the communications may come, or the limited receptivity of spirit influence on our part. The power of spirits to communicate, and our power to receive their communications, vary greatly in accordance with the law; and to the extent that the obstructions are removed are the manifestations perfect and true. The multiplicity of the manifestations, the accuracy of the communications, the disclosures of the new world under favorable conditions where the law meets no obstruction, are almost incomprehensible

even to an experienced observer. The regular student and the medium continually meet surprises in wonders entirely new or unexpected. In response to your request for well authenticated accounts of incidents in the medial career of Mrs. Nellie Ulrich of our city, whose accurate prophecies moved her friends to designate her as the prophetess of Nashville, I submit this sworn statement, which will be followed by others later on.

NASHVILLE, TENN.

Testimony of Mrs. Rees Davis to Mrs. Ulrich's wonderful spiritual power.

NASHVILLE, Tenn., October 28, 1891.

A little over a year ago I had a sitting with Mrs. Nellie Ulrich in the city. She began by telling me of my past, even describing the different residences I had occupied during my life. She accurately described the personal appearance of my family, not only those in earth-life, but those in spirit-life, and gave the initials of names of the different persons. I had a dear brother who was killed in '70. She not only told me how he was killed, but the origin of the difficulty. In fact she gave the history of my family as correctly as my most intimate friend could have done in the town and state where I was born. My dear sister (now in spirit life) was visiting me at the time. Crushed and broken-hearted over the loss of two lovely children, she went to Mrs. Ulrich. The tests she received from Mrs. U. were marvelous. Among many others are the following: At a sitting with Mrs. Ulrich, her little daughter who had passed away came and reminded her of a promise she had made her while on her death-bed. No one knew of that promise she had made except my sister and myself. At times she was tempted to break the promise made her dying child. Her spirit child reminded her of the fact that she was wavering, but insisted that it was best for the living and the dead that she keep the promise she had made her.

Mrs. Ulrich gave the names (full names) of my sister's dear ones who had passed away. My brother (the one that was killed) gave in a sitting with Mrs. Ulrich his name which was a very unusual one, Graf, also our father's name, Cleburne. These things were told me on her return from her sitting with Mrs. Ulrich. My sister staggered home from this sitting a convert to Spiritualism, and in less than two months passed away happy in the knowledge that we live, and never, never die.

I have seen Mrs. Ulrich take letters in a promiscuous circle from entire strangers and hold them between her hands and tell the contents and describe the person who wrote them. On several occasions she has told me I would receive money. One I remember particularly. She told me "you will get money shortly—in fact it is now on the way". That very day I received a check by mail for five hundred dollars.

The day before my sister left Nashville she purchased a ring with two small sets in it to present to Mrs. Ulrich as a small token of the love she bore her. I said to her before she carried the ring to Mrs. Ulrich, "Let me go and see if she can tell what she is about to receive."

So I went and called on Mrs. Ulrich and asked her if she could tell me what she would receive shortly. After a moment's hesitation she answered, a ring, and then proceeded to describe the ring.

I think Mrs. Ulrich is a conscientious, religious woman. I know of so many sorrowing hearts she has comforted through her intimate knowledge of the Spirit-world.

St. Paul says he would not have us ignorant of spiritual gifts, and surely Mrs. Ulrich is not; she possesses many.

(Mrs.) R. DAVIS.

702 MCGAVOCK ST., NASHVILLE, TENN.

[SEAL.] Sworn to and subscribed before me this 28th day of October, 1891.

H. L. CLAIRBORNE,

Notary Public.

PSYCHOMETRY.

By ELIZABETH L. STANSELL.

I was glad to see some illustrations of psychometry in a late number of THE JOURNAL and in the editorial columns.

As the interest of psychical science grows psychometry must attract more attention. Scientific investigation has been, and still is largely along the line of objective phenomena. This has undoubtedly been desirable especially with a certain class of minds, but there is nothing in it that gives the individual spiritual growth and unfoldment. All investigation that does not enlarge our perceptive faculties in both

the spiritual and material world, is of but little benefit.

There is also a tendency to an abnormal degree of the development of only one of the spiritual senses, as clairvoyance or clairaudience; especially of the latter we find many instances where the mind has become unbalanced to a degree that the subjects have committed crime at the bidding they claimed of a voice, as Guiteau who shot Garfield.

We have also mind reading or thought transference developed to a marked degree at the expense of the other faculties, causing great injury both mentally and physically. Bishop, the mind reader, would often fall into a cataleptic condition after his greatest efforts one of which finally cost him his life.

Psychometry seemed to be but a higher and more practical development of the intuitive faculties, and of course is common to humanity, but in a more or less latent condition with the great majority. Many in whom it is partially developed are quite unconscious of it. The first thing to learn is to be passive. Many people find this difficult without becoming sleepy, but it is only the physical senses that become negative while the mind must be in both a positive and negative condition; that is positive to the physical senses and material surroundings, but negative to the impression that comes from the unseen. Those who have the faculty but find it difficult to hold themselves in a receptive condition, may be greatly aided in their development by being hypnotized a few times by one who will not endeavor to control their minds, but only use the power to control the physical senses, and then try to assume the inner or spiritual senses, and it will be found that they will respond much more readily than in the normal condition. Soon that which must at first be induced by the hypnotic state will become natural, or may be induced by a mere act of the will. But care should be taken by the hypnotist that he does not exercise his own will power over the mind of the sensitive to any degree, except to assume the inner sense; otherwise the subject becomes a tool for his controlling mind, and in time, an irresponsible being.

Those in whom this faculty is developed learn not only the great possibilities of the human mind, but there are opened up to them avenues for acquiring knowledge, of which those who depend upon the material senses alone have no comprehension. It gives one the power of going behind mere appearances, as we view them with our natural eyes, into the real world, and we then perceive that in our material life we are living only in the shadow cast by the real or spiritual world. Also, instead of the development of only one of the spiritual faculties, all the inner senses are quickened, and the power of perception and comprehension is greatly strengthened. The judgment becomes clearer and more accurate in matters pertaining to both spiritual and material things.

In most people who have this faculty it has been developed by slow degrees, of which they are conscious. My own experience was different. I saw a lady trying to give psychometric readings on the platform after her lecture with indifferent success, when I felt I could do that, and when a few days after a letter was placed in my hand of which I knew nothing, I was able to give as good a description of the writer, with mental and physical characteristics, as perhaps I have ever done since. I seemed to do it much as the young bird builds its first nest, by an instinct I could not comprehend. Confidence in one's own ability to give the reading is quite necessary. I felt the same confidence in attempting to give the reading at that time, that I would in doing anything that I was accustomed to do. But that confidence was rudely shaken a few weeks after the first attempt.

I was in a small company when the subject of psychometry came up for discussion. One of the company was a Congregational minister, who said he believed that where there was seeming success it was mere coincidence or simply guess work. After quite an animated discussion, in which I became quite indignant, he proposed that I try to give a reading and he would take down all I said on paper and then com-

pare it with the facts. Of course it was a failure, as every experienced person would expect it would be under such circumstances. The effect upon me was such that it was a long time before I regained my confidence in any degree, but I learned that circumstance and condition had much to do with success or failure. This same minister said he would not believe anything that could not be proved to his physical sense, or that he could not fully grasp or comprehend; but he would preach from his pulpit every Sunday dogmas that are contrary to all known law, and must be received on faith alone. "Consistency, thou art a jewel."

I had intended giving some illustration of psychometric readings in my own experience. I remember one reading that was quite peculiar, given while holding a paper on which writing had come independently in a dark circle. I wish also to speak of my experience of the extent to which our unseen friends effect me in giving readings. I fear, however, that I have already trespassed upon the valuable space of THE JOURNAL, but may have something further to say on this subject at some future time.

IDAHO SPRINGS, COLO.

WOMAN SUFFRAGE.

By EDGEWORTH.

The *Journal*, of October 31, reports the gist of Mr. Underwood's lecture on "Woman, Past and Present." In accord with him as to the removal of all barriers to social equality of rights and opportunities of culture for the sexes, at least as far as their physiological differences permit, I think that in asserting principles, hardly disputed except by barbarians, savages, or old fogy Christians of the Paulist stripe, Mr. Underwood loses sight of actual experiences at this crisis of our national existence, when the question is, to be or not to be subjects of church despotism. It is well to bear in mind the proprietary equality enjoyed by Pagan ladies with their lords, and the high regard of Alleman and Norse tribes for feminine wisdom, as previously attested in the worship of Minerva and her Olympic sisters. But let us also bear in mind that since then, and especially in Christendom, woman and the priest have been leagued against liberty and progress, and that to-day, this league is the life force of the papacy in Europe.

In the United States we witness a parallel league of women with the priest in puritanic obscurantism, still more hostile than Catholicism to personal liberty, both in conduct and the free expression of thought, and whose aim in theocratic consolidation of church and state, prepares the way for papacy. Is it at all doubtful that women by their preponderance of hypnotizable sentiment, and their actual attachments are still more than men, the tools of clerical ambition, or that its stalking horse, "God in the constitution," would sooner theocratize us by extension of suffrage to women? Few will dispute that Mrs. Stanton, Susan Anthony, Mrs. Livermore or Mrs. Underwood, might as far as personal talents are concerned, advantageously replace our average statesmen. But even were it necessary to elect them to high offices, is female suffrage necessary for that purpose?

Mr. Underwood finds Herbert Spencer "unpractical" for not finding female suffrage opportune. Mr. Spencer sees in it no practical guaranty of the desirable emancipations and social culture which he, as well as Mr. Underwood, desires; but he opines in its favor within municipalities. Not having access to his book, "Justice," I cannot reproduce his reasons, but I can divine them. Municipalities are autonomies, which when perfected in their kind, embrace organizations of most mutually needful industries, both physical and intellectual. Now in every association of which woman is a free co-partner, she votes, virtually, if not always formally, and so does the workman with practical intelligence of measures and of the candidates for administrative offices in each department severally.

Such municipalities, or organized townships, are the industrial nuclei, essential to the integrity of more complex political relations.

To begin with the State or the Federation, before thoroughly organizing the cooperative township, is an enterprise comparable to constructing a roof in the air and building down from it. Hence our "free institutions" are what they are. If our forefathers, under British rule, could have intelligently foreseen just how labor fares to-day in the United States, ambitious politicians, it is likely, would have had the fighting all to themselves, and so in '61, so aptly termed by our much-abused Confederate soldiers "the rich man's war and the poor man's fight." The ballot and marriage are like tools and dresses, useful to those whom they fit, and who know how to use them. The trouble arises from their arbitrary and promiscuous imposition. Mr. Underwood finds the actual legislation of civilized Europe and America so bad that female lawmakers could not do worse. Perhaps not, but the inference does not warrant an experiment; it simply condemns legislation as a means of social good, and more especially such as we get from the systems of election by promiscuous ballot.

Just as promiscuous are the powers acquired by it, the upshot of which is that personal liberty is restricted to casting a vote and that its usual aim is to deprive our neighbors of some personal right: The idea of right itself is just what the law or the legislators making it say that it is, frustrating all natural ideas of ethics and perverting the social conscience. Our laws, for the most part botched up to subserve some class privilege, with incidental profits to law-makers and lawyers, are so numerous and contradictory that few are ever known to us until we fall into their snares as victims. Still, such as are due to male influence, outside the church, are limited nearly to tenures of property; while those due to clerical or feminine influence are generally restrictive of personal liberty. Mr. Underwood, without intention, but incidentally, in showing the causes that make against the marriage institution, gives evidence the most damaging to majority rule. For to the fewer marriages among the cultured classes he justly adds their lesser proliferation. It is fatal under the physiologic law that the numerical increase of the species bears an inverse ratio to the facultative development of the individual so that rarity is throughout nature a synonym with high quality. Consequently governments constituted by majority vote must either represent the inferior qualities of character or what amounts to the same thing, the deception and constraint of the masses to vote for the men and measures of the privileged classes; in either case oppression.

Now the papacy, our arch enemy, already predominant by the proliferation of a low animal type as seen in the Canadian colonization of New England, is organizing emigration of a still lower type from South Europe to our Southern States, with a view to majority vote in the near future. America must choose between papal rule and the abolition of promiscuous ballot, decorated under the liberal pretense of "universal suffrage."

SHOULD THE GATES OF THE WORLD'S FAIR BE OPENED ON SUNDAY?

By REV. A. N. ALCOTT.

If the question before the American people and before the World's Fair Commissioners involved in any sense the abolition or even the injury of Sunday as a civil and religious institution, there would in my opinion be no room for debate. We ought to save this institution at all hazards for civil and religious reasons of the greatest gravity. The physical rest which as a general rule it secures to the toiler and the special opportunity which it affords to the mass of men to give some attention to the things of the higher life are enduring and solid grounds for its perpetuity. From no lips ought words to be uttered which will diminish in our minds the value of this day to human life. It is one of the most helpful of all human institutions. The question before us then is rather that of the intelligent preservation and wise use of Sunday. All parties, I am sure, will agree on saving this day for all its true and noble purposes. The only disagreement will be as to what these true and noble purposes

are. Those opposed to opening the World's Fair gates on Sunday hold one opinion as to this and those who favor the opening hold another. Let us calmly examine the case.

1. How did we come by Sunday? This is an inquiry of much pertinence here. And with many the true answer to it will be decisive. The Jewish Sabbath was a national institution peculiar to the Hebrews and when Christianity abolished the national ritual the Old Testament Sabbath went with it. That is the meaning of the words written to the gentile Colossians by Paul: "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." The gentiles were expressly made free of the Hebrew Sabbatarian law. And as we are gentiles that means freedom for you and me and all the World's Fair people of all nations and faiths. And not even the Jews are bound. How then did we come by our Sunday, which is the day following that Biblical Sabbath which Christianity abolished among all gentiles? Why, the early Christians first began to hold religious services on that day of the week in loving commemoration of the resurrection of Jesus, which they believed took place on the morning of this day. This commemoration was very natural. It was a credit to their hearts. It was an honor to their faithfulness and affections. During the first three centuries of our era this custom grew into confirmed and established usage. By this time the Christians by their numbers had become a great power in the Roman Empire. And then the Emperor Constantine in deference to them gave this day, for the first time in its history, a public and legal significance. He issued an edict in the year 321 forbidding judicial proceedings in the courts on this Lord's day, as it had come to be called because of the resurrection, and afterward extended his legal prohibition to other occupations and many forms of pleasure regarded as innocent on ordinary days. This edict of the emperor made our Sunday a civil institution for the first time. Thus it was the early Christian commemorative services which first marked out this first day of the week as a special one. It was selected, not by divine command, but by human memory and love. And then it was not God, but Constantine, who commanded that on this day of joy among the Christians, now become numerous in his empire, there should be a cessation of certain forms of labor and pleasure. And, with certain variations among them, this day has been civilly and religiously recognized by Christian nations ever since. Sunday was never ordained of God; it was ordained of man for reasons of religious veneration alone. It was afterward, for political and civil reasons, recognized and made a legal holiday by the state. An orthodox writer in Smith's Bible Dictionary declares: "While the first day of the week is more than once referred to as one of religious observance it is never identified with the Sabbath, nor are any prohibitions issued in connection with the former." Lange says, in his Commentary: "Christians should not permit themselves to be bound to Jewish festivals in their worship of God, neither to the three great annual feasts, nor the new moons, nor the Sabbath." "The new religion is too free and exuberant to be trained down to times and seasons like its tame and rudimental predecessor. Its feast is daily, for every day is holy, its moon never wanes and its serene tranquility is an unbroken Sabbath." This is the true doctrine. And right here we ought to remember what Jesus said of even the Hebrew Sabbath, which was believed to have been ordained of God: "The Sabbath was made for man, not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath day." Thus even the Biblical Sabbath was to be devoted wholly to the interests of humanity, and no ecclesiastical rules were to be invented to proscribe in any measure its most abundant blessings or to make man in any degree the victim of some narrow letter of it. One of the rules of the Pharisees respecting the Sabbath in Jesus' time was that one must not travel more than a mile and a half on that day; another was that one must not heal the sick on that day; another, that one must not rub out wheat or barley in the hand to eat; an-

other, that one must not carry his bed; another, that one must not climb into a tree lest a twig be snapped off and fall in the process; and another, which must have been distressingly inconvenient in that country, was that no one must catch a flea on the Sabbath—unless the flea was actually attacking and hurting its victim. Then the victim might lawfully initiate a reprisal. Otherwise it was not permissible. These are some of the illustrations which might be given of the abuse of the Sabbath by the reduction of it to a letter in the old time. But if even what was thought to be a God-appointed Sabbath was, notwithstanding such priestly rules, made for man, and not man for it, in such a ridiculous fashion, certainly a man-chosen Sunday, if ordinary labor be avoided as far as possible and mere amusement and pleasure in the frivolous sense, ought to be devoted to all the largest and highest interests of humanity and mankind not injured by some similarly narrow ecclesiastical and unauthoritative interpretation of it. The man who declares that God has ordained that we shall do so and so on our modern Sunday betrays either his ignorance of its origin or his ecclesiastical craft and dishonesty. Yet the majority of Christians have been wrongly instructed by their spiritual guides in this matter as one of the statements recently adopted by the Methodist Ecumenical Conference at Washington shows: "It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of the Sabbath." In the first place Christendom does not observe the Sabbath at all; and in the second place the command to abstain from labor and frivolous amusements and pleasures on our Sunday was originally given, not by God, but by the Emperor Constantine. All this dictation is no more than an unauthorized and unwarranted ecclesiastical interpretation of a man-made day. And there are some church politicians in this country who, like Dr. Patton and Col. Sheppard, seem to be in that category respecting it, which a descendant of the Puritans declared these fathers to be in, in respect to religious doctrine in general; "I believe," said he, "we are descended from the Puritans, who nobly fled from a land of despotism to a land of freedom, where they could not only enjoy their own religion but prevent everybody else from enjoying his."

2. Let the machinery of the Fair be still on Sunday, and let the gates be opened to the remainder of the exhibition. Then there need be but few if any more laborers present on that day than there would be otherwise. That Fair-ground will have to have an army of men about it all the time under any circumstances. But will not the opening of the gates on Sunday make the day there one of mere diversion, amusement and frivolous pleasure? Let us look at that. What will the visitors see? Parks, gardens, art galleries, scientific collections, a variety of fabrics, and many other attractions which will display the thought, the genius, the skill, the handiwork, the beauty, the greatness and the culture of the civilized world. In the presence of this brilliant display from all lands, demonstrating that God has no especial favorites among the nations, but that he has bestowed the gifts of intellect and wisdom with democratic equality and a perfectly impartial hand among all, religious, political, and industrial prejudices will be broken down. All the influences of so brilliant an environment will make for the sentiment of race-sympathy, race-fraternity and race-unity. It will be one of the most potent of all schools to bring about that universal human friendship and oneness of heart which Christianity contemplates as its own highest and last achievement to inaugurate its glorious reign in the earth. Industry and peace, rather than wars, will be seen by those throngs to be the blessing of blessings for all mankind; on every side will be powerful preachers of that spirit of brotherhood which makes all men one. Moreover, how these works of art, genius and beauty will educate, elevate and refine the individual beholder. No human being can behold the various achievements which will be on exhibition there without being made more of a man and going away nobler, purer and better than he came. I judge this from the influence of the Centen-

nial at Philadelphia. The various modern expositions of the world have broken down mountains of prejudices between the nations, brought them face to face in amity, and made them more charitable and fraternal in their religious and in all their other relations. These have been most effective instruments in bringing about the commercial unity of all mankind, and one common code of reasonable and righteous international law. To attend such exhibitions, therefore, is not a matter of frivolous recreation and pleasure, but a special culture of all the finer, higher and most valuable human qualities. It is study. It is hard work. It is investigation which unites with itself supreme gratification. And the Sabbatarians might as sensibly seek to close Lincoln, Garfield, Jackson and South Parks on Sunday on the ground that access to these places of joy and beauty is injurious and irreligious. The World's Fair will be one of the most helpful and uplifting of all schools, and one which will exert a most beneficial mental and moral influence. And to open its gates on our best day would be an intelligent, wise and broadly religious use of it.

3. Take another side of the case. If the crowds which will visit Chicago during the Exposition are not permitted to enter these halls of refinement on Sunday, they will throng the streets of the great and, in respect to its many temptations, dens and vices, wicked city. Already arrangements are being made, it is said, to make the most out of the presence of the great concourse in the interests of rum, gambling, beer and disreputable dives. The Chicago Herald, some time ago, spoke of this preparation under the caption, "The Sunday Sin Syndicate." It is an organization formed to boom the sale of all varieties of spirituous liquors as a beverage during the Fair. It is their hope that the crowds which will attend the Exposition will be turned into the streets on Sunday by the closing of the gates. And rich indeed will be their harvest if they are. The Sunday Closing Union will be regarded by these men as a most useful annex to their own business. And indeed no one can conceive of any measure that would more directly play into their hands. These crowds, in that case, are not going to jam the churches. There is not seating capacity enough at any rate to accommodate one-half of Chicago's present population in the churches. And in this case, too, thousands of people would give the churches a wide berth because of their indignation. The police management of Chicago and of the Fair, might, on the best of grounds, insist that the gates be open Sunday, viz., on the ground of public policy, as a police regulation for that day in the interests of order, sobriety and the public peace. Sunday has its civil and legal side as well as its religious side. The state has its duties in regard to it. Can our churches and our religious people then afford to play into the hands of the liquor dealers, gamblers, procurers, rascals and scamps, and endanger the order and peace of the city and the moral well-being of thousands by pressing the letter of a day when it kills and sacrifices the spirit? Is it not an unwise and even an irreligious proposition under such circumstances to close gates within which are the world's chiefest creations of utility and beauty which tend to win men away from the grossness of evil and to expand and purify the mind?

4. Again, there is another side. The major part of the so-called laboring men in this country work for wages by the day. If they are absent from their work a day they lose their wages. The proposition to close the gates of the World's Fair on Sunday is a proposition to make these wage-earners pay three, four, five or six times as much to see the Fair as other people pay, or not to see it at all. In such a case they will be utterly unable to see it in any adequate degree. Their families will be almost altogether debarred the privilege. These men earn from \$1.00 to \$1.50, \$2.00, \$3.00 and \$4.00 a day. The man who drops his shovel or pick, saw or hammer on a week-day to go to the Fair drops also his wages. In addition he must pay his 50 cents like other people to enter the gates. It costs him, therefore, \$1.50, \$2.00, \$3.00, \$4.00, etc. Whereas, the man working on a

salary, under circumstances which admit of an occasional week-day absence without loss, or the man having a business that goes on like nature every day in the week without his every-day presence can go into these halls of enchantment for 50 cents. Is this democratic equality? Is this equal rights for all? Is this fair, or the Fair, to all? And isn't equality to all a most important part of religion? I say, put the wage-earners on a perfect equality at least in this matter with those who happen to be more fortunate in their worldly conditions. And since on Sunday there will, if the machinery be silent, not be quite so much to see, profit by and enjoy as on other days, let there be a corresponding reduction of the admission fee in the interests of the laboring classes. It might easily be made the laboring man's day at the Fair. And since this nation reposes for its strength and prosperity so much on the enlightenment, education, breadth of mind and moral life of its laboring people, it would be the best thing that could happen to this country and to religion and humanity if every wage-earner in this land could be in the Columbian Exposition from 9 a. m. to 9 p. m. every Sunday during its entire period. It would be an academic education to him. It would be a good Sunday school for him. It would be far better for all such men than to turn them and their families into the streets, and better for the nation and humanity. And it would be better for our churches in the long run, because with increased information and intelligence these classes, if only religious ideas up to the knowledge and spirit of the present time could be presented to them in the churches instead of the obsolete religious notions of other ages, would naturally be more interested in Sunday services.

It is almost a wonder that out of consideration for the ecclesiastical sense of propriety the earth does not stop rotating and revolving on Sunday, the stars stop shining Sunday nights, the cows stop giving milk Sunday mornings to perplex and scandalize religious people, and the honey-bees stop flying away on those mornings to the flowers. Is not the Lord on his part neglecting religion somewhat, while Dr. Patton and Col. Sheppard are sleepless night and day in their anxiety and watchfulness over it? Ought not the Lord to bestir himself?

To open the World's Fair gates on Sunday would be in perfect keeping with the spirit of the Sabbathical idea of the Bible even in the rigid Old Testament time. The poorer classes of people were turned at large into the fields and vineyards during the entire Sabbathical year to help themselves—fields and vineyards which for religious reasons rested from plowing and tilling at the hands of owners because it was the seventh or Sabbathical year. "The seventh year thou shalt let it rest and lie still that the poor of thy people may eat, and what they leave the beasts of the field shall eat." They turned the poorer people at large into the Sabbathical fields and vineyards. If the poor were given the full and unrestricted enjoyment and profit of a Sabbath-year ordained as was believed by God himself, we need not fear that it will be a trespass to give them noble nutrition for mind and heart on a Sunday instituted by only human usage and recognized by only man's civil statute.

5. In conclusion, one other thing. Circumstances alter cases. The same rigid rule must not be applied under all conditions. Even the ancient Jews, fanatical and bigoted as they were, learned better than that. There is a use of the letter that kills. In the times of the Maccabees the Jews at first declined to fight their enemies on the Sabbath day. Their enemies took advantage of their superstition and attacked them on the Sabbath. The soldiers of Antiochus, who were endeavoring to destroy the Hebrew nation, came against a band of these Jewish patriots on a Sabbath day, and it is recorded of these religionists: "They answered them not, neither did they cast a stone at them nor stopped up the secret places, saying: 'Let us all die in our innocency and heaven and earth shall be witnesses for us that you put us to death wrongfully.' So they gave them battle on the Sabbath and they were slain with their wives and their

children and their cattle to the number of a thousand persons. And Mattathias and his friends heard of it and they mourned for them exceedingly. And they said, every man to his neighbor: 'If we shall all do as our brethren have done and not fight against these heathens for our lives and our justifications, they will quickly root us out of the earth.' And they determined in that day saying: 'Whosoever shall come up against us to fight on the Sabbath day we will fight against him, and we will not all die as our brethren that were slain in the secret places.'"

The spirit of the Sunday Closing Union in its attitude toward the gates of the World's Fair is exactly similar to the temper of those ancient Jews whose superstition and blindness Mattathias and his companions corrected. The Union has not even the advantage of its being the Sabbath day. But it is ready in the name of the letter to inflict a great injury on the general public and to deprive humanity of one of the greatest of blessings.

But notwithstanding the sad experience above narrated the Jews again, when Titus and his Roman legions were besieging Jerusalem in the year 70 A. D., refused to resist the helmeted cohorts on the Sabbath day. So the Roman general used these days for building and repairing his mounds of assault close to the walls of the city unmolested by the Jews, who stupidly stood on their walls and watched him. He was permitted to do this work undisturbed by stone or dart from these fanatical observers of the letter of a law which they believed had been given to them by God, and like the Sunday Closing Union they looked for a manifestation of God's wrath against these profaners of his sacred day. But no manifestation or interference came. Their very national existence was at stake. And there are writers who think that Titus never could have taken the city and destroyed the nation had it not been for this insane regard for the letter of the Sabbath day. But with this sort of defense Jerusalem at last fell in the Romans' hands, its walls were demolished, its ruins were furrowed by the plow and its people were scattered to the ends of the earth.

There is a lesson for to-day in all such history. It lamentably shows how bigotry inevitably destroys the very thing which it really intends to save. Such a temper is a blind guide. The letter kills the spirit. Paul declares of the New Testament that it is not of the letter which kills, but of the spirit which giveth life." These efforts to close the gates of the World's Fair on Sunday are no doubt for the most part well meant and honest. But they are not intelligent. They do not embody a large, broad, religious view of the day. If our Sunday is ever either destroyed or seriously injured it will be by just such bigotry and shortsightedness as this. An intelligent and wise use of Sunday will tend most efficiently to preserve it. It would be a mistake and a sin, in my opinion, to close these gates on Sunday under the circumstances. Here is a special occasion having all the advantages for human weal which I have enumerated, and many more, which cannot occur again in a hundred years, and perhaps not in four hundred years. What an opportunity to stimulate patriotism—fraught with immense blessing to this nation, if we only rightly improve it.

Look at this matter in another aspect of it. The church and religion are involved in this question in a manner which has not yet been noted. If the Sunday Closing Union prevails it will be the shortest and most efficient way to create an unconquerable and ineradicable prejudice against religion and the church in thousands and thousands of minds, to close the Sunday gates. It will convince multitudes of people that the orthodox church is an institution similar in its relation to true religious and moral life to the House of Lords in its relation to Great Britain's political life. It will be regarded as at length impracticable, unreasonable and obsolete. And Dr. Patton's reported exclamation, when some one suggested that the wage-earners could not attend the Fair on week-days without great loss to themselves and families—"So much the worse for the workingmen"—will not in its heartlessness help the church or religion much with the

masses. Dr. Patton is a very good figurehead to reveal the real spirit of this movement, not of religion, but of the church politicians. Having driven Prof. Swing out of the Presbyterian Church, and at present trying to drive out Dr. Briggs, he seems desirous also of serving the Lord a little farther in the name of religion and piety by either driving the laboring men out of the World's Fair or compelling them to pay several times more than others to enjoy its privileges. Let such men keep their own followers properly in line on Sundays. They will have enough to do. Let them attend to that first. Charity begins at home. Let it not be the indispensable condition of enjoying one's own religion that one can prevent someone else from enjoying his. Let these men tell the truth. The original prohibition of labor on Sunday was not God's, but Constantine's. Our Sunday is not and never was a scriptural institution. But notwithstanding this we are not to break it down or injure it, but sturdily and urgently to defend it and all other wholesome religious customs and usages. We shall have every form of wickedness and sin to fight during the Fair, and it would be a righteous flank movement on Satan, rumsellers, gamblers and harlots to open the Sunday gates. After the prodigious effort and expense to prepare this feast, do not shut men away from it.

In all the future we must learn more than we have yet done that parks, gardens, museums of art and collections of science and every form of work of the mighty genius of the world are to be a part and a most potent and grand part of our intelligent warfare against sin, temptation and vice, and among the most useful auxiliaries of religion. Every one of the attractions of the Columbian Exposition will be, as all beauty is, God's own advocate of purity and righteousness. Of Jesus it was said: "In whom are hid all the treasures of wisdom and knowledge." We need an enlargement of the current orthodox ideas of Sunday, and of the agencies which renew and invigorate moral life. We need this enlargement in the interests of religion and the church. There are other powerful coadjutors in our religious work which must be recognized, as well as hymns and sermons, stained glass and sometimes ill-ventilated churches.

ELGIN, ILL.

SOMETHING OF CHICAGO LIFE.

"What does the season promise in Chicago life? was asked of the distinguished writer and thinker, Mrs. Sara A. Underwood, "Will you tell me something of Chicago life?"

"With pleasure," she replied. "With the advent of October, Chicago clubs, classes and lecture courses open; its social centres give indications of renewed activity; its indoor life quickens, and out-of-door pleasures show signs of wane. To the transient visitor, interested only in seeing the 'sights' of this great city, its lake, its parks, its stockyards, its World's Fair grounds, the Auditorium, the many-miled streets, its architectural surprises, etc., Chicago must seem as it did to Rudyard Kipling in his hasty dash through it, with a cab-driver for 'guide, philosopher and friend'—like a big, overgrown, noisy, boasting, dirty, bully among cities, trying to make up by youthful brag, bluster, hyfalutin and 'hustle' for its lack of the basic qualities of true living, the sweet amenities, the broad philanthropies, the philosophic serenity and love of learning, which mark society in older cities."

"And then going beneath the surface into the very penetralia of life, as you and Mr. Underwood always do,—then what do you find?"

"To the initiated, I believe Chicago shows other characteristics, when they have penetrated beyond the outside commercial aspect. I doubt whether Boston itself contains more intellectual thinkers, more cultured coteries, more earnest students in all departments of knowledge, than does this intellectually underrated city; and though the defensive self-repression necessitated by the push and pull of a great commercial whirlpool, stamps an air of unsentimentality on the people generally, yet nowhere are the needs of humanity more carefully studied or philanthropic schemes more eagerly welcomed and put into practice. For years Chicago has had its Dante, Goethe, Browning, Aristotelian and Spencerian clubs and courses of lectures, and nearly every district has its local literary societies, where students and thinkers

meet to discuss philosophy and the literature of the day. I will mention a few of the papers to be discussed before the Chicago Women's Club during the season now opening, as samples of the trend of intellectual thought among Chicago women-thinkers."

"By all means, let the benighted Bostonian be refreshed, intellectually, by knowing the dazzling heights to which the Chicago genius ascends."

"Among these topics," replied Mrs. Underwood, smiling, "are 'Goethe's Faust,' 'Women and Courts of Equity,' 'Education of the Future Philanthropist,' 'Origin and History of Philosophy,' 'Municipal and County Affairs,' 'A Problem in Education,' and 'The Very Poor of Chicago—A Study from Life,' and these varied subjects will be discussed discriminatingly, judiciously and broadly by women who have made the themes to be presented by the essayist special and particular studies; happen to sit next to any one of the more than 400 of this unique and powerful association of women—it may be one of the least prominent members—enter into conversation with her, and you are sure to be surprised by some original idea, or by some out-of-the-way bit of information given you in regard to the paper of the day."

"And the Chicago mind assimilates all this erudition?"

"I can give you a typical instance," replied Mrs. Underwood, "I asked one of Chicago's returned teachers the other day, 'What did you take along with your summer reading during your country vacation?' and she replied:

"I took Schopenhauer. You know last year I took a course of reading in Hegel, and I found the contrast very refreshing to my mind. I know a Chicago matron whose time is fully occupied, who all last winter rose an hour earlier than usual in order to find time to assist her youngest son in his study of Greek. There is in the city a number of ladies who have formed themselves into a club, the purpose of which is to discuss such recent foreign literature as is really noteworthy; every member must be able to speak more than one language, and each in turn must bring with her some new foreign work which shall be the subject of the daily discussion."

"But where do these learned Hypatias find society? Is the masculine intellect calculated to meet them in social equality? Does it, too, hunger and thirst after the higher philosophy?"

"Yes; it is by no means among women only that the thirst for knowledge obtains. One of our friends, a successful board of trade man, very shy and diffident in society, has outworked in his own mind a philosophical theory, by which all social and ethical problems are to be solved by mathematics. He haunts the book stores in his leisure hours, buys the best philosophical works, and brings us the latest contributions to scientific thought, brought out by English publishers."

There is one anomaly in club life,—that the club feminine is always intellectual; the club masculine is purely social."

"Not in Chicago," returned Mrs. Underwood. "There is an Evolution Club in the city composed wholly of men; and courses of lectures on evolution given by distinguished specialists has been maintained at the Auditorium for the last two winters. In another direction no course of lectures have been more popular or more largely attended than that of the 'Economic Conferences,' which for three seasons has been held during about six successive Sunday evenings, where every alternate evening, first from one point of view, then from the opposite, the questions of capital and labor have been discussed. One evening some prominent capitalist of the city would present the claims of capital as a necessary factor in the world's progress, while on the Sunday following some pronounced socialist speaker from the ranks of the working-men would present the subject from the laborer's point of view. After each address a half-hour or more was devoted to answering the questions asked the speaker by persons in the audience, and a spicy half-hour it usually was. These lectures were always given to crowded houses, and the meetings were very thought-inspiring. I believe the cost of them was defrayed by some of Chicago's capitalists, with a view to reach some middle ground of conciliation between working-men and their employers."

"These, truly, are the Seven Wonders of the age. What else?"

"The other evening," she replied. "I attended, by invitation, a reception which 25 years ago would have been considered an impossibility. Prof. Marie J. Mergler of the Woman's Medical College gave a reception to Dr. Marie Poté and Dr. Louise Acres, just returned from Burmah, where the first had been in practice over two years, and the latter ten months. At this reception about fifty women physicians of this city were present, and a brighter, more interesting set of women it would be rare to find. The ladies in whose honor we met gave us a breezy recital of their unique medical experiences in the far East, their patients being Burmese and Mohammedan women and the native wives of European residents. The

letter form a class by themselves, they are native women who become the temporary wives of soldiers, officers and other Europeans of lax morality, and it not at all uncommon for these to have several such wives at a time. The natives themselves have generally but one wife. Mohammedans are allowed four, but are usually too poor to support more than one or two. It is only civilized men from a Christian country who can indulge in the luxury of seven wives, as was the case with at least one Englishman the speakers had known."

"But how are such people looked upon socially?"

"Such ties do not interfere with the social standing of either the men or women, as chastity among the natives is not one of the leading virtues. These women physicians were heartily welcomed by both wives and husbands in Burmah. They were well paid for their services, only when called in at the birth of children the father was apt to demur at paying the same fee at the birth of a girl willingly paid if the child was a boy. These ladies are not going to return to India, the climate being so unbearably hot that it soon saps the springs of life in those unaccustomed to it; indeed, few of the natives live to old age."

"Surely, this is an impressive view of the marvelous Chicago. The benighted Bostonian will rejoice." —*Boston Budget.*

CULTIVATE SENTIMENT.

Blessed be they who never grow too tired or too old or too busy to dream. Blessed be the man who never gets to be so thoroughly a business man that he can not find time to go to Italy on a magnolia bough in springtime, or to Egypt on a lotus flower. "I have heard it said that we have no mountains in this Western country," said a grizzled old member of the Board of Trade to me the other day, says a writer in the *Chicago Herald*. "Why, we have rosier peaks and whiter summits than any Alps, every clear night along the western horizon, and sometimes I can almost hear the winding of a hunter's horn adown their far defiles."

Wasn't that a beautiful fancy for an old wheat reekoner to keep in his heart, and do you think such a man will ever quite lose his passport papers to the fair country over the border? Why, my dear, half this world, what with its money getting and its greed of gain, won't know what to do with themselves in heaven if God's love ever gets them there. They will see see nothing but 95 per cent specimens in the golden streets, and a good greenhouse speculation in the garden of Paradise.

Cultivate a little more sentiment, indulge now and then in a little romance, open the windows of your soul to the south and let the soft breezes blow through and perfume up your rusty old heart a bit. It will not harm you and it will make you an infinitely more pleasant companion than you now are.

ARTEMUS WARD.

I have met and heard many professional humorists, says a writer, but none, off or on the stage, could equal Artemus Ward. His appearance was quaint. He looked like a smaller Bartley Campbell or a blonde Daly. His manner was supernatural, grave and earnest. His fun was not in his misspelling, it was in the apparently unconscious association of the most incongruous ideas. His humor was not spontaneous, says Stephen Fiske in the *Metropolis*. He labored over every word until he had it just right, and then committed it to paper or to memory and never varied it. One of his rules was always to make a joke plain and clear to his audience. Another was to wait for the laugh. Sometimes the audience would not see the fun. He told me that the greatest compliment he had ever received was from a stranger stopping at the same hotel, who asked him whether he had been to hear that fellow, Artemus Ward, lecture.

"No," replied Artemus, "have you? What do you think of him?"

"Why, he is the blamest fool I ever say. I just sat there and roared to hear him making such a show of himself. I wouldn't have missed it for \$10."

At his first lecture the New York audience did not know what to make of him. He seemed so nervous; fidgeted about so; lost his place; never said a word about the advertised subject of his lecture.

"Call me pet names, love; call me a bird," he murmured, "and I called her a boiled owl." Then he waited for the laugh. It came very slow; first a solitary snicker; then two or three chuckles. "When I said that in Chicago," continued Artemus, gravely, "I had to go before a justice of the peace and take my solemn affidavit that a boiled owl was a bird before one of them could catch the point." Then everybody roared. New Yorkers are not going to be duller than Chicagoans.

In the smoking-room of the St. Nicholas Hotel late that night Artemus Ward played one of his favorite practical jokes. A number of strangers were reading the papers. Suddenly Ward called out: "George!

George!" Two or three of the men whose names were George looked up.

"Why did you leave Schenectady?" inquired Ward, without looking at any one in particular.

"If you mean me, sir," said a peppery person, "I never was at Schenectady in my life and I don't know you, sir!"

"You were doing well there, George," continued Ward, imperturbably: "why did you leave the place?"

"Confound you, sir," shouted the stranger, "I tell you I never saw Schenectady!" and he threw down his paper and stalked out of the room.

"His conscience troubles him," said Ward; "but I wish he had told me why he left Schenectady."

Then all the strangers shook their heads and muttered that they had always thought there was something strange about that Schenectady man, and Artemus was happy.

AGAINST CREMATION.

Madame Blavatsky, after having juggled with the world for a goodly number of years, posed until even the paragraphs were weary, and enjoyed her notoriety as much as a baby enjoys being dandled by every member of an admiring family in turn, is now being carted around the world in a tin box. One Colonel Olcott, tin box in hand, walks up and down in a gaping crowd, and alternately relates the more ridiculous juggleries of the late High Priestess of Shams, and calls attention to the fact that she who juggled—brain, bone, flesh, all that, compounded, made an intelligence known to the world as Blavatsky—is in the small tin box aforesaid.

What a ghastly thought. I am no lover of worms, but I don't see anything more dignified in being reduced to a tin boxful of dirt. There is something impressive about a skeleton at least. A beautiful woman and a strong man are as proud of their bones as of the slight padding of flesh. Why not keep them as long as possible? We would not resign one in life. Suppose a man has a fine head. Is it not a satisfaction to think that it may one day grin upon the shelf of a museum, even though his poor little name be forgotten? Go to the Tower of London and read in the deftly constructed armor how carefully man has ever taken care of his bones, and more particularly of his skull. And bones are of benefit to science. What would become of surgery and medicine if cremation obtained?

The ancients must have been ruled by a vanity which has worn to thread number 100 during the unraveling of the ages. They could not preserve their beauty of skin by embalming, but they could be sure that the body they had loved and tended would retain its perfection of shape after the spark had gone out; and there must have been great consolation in that. It smites us hard to relapse into nothingness, either loathsome or dusty, but if able while alive to draw pictures of ourselves lying, as shapely as a salted cod, on a divan, clothed in a gown that had figured in some of life's enjoyments, death would be robbed of half its sting; for would not death be incomplete? We have quite as much love for our bodies as for the restless machinist who dwells in the upper story—and for whom there is no such joy as sleep—would we not take more pride in preserving it, perhaps, than the brain whose judgment has so often misled it?—*Gertrude Atterton in San Francisco Examiner.*

CURIOUS ACCIDENTAL CURES.

A gentlemen was suffering from an ulcerated sore throat, which finally became so swollen that his life was despaired of. When his household came to his bedside to bid him farewell each person grasped his hand for a moment, and then, turning, went out weeping. A pet ape, which had modestly waited till the last, then grasped the master's hand for a minute, also turned and went away with his hands to his eyes. This assumption of deep grief, which is hardly possible the animal could have really felt, was so ludicrous in its perfection that the sick man was seized with an uncontrollable fit of laughter, which broke the ulcer in his throat, whereby his life was saved.

The great Erasmus laughed so violently while reading the *Epistolæ Obscurorum Virorum* (letters of obscure men against the monks) that he broke an imposthume and saved his life.

A somewhat similar story is related of the celebrated grammarian, Urbain Domergue, who had an abscess on his throat which broke in a fit of passion with which he fell on his physician for committing a solecism in grammar.

The Rev. George Harvest, rector of Thomas Ditton (England), was very absent-minded, so that on one occasion when he went into a friend's house and, seeing no servant he rambled over it, finally entering the room of an old lady ill of quinsy. He stumbled over a clothes-horse and, in his awkwardness, made the patient burst into such a fit of laughter that the quinsy broke and she lived many years to thank him.—*American Notes and Queries.*



PLAYING WITH MY BABY BOY.

It may be that fortune leaves me
It may be that fame deceives me,
And that pleasure's early vintage has leaked
from my cup of joy;
But my losses and my crosses
Are to me no more than dross is
When I rollic, when I frolic with my little
baby boy.

It may be that I'm a sinner
With my chances growing thinner,
That the gold within my nature suffers much
from base alloy;
But I know that I am a mellow,
Simple-hearted tender fellow
When I romp and play and frolic with my
bright-eyed baby boy.

It may be that I grow weary
Sometimes of the world so dreary,
And that moody meditation may too oft my
mind employ;
But his merry eyes beguiling
Change my humor into smiling
As I practice many an antic with my laughing
baby boy.

When the little fellow's dreaming,
And the golden cascade's streaming
From his head upon my bosom, and he sleeps
without annoy,
Then I kiss the lips of laughter,
Thinking that the great hereafter
Will be cheerless if I cannot frolic with my
baby boy.

—WILLIAM T. DUMAS, IN ATLANTA CONSTITUTION.

The fact is indisputable that in many particulars there is a necessity for improvement in the important matter of woman's dress and in no one feature of it so much as in the costume to be worn in wet weather. Every morning an army of women goes forth to daily business. There can be no staying at home on account of heat or cold, rain, snow or sleet. In hot weather the dress of women is more comfortable than that of men; in cold weather it may be made quite as much so, but on rainy, snowy or sleety days, of which in this climate we have so many, it is totally inadequate. There is no more distasteful sight than the long procession of women at such times. Draggled, drabbed, dripping, slouching, slovenly, there are not adjectives sufficient to describe it, and every woman of them is infinitely more disgusted with herself than her observers possibly can be. With the present style of dress there is absolutely no help for it and women who are compelled to go out every day are getting desperate. With one hand holding an umbrella against the storm, the other aching with the vain endeavor to keep the heavy skirts out of the mud, and the ever-present parcels dropping into the wet from time to time, they are not only thoroughly uncomfortable but have also the miserable consciousness that their appearance is most unattractive and ridiculous. Having reached their destination they must endure the wet garments about their feet the entire day. In the interest of health, convenience and economy something will have to be done in the way of providing a rainy-day costume for business women.

Princess Sarah Winnemucca, a remarkable Indian woman, recently died of consumption at Monida, Mont. She was the daughter of Winnemucca, formerly the chief of the Nevada Piutes. The tribe engaged in the Bannock war against the government and many were exiled to Washington territory at its conclusion. The Indian girl learned to read while working for white families in Virginia City, and with money earned by washing she bought books and finally became an interpreter for her people and a spokesman whose gift of language was something extraordinary. Sarah married Lieut. Bartlett at Camp McDermott, and after two years of unhappy existence with a white husband, she was divorced only to marry another white man an army commissary in San Francisco. She came East and lectured in various cities on the Indians, making an excellent impression. Mrs. Horace Mann and her sister, Mrs. Elizabeth Peabody, of Boston, helped to bring out her book on "Life Among the Piutes." Upon her return to the far West the Princess taught Piute children at Lovelocks, Nev. Her influence was very strong among her people, and it is said that when the

emissaries of the ghost-dancing Sioux tried to induce the Piutes to join in the contemplated hostilities, Sarah Winnemucca was successful in having the messengers sent back with an unfavorable answer.

Cornelia Sorabji, a tall, olive-skinned Hindoo girl, is a notable figure among the students at Oxford University. She is a remarkable scholar, and at the age of 18 became the professor of literature at Bombay; but she longed for an advanced education, and went to Somerville, seeking admission to the historical and literature classes. Her examination papers attracted considerable attention on account of their brilliancy. Her papers on Roman law, written after six months' study, were declared by the examiners to be the ablest ever written at the university by any student of either sex. The young lady wears a native dress, usually of pale blue crape, with gold embroidery, and an embroidered mantle over her shapely head.

Mrs. George Bowron, wife of the well-known musician, is the inventor of a car-coupler for which it is claimed that it is simple, inexpensive and practicable, and can be applied to any freight or passenger car now in use at a comparatively small cost. Forward of the front truck is a half-elliptic spring. This spring holds the slide in the hollow draw-head and the slide holds the pin. When the link is shoved into the draw-head the pressure sends back the slide and allows the pin to fall. To uncouple an ordinary bar is used with a crank handle fastened on the side and near the top of the car. This bar is connected with the pin by a chain, and the operation of it uncouples the car. Several rail road companies are now figuring on adopting and making use of the patent, and a trial will shortly be made with the new coupler attached to the old freight-cars. Mrs. Bowron yesterday said: "This is the result of ten years' labor. All the railroad men who have examined my model are delighted with the coupler, and say the use of it will add 14 years to the life of every freight-car on which it is used and do away with the jar which the present mode of coupling always occasions." Mrs. Bowron is a native of Santiago, her maiden name being Azalia Farasa Vallade. When she was 10 years old she was sent to this country to be educated, and for five years studied at the Northwestern University.

The place called Lincoln Station, on a branch of the Mackey line in the northern part of Spencer county, had twenty-five years ago 1,000 inhabitants and was called Lincoln City. At that time a number of Eastern capitalists purchased 500 acres of land, held auction sales of lots and realized handsomely for a time, but failed to supply remunerative employment for the settlers, and Lincoln City ceased to grow. An epidemic of typhoid fever set in and instead of a city there was a graveyard on the hill near by it. There was a period of eighteen months when no one lived on the old town site and when the land could not bring \$10 an acre. It was at this time that this land was in the hands of the tax collector and Sheriff of Spencer county. There is a reason why Lincoln Station will not cease to exist, for the name itself is suggestive of its significance. It was at this place that President Lincoln spent four years of his boyhood and where his mother died in 1818. To the southwest of the station is the grave of the mother of President Lincoln. Its exact identity was at one time lost, and no one lives to-day who can positively say which is the grave of Nancy Hanks Lincoln. One was selected, however, and in 1879 friends caused to be erected a neat white marble on, which was inscribed:

NANCY HANKS LINCOLN,
Mother of President Lincoln.
Died Oct. 5, 1818, Aged Thirty-five Years.
Erected by a Friend of Her Martyred Son.
1879.

An iron fence protects the grave from what has befallen others on that hilltop—that of a wallowing place for hogs.

DIDN'T WANT TO BE AN ANGEL.

Here's a rather entertaining dialogue, says the *Lewiston Journal*:
Time, 8 p. m.; mother trying to make sleep overcome curiosity in a very young philosopher.
"Now, Georgie, go to sleep, that's a good boy."
"I ain't sleepy; so there."
"Good little boys that go to sleep early will go to heaven."
"Wat's heaven?"

"It's the beautiful place in the skies where God lives."
"Ain't they nobody lives with 'im?"
"Oh, yes—good people, little boys and girls who mind their mothers, and angels."
"N'angels? Wat's them?"
"Oh, they're grand beings who wear crowns and have wings—"
"Jes' like our biddies?"
"Something like them, and then—"
"Do they fly or do they jes' flop, flop, when you shoo at 'em?"
"Oh, nobody ever shoos at them in heaven, my dear—they are just like people, only they are larger and have wings."
"Can they fly 'way up?"
"Oh, yes."
"Can they light on the teenty-tonty end of a limb and eat 'nangle worm, jes' like a robin?"
"I don't know, Georgie."
"Did you ever see an angel?"
"No."
The boy looks at her reproachfully.
"Muvver, be you fibbin'?" he asks sternly.
"Oh, no, indeed, Georgie—"
"Bad 'oomans w'at fibs gets 'panked."
"Georgie, the Bible tells about angels."
"Wat's the Bible?" He had been told every night for a year, and, therefore, the mother, knowing only too well the bewildering string of questions that invariably ensued, attempted a ruse by making another inspiring reference to those angel wings.
"How do nangel's get their clothes on over their wings?"
"They wear robes."
"Hain't they got no buttons?"
"I guess not."
"Can little nangel's dress themselves w'out their muvvers buttoning their waist?"
"I guess so."
"Don't little nangel's never have pants w'en they get's big's me?" Georgie is wearing his first pair.
"I don't believe they do."
"Huh, I wouldn't be a little nangel!"
"Why, Georgie Smith?"
"Wouldn't." He turned away stubbornly. It was evidently definitely settled, heaven and pants—or earth forever.

THE SPIRITUAL LIFE.

If we will keep steadily in view the fact that man is living under a two-fold system, the one physical and the other spiritual, we will make some progress with the matter in hand. At the head of the one system stands the material sun, to whose light and heat we owe all our physical comforts. At the head of the other stands the spiritual sun from which emanates in lieu of light and heat, wisdom and affection. The natural sun we see because our organs of sight are material, the other we do not and cannot see because these very material organs act as a veil and for our own good shut out the fierce rays of its cloudless splendor. But while we do not see we feel its influence; feel it in every thought that shoots up in the brain; feel it in every throb of affection that swells the pulses of the soul. Wisdom and affection have a universal language; they are natives everywhere! Does any one require proof of the existence of the material sun and that it shines for the good of man? Look abroad and behold the grasses growing upward toward the azure, witness the waving grain with its golden treasures, the swaying trees, the rippling waters, the soul-delighting flowers, whose only burden is their beauty. Measure if you can the earth teeming prodigality of this responsive that whirls in its ceaseless revolutions to kiss the rays that give it life. Thus we have before us the evidences of a material sun, operating on a material world. Let us now take a hurried survey of a spiritual sun operating on the spirit of man. Affection in the spiritual world corresponds to heat in the natural, and wisdom in the one to light in the other. The provocative to progress primarily is love. The helplessness of a child and the length of time it remained so was in the first instance the mainspring that imparted motion to all after events in civilization. The appeal that its eyes made to those of its mother awakened a variety of new sensations, and among them faithfulness, a repulsion to desertion, a spirit of helpfulness and guardianship; the germs of the doctrine of inter dependence; the real birth of the family, which is the unit of society. These are to be numbered among the fruits of the spirit; fruits too, by the way, that nourish and improve both body and mind. Any system looking to the highest development of the soul, that overlooks or ignores the fact that God's plan for the growth and ripening of the human spirit is through the growth and refining of the material covering, in which he has

enveloped it, is entitled to but little consideration. Matter has life in it as well as spirit. The steel rail that spans the continent is made up of myriads of atoms neither two of which touch each other, and yet their association displays a coherence that mocks at the stroke of the hammer. Closer than are these cohering atoms is the union of mind and matter. To measure the influence that the spiritual has had on the material world, we need but to look at the progress of knowledge along all lines—knowledge in the arts and in the sciences, in the fashioning and application of implements of labor, in methods of government, in means of communication, in the treatment of diseases, in the transmission of intelligence, superadded to which is a profound study of every agency which promises to advance the volume of sorrows the products of errors and indiscretions. While the improvement in the condition of man may have had a motive in the desire to enlarge the number of his physical comforts, yet this motive of itself is not sufficient to account for exertions put forth in other directions. The sovereign instinct of humanity is the restitution of man to the sovereignty of nature; that is to a mastery of all the laws of nature. The entire system of theology that has been current for centuries, rests on two props, man's fall and his restoration to the estate from which he fell. How this fall occurred is a matter of no present concern. What is the restoration to be? Clearly to a sovereignty over nature and her laws. To what extent do these laws go? Mr. Drummond says they operate alike in the natural and spiritual worlds, and his announcement has been welcomed by Christian people on both sides of the Atlantic. These laws, as they were enacted by the Almighty Father, comprehended constant communication between him and his children by means subject to his sovereign will. That man has been restored to the mastery of some of the laws of nature, stands confessed. We see it in the annihilation of distances; we see it when he descends into the ocean or soars into the sky; in the increased fertility of the soil; in his wrestling from the stars the secrets of their composition; in the subjugation of pain, and in many other directions not necessary now to indicate. What has been done is an additional pledge for that which is to follow. And it is worthy of observation that this restoration is to take place within the sphere where the fall occurred, and the mastery is to be coextensive with the limits to which the laws extend and on which the mastery is to operate.
"Let thy kingdom come, and thy will be done on the earth as it is done in heaven," is the prayer uttered by Jesus and repeated by his followers for centuries past. The kingdom was to be restored where it was overthrown by the lust and passions of men on earth and not elsewhere. It was never overthrown anywhere else that we know of, and hence is not to be restored anywhere else except within the limits of the sphere where the calamity operated. The spiritual world is not heaven nor is it hell, but that state or condition into which the soul enters upon the casting off its earthly vestments.
Over that state or condition, as Mr. Drummond says, the natural laws have force. To effect this restoration, agencies from without must operate on man, to set right his will, to enlighten his understanding, to purify his affections, to exalt his whole being. Not to destroy man's will, for that would take away his liberty, but to educate it up to a complete compliance with the higher and better will which is the foundation of all goodness, affection and wisdom. John tells us (chap. 1. v. 18) "No man hath seen God at any time," and in the same chapter he asserts that "John Baptist was sent from God, the same came as a witness of the light. He was not that light, but was sent to bear witness of that light." Here then we have an agency pointed out that was used by the Almighty to communicate to men and advise them how they might be restored. That agency was a man, born as other mortals are born. This one instance is sufficient to establish the fact that the Father does communicate with his children, and that he does choose men through which to do it. How John received his commission appears from the testimony of Luke, who tells us that there appeared unto Zacharias an angel of the Lord standing on the right side of the altar of incense, and informed him that his wife should bear a son, and what that son should be named and what he was expected to do. This as I remarked, was one method of communication, and we will see whether there are others.—James B. Belford in the *Rocky Mountain News*.



HISTORICAL JESUS.

TO THE EDITOR: Mr. Coleman tells us that he relies upon certain epistles of Paul, as unanswerable! I call the thinking readers' attention to the following facts not dependent upon any such frightful thing as the critique of higher reasoning but upon common sense. The proof of the existence of such a person as Jesus of Nazareth, called the Christ, is all the more severely taxed because of the deific qualities ascribed to him. Mr. Coleman's position is simply that these Pauline epistles establish the facts that somewhere about 2,000 years ago a person existed, who was thought by some to be a divine personage, that he had twelve apostles, and was crucified. Now these Pauline epistles treat him as a divine personage, in short, the Christ. Shall we, then, consider that while they are correct as to his actual existence they are wrong as to his deific attributes; for I take it their contradictory nature is some proof of forgery. If Paul really wrote these epistles, and lied while he was writing, we may, I think, disregard the whole of his testimony. This is a rule of law well settled and recognized as such everywhere. When Paul was attacked by these other supposed apostles, on the ground that he did not see Jesus, and that they had, what does he reply? Essentially that he had had a talk with the original risen Jesus, and that from him he had received the truth in all its purity. Now if this was so then indeed did Jesus rise from the dead! If it was not so, then he did not see him. This might all possibly be true, but we would indeed be open to the charge of credulity if we believed it. It can well be said that whether he spoke truth or falsehood, still it proves that there had been such a person. But the more improbable the story the greater the doubt of a learned man having made the statement. The character of this Paul is very much like that of the monks of the Dark Ages and of the church fathers. He vindicates falsehood when he lies to assist the religion which he espouses. My object so far then is not to show that Paul being untruthful, which no one will dispute, is unworthy of belief, for he could not write of Christ unless such person had really existed. I only mean to contend so far that the absurdity of the story is inconsistent with rational belief, that we are permitted without even consulting the science of "higher criticism" to look further. During the Dark Ages, a very indefinite period, I admit, who had charge of these sacred writings? No one will deny that they were in charge of those whose whole energies were directed to the establishment of their special canons. I think no one will deny that the ancient monks and priests were of all beings, the worst falsifiers and forgers of whom history gives us information. Whoever denies this has not studied their early doings with much care. Think of the Josephus forgery which for a long time was urged by the church as genuine, Sibylline acrostic, the Verona handkerchief, the sacred coats, the sacred aprons and handkerchief of the olden time! The very roads were marked with bogus inscriptions concerning Christ. Now if these men had chosen to corrupt the text of Paul's epistles they could have done so surely. Add to all of this the fact that thousands of sceptics lived in that age who denied the existence of Christ and that the demand of proof to show his existence was extreme. Rev. Robert Taylor somewhere tells us that the crucifixion was denied even among the apostles. I am writing from my office and have not the work by me but know that I state the substance correctly. He says that in the gospel of Barnabas, Italian translation in 1470 I think, it is asserted that Christ was not crucified, but was taken up to heaven by angels. This fact is propped up by the chapter in Acts which shows that Barnabas and Paul quarrelled severely. If these epistles (Paul's) were not cut from the same warp and woof from which the forgery in Josephus was, why did not Constantine when recounting the evidences of Christianity in his oration, rest upon them, as Mr. Coleman does? Can it be possible that he surrounded by all those learned bishops and priests at that

early day was ignorant of what Paul had written?

With all these facts before us, with positive knowledge that these Pauline epistles passed through this age of fraud and corruption when there were no printing presses, no books printed at all, when priests were forging every conceivable kind of sacred document, at a time too when the very existence of Christ was denied, can we be so 'silly' as to think these Pauline epistles escaped the cunning of the forger's hand?

It does seem to me that it is time free-thinkers should shake off the somnolency of the last century and awaken to the clearer dawn of the scientific thought of the present age. B. R. ANDERSON.

CONCORDIA, KAN.

Mr. Anderson has clearly been misled in regard to Paul and his epistle by unreliable writers. If he were acquainted with the oldest New Testament manuscripts or with the facts respecting them, he would see that several of his assertions are very extravagant. The works of Rev. Robert Taylor, written some sixty years ago, abound in mistakes and misleading statements of almost every description. It is no authority, and among scholars, never has been. We are not aware that in Germany, England or America, there is any Biblical scholar who regards the reality of the existence of Jesus or of Paul as fairly open to doubt.—ED.

SOLID FACTS WITHOUT FROTH.

TO THE EDITOR: It seems to me that the thinking Spiritualists of the world will feel a healthful relief when they realize the fact that we are to have a chance to present the solid facts of spirit phenomena at the Columbian Exposition in 1893, relieved of the froth that we have all been dreading. I want to congratulate you, as our champion at the head of the committee, which I feel will leave no stone unturned to present the facts of our cause in their purity. That such a result may be attained and Spiritualism meet the respect it so richly deserves, of the people of the world, every thoughtful well-wisher of the cause of Spiritualism should do his best to place the committee in the possession of every requisite to the end that the most favorable results may be obtained. W. W. CURRIER.

HAVERHILL, MASS.

COMMENTATORY OF THE JOURNAL.

TO THE EDITOR: I have often felt impelled to write you concerning your methods in dealing with frauds, which claim allegiance to Spiritualism, but have as often withheld my opinion, fearing that you might class me with those who never speak from the heart, when they can make use of the drift-wood of small talk, so disgustingly common.

But having read your "Funny Man in Psychics," I must write to thank you for telling us about the Fletcher ruse to obscure the intellect of a leading researcher. There is no wonder that the society does very little, if poor, child-like Mr. Allen is a fair specimen of that astute body. Of course, all honest Spiritualists are in favor of any society that wisely investigate their claims and shows them wherein they are liable to be deceived. The more truth they can get the better.

I particularly like your style of treating mountebanks, for the reason that you do not employ a band to announce your intentions several weeks in advance, but when you have something to say you say it without wasting any words, and in a way to hold one's attention from beginning to end. Therefore we always look for THE JOURNAL with pleasurable anticipation, having learned by reading it each week for more than a dozen years, that every number will contain something of interest. Were it not for THE JOURNAL we might now believe, as many honest people do, in the mediumship of Wells, Roberts, Ross, the Fletchers, the Bangs sisters, Stansbury and others who are bringing disgrace upon the cause and blushes to the cheeks of those who, while believing in spirit return, hate to be catalogued with them in any sense. And do not think that we fail to value the many thought-inspiring pages of THE JOURNAL, for we appreciate the constructive part as highly as we do the iconoclastic.

I do not think that my opinions would have any weight with the public, still I am glad of an opportunity of letting you

know that I do not side with the gaping gullibles who do not realize that anything can need salt. My views, however, are in no respect private. I am anxious that all who take the least interest in me shall know my position.

Pardon me for writing such a long letter, and believe me, as ever, a friend of the truth. RETTA S. ANDERSON.

FROM BROOKLYN, N. Y.

TO THE EDITOR: The Spiritualist's cause in Brooklyn promises beneficent results the present season. There is manifested, on the part of managers of various associations, a desire to keep step with the spirit of the times—deducing and advocating truths logically coming from spirit phenomena. The efforts in this direction are particularly promising at the Conservatory Hall meetings. We have with us the present month Mrs. F. O. Hyzer, whose stream of inspiration flows on its rhythm and rhyme and reason to the sea of universal truth and love. She occupies the platform Sunday morning and evening. Mrs. Hyzer's first appearance here, after an absence of three years was most heartily greeted with large and appreciative audiences.

W. WINES SARGENT, Chairman.
BROOKLYN, N. Y.

MRS. MAYNARD'S BOOK.

Frederick Fickey, Jr., of Baltimore, a reliable gentleman, in a letter to the editor of THE JOURNAL, thus refers to Mrs. Nettie Colburn Maynard and her statements in her recently published work, "Was Abraham Lincoln a Spiritualist?"

In relation to Mrs. Maynard's book, I want to say that I made her acquaintance, I think, two years ago. She then related her experience with Mr. Lincoln as set forth in her book. At that time I am sure she had no idea of publishing that experience in book form. I have maintained an intimate acquaintance with her, have great faith in her veracity, have never had an occasion to doubt her in the least degree, and I feel confident that all she says is true. Her situation is truly deplorable. She is and has been for years unable to move any portion of her body except her head, and yet her intellect is bright, and her countenance between the paroxysms radiates with joy, and my spirit friends tell me there is a probability that she may yet be gotten out of bed and enabled to sit in a chair. She was taken out of bed four to five years since when Mrs. Wolcott and I made her a visit, but soon had to be put back again. The preservation of her life is wonderful indeed.

A LITTLE GIRL'S DIARY IN THE EAST.

NAPLES, March 23.

We went to Pompeii day before yesterday. It took us two hours to get there and three hours to look it all over. It was very interesting. Of course I do not remember everything. First, we went into the museum. There were (in the first room) some old locks and keys, a big iron box and some bread. In the second room were seven or six skeletons; a dog, a little boy, some women and some men. The dog was all twisted up as if in great agony. The color of them was a dirty whitish brown. On the sides of the room were some big water jugs. Then we went in through the gate to Pompeii. The houses had no roofs and no windows, the light coming in from the door. I suppose once they had roofs but now they have all fallen to pieces. First we went to the big room where the king sat and sentenced the people. Parts of the pillars were yet standing and between each one was a little basan out of stones. Up at the end of the room was the seat of the king. Near the seat were some stairs which led into a prison. We descended these stairs. It was a little room with two holes at the top through which the king told the poor creatures down there what he was going to do with them. This room (not the prison, but the room where the king sat) was very long and had about twenty pillars in it. They were all made of marble; not very clean and bright now but then when it was new it must have been beautiful. We saw some little wine shops and oil shops. The sign of the oil shops was cut in the stone outside. The sign was two men carrying a big jar of oil between them on a stick which they carried on the shoulder. The wine shops did not have any sign, I think. These wine and oil shops were just alike. At one end

of the room was a long marble table with five round holes at the top. I went to see what the holes were and saw a great big jug sunk in the earth reaching up to the holes. In the jugs they put the oil and wine which they sold. The streets were quite narrow; but I think the Bazars were still narrower which we saw in Cairo. There were some beautiful mosaic fountains with little bits of steps leading up to them for the water to fall down on. After looking at some ruins we entered the Forum which had six streets leading into it. They could block the streets up so riders and carriages could not go through if they wanted to. We ate our lunch in the garden of Diomedes and in his cellar were found the bones of eighteen women and children with bread and other things to eat.—Lucy Morris Ellsworth, in St. Nicholas.

OBJECTIONS TO THEOSOPHY.

1. That like all Eastern philosophies, it is essentially callous, and by preaching the subversion and stultification of the human nature in man, revives that very tendency which at least one of its votaries used to denounce so emphatically when associated with old-fashioned theology.

2. That it substitutes for what it is pleased to call "the dreary conclusions of materialism" a system of eschatology, which to many minds will seem even drearier, inasmuch as while it teaches the extinction of the personality at death, it affirms the continual returns to the pains and miseries of existence of the "Ego," or spiritual principle, the glorious goal of which lies not in the attainment of man's aspirations, but in a state of negation and dreamy subjectivity.

3. That it professes to teach as its own peculiar gospel a system of ethics which is common to all religions.

4. That while it derides Spiritualism (which at least teaches a healthy, happy human existence at the death of each individual) it sets up claims, which, unlike Spiritualism, it can bring no evidence to support.

5. That its anti-humanism and repulsive eschatology stamp it as the offspring of the Oriental mind (always prolific in distorted fantasies) and that in both aspects it is eminently unsuited for the healthy imagination of the West.—Echo, Sept. 26.

WIT VS. ELOQUENCE.

There is a member of the Kansas City bar who is a most excellent lawyer and a genial man, says the Kansas City Star. One of his attributes is a voice which he can and does make a rival to thunder itself when heated in argument. Nevertheless he is very persuasive and convincing and a dangerous opponent. The other day he was making an address to a jury. The lawyer opposite had a sad, watery eye, and a face like a hatchet. He sat patiently and in silence through the thunder gusts of his friend, and after the reverberations of the closing crash had ceased he arose.

"As I listened to the rather thunderous appeals of my friend, Judge Stenter," he said, addressing the jury in a drawing tone, "I recalled a fable which I heard in my youth. You will remember, gentlemen, how once the lion and the ass entered into a compact to slay the beasts of the field and divide the spoil. They divided the work; the ass was to go into the thickets and bray and frighten the animals out, while the lion was to lie in wait and kill the fugitives as fast as they appeared. Well, the ass sought the darkest part of the jungle, and lifting up his awful voice brayed and brayed and brayed. There never was heard such an infernal din. The ass was quite intoxicated with his own uproar, and thought he'd return and see what the lion thought of it. With a light heart he went back and found the lion looking doubtfully about him; pale in the face and trembling in every limb.

"What do you think of that for braying?" said the exultant ass. "Don't you think I'll scare 'em?"

"Scare 'em?" repeated the lion in an agitated tone. "Why, you'd scare me if I didn't know you were a jackass!"

The jury began to laugh and the effect of the judge's sonorous eloquence was visibly weakened. He lost the case.

The decisive vote by which the New York Presbytery dismissed the charges against Professor Briggs may not have put an end to the prosecution, but it has vindicated the good sense of the New York Presbytery.

BOOK REVIEWS.

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

Mostly Marjorie Day. By Virginia F. Townsend. Boston: Lee & Shephard, pp. 383. Cloth, price \$1.50.

The author of this work is so well known as a writer of entertaining, brightly told stories, that no new work of hers needs special setting forth on its merits, as all she writes is good. The heroine of the present volume is a pretty girl of good family who, left without fortune by her father's death, when his money affairs were found to be involved, determines to cut all her fashionable acquaintances and rely upon her own endeavors for a livelihood. Through the kindness of her family physician a place is found for her as nurse, amanuensis, and companion to a wealthy lady, a chronic invalid living in retirement. But even here love works his will, and she meets a lover who is ready to wed her against the wishes of his aristocratic friends who think the nurse their social inferior. After the lover has proved his disinterested love, an uncle of the heroine dies leaving her a fortune too large for us to tax the credulity of our readers by mentioning the amount.

The Lady of Cawnpore. A Romance. By Frank Vincent and Albert Edmund Lancaster. New York, London and Toronto: Funk & Wagnalls. pp. 420. Cloth, price \$1.50.

The hero of this most interesting story is a young clergyman who is forced by his convictions to give up his belief in Christianity, to which, however, he returns after having investigated Theosophy, Brahminism, etc. The scenes are laid in New York and Benares, in India. The Lady of Cawnpore is an American woman by birth who after a series of marvellous adventures becomes the wife and widow of a wealthy Rajah of India, and she comes to the aid of the hero in some most thrilling episodes, dangers to which he has exposed himself by incurring the hatred of the Indian Brahmins, by whom he was surrounded. She reveals herself at last as a relative and explains the mystery of his own private life which was one of the sources of his misery. Through her means he defeats his enemy and is restored to his lost love. The work apart from the story is a vivid picture of life in India, and shows thorough acquaintance with the history and mode of life of that country.

Lorita. An Alaskan Maiden. By Susie C. Clark, author of "A Look Upward," "The Round Trip," etc. Boston: Lee & Shepard, pp. 171, paper, 50 cents. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

This is the story of a little Russian girl left by her father at Sitka, Alaska; and it abounds in beautiful descriptions of the scenery of that region, evidently by one who has seen it and is able to appreciate it. There are also very graphic descriptions of Portland, of the Columbia and Willamette rivers, and of Yellow Stone Park. Some of the characters of the story are believers in Spiritualism, and interspersed are interesting discussions of Spiritualism.

Betty Alden. A Story of the Pilgrims. By Jane G. Austin. Boston: Houghton, Mifflin & Co. 1891. pp. 384. Cloth, price \$1.25.

This story gives us a spirited picture of life in New England in the old colonial times, introducing such real characters as Miles Standish, John Alden and Priscilla with their family, of which the heroine is a younger child, Gov. Bradford, Elder Brewster and other historical figures. Home life, merry-making, war-like scenes, Indian characteristics, the religious tone, and Puritan courtships are here depicted in a life-like manner true to history.

The Freethinkers' Magazine for November has for its opening article a very able paper by Hon. A. B. Bradford on the question "Are Christians Under any Obligations of Duty to Observe a Sabbath." He proves the negative conclusively. There are other well written contributions with able and timely editorials.

G. P. Putnam's Sons' fall list of publications is unusually large. Among many interesting titles we notice a "Life of Thomas Paine," by Moncure D. Conway; "Sir Philip Sidney and the Chivalry of England," by H. R. Fox-Bourne, being V. in the Heroes of the Nations series;

"Julius Caesar and the Organization of the Roman Empire," by W. Warde Fowler (No. VI. of the same series); "Story of the Byzantine Empire," by C. W. C. Oman (No. XXXIII. in the Story of the Nations series); "A Treatise on Wisdom," by Pierre Charron, paraphrased by Myrtille H. N. Daly; "The Renaissance," by Dr. Philip Schaff; and a collection of "Celtic Fairy Tales," compiled by Joseph Jacobs.

The remarkable success of *The Atlantic Monthly* in certain departments during the last year or two will be continued during the year 1892, as shown by the following announcements: Articles on George Bancroft, Orestes A. Brownson, James B. Eads, John Esten Cooke, Philip Pendleton Cooke, and others, will be continued in the same series which has been so much talked of on account of papers like Schurz's "Lincoln," Ropes's "Sherman," Stone's "General Thomas," and Professor Royce's "Fremont."

"Personal and Public Purity," by Rose Bryan, M. D., a twenty-four page pamphlet, with cover, is a very helpful presentation of the general subject of "Social Purity" from the point of view of a woman physician. It is especially valuable for parents and for mother's meetings. Price, by mail, ten cents. Per hundred, \$6.00. Address, *The Philanthropist*, P. O. Box 2554, New York.

Princess Ilse is a beautiful German legend of the Hartz Mountains, which has been translated by Miss Florence M. Cronise, and illustrated by J. E. Bundy. The book will be published by Albert, Scott & Co., of Chicago.

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Send out the sunlight! 'tis needed on earth, Send it afar in scintillant mirth, Better than gold in its wealth giving worth!

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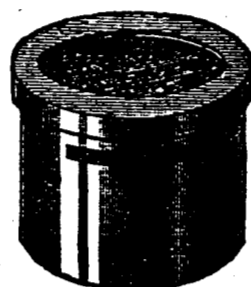
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Have not gone down into the deep;
They mount the waves, however high,
And still their onward courses keep,
Until they reach the destined strand—
The harbor of the looked-for land.

O voyagers across the sea,
O wanderers beyond the main,
Wherever in God's realms you be,
We live in hope to meet again;
We can not think that never more
You love the loved in days of yore.

O dwellers in the summer clime,
O workers in a higher sphere,
Do ye forget the scenes of time?
Or longing souls that linger here?
Not so, no wide and rolling main.
Can make the loved unloved again.

—J. P. HUTCHINSON.

SAY IT.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
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Don't try to fill this pithy paper.
With a tale, which, at a pinch,
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Miss Caustique—Yes? You generally wet your pencil with your tongue at every second word, do you not?

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They're back from the mountains, they're back from the shore.

Where erst were the rout and the revel,
And the pastor returns to his people once more
From the world, the flesh and the devil.

They were walking home from church in the soft, sweet moonlight. A lovely landscape, diversified with wood and water, lay around them; the air was balmy and the voices of myriads of insects rose about them as they slowly passed along the meadow path to the maiden's home. It was an hour and scene for the manifestation of the tender passion which leads two souls to entertain but a single thought, that causes two hearts to beat as one. Suddenly he put his arm around her and kissed her.

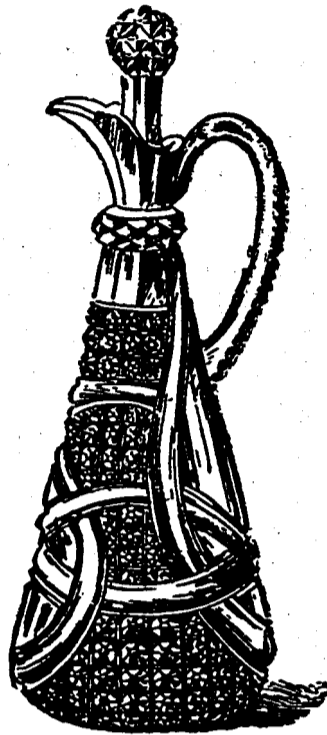
"Oh, George!" she said, reproachfully; "and the moon out, too!"

"Huh!" he said, "you don't know that I once studied astronomy. The moon ain't inhabited."

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CHAPTER II.—GENERAL VIEW OF THE HEAVENS.—The Spirit-world and the spiritual world.—The Spirit-world substantial.—The relations that spirits sustain to their world.

CHAPTER III.—THE LOW HEAVENS OR SPHERES.—The earth sphere.—The Spirit-world envelops us.—Arrangements of the low spheres.—Condition accurately follows character.—Some progress slowly having no desire for improvement.—Many spirits continue to exist on the Earth for periods of time.—Habits of earth-bound spirits.—Their influence baneful.—Prisons and insane asylums infested with them.—How low spirits are governed.—Missionaries are sent to labor with them.—Condition of the drunkard.—The wicked heaven or second sphere.—Its cities.—Its inhabitants.—The "hells" of Swedenborg. Condition of bigoted sectarians.—Sects are perpetuated in the lower heavens.—Purgatory.—Condition of the degraded among Roman Catholics.—The Irish heavens.—Bigoted and intolerant Protestants.—They are placed under discipline.—Truth ultimately comes to all.

CHAPTER IV.—THE HIGHER HEAVENS.—The Indian heavens.—The first sphere is an Indian heaven, "where no white man robs the Indian."—Description and employment of the Indians.—Mr. Owen's visit to the Indian heavens. Description of the higher heavens.—The third and fourth heavens.—The American and European heavens.—The Negro heavens.—Condition of Negro spirits. Mr. Owen's visit to the higher heavens.—Means of communication between the heavens.—Government in the heavens.—An incredible story.—Steamboats and steamships.

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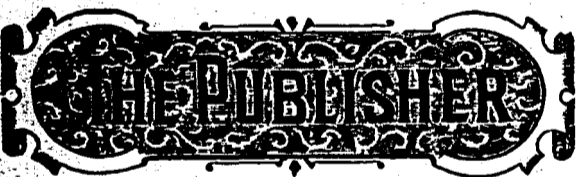
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The Chicago friend who sent me a typewritten letter on Friday of last week will please accept my sincere thanks for his kindly and on the whole wise comments. He need not have refrained from signing his name. He ought to have known in advance that I should only esteem him the more highly for his frank expression. If he will call I will be glad to see if he cannot give me still further light.

I learn from some of my exchanges that one Titus Merritt, of New York City, is active in soliciting funds for the benefit of Margaret Fox. Some years ago Merritt was in the habit of selling THE JOURNAL, but somehow he never acquired the habit of paying for it, and the balance against him on my books is now \$48.66. I hereby authorize Miss Margaret Fox to collect this amount of her charitable solicitor, without expense to me, and apply the sum to her own use.

LARREY G. BECK.

The older readers of THE JOURNAL will recall the name of Dr. Beck, of Delphi, Indiana, whose activity as a Spiritualist combined with his keen insight, firm stand for scientific methods and his catholic spirit, made him widely known during his earth-life. The family has often been cited by us as one of the best fruits of spiritual culture. The sons and daughters were all that heart could desire. Dr. and Mrs. Beck were especially blest in this respect.

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bar adopted most eulogistic and sympathetic resolutions as a tribute to the departed brother, and the remains were laid to rest in Odd Fellows' cemetery. We extend deep-felt sympathy to the aged mother whom it has been our good fortune to personally know for many years; also to the wife and relatives whose loss is the greater in that the separation will naturally be longer. May the consolations of Spiritualism sustain and comfort them.

Of the book, "Was Abraham Lincoln a Spiritualist?" the Rocky Mountain News says: It has been remarked by one of the greatest American critics: "If it can be shown and proven that Abraham Lincoln was in any manner connected with Spiritualism and did hold seances for his and others' benefit in the White House, at a time when the nation's weal or woe hung in the balance, it will be the literary event of the nineteenth century and the profoundest revelation of modern times." More than 100 newspapers have mentioned this subject within the past three years, but not one has had access to a tithe of this information, which is from the pen of the medium who played the chief part and who makes these statements under oath, affidavit and complete verification, all of which the publisher has taken great care to verify in each and every particular.

Dr. James De Buchananne, formerly a Baptist minister and now a Spiritualist lecturer, would like engagements. He is well spoken of in Missouri and Kansas, where he has been itinerating for the past two years. He may be addressed at Delphos, Kansas, care of Mr. M. Blanchard.

THE JOURNAL office was brightened one afternoon last week by the presence of Mr. C. C. Stowell, the energetic business manager of The Better Way, who was in town on a brief visit.

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