

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

Col. Theodore A. Dodge, in a magazine article on "The Needs of Our Army and Navy" makes the startling statement that "every shot from a big gun consumes \$1,000." At this rate war has become a very expensive luxury. It ought to be too expensive to be indulged in by any nation.

John F. Geeting, a lawyer of this city, in a lecture last Sunday evening advised the socialists to study carefully the Constitutions of the United States and of the State of Illinois, in which he said they would find remedies for their real grievances, but the socialists present showed marked disapproval of the lecturer's views.

Rev. Dr. Sawin, an orthodox minister of Troy, N. Y., says: A man who is in the right and is sure of his ground can always afford to be tolerant of the opinions of others. It is only the man who has a secret misgiving that his faith cannot stand the investigations of reason who is bigoted and narrow, and who demands that other men shall think as he does or stop thinking altogether. A trial for heresy is a confession of weakness on the part of the prosecution. It is an admission that the truth so held needs the bolstering effect of a majority vote.

In New York last week a young girl was locked up in the Tombs for twenty-four hours on a charge of stealing ten cents' worth of dress lining. The charge was brought by her employer, and the evidence showed that while pressing a cloak she picked up a piece of cloth from the floor to use as an iron-holder. This was the piece of cloth in question. Its value was 10 cents, and her employer had her arrested on a charge of stealing it. The arrest was bad enough, but it was an outrage on justice when the court, acknowledging the wrong, felt compelled to sentence the girl to the Tombs.

The following is taken from the *Chicago Inter Ocean*: A mother standing by the coffin of her dead child and reading a portion of the Scripture over the body, because a minister of God had refused to officiate at the funeral, and a mother's love would not let her daughter's body be buried without some religious rite, was a scene at the home of Mrs. Mary Jennings yesterday. If a novelist had used such an incident in describing the funeral of a poor girl, the world would have said it was overdrawn; that such things do not occur in real life. Yet, when Mrs. Mary E. Jennings appealed to the Kendal Street Christian Church to hold some service over the body of her daughter Mamie, who was found in the lake on Thanksgiving Day, she was refused. A week ago yesterday her daughter attended divine worship in the church which refused to recognize her when dead. J. P. Luby, a member of the Open Board of Trade, read in the evening papers that unless someone aided Mrs. Jennings to bury her daughter's body, it would occupy a pauper's grave. Although an entire stranger to the family, Mr. Luby ordered an undertaker to prepare the remains for

burial. Yesterday afternoon he was the only person present when the devoted, God-fearing mother stood by her child's coffin and read the passage from the gospel of St. John, which tells of Christ comforting Martha and Mary. Mrs. Jennings and Mr. Luby followed the remains to Oakwoods.

Those who saw Anna Dickinson in New York last week, says the *Commercaill Advertiser* of that city, would never have taken her to be the same woman who was represented a year ago as being poor, feeble, and out of mind. In her rooms at the Sturtevant House Miss Dickinson received her hosts of friends, with all her old-time sprightliness of manner and earnestness of speech. She has grown stouter than when New Yorkers first saw her, and—if one may be excused for speaking of it—she dresses much better. In the street Miss Dickinson wore a long cloak, closely figured with heavy camel's-hair spots, and a large, beautiful hat, which was most becoming to her. In the house she was also charmingly gowned, and no one who had the pleasure of meeting her doubted for a moment that she had regained the whole strength of her magnificent intellect if, indeed, she had ever lost it.

Lord Randolph Churchill, in an interview at the Cape of Good Hope, assailed the memory of Charles Bradlaugh as an overrated man who fooled himself with the belief that he was a statesman. An intimate friend of Bradlaugh writes that Lord Randolph tried to force an acquaintance on Bradlaugh, and offered to make amends with him, but that Bradlaugh, despising him, recoiled with disgust. Continuing, the friend of Bradlaugh says that once in the tea-room of the House of Commons, while Bradlaugh was talking to Labouchere, Lord Randolph forced himself upon them and paid Bradlaugh a compliment, in acknowledgement of which the latter bowed, but said nothing. A subsequent incident, when Bradlaugh found that Churchill lied regarding a statement he had made in a speech in the House of Commons, and that he "cooked" his speech in revising the proofs for Hansard, confirmed Bradlaugh in his contempt for Churchill.

Rev. Dr. Hunter, of Indianapolis, at a meeting of the Christian Endeavor Society held at Peoria the other day, made a "stirring" speech, in which he denounced Chicago and the World's Fair management, and demanding that the Fair should be closed on Sundays. Mr. Hunter said that if it was decided to open the World's Fair on Sunday he would lead an army to Chicago and pitch it bodily into Lake Michigan. Then he proposed that Illinois and Indiana secede from the Union and march their cohorts to the capital, seize the government and execute the members of the National Fair Commission. Mr. Hunter went on to tell the astonished young people how to close the Fair Sundays. He laid out a campaign for them by which they were to make life a hideous nightmare for everyone prominently connected with the Fair. He then demanded that the society pledge itself to carry out his plans. A committee proposed a resolution indorsing the closing movement. The young folks were very quiet, but let it go through; but the society did not pledge itself to pitch Chicago

into the lake, secede from the nation or massacre anybody. Though the resolution passed, the society is not pledged to any action. The probability is that Rev. Hunter has never smelt powder. Chicago newsboys and bootblacks could easily take care of him and his army. The press having criticized Mr. Hunter's remark, he has since come out in a statement to the effect that what he said was in a spirit of badinage. His remarks were not so understood by the reporters.

A Washington correspondent of the *Inter-Ocean* in a letter in regard to the Smithsonian Institution thus refers to Dr. Elliott Coues: Besides being an ornithologist he has won a reputation in many branches of science; then again he was the high priest of theosophy in this country for a number of years, though none of his friends have been able to find out why he took up the fad, but some of them strongly suspected that he only did it for amusement, and to see how many people he could humbug by his reputation and ability. He said, one day, after his breach with some of the theosophists, that it was said that the body went through a complete change in the course of seven years, so, he said, it would be with the championship of theosophy, as he never worked upon one subject more than seven years and it was seven years since he took up theosophy, he thought he would drop it, and so I see he has. Many have been the jokes cracked with him upon this subject, Dr. Gill and others calling upon him for a practical demonstration of the doctrine of the astral form, though I believe up to the present time Dr. Coues has not granted them an opportunity to give an impartial judgment upon that subject.

A telegraph operator on one of the single-track roads leading out of Pittsburg, according to the *Dispatch* of that city, had an experience last week that will last him a lifetime. The young man became careless, as dispatchers sometimes will, and he gave orders for a freight and a passenger train, moving in opposite directions, to go to a certain station. When the trains had started the operator suddenly remembered that they couldn't reach the place without a collision. It was too late to countermand the order, and in his agony cold drops of perspiration ran down over his face. In describing his feelings afterwards he said he lived years in a few short minutes which would decide the fate of the trains. He was startled and relieved by seeing the engineer of the freight walk into the tower. The engineer had received his orders, but when he reached a switch he had a premonition there was something wrong and he turned in on the side track. His train was scarcely out of the way when the express train thundered by. The next day the operator went to the superintendent of the road and told him what had happened, at the same time handing in his resignation. The manager looked at him for a moment, and then said: "Go back to your work, my boy. This experience has been a lesson for you. I don't think it will occur in the future." The telegrapher in telling the story, remarked that another such fright would drive him crazy. He added that this is only a sample of what narrow escapes people have on railroads. There is something in luck, but few understand how intelligent trainmen often avert disasters.



## SURPLUS OF WOMEN.

A writer in the *Westminster Review*,—Arabella Kenealy, M. D.,—maintains that where the number of women exceed that of men, their numerical preponderance gives them certain advantages. That many women suffer severely from this surplus is admitted, but it is in accordance with the law which sacrifices the individual to the type, "which raises man upon the crushed endeavor and broken lives of men."

One of the distinct benefits named as the result of the numerical superiority of women is what has commonly been regarded as a great evil, namely bringing into woman's life the competitive struggle so essential to all development. In the past a surplus of women has raised difficulties and impossibilities in their chances of marriage and led to the cultivation of their attractive qualities to meet the demands of men according to the ideal of womanly excellence. "It has not, of course," says Dr. Kenealy, "at any late epoch been coarsely confessed that our girls are trained for the marriage market, but it is useless to allow a false delicacy to prevent us from admitting that this has been and still is the most important of all principles underlying feminine education. The increased and increasing surplus of women begins now to do still better work, for it is forcing upon us the impossibility of marrying all our daughters, and we are compelled therefore to provide them with professions and occupations whereby they can make provision for themselves. In this is seen the best possible result of excess in number, this swelling of the tide until it has overflowed the domestic precincts and has carried us out into the current of larger and fuller life. Woman now navigates the high seas of existence and the world is learning to welcome they her white sails."

Even those among the educated classes who still bring up their daughters with no other prospect in life than the vague chance which may be offered by an uncertain suitor, must give those daughters an opportunity for such education and accomplishments as will enable them to vie in the social arena with those who are better trained. With the number of the sexes equal, practically insuring marriage to all women, the necessity for their dependence upon themselves would have been less and their training for self-supporting would be what it was in ages past. When a woman recognizes that she may not marry, either from lack of opportunity or because she may not meet her ideal, or one whom she can love, she will wisely learn some art or occupation which will render her independent of marriage and make possible a much happier life than she could live unsuitably married.

Among the results which Dr. Kenealy attributes to disproportion of the sexes is this: that it allows men to pass by women who have left the straight and narrow path and to select for wives those of unquestioned purity. "Whatever opinion we may hold concerning this masculine characteristic, which savors somewhat of the harsh exclusiveness and illogical pharisaism of the sinner, still we cannot question its estimable influence in raising the standard of womanly virtue. Such demand for sanctity, which is an impossibility in communities where women are in the minority, has undoubtedly gone far towards maintaining the feminine ideal." Were there a numerical preponderance of men, on the other hand, so that women might reject those whose lives were below the social standard, the tendency would be to elevate the moral tone of men.

Much of masculine ungraciousness and discourtesy, easy familiarity and nonchalance in the presence of ladies, which characterize so many young men of to-day, is declared to be an outcome, not of personal superiority of men, but of surplus of women. "At a dance where the hostess has not nicely calculated her numbers, or receives more acceptances from the feminine than from the other sex, observe what happens. The men with few exceptions deviate more or less from the path of manly courtesy, they lounge in the doorways, chatting and assuming indifferent or superior airs, expressing in various ways their consciousness of the advantage at which they find them-

selves. If unable to obtain a particular dance with one of the belles of the room, then indeed will they not dance at all, and they lounge about nonchalantly in the pretty presence of nice girls whose young feet are eager to be going. The girls for their part vie with one another to be charming; all their prettiest airs are put on; their liveliest looks assumed. . . . What a charming contrast she—with her bright eyes, gay talk and vivacious glances—makes with him whose indifferentism and heavy insensibility gives him the appearance of a boor. As in the ball room, so in life." On the contrary, where men are in the majority, there is a chivalrous attention, a gay rivalry, a manly bearing towards women, quite in contrast to that shown where men in the majority lounge effeminate to be sought.

With new arenas of competition opening up, the higher mental faculties of women will be stimulated, but Dr. Kenealy holds that the desire to be loved by man will be the inspiration of woman's most charming development, and that the hope of love and marriage will save women from becoming intellectual and commercial machines. Meanwhile she would like to see invented some rule of conduct by which men may be saved from the sad consequences of being in the minority!" "Else" she says, "will die out our chivalry, and the effiteness which is showing itself to-day among our young men, will eat further like a rust into their hearts, fall like a languorous sickness on their manhood, and leave for our developed womanhood no men with whom to mate!" What have the young men of this generation to say in reply to the statements of this observing and sagacious writer?

## CURE OF DRUNKENNESS BY HYPNOTISM.

In a report of a recent exhibition of the phenomena of hypnotism in this city by Dr. Paul Sixtus, who has given the subject considerable attention, occurs the following:

At one of his exhibitions there appeared a man of middle age. He had been suffering from rheumatism in the region of the heart and his physician prescribed port wine as a remedial agent. The malady disappeared, but the love of wine remained. Dr. Sixtus hypnotized or magnetized the man—whatever you will—and at the request of his friends said: "If you attempt to drink wine or any other liquor containing alcohol, it will make you sick." The subject was then aroused, and nothing said to him about the experiment, except that he had succumbed to the doctor's personality. The following morning as usual a bottle of wine was set at his plate. He poured out a glassful, but could not drink it. Since that time, he has had no desire for the wine which was before a daily necessity, and when he has attempted to take a drink in a social way he has been utterly unable to do so. Dr. Sixtus attempts no explanation of these phenomena. He simply says: "These are the facts."

The testimony of Dr. Hammond was cited in a recent number of THE JOURNAL to the effect that by employing hypnotism he had cured two cases of the opium habit. Outside of the medical profession, used by such men as La Roy Sunderland and Dr. Samuel Underhill in this country, and H. G. Atkinson in England, hypnotism nearly half a century ago successfully cured the alcohol and opium habit in scores if not hundreds of cases.

Physicians of recognized ability and standing in England and, among other countries on the continent, in France, now employ hypnotism as a therapeutic agent, especially in the treatment of drunkenness and the opium habit. Persons suffering the results of a spree, and even the horrors of delirium tremens, are thrown into a hypnotic sleep as the most effective way to check their ravings, and according to reliable reports made by the physicians themselves, it is found in most of such cases possible to prevent the violent symptoms returning by fixing in the minds of the subjects the suggestion to abstain from alcohol. In some cases a single reduction of the patient to a hypnotic state is sufficient to enforce the suggestion of abstinence permanently, while in others some weeks of treatment are necessary to secure the permanence of this impression. So successful have been these experiments, and so carefully and systematically have

the common phenomena of hypnotism been studied, that a regular course of procedure has been laid out which is followed as carefully as would be the case in the administration of any accepted remedy. Cases of dipsomania of long standing have been cured. Dr. Bjornstrom, a Swedish physician and writer of reputation, cites numerous cases from hospitals in several cities of Europe and from the private practice of many physicians. In the *Contemporary Review* for November, Dr. C. L. Tuckey gives a list of cases among which are some of a very striking character, that have all resulted in permanent cures of the alcohol habit. Evidently dipsomania is a disease and should be so treated, a disease subject to cure by the patient's will, which somehow is aroused and reinforced by the hypnotizer. One writer defines hypnotism thus: "The induction of a psychical condition in which the subject's susceptibility to suggestion and ability to act upon it are enormously increased." The subject may be in a half waking state, or even in full possession of the senses and faculties, or in a deep sleep, and the state may be self-induced, but usually it is caused by the influence of another on the subject's nervous system. Minds impaired by years of excessive drinking seem to be very susceptible to suggestion, and fortunate it is for such when through hypnotism they can be made to loathe the drink which has enslaved them.

## RELIGIOUS SPIRITUALISM

The following, translated from *La Fraternalidad*, Buenos Ayres, is a view by a Spanish Spiritualist: and is a fair sample of the strong religious feeling which imbues the average Spiritualist in Spanish speaking countries:

Is Spiritualism a religion?—In the pure acceptation of the word, yes; but not a, but the religion, understanding by it the bond which unites the human intelligence with the Divine Intelligence, the feeling of love and respect which swells from the heart of man and rises to heaven to the bosom of the Being of Beings. Spiritualism studies the creation, and through it perceives and feels its Creator, and it comes to be the purest expression of religion, comes to unite the feeling of humanity with the feeling of God, to bring together intelligences, regarding them as a name for humanity, to comprise in this as one family associated with the other those who people the infinite worlds of space, and to show that the infinite series of worlds constitute the country of the spirit whose infinite legislator is God. In this way does it embrace creation and binds it to its Author by laws which proceed from his immutable will, laws which constitute the good, the true and the beautiful, laws which the spirit brings written in its being, meeting in its conscience the good, in its reason the true, and in its feelings the beautiful, with which three faculties it binds and connects itself closely with the supreme good, with the supreme truth and with the supreme beauty, which is God. Spiritualism is then the religion through knowledge and feeling.

But if by religion we mean forms of adoring God, rites and ceremonies of a believer in creeds, a material and ostentatious manifestation with which people pretend to glorify God, the dogmas of faith, formularism rites and ceremonies, Spiritualism is not a religion nor can it be, because none of these things pertain to it or make part of it.

Let us say, then, Spiritualism is the religion but not a religion.

## MUNICIPAL CONTROL.

An official return made two years ago showed that in Liverpool, Manchester, Glasgow, Birmingham, and other English and Scotch towns the municipal authorities controlled 245 miles of street railways. It is estimated that 350 miles are thus controlled now. The experiment, if such it can be called, has proved satisfactory, especially in Birmingham and Glasgow. The London County Council last month, by a two-thirds vote, adopted a resolution that a notice be served upon the London Street Tramway Company, requiring it to sell to the Council the whole of its tramways



and works. Under the provisions of the law which empowers the London Council to take this step, it becomes the owner of the tramway (street railway) in question at an appraised valuation of the plant, the value of the franchise not being taken into account. It is not the intention of the Council to operate the tramway itself, but to lease it to a company or to individuals who may operate it under certain conditions. The Council through the purchase becomes owner of the franchise, has control of its own streets, and thus gets the benefit of the unearned increment. The line in question is but four miles long. But it is the only one that can be acquired under the law at present. Next year, however, the Council will have the opportunity of becoming the owner of nineteen miles of tramway, and gradually it can become the owner of every street railway in London. But under the law it cannot directly operate those lines. It may only lease them. Parliament had a wholesome fear of official extravagance in the conduct of such enterprises.

#### COST OF BRITISH ROYALTY.

Henry Labouchere, Member of Parliament and editor of *Truth*, in an article in the *Forum*, gives several items of the cost of British royalty, which amounts to \$5,000,000 a year. In addition to the maintenance of palaces and the building of royal yachts, the incomes voted to the family are enormous. The Prince of Wales has over \$500,000 and the Princess \$50,000 a year. The younger sons of the Queen have been voted \$125,000, the daughters \$30,000 each, the Duke of Cambridge, the Queen's cousin, \$60,000, and his two sisters \$25,000 and \$15,000 respectively, and \$500,000 was voted to the Empress Frederick of Germany when she married. The Lord Chamberlain, Lord Steward, and Master of the Buck Hounds get \$28,500, seven Lords in Waiting get \$3,500 each for a few weeks each year "in attendance." The Ladies of the Bedchamber have \$2,500 a year each. By way of contrast Mr. Labouchere asks: What would be thought in the United States, of the Senate, were each incoming President able to distribute salaries to some thirty Senators for performing ceremonial duties about his person or about that of his wife? Would the Senate be deemed independent of the executive were it possible to give a Senator from the North many thousand dollars per annum for walking backward before the President with a white stick, a Senator from the South a huge income for looking after the Presidential dogs, and the wife of a Senator from the West a big salary for presiding over the gowns and the petticoats of Mrs. President?

#### COMPULSORY EDUCATION.

The General Assembly of the Knights of Labor at Toledo took definite steps regarding the question of compulsory education by incorporating in article 12 of its constitution this amendment. "And that all children over the age of seventeen and under the age of fifteen be compelled to attend some institution of learning at least ten months of each year, or such part of a year as may be offered to them." This is even more sweeping than the restriction laid down by the framers of compulsory education laws now in force in several states. But the formal adoption of such a clause in its constitution will be invaluable to the Knights of Labor for many reasons. It will prove to the country and to the world that this important representative of organized labor realizes that general compulsory education is one of the crucial issues of the time. The Knights merely go on record as endorsing a principle for which the most enlightened educators and patriots of America are strenuously fighting. Compulsory education goes to the very root of certain evils that threaten the integrity of our institutions. Organized labor does well to demand that the state shall supervise the education of American children, because the legitimate aims of organized labor will be sooner reached by the diffusion of intelligence. The Knights of Labor, like all other friends of true compulsory education, repudiate any interference with the rights of parents in educat-

ing their children in any class of schools they please. They merely take the unassailable ground that the state has a right to protect every child within its borders against the consequences of parental neglect or avarice.

An interesting and important case has been checked on its way to the Supreme Court of the United States by the death of the plaintiff, R. M. King, the Tennessee Adventist who was imprisoned by the courts of that state for working on Sunday. The point to be determined by the Supreme Court is whether King was guaranteed by the constitution religious liberty sufficient to allow him to celebrate such a day as the Sabbath as his convictions dictated, or whether the local law ordering him to observe Sunday was supreme. Judge Hammond, of the United States Circuit Court, refused to assume jurisdiction in the case, for the reason that in his opinion this was a matter over which state laws are supreme. The constitutional guaranty of religious liberty, in Judge Hammond's opinion, only forbids the interference of Congress to abridge it, and does not prevent any state throwing such restrictions around it as the majority of its people choose. It is to be hoped that some means will be found to press the appeal from Judge Hammond's decision to a hearing before the Supreme Court, for there has never been a ruling of that tribunal upon the extent to which this constitutional guaranty of religious liberty controls the acts of the states.

*Le Temps* says that Paul Hervieu, French novelist has put in the mouth of his hero, Gerrad de la Malue, the exorcist, in a story entitled "Exorcisee" a description of the soul. "I know it by sight and I experience the practical view of it. Yes, I know where my soul is, what its real aspect is and almost its dimensions. It is a small black space, dull as soot, situated behind my forehead, above the nape of my neck, and assumes about the form of a magistrate's wig. Above all, don't suppose I scorn the soul. On the contrary, its secret puzzles me, haunts me, infatuates me. And see the very legitimate reason for it: by force of having studied plates of anatomy I represent to myself fully the interior of my body—I discern the color, the condition of my muscles, of my viscera, of my brain. But nowhere have I found depicted, or even indicated, that opaque void, that region of shadow whose realm I distinguish perfectly, under my cranium between my ears. I also honor the essence of my soul with such a distinction from that of my body, that I have the physical perception of there lodging in my head an inimitable substance, a corner of divine enigma, a treasure of magic."

D. P. Beslin, a Denver editor, in a recent lecture, said there was not one place in any of Colorado's mining towns, or in the majority of the large cities, where a miner or a laborer could go to for rest or recreation except the saloon, gambling house or variety theatre. He laid the blame of leaving the workingman the prey of such dens of vice to the churches, which he accused of regarding the workingman coldly, and of keeping aloof from and above him. He said it was no wonder that the laboring man lost all hope when he was compelled to undergo this treatment. As a home the church of today was a very frigid place, in his estimation. It might do for a few devout people, who were well off, but it was no place for the poor man. Aside from its being an elegant place to go to and hear two sermons on Sunday, he asked candidly what material inducement does it offer to those whom it seeks to convert to its belief? He said that church buildings that cost millions of dollars were open only seven or eight hours out of 168.

We learn from *La Revue Spirite* that the phenomena connected with the haunted house No 123, Boulevard Voltaire, Paris, have engaged the attention of all the more important newspapers in the city; and that one of them, the *Gazette de France*, proposes that the Academy of Sciences should appoint a commission to

investigate the matter. *L'Eclair* has an excellent article on the subject, in which it remarks that the fourth condition of matter is preparing to conquer science; and that in order to assert its position, it must overthrow Bastilles and destroy prejudices: and concludes in these words: "The haunted house is, perhaps, the commencement of the cannonade."—*The Two Worlds*.

Physicians from all parts of Prussian Silesia are going to Mysolvitz to study the case of a miner named Polocyek, who has slept for two months. He is nourished by hypodermic injections. His fists are so tightly clinched that it has been necessary to insert cotton wadding between his fingers and palms to keep the nails from imbedding themselves in the flesh. The physicians believe that, although he is unable to speak, Polocyek is semi-conscious, as when his wife calls him loudly his eyelids twitch as if trying to open. Daily efforts to revive him have proved vain and he has wasted away from a weight of 170 pounds to a weight of 95 pounds.

The word "honeymoon" is traceable to Teutonic origin, says the *Buddhist*. Among the Teutons was a favorite drink, called "metheglin." It was made of mead and honey, and was like that of the European countries. These honeyed drinks were used more especially at marriage festivals which were kept up among the nobility one lunar month; the festive board being well supplied with metheglin. "Honahmoon" signified the moon or moonath of the marriage festival. Alaric, the Goth, celebrated by Southey's poem, died on his wedding night from too free indulgence in the honeyed drink.

A writer in the *Agnostic Journal* writes in this horribly pessimistic style: "I have fought the world successfully, and could fight it again; yet I assert, taken all round, the race is such a bad lot that, when it is wiped out of existence, as in the natural course of things it certainly shall be, it will be a good riddance of bad rubbish. Man is a failure—i. e., the non-eradicable evil in him by far transcends the good. To repeat former assertions, he has too much of the hyæna and the snake in his composition." This is not the voice of success, of reason or philosophy; it is the expression of a mind soured and abnormal.

Governor John A. Adrew said: Artificial offenses and meddlesome legislation, and that felt to be unjust, are indeed causes of crime of which the philosophical legislator cannot afford to be ignorant. Artificial offenses put a large class of people, and often the least discriminating and instructed, into needless antagonism with the law. Confounding of moral distinctions on the side of the law begets a corresponding confusion in the mind of the citizen.

Some of the sons of famous fathers are demonstrating the falsity of the historic slur on the children of great men. The latest of them to achieve prominence is Francis Darwin, son of the great apostle of evolution. He is becoming famous for his researches in biology, and was recently elected president of the biological section of the big Demographic Congress in London.

Robert Ingersoll is a brilliant relic of the free-thinking that has gone, rather than a forerunner of the free thinking that is to come, says *Unity*. He belongs to Voltaire and his school, rather than to Herbert Spencer, Emerson, and the nineteenth century liberals.

The *Personal Rights Advocate* says: The value of the Puritan element in our country is not to be underrated; still it cannot be denied that Puritanism has always lacked kindness and a genuine sympathy for humanity. Seeing the multitude, it has not, as the great Master did, looked upon it with compassion.





## SLATE WRITING IN SAN FRANCISCO.

By WM. EMMETTE COLEMAN.

Last week I accompanied the well-known medium from Boston, Mrs. Jennie Potter, to a séance with Mrs. Francis, the slate-writing medium. This was a remarkable séance. In the sitting with Rev. Mr. Savage, I saw the pencil on two or three occasions write the last few letters of the final word. On this occasion I saw it write a number of times the last letters of words, and on several occasions I saw it write the entire concluding word. The first time the writing occurred, and for a number of times afterward in consecutive sequence, the hand of Mrs. Francis which held the slate under the table was grasped by Mrs. Potter; that is, all the earlier part of the sitting, the writing was produced while Mrs. F.'s hand was held by the sitter,—the hand being grasped in each case immediately it was placed, with the slate, under the table. Mrs. Potter is a stranger in this city, and I am confident that she had never seen Mrs. Francis, and that Mrs. F. had no idea who she was. The spirit "control" of Mrs. Potter is her sister Alice, as I was aware before the sitting. I also knew that there was a certain matter, still in an uncertainty, connected with Mrs. Potter's visit to California, but I did not and do not know its exact nature.

Early in the séance the name of "Jennie" and then of "Alice" was written on the slate, then a communication from Alice, in which she spoke of being Mrs. P.'s guide, and in another message she alluded to herself as the "control." Her father and mother having signified that they were present, in response to the request that her mother write her name, her correct Christian name was written, and in compliance with a similar request, that of the father was also written. A request being given for their last name, the name of Alice was written, with the initial letter of the family name. The name of Emma, another family name, was likewise written. Mrs. Potter states that all of her people call her Jennie, except Alice, who dislikes that name and always calls her Jane. In a message from Alice on the slate she addressed Mrs. P. as "Jane." While Mrs. P. was trying to get an answer to a mental question, there were eight successive messages written on the slate, every one having reference to the matter connected with her visit to the coast,—the nature of which was unknown to Mrs. F. and myself, and concerning which Mrs. P. had made no inquiry, oral or mental. At last, after this matter had been settled, an answer to her mental question was given. She wrote the question on a slip of paper, and gave it to me, to examine after the answer was received. This I did, and found that the answer was in agreement with the question.

Mrs. Potter was delighted with the séance, and declared it the best slate-writing séance she ever attended.

Mr. Charles Dawbarn, the lecturer and writer, has given me some details of a recent sitting he had with Mrs. Francis. The genuineness of the phenomena is beyond question, he says, and this I know positively to be the case. He also received a number of personal tests. Among the messages were these: "Ethel will send to Robert." "I have also hovered about my lamb when he played on the lawn." "Now, father, the guides are using their best efforts to get you into the traces again." "I am with you, Dan." Mr. Dawbarn tells me that all the answers are correct; that I have one child only, a male; that she always called him "Father;" and that in his first sitting, many years ago, the name of "Dan" (his mother's father) was given him, and he has never had that name again till now. Mrs. Francis's hand was in his while the writing was being done.

Mr. Dawbarn has also told me of the experiences of a lady friend, whom he advised to go to Mrs. Francis's. The lady's daughter is in the insane asylum.

During the séance the lady's sister announced her presence, and said that the daughter would never recover, and that most likely her death would be caused by her own hand. The sitting was remarkable also from the extent and variety of the personal communications remained mostly unasked for, and the fullness and clearness of the messages. She has had a second sitting, also a wonderful character, so Mr. D. tells me.

One of America's eminent scientists had a sitting with Mrs. Francis not long ago, and was astonished at what he saw. He informs me that before publishing his experience, he wishes to have another sitting, so that he may be certain that his eyes did not deceive him at the first sitting.

## OCCULT EXPERIENCES.

By MRS. TASCHER.

## CHAPTER V.

## WHAT BROUGHT THE NEWS?

Darkly we move—we press upon the brink

Haply of viewless worlds, and know it not;

Yes it may be, that nearer than we think

Are those whom death hath parted from our lot.

Fearfully wondrously, our souls are made—

Let us walk humbly on but undismayed.

—MRS. HEMANS.

"I must warn you," said Miss Vale, smiling, as she returned to the now brilliantly-lighted room and spread a somewhat voluminous manuscript on the table, "that my notes are numerous and lengthy. The most of the experiences are far inferior to those already related by Mrs. Eads and the doctor, but still they all pertain to the subject and are positive facts, witnessed by myself, just as herein related. As this subject is a vast one, will it not be pleasant to devote not only this evening, which I see is rapidly advancing, but those to come, say, throughout this week. For my part, I am eagerly interested to hear the opinions of all on this subject," she added, looking around.

"I think that will be entirely the better way," said Mrs. Eads, quickly glancing at the doctor, and he and the poet echoed, as in one voice, "Entirely the better way. We will listen to Miss Vale's notes, and we will, if possible, add contributions to the entertainment.

Miss Vale, who had been assorting her roll of manuscript, now commenced to read: "Many singular circumstances have come under my observation, both in my own life and that of my friends, in seeking to account for which I have been drawn to think deeply upon the subject of spirit return. While visiting with friends in Boston, they told me some startling occurrences they had seen, and we agreed to thoroughly investigate the subject, noting down whatever we should find and see what facts would result. I began my investigations immediately on my arrival at home, through attendance at spiritual séances held at my neighbor's home near by. I cannot say I was very much pleased or felt instructed by them. It all looked weak and superficial, and yet, occasionally, something would occur that was unaccountable.

The first thing of the kind was the telling of my grandmother's presence, an accurate description of her person as I had long ago heard it from my mother, and, at length, the giving of her name—Mina—by the medium. This I knew could not be the effect of mind reading, as my grandmother died fifty years ago, long before I was born, and the thought of her never entered my mind; besides, I was thinking earnestly of near friends that I had recently seen laid away, and supposing naturally that these would be the friends, if any, the medium would mention, because I really believed that the whole thing was a sort of psychological performance explained on the theory of mesmerism and mind reading; the most of it really humbug practiced deliberately on excited, nervous people, by a shrewd performer, for money. I think so still. But I had promised to look into it and I continued to attend the meetings occasionally, watching everything carefully.

My two nieces, Leda and Madge, were spending the winter at home, instead of being away at school, as usual, and one evening we were returning from an

entertainment, all walking along together, I talking with a friend, a Mr. Boardman, who had previously expressed most scornful contempt for the spiritual ideas of the set that attended the séances at Mrs. East's, where I had lately been investigating. This gentleman is a man of great culture and refinement, formerly from Boston, and I was greatly surprised this evening to hear him broach the subject himself, saying, in a thoughtful manner—rather shamefacedly withal—that he had attended a séance a night or two before at Mrs. East's, and did not know what to think of some things he saw there. Said he: "Of course, we know positively that Mrs. East has no possible contrivance in her simple, old-fashioned home, or way of living, to produce any of the phenomena exhibited there, even if she were mean enough to do such a thing, which I do not believe. And," he added, "I certainly saw and heard some things there that I cannot account for on any principle of science, reason or imagination."

As we neared our own gate I remarked that I had just received a paper from Boston that contained an account of the conversion of Mr. C— to Spiritualism, together with a letter to Col. I—, written by C—, describing the circumstances of his conversion. Mr. Boardman said he wished very much to see it, and on our invitation stepped in a moment to look at the article. He sat down by the secretary to read it, and remarked that he thought C— was gloriously drunk when he wrote it. We all laughed, and as we were chatting gaily we were surprised to hear raps in various parts of the room. After a few moments of wonder and some nonsense we concluded to sit down and try putting our hands on a table to see what effect that would have. The gas burner with two jets was in full blast directly over our heads, and we turned neither of them off, but sat closely around and put our hands on the top of the desk front, which is a black walnut leaf forming a table about eighteen inches wide sloping slightly toward the outer edge like any writing desk. We laughed a great deal and bantered each other on the absurdity of the general appearance of each, and yet, knowing that three raps meant yes and one no, and that Spiritualists repeated the alphabet and thus spelled out names and sentences, I finally began to repeat the letters, and sure enough names were spelled that I never heard before, and neither of the girls, but Mr. Boardman said he did remember the persons; that he knew them years before, but, said he, in utter amazement: "I haven't thought of them since I was a boy, and that knocks the theory of mind reading, besides I have been thinking all the time that it was either some of you consciously doing this just for fun, or in some sort of unconscious manner producing it, but, of course, you could not hit these names possibly either from my mind or any other way, because you never knew them, and I not since my boyhood, which is twenty-five years ago, and as they were of no sort of importance to me I never think of them."

Wonderingly we went on, and soon the names of two old friends of mine were given. The younger—son of the elder—I knew was dead, but the elder gentleman whose name was spelled I believed to be alive, as it had been but a short time since I had heard from him, then perfectly well, attending to a large business, as usual, but they rapped out that this Mr. M. Gregory had just passed away and they had come to tell me, and that he had just been laid in the cemetery near my old home in Massachusetts. I could not believe it. We all sat back, drawing long breaths and giving vent to unbelief in various expletives, and Mr. Boardman, seeing it was very late, hastened home.

The raps had all ceased, nor could we recall them that night. After talking it over with the girls for several days, but only adding to our perplexity, I went over to Mrs. East's and told them about it.

"There," said Mrs. East, delightedly, "I told you all the time you are a medium and you laughed at me. Now, let us sit right down to this table and see what will come."

The afternoon sun was streaming in at a large window, flooding the room with light, and there were



only two old ladies and myself in the house. We sat down at a small sewing table standing near. In a few moments raps came, and after spelling several names, those of my two friends were again given, and the same story of the death of Mr. M. Gregory repeated. I then went and called Leda to come and see what was going on. She listened a few moments and said: "I will go right to Mr. Boardman and apologize, for I have thought and said it must be that he made the raps we heard, though I could not account for his knowing the names of auntie's long-ago acquaintances."

We talked a great deal about the matter and finally the next day I said: "I can easily find out if there is any truth in this communication. I will write to brother John, who lives in the same city with Mr. Gregory, a near neighbor and very friendly with him." Accordingly I wrote a long letter, telling John of the occurrence and asking him if there was any trouble with the Gregory family. Madge took the letter and posted it. The following day, on receiving my mail, I opened a paper, remarking that it was from L—, Massachusetts, and John must have sent it. My eye fell upon a marked obituary, and there was an account of the sudden death of Mr. Gregory, his burial taking place the afternoon of the day that the raps informed us of the fact in the evening, when Mr. Boardman was with us. Showing the notice to the girls, I exclaimed: "What brought the news?"

With this very strange incident to start on, you can readily understand our eager interest and determination to go on with the investigation. We continued sitting at home quite frequently, and raps were succeeded by tips, and a table, or stand, or anything we tried, would respond at once with vigorous movements, following either Leda, Madge or myself all over the room. Loud raps became louder and often resembled blows from a heavy fist or sharp metallic clicks of a hammer upon nails. Hundreds of names were given, some that we knew and many that we had never heard before. Often on inquiry we learned that the names given were correct, and the account they gave of themselves as to age, time of death, locality and connection perfectly true.

At this time my brother—Mr. Vale—was away from home, and we pursued our investigations without molestation or difficulty, not knowing what to think, but studying the manifestations always in full glare of gaslight, or in daytime with the sun streaming in at the windows freely as at any time."

(TO BE CONTINUED.)

#### ACTS OF SPIRITS AT NAPLES.

[The following is a translation of an article contributed to the November number of *Revue Spirite*, Paris. ED. JOURNAL.]

It is not only in Paris, but in other localities as well, that the invisibles attract the attention of those who give themselves up to their mischievous tricks. From one extremity of the globe to the other they maintain their malicious exploits. No one is protected from their tricks. They count neither rank nor social position. They recruit their victims in all ranks of society; and the toga of austere majesty is not a safe-guard against their injuries. This is proved abundantly by the following extract from the Italian Journal, *Il Vessillo Spiritista*, which is published at Vercelli in Piemont. I translate verbatim this important and interesting communication from M. Augustin Bernaba, pharmacist at Naples, a friend of the victims, and M. the Chevalier Ercole Chiaia, a man who is devoted to the progress of science, and whose experiences on the subject of Spiritualism have created marked attention:

The 24th of June last, during the evening, M. Benaglia, a judge of Naples, was taking the fresh-air, with his wife, on the terrace of their house, when suddenly he was assailed by a shower of stones which obliged him to return to their apartments with Madam Benaglia, without having been able to discover who threw the stones or from whence they came.

This dangerous amusement was persisted in during many subsequent days without their being able to know the author, the stones having entered the inte-

rior of the apartment. They picked up one day a large stone weighing a kilogram, which, after entering the house, broke the glass of an interior door. M. Benaglia thought that the author of these unpleasant tricks was some one in the neighborhood who was unknown to him. He put a deposition in the hands of the Chief of Police, to whom he presented the phenomenal stone which weighed a kilogram. The Chief of Police, to discover the guilty and to make the family safe from these stupid tricks, placed a guard on the terrace, which was the principal scene of the occurrences. The guards remained and observed for several days without succeeding in discovering anything, themselves serving as targets to the mysterious *dilettanti*, who amused themselves by throwing these projectiles. The guards, although themselves assailed, were not able to catch the guilty parties, and at last gave up the useless surveillance, of which the only result was that they were able to state that the projectiles consisted of plaster, fragments of brick and stones from the street.

Madam Benaglia had one day occasion to go to the terrace. She had no sooner put her foot there than she was obliged to return rapidly, on account of stones which were thrown at her; and to prevent their penetrating into the apartment, she ordered her domestic, a young girl of 11 or 12 years of age, to shut the blinds. Mme. Benaglia had not taken two steps into her room when she saw a stone fall perpendicular from the ceiling on to her shoulder.

M. Benaglia one day received a visit from his friend, M. Grimaldi, a superior employe of the railroad. While they were talking together in the salon, stones began falling which seemed aimed at their feet without touching them. *Apropos* of this M. Benaglia related to M. Grimaldi the strange phenomena which had been manifested in his house. The little servant was passing at this moment through the salon. Suddenly there fell such a rain of stones that M. Grimaldi hastened to take his departure.

At another time when M. Benagli and his wife were dining together there fell on the table a great quantity of pieces of coal and bone which were wrapped up in letters and pieces of newspaper. That morning Mme. Benaglia had noticed these papers in her room and had made a bundle of them which she had thrown into the kitchen. She recognized in the papers which enveloped the pieces of coal and bone those which she had found in her room. The little servant was wiping the plates and replacing them on the sideboard, when on the sideboard there fell a rain of coal.

In the interior of the ceiling they heard noises similar to those produced by removing or dropping heavy objects. These doings having caused her much fear, Mme. Benaglia resolved to have a light burning near her bed. One night, about 2 o'clock, M. Benaglia and his wife, on waking, saw the light extinguished. M. Benaglia arose from bed and relighted it, when there suddenly appeared on the ceiling, in the direction of the bed, a red, luminous ball. In the centre of a band equally luminous, which extended from one end to the other of the ceiling, appeared another luminous ball, smaller and in front of the first ball, whose rays projected to the walls of the chamber. These two balls and their bands changed from light red to white and reflected the white light and the red light. These lights, alternately red and white, continued for nearly an hour and a half, to the great terror of Mme. Benaglia. M. Benaglia, in relating the strange scene, said to us that he believed he had assisted at a spectacle of Bengal fire and electric sparks. After this terrible night, which had brought so much fright, Mme. Benaglia would not remain in the house and left with her husband for the country. As both husband and wife remarked that nothing abnormal took place when the little servant was out of the house, they decided to discharge her and return to their old home. The little servant, whose name was Filomena Ciaburri, had a little linen which was with the laundress. Mme. Benaglia gave her permission to return the following Saturday, at the time when the laundress was in the habit of bringing back the linen they had sent to the laundry. As this was convenient, the little Filomena did not neglect to come

on Saturday to the house of her old mistress. At the moment she came to receive her linen, Mme. Benaglia said to Filomena to take what belonged to her. In looking over her linen, in accordance with this order, she found it all cut as if with a razor; and Mme. Benaglia, fearing that the same might happen to the rest of the linen, if it passed through hands of the little girl, ordered her to take away the basket which contained it and to return to her own home."

Remarks: Such is the communication of MM. Ercole Chiaia and Augustin Barnaba, which they did not hesitate to sign:

Now, what role did the little servant, Filomena Ciaburri, play in all these acts, which were sufficiently strange and disagreeable? Was it simply a little ruse, a little trick, very delusive, very adroit, with which she amused herself at the expense of her mistress? Or was she an unconscious medium, ignorant of the singular faculty which she possessed? I am inclined to believe that the author of all these things was an invisible who has power to use this psychic force without the person knowing it. Surely, without knowing it, the poor child possessed this psychic force in superabundance; and by this psychic force they (the invisibles) have been able to clothe themselves so as to be invisible and to produce those acts which terrified Mme. Benaglia and astonished her husband. Is it very certain that the little Filomena possessed the psychic force, occult and mischievous, a knowledge of which she perhaps did not have? Or might it not have been Mme. Benaglia herself, entirely ignorant of her occult power, who possessed this psychic force in such excess? She might, without the least suspicion, have furnished to mischievous spirits arms against herself. The fact is not new. One has seen men gifted without their knowledge. Without doubt that immense quantity of vital fluid or psychic force, which, governed by intelligent invisibles, produces strange effects and causes to themselves continual fear.

HORACE PELLETIER.

Counselor of the Arrondissement,  
Officer of the Academy.

#### A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

"What you say about the change perceptible in my letters is probably significant of a deeper change—or rather of a new development—which is working in my life. Hitherto I have been little more than the fashionable rector,—a minister to wealth and worldliness, who, upon being entreated to go a mile with the demon of compromise, has been too ready to make it twain. If I now struggle towards a higher conception of duty, it is owing to the stimulus of familiar intercourse with Professor Hargrave and his wife. I have made you familiar with the career of the former Mrs. Souford,—a brilliant ruler of society, who never diffused a moral temperature above that of the social parade in which she displayed herself. But marriage, which changes most women by elimination and suppression, has lifted this one to a larger self,—a self that was concealed by the trivialities her position was supposed to exact. You know my hatred of exaggerated language, and will believe me sincere when I say that what Madame Récamier might have been had she married a man who was not as the average Frenchman, that Clara Hargrave now is. Her very organism seems to have undergone a change; it is balanced in such exquisite equilibrium as to be sensitive to all that is greatest in the professor. I am awed, yet fascinated, by her stately beauty, her noble grace of demeanor, her exquisite tact. You are guessing that there is something more to tell about this lady? Yes; and I shall reach it by the proper approach.

"Professor Hargrave, while giving the full instruction his department requires, devotes the rest of his time to that work of spiritual investigation which he thinks will be more useful to his generation than his famous achievements in science. To a few friends, among whom I am admitted, he has demonstrated that the fibres of the human brain vibrating to the waves of atmosphere may, under certain conditions, respond to the vibrations of alien brain fibres, and that this transmission and reception of vibratory energy conveys thought between man and man. My language is of doubtful correctness, but it will indicate the thing done. Well, Professor Hargrave has gone on to the collating and weighing of evidence which points to our susceptibility to impressions from super-



human intelligences. He is understood to believe that a way will be found of proving spiritual existences by those positive methods which have brought within our knowledge things quite as intangible as the disembodied soul. As strange as any of the strange things I am writing is the fact that our professor has gained the sympathy of Mr. Ephraim Peckster in his new line of research. Indeed, were the case otherwise, it is doubtful whether he would still hold the chair endowed by the great-grandfather of our notable millionaire.

"Have I yet prepared you for the extraordinary powers which some magic touch has awakened in Clara Hargrave? I fear not. Well, then, let me say bluntly that she has come into that faculty of spiritual discernment which in these latter days enables some sensitives to see—or to believe that they see—the inhabitants of another sphere of existence. 'A mighty hallucination!' you exclaim impatiently. As at present advised, I do not deny it; neither do I admit it. For to admit your characterization I must reckon with facts that it will not fit. First, the allegation of this faculty is by no means confined to those whose nervous organization may reasonably be suspected of instability; it is asserted by persons of sound health, well-balanced minds, and unscrupulous truthfulness. Secondly, circumstances are communicated and personal traits displayed by these shadows which could not have been known to their seers, but which have been verified by tedious processes of investigation. Now I claim no objective reality for these phantoms. Where I am absolutely ignorant, I prefer to make no assertion whatever. I say only that the hallucination theory put forward in the name of science is ludicrously inadequate to cover the facts of the case. Set aside the matter which a hundred periodicals devoted to 'Spiritualism' are laying before the public, there remains a mass of testimony which, though kept sacredly private, has yet been submitted to the scrutiny of a few persons of the highest competency. Some of this I have been permitted to examine, and I can assure you it is not to be disposed of with the convenient 'grin' with which the fops of Pope's time went to refute Berkeley.

"There is singular refreshment in the home I have mentioned. I never leave it without feeling that the truth that no man can live to himself alone is the statement of religion which overshadows and includes all its other teachings. We are far more receptive of foreign influences than is commonly realized. It is a dark moment when the soul stands face to face with this portentous fact; it may well paralyze one who has no consciousness of the power to repel allurements which would drag him down. Yet it is something to know the battle-ground upon which the higher life is to be won. Painfully incompetent to achieve the supreme victory, I yet assert the paradox that the more I feel the influence of the Hargraves the more I grow in such self-reliance as becomes a man. In the pulpit I am at times borne to a religion in which individuality is so merged in the general soul that I partake of knowledge which raises my poor speech to a higher power. I despair of making you understand the nature of the susceptibility which I assert; it is as undefinable as an ear for music, as unknowable as the force behind nature is to Mr. Spencer. I know what you are thinking of all this, for I know how your stolid countrymen cling to old conceptions. You are certain that man as he is asserted to be in divers reputable British text-books in no wise differs from man as he is. You don't believe that any impact from without can lift our better knowledge—if ours it be—to the surface! Well, I could show you by abundant instances that your unchangeable type of clerical character has varied greatly in America: I find such an instance in the paper which has just come in. Here is a letter from Dr. Hale, whose story of 'The Man Without a Country' you read aloud to us under the tent on Mount Hermon. He relates an incident in the life of the late Reverend Dr. Bellows, the distinguished head of our sanitary commission during the civil war. As my letter is already too long, I will use Dr. Hale's words, with some abridgment, in repeating the story. Dr. Bellows was to preach before an audience filling one of the largest theatres in the world. When it was time for the sermon he came forward with his manuscript. As he opened the pages a voice he had before heard in the privacy of his chamber said audibly to him: 'The secret of the Lord is with them that fear him.' He did not pause for a moment; he told that vast assembly that an intimation of a sort he was not in the habit of disregarding suggested a text; its precise place in the Psalms he was unable to state. He then proceeded to preach a sermon never planned or in any way arranged. Many persons subsequently testified to the preacher that that sermon had recalled them to faith and worship.

"Well, there are the facts vouched for by an eminent gentleman who you know by reputation as I do in person. What do you make from them? This, at any rate, let us hope: that weaklings in judgment are not the only ones visited by these impulses. Do I

myself understand them? Certainly not,—or only so far as not to mistake for my personal virtue that which goes from me. What matters it whether I, or another, say the inspiring word? My sole concern is that such word be said. Yet I may well shudder in standing upon what my people believe to be a vantage-ground, for there I am open to possibilities of assault that were once unsuspected. I have become receptive of the influence of another attendant at St. Philemon's, from whom at times a dominant pressure seemed to creep up the sides of the pulpit. I was unconscious of it in the old days; now I know it, and know better than to affect to despise it. I recognize it as part of that urgency towards degradation always to be resisted—yet, alas, not always to be overcome—by such powers as are at present developed in man."

There is no need of copying more from a letter which an over-scrupulous editor might regard as too sacred and personal for publication. Doubtless, some future Mr. Froude will gratify the liberal curiosity of society with a light of the whole correspondence. In the mean time it will be well to explain the allusion in the sentences last quoted.

Dr. Fairchild Bense, who occupied the pew opposite that of the Hargraves, was a specialist in those feminine prostrations of which over-excitement and under-work are said to be the exciting causes. A lover of wholesome daylight and of strenuous common sense, he had passed his sixtieth milestone after which a man is apt to make up for his non-receptiveness of new ideas by clinging to the old ones with a tighter grasp. Such admiration as the non-voting attendants of St. Philemon's could spare from their rector was generally given to their doctor. In addition to his kindly manners and tender interest in their symptoms, he had the charm of a man of the world, who had observed and read beyond the narrow confines of a profession. Dr. Bense also enjoyed the repute of a successful author. His excellent little monograph tersely entitled 'The Body' had passed through several American editions, and had been republished at Berlin in a German translation. It was declared by admirers to be so conclusive in its reasoning as to render a statement of the conclusion arrived at quite superfluous. This was undoubtedly the writer's own view of the matter, for surely there are reticences which a gentleman with a large female practice will wisely observe. The statements of the doctor's portable volume were well buttressed by quotations from Vogt, Büchner, Haeckel, Maudsley, and other authorities, and set forth that automatic and mechanical view of man's nature to which, in the judgment of the author, modern science was now fully committed. He told how he had made several interesting variations upon Professor Claude Bernard's neat little experiment with the brainless pigeon; and any one with half an eye might see that the deduction that mind was a production of the cerebral cells was the only legitimate outcome therefrom. But then it was unnecessary to put this conclusion into so many positive words,—quite unnecessary. The dear lady patients, whether actual or prospective, would be sure to skip through the book in their hasty novel-reading fashion, without seeing what was in it. And as for that handful of masculine acquaintances who might pause over the pages long enough to absorb the teaching, there was really no reason why they should shock their delicate sisters by revealing just what "Bense on the Body" was designed to set forth. If, indeed, they were worshippers at St. Philemon's, there were special motives for holding their peace. For Dr. Bense, if not exactly a pillar of the church, was an important unit in the congregation. He was ready to serve on all the charitable committees, and took great interest in the music. If he knew that science declared it to be as foolish to posit spirit for thought as for digestion, he also knew that the dream of a post-mortem existence stopped the rush of work and pleasure for one day in seven, and—when not taken too seriously—operated favorably upon that class of disorders which came under his treatment. And so the doctor treated such sacred observances as yet lingered in the world in a very respectful manner, saying that none but fools would destroy what could so easily be utilized. Was not the church the only barrier which had not yet yielded to the avalanche of democracy? Its dogmas and symbolic exercises had a soothing effect upon the nerves of the prosperous, and might be turned into channels of artistic culture for the less favored multitude who struggled into the free seats. Sensible men never neglect the outward observance of the contemporary cultus. It needed no Burke to tell us that there are decent draperies of life which are not to be removed with impunity. [TO BE CONTINUED.]

#### WEALTH AND WAGES.

Mr. B. F. Underwood's lecture at Powers' last night was attended by the largest audience which his discourses have yet attracted. The audience was made up of highly intelligent and thoughtful people, and among the number were a large proportion of young

men. This was the last of the series of liberal lectures to be delivered by Mr. Underwood. The lectures have been given entirely at the expense of Mr. D. A. Blodgett, and have afforded both amusement and instruction to a large number of persons. At the close of last night's discourse, the audience manifested its appreciation of Mr. Blodgett's generosity by giving him a rising vote of thanks. Following is a resume of Mr. Underwood's discourse:

Mr. Buckle says there is no passion, except the love of knowledge, that has had such a civilizing influence as the love of money. Money represents the necessities of life, its comforts, its luxuries. Wealth is the stored-up product of labor. "Not by silver and gold," says Adam Smith, "but by labor, was the wealth of the world produced." If wealth is the index of civilization, then this age must indeed be civilized; for never before in the history of the world has there been such a strong desire to accumulate riches.

Since 1860 wealth in England has increased three-fold, in France four-fold, and in the United States six-fold. This has been possible by means of machinery, the use of which in England enables 7,000,000 of men to do more work now in one year, than all the people in the world could accomplish in the same time 100 years ago. The productive power of England is equal to that of one thousand million men. These facts and figures give some idea of what machinery is accomplishing in this commercial age. Does this enormous wealth represent improvements in the modes of living, in the happiness of the millions, or is it chiefly found in the possession of a small portion of humanity? We must at the very outset admit that there has been in some respects great improvement. There are better facilities for education now than ever before in the history of the world. We have free libraries, and everywhere standard works of literature are sold at a nominal price. The daily and weekly newspapers find their way into every community. The houses in which the people live are better than they were in the past. And we have means of transportation such as were never before known, enabling the poor man, as well as the rich, to make journeys in a few hours, that would otherwise take days. All these are indications of man's increased facilities for learning and culture. The necessities of life are cheaper than they were. Meat is higher, and rents have gone up, a result of the increasing population, but, generally speaking, the necessities of life, and the luxuries, too, are cheaper, and therefore more attainable than in former years. There is decline in the death rate, due to the advance in medical and scientific knowledge, and longevity is increasing, showing the general well-being of the people. Wages are higher. Those who aim to make a point that the poor are growing poorer, and the rich are growing richer, without qualification, make a mistake. At the same time it must be admitted that wages have not kept pace with the profits of capital. That is the real point. Wages have not increased in the proportion that man's productive capacity has increased. If you go back to England's "golden age," as Thorold Rogers calls it, you will find that laborers and mechanics who received only four to six pence a day, but their wants were not so numerous, for the state of society was not so complex as now. While wages have gone on increasing in an arithmetical progression, the profits of capital have gone on in a geometrical progression. There is relatively a great disadvantage between capital and labor, owing to the fact that many have grown rapidly rich, while those whom they have employed have grown relatively poor, even though there has been an increase in wages.

There is an industrial competition going on, which is a continuation of that eternal battle for supremacy, that extends back to the time when all mankind were engaged in war, under one pretense or another—hunger, love, wealth, territory or religion. One of the fundamental principles of evolution is struggle. As you come up the scale of civilization, you find the more refined means of struggle. In the labor market the laborer sells his labor, and the price corresponds with the demand and supply. Merchants compete in purchasing from the producer, and selling to the people. Physicians compete with one another in advanced method of treating disease. Teachers compete with one another in the various systems of education. And we find the same principles in all the professions, all the occupations. One trying to produce a more excellent article. One acquiring a superior facility in manufacturing, another studying to overcome some obstacle in the way of a new method.

In this age of specialization of industries, a man



without a trade or profession cannot get a decent living unless he can take advantage of his fellow-man. The tendency is to specialization, to division of labor in all the trades and professions. If you study law, you must be a patent, criminal, divorce, probate, constitutional, real estate, marine, or mining lawyer. I have known mining lawyers in Colorado and California, who would beat a Webster, a Clay or a Choate, in mining cases. A few years ago the shoemaker made a whole shoe. Now he either cuts the leather, or drives the pegs, or puts on the heels, or rounds off the toes, or fastens the buckles, or does the fancy stitching; and as Henry George says, instead of seeing the shoe growing under his eye, a complete product of skillful hand and devising brain, a masterpiece of beauty and utility, his attention and energy are directed to the perfecting of one part only.

You find the physician that treats the eye, another the ear, another the lungs, another the throat and another the teeth. Besides these, there is the microscopist, the student of bacilli, the catarrh specialist, the skillful surgeon; and the special parts are becoming more specialized. All this develops great skill in certain lines, but, at the same time, the tendency is to narrow the man and prevent that breadth of view which comes from a distribution of the mental energies over a larger surface. If I wanted a skillful piece of work done in the way of medicine or surgery or law, I should go to a city specialist; but if I wanted to find a large well-rounded man, intellectually, I would go to the country physician, who has had forty years' experience in dealing with all kinds of ailments, and all classes of people.

Among the panaceas offered is state socialism, vast governmental monopoly, directed by the collective will, with the government in charge of all production and exchange. I do not think that independent men care to merge their individuality into any such scheme as that of collectivism. It is contrary to evolution. The progress has been toward removing governmental restraint and enlarging individuality. In France the wages were determined for the laborer by the government, by the church, instead of by himself. In England, at one time, a man could not take more pay than the government said he was entitled to.

We must consider certain facts. With the invention of the spinning-jenny, in 1760, began a series of inventions which have resulted in changes which Arnold Toynbee has rightly called an industrial revolution. The use of machinery has brought into existence the modern type of laborers—men with no property, only their own hands, who work for the proprietors of the machinery of production. Before this era men worked with tools which they owned, and then tools were relatively more important than capital in the industrial world. Workmen could control the conditions of work. The tool was simply an implement enabling the workman to use his own strength and skill to greater advantage. But a machine is different; it makes servants of the forces without man, and the men who own the mechanism of production control largely the conditions of labor. Competition meant, before the era of machinery, competition between men who owned the means of production. The employer and employed worked together. But with the use of machinery began the separation of the proprietors of the means of production—machinery—and a distinct laboring class. Old adjustments were destroyed; the factory system replaced small and widely diffused industries. For nearly half a century there was social disintegration. There was unregulated competition, in which women and children were sacrificed without mercy. The long series of factory acts mitigated the condition of labor.

It is the duty of government, now, not to stop competition but to protect the people from the encroachments of monopoly and from all interests that are against the public good. Government can and should regulate the plane of competition in accordance with the moral standard of the people. Railroad and telegraph companies can be regulated. Laborers, having lost all control of labor, naturally combine to regain their lost ground. These organizations will be more numerous in the future. Capital must recognize them. The public interests and common ethics demand that differences be settled by arbitration. The power which has grown from the invention of machinery is, as Professor Henry C. Adams has pointed out, a social power, and therefore a grant to the capitalist rather than a right which he can use unregulated by the people.

There can be no permanent political or religious liberty without individual liberty, and this cannot be realized under our present system without adjusting the blame of competition to the moral sense of the nation. No writer has presented this view more ably than has Professor Adams of the University of Michigan.

I do not think that there is any specific, any great cure-all for our industrial and social ills. We are what we are by reason of the generations that have gone before us. A chain is never stronger than its

weakest link. We must strive to develop the health and well-being of every individual. Every question ultimately becomes a moral question, and will finally have to be settled upon an ethical basis. It will have to be settled by thought, for thought rules the world. Improvement is possible, but no sudden transformation, involving change in the constitution of man, is possible.

The perpetuity of republican institutions depends upon the intelligence of the people, and our public schools should be defended against all opposition. But education must be broader, more practical, more useful, including training in the use of hand and eye. As Horace Mann says, the learning of the few is despotism; the learning of the multitude is liberty; and intelligent and principled liberty is fame, wisdom and power. The well educated operative does more work, does it better, earns more money, commands more confidence, rises faster, and to a higher post in his employment, than the uneducated workman can.

With increased intelligence workingmen must see more clearly the advantages of coöperation, and of securing interest in the establishments in which they work. Profit-sharing is a step in that direction, and it has worked well in many of the experiments which have been made in England, in Germany, in France and in this country. The men who work in order to secure a fair share of the products of labor, must have more than the mere wages, which interest and greed combined, are willing to pay them. There are a thousand reforms that deserve our support, but no one of them is going to bring us suddenly the republic of Plato, the Utopia of Sir Thomas More, the Arcadia of Sir Philip Sidney, or the Kingdom of Heaven of Jesus of Nazareth which stirred the hearts of poor, despairing men nearly twenty centuries ago, on the banks of the Jordan, and along the shores of the Sea of Tiberius. Out of the competition and strife, the conflicting interests, and the discussion and agitation of to-day, will come, let us hope, a great movement which shall secure to the mass of workers a fair share of nature's bounties, and of the products of labor.—*Grand Rapids Eagle.*

#### CHRISTIANITY AND CIVILIZATION.

The Bystander (Albion W. Tourgee) contributes to the *Chicago Inter Ocean* an article on "Christianity and Civilization," from which the following is taken:

The Bystander is more and more impressed with the belief that we stand on the very threshold of great events. A moral and social revolution not less important than what we term the Reformation, and even more sweeping and universal, all thinkers and observers of the course of events begin to see approaching. That it will be social and political in its results there can be no doubt, that it will be moral in its character is beyond all question.

It is but natural, therefore, that those who discern the signs of the times should turn with anxious inquiry to the church, asking themselves two puzzling questions:

1. What can the church do to affect the character or the results of the impending change?
2. What will the church do to hasten or impede the result?

The answers to these questions will by no means wholly depend upon the relation the inquirer sustains to Christianity as a religious belief. Belief in Christian doctrine is wholly separable from confidence in the Christian cult, so far as the collective relations of man to humanity are concerned.

For instance, the Bystander is a firm believer in Christian dogma, and a most enthusiastic lover of Christian philosophy. He sees, as all the world must see, that during the next fifty or a hundred years Africa will be seized and occupied by Christian nations and professedly civilized peoples. In order to satisfy their lust of power and greed of gain, probably 50,000,000 of its native inhabitants will be destroyed by assassination, by war, by intemperance, and by the diseases which civilization always spreads among its victims. We shudder when we read that 15,000,000 Indians were slain in the process of planting civilization and Christianity on this continent, and are shocked when we try to realize the destruction which opium and the sword have wrought in British India in order to satisfy English pride and minister to English greed: But neither of these cataclysms of blood and lust is to be compared in enormity and horror with that which impends over Africa.

One of the chief characteristics of civilization is

that it multiplies with unaccountable rapidity the means of collective extermination. Seventy years ago the native Christians of the Sandwich Islands were half a million; to-day, less than one-tenth of that number are alive. When the teeming millions of Africa shall be exposed to the influences of civilization, who can picture the result? The settlements at the Cape may be taken as an indication, and it is beyond question that the march of civilization toward the heart of the continent, has left perhaps the bloodiest "spoor" that ever marked the track of man.

The Bystander fully realizes that the Christian church, theoretically, does not approve of the killing even of colored barbarians. It recognizes the fact, in a vague way, that they have a sort of abstract right to life; but it is not a right which can in any manner be allowed to interfere with the enterprise and aspiration or even the lust and impulse to destroy, of the civilized believer. It is not counted altogether the proper thing to kill them; but if they will get in the way of those who want the land and its products, or will not submit to the lash and ravishment and starvation, why of course they cannot expect to live.

Theoretically, Christianity is of the most ethical quality. The philosophy of Olivet places justice to man away above personal salvation. One would hardly guess from its founder's words that its sole purpose was to enable a part of the human family to enjoy the delights of heaven. On the contrary, one would suppose from the words of the Master that he was much more concerned about men and women being fit for heaven than about their getting there—and that his only test of fitness was the fact that they did justice to their fellows. But with his followers—the Christian cult which is the visible, earthly form of Christianity—salvation has so greatly overshadowed justice that we hear it proclaimed as the sole purpose for which the church exists and the Christ whose heart went out to the cure of man's infirmities by appeal to human justice and reason and the selfishness of human welfare, is made the excuse for crimes unparalleled in the world's history.

For with all its perfection of theory there can be no doubt that, in addition to the blood shed as a cure for unbelief, Christianity has "stood by consenting" while, to satisfy the raging lust of greed, more people have been destroyed than by all the other religions of the world.

It is a hard thing to say, especially for one who believes the essential core of truth and the very kernel of liberty and justice are found in the words of its founder. But truth is truth, and it does not beseech one who sees it to hide it from another.

The Bystander realizes that the Christian cult—the believers in Christianity—could very easily prevent the destruction that impends over Africa. Civilization obeys implicitly the will of Christianity. Whatever the Christian world declares to be sinful and unworthy, civilization will not do. But the Bystander knows, just as every one else knows, that Christianity will not prevent the slaughter which impends. It will talk about civilization, inevitable destiny, the survival of the fittest, and will no doubt erect magnificent churches, while the soil is yet wet with the blood of those whose lives it would not save because its favored followers wanted gold, which could only be gathered fast enough by slaughtering the weak "cumberers of the ground." Ethiopia will no doubt "stretch out her arms to God"—has been doing so, indeed, for ages—but God's people will look the other way until Mammon has sated his lust and the weak arms have grown too few to make any trouble in the world, and then most strenuous efforts will be made to save those who are left "before they die."

If one is forced to doubt whether Christianity will seriously attempt to prevent such unprecedented crime as we may expect to see perpetrated in Africa, is it strange that there should be two opinions as to the attitude of the church toward the evils which afflict our civilization and are crowding themselves upon the world's attention with such power that they can no longer be shut out from an enlightened consciousness?

As was said at the outset, irrespective of religious faith, there are two views of the church's relation to present conditions. One is hopeful. The man who entertains it says to himself, "the church is right; she represents the best tendency of human thought as well as a more or less correct view of the divine purpose. She only needs to be awakened, convinced, stirred up, in order to become at once the inspiring cause and conserving force of the changes which must come."

Is he right?

The other looks at Christian philosophy; finds justice and kindness (the words we have weakly translated "righteousness" and "charity") to be its central thought, and then looks at Christian civilization and sees that its strongest impulse is to crush out the weak in order that the strong may amass and control more readily and abundantly, and his heart grows hot as he sees the gulf between rich and poor growing wider and wider and the name of Christ made an excuse for



thrusting men into temptation. He feels that want and injustice are the chiefest whips by which souls are driven to perdition; wonders that the church does not see it, and even as a means of salvation merely pursue the betterment of human conditions. He says, and not altogether without reason:

"The church has had its eyes fixed on heaven so long that it has forgotten that its work is of the earth only. It cannot save; at the best it can only fit for salvation. It is charged with the mission of justice to man—God reserves mercy for himself—but it has become so wedded to the past that it is blind to the future. So the church has become an obstacle to truth and a hindrance to human justice and betterment!"

The unbeliever says this with anger, resentment, and very properly, too, the discrepancy between Christian theory and Christian practice. The believer says it regretfully, realizing the truth which comes at some time to all students of humanity, that the man of the best intentions is often a worse force to deal with than one of the very worst motives. He feels that the church is so sure that it cannot be wrong that it is almost a hopeless task to try and set it right for the great battle of Armageddon, which is presently to be fought.



#### IN GOD'S GARDEN.

"Mother, sweet Daisy is dead, they say,  
What do they mean by the 'baby's clay'?"  
Why is she lying so still to-day?"

"Darling, how can I make you know?  
She, with her dear face white as the snow,  
Only has gone from the life below.

"Don't you remember the beetle bright,  
Found on the tree-trunk one summer's night,  
Looking as if it were poised for flight?"

"But it was only the shape, within  
All was empty, the shrivelled skin,  
Shone in dull gold through its scales so thin.

"There were the eyes, but they had no sight;  
The wings, but useless for air or flight;  
Do you know what I told you that summer's night?"

"Out of such bodies beautiful things  
Fly, in the azure, with silver wings,  
Far as the lark when he soars and sings.

"So with Daisy, the soul has fled,  
We call the dear little body dead,  
And leave it alone in its mossy bed.

"But we shall meet sweet Daisy again,  
Where there is nevermore parting nor pain,  
And God and his holy angels reign.

"There, in a garden most fair to see,  
The sweetest of flowers, to you and to me,  
God's little Daisy, and ours, will be."

—ALICE ROBBINS.

Mrs. Elizabeth Cady Stanton tells this story of herself: When a child, 10 years old, I used to be hours every day in my father's office, listening to the complaints of women. I would ask the students why they suffered such injustice as I heard them relate from time to time. They would get down the great volumes of authorities and show me the laws that made husbands the owners of their wives, their property, wages and children. Amused with my indignation, every aggravating law they found in the course of their reading, they used to mark ready for me to read when I appeared, to which they would add the most exasperating comments, until I hated the sight of my father's law library. I remember going into the office one Christmas morning to show the students my presents, among other things a coral necklace and bracelets. They admired them very much, but one said, "If you were my wife these jewels would be mine, and you could never wear them but when I gave you permission. I could sell them or give them away. Everything you have would belong to me." Whereupon he again pointed out the various laws that made mothers, wives and daughters practically bond slaves. This was at the time when the old common law of England still prevailed in the United States. One Saturday afternoon I was stirred to such

a pitch of indignation that I said, "Well, I shall soon end all of this injustice. Tomorrow when you are all in church, I shall come in here and cut every one of these abominable laws out of those books. They are all marked and I know just where to find them." Supposing my father was the beginning and end of the law, I thought the destruction of his books would secure women's complete emancipation. Hearing of my proposed mutilation of his library, my father explained to me that night that it would make no difference in the laws of New York if his whole library should burn up, as there were innumerable lawyers with libraries all over the state. He said "The only way you can effectually destroy these laws, is to go down to the legislature at Albany, and ask for a hearing, then describe all the unhappiness you have seen here among women—show the members and senators the injustice and oppression such laws produce, then they will pass new statutes and make these old ones a dead letter." Twenty years after that we sat in the same office in consultation over my first speech before the legislature, and then the cutting-out was really commenced. Ernestine Rose, Paulina Wright Davis and Susan B. Anthony, scissors in hand, helped to organize the clipping brigade, which has since done good service in half the states of the Union.

There has been of late more or less discussion on the way in which a married lady should write her name, says the *New York Ledger*. Just what will come of it remains to be seen. There is, however, a very strong tide setting in in favor of the use of the maiden name in connection with that of the name of her husband. There are many reasons why this is convenient and therefore wise. When a lady makes her appearance in society where she is a comparative stranger, one of the first questions asked is: "Who was she before she was married?" If she were introduced by the two names, the query becomes unnecessary. Her identity is at once established and all discussion is avoided. It is said there are many men who would object to this sort of thing; but such objection seems scarcely well taken. A man who desires to merge a woman's entire individuality in the marriage relation is usually the sort of man for whose opinion the world should care very little. The absorption idea is very far out of date among intelligent people, and the fact that a woman had an independent existence before she became a wife is now quite universally accepted. The new arrangement would avoid confusion, save a great deal of talk, and fix a woman's identity at the announcement of her name. One might read pages about Mrs. McKee and not know, unless it were specifically stated, whether she were the daughter of the president of the United States or that of any private citizen, but if presented as "Mrs. Harrison McKee," the inference would at once be drawn that she was the daughter of the chief executive. It seems necessary, in view of the prominent position which women are taking in the work, that something of this sort be done. Especially is this desirable when a woman before marriage has won for herself some distinction, and is thereby entitled to a certain amount of consideration. There is probably no easier solution of this question, and certainly no way seems to present itself that is open to so few objections.

In the discussion of the church and her agencies in the recent Methodist Ecumenical Council at Washington, there appeared a very considerable weight of opinion, among the English delegates particularly, in favor of women's doing everything in the church they were capable of doing, including preaching. For once even the smart Dr. Buckley was sat upon with some emphasis. Rev. Dr. Walters, secretary of the London missions of the Wesleyans, speaking of sisterhoods, said it would have been far more fitting had a sister stood there to present her own cause, and he hoped that in the next council that would be the case. Then he described the work of "the sisters of the people" in White-chapel; Rev. Hugh Price Hughes, said Mr. Walters, was an extraordinary man, but he had an extraordinary wife. J. H. Little, of London, spoke in behalf of the importance of women's work, regretted that none sat in the council as a delegate, and mentioned Frances Willard, who was elected to sit therein, as one honored on both sides the Atlantic. Mr. Atkinson, a London member of Parliament, declared that women were more intelligent than men in their judgment of social questions;

his own wife and her sisters had been forty years leaders, and he would rather be led by them than by the president of the council himself. Rev. Thomas Hunt, of the Primitive Methodists, from Manchester, Eng., declared that as women constituted the majority of the church attendance, they should assume their part of the work; and if a woman had the necessary qualifications, why should she not preach? If God had ordained a woman, why should not the church recognize his ordination?

The Woman's club of Chicago estimates that there are nearly ten thousand children in this great city that are unable to attend school because of insufficient clothing. Last year the Woman's Club committee fitted out 725 waifs with new shoes and the county board furnished a contribution which temporarily provided shoes and clothes for others. This year the Woman's club is taking practical steps to provide suitable garments for a larger number than it was able to aid last year. While the estimate of ill-clad school children, as given above, is probably too high, it is certain that there are thousands of them. The causes of such poverty are not of immediate importance. The shiftlessness of parents should not be allowed to prevent any child of school age from taking advantage of the compulsory law which guarantees him or her a certain amount of school education. The Woman's club deserves praise for its efforts in behalf of needy children. Let charitable citizens endorse their labors in a practical way.

Miss Margaret Brint of Maryland, who conducted a case for Lord Baltimore in 1848, may be considered the pioneer of American women lawyers. In 1869 Miss Arabella Mansfield, of Iowa, began a law practice and made some money. Miss Phoebe Cousins was the first woman admitted to the Washington University in St. Louis, and in 1870 she began to practice with her father. In 1874 Mrs. Ellen Foster became known as the second Iowa woman in the profession. Her office adjoined the one occupied by her husband, but later they became partners under the firm name of Foster & Foster. Myra Bradwell, of Chicago, came to the front in 1871, with her husband badly crippled by the great fire of that year. Mrs. Belva Lockwood had a bill passed by the United States Senate in 1873, and now there are twenty-one law firms composed of husbands and wives and about 200 American women who teach, practice or manage legal publications.

Brown University has, after long discussion and deliberation, gone over to the majority and opened its examinations to the woman student. The victory is modified, however, by the usual restrictions. The instructors of the university may give to women the same class instruction the men receive and the women may pass better examinations than the men, but the work receives no official sanction and, instead of a Brown University diploma, the woman must content herself with a "certificate of proficiency," which she is assured is precisely the same thing as the diploma. But the problem still remains one of the most puzzling of the day why the universities grant so grudgingly and incompletely to young women what they so gladly give to young men. There are forty-three young women of Rhode Island in the colleges of the country and 100 in different schools preparing for college.

In private life Jane has ever been a good, wholesome name but in court circles it has a rather bad record. For instance, Lady Jane Gray was beheaded for treason; Jane Seymour was one of the victims of King Hal; Jane Beaufort, wife of James I. of Scotland, was savagely murdered; Jeanne de Valois, wife of Louis XII., was repudiated for her want of personal beauty; Jeanne d'Albert, mother of Henry IV., was poisoned by Catherine de Medici; Jane of Castille lost her reason through the neglect of her husband, Philip, the Handsome, Archduke of Austria; Jane I. of Naples caused her husband to be murdered and married his assassin, and Jane II. of Naples was one of the most wanton of women.

This word of encouragement is offered by some kind hearted woman to girls who lament their bright locks: "The Catherine who made Russia great had red hair; so had Maria Theresa, who saved Austria and made it the empire that it is; so had

Anne of Austria, who ruled France for so long; so had Elizabeth of England and Catherine Borgia, as well as Marie Antoinette, whose blond tresses had in them a glint of gold." Mary Stuart, Queen of Scots, might be added to the list.

Since the death of her husband, several years ago, Mrs. Francis Woodring has held the office of superintendent of a coal mine at Ashland, Pa. She employs 180 men and is liked by all of them. At an early hour in the morning she appears at the head of the shaft, and she remains there until the men have all gone to work. She keeps a close supervision over the propping of the mine and the air supply, and is actively benevolent to the wives and families of the miners. Not a single accident has occurred in the mine since she has assumed charge of it.

#### A TEXAS CATECHISM.

*Galveston Tribune:* Of what is the surface of the earth composed?

Of corner lots, mighty poor roads, railroad tracks, baseball grounds, cricket fields and skating rinks.

What portion of the globe is water?

About three-fourths. Sometimes they add a little gin and nutmeg to it.

What is a town?

A town is a considerable collection of houses and inhabitants, with four or five men who "run the party" and lend money on 15 per cent. interest.

What is a city?

A city is an incorporated town, with a Mayor, who believes that the whole world shakes when he happens to fall flat on a cross-walk.

What is commerce?

Borrowing \$5 for a day or two and dodging the lender for a year or two.

Name the different races.

Horse race, boat race, bicycle race and racing around to find a man to indorse your note.

Into how many classes is mankind divided?

Six—Being enlightened, civilized, half civilized, savage, too utter, not worth a cent and Indian agents.

What nations are called enlightened?

Those which have the most wars and the worst laws and produce the most criminals.

How many motions has the earth?

That's according to how you mix your drinks and which way you go home.

What is the earth's axis?

The lines passing between New York and San Francisco.

What causes day and night?

Day is caused by the night getting tired out. Night is caused by everybody taking the street car and going home to supper.

What is a map?

A map is a drawing to show the jury where Smith stood when Jones gave him one under the eye.

What is a mariner's compass?

A jug holding four gallons.

In a review of Macaulay's "Lays of Ancient Rome" in the *Pioneer*, Lowell used language which for its frankness will interest readers to-day. In his after-life Lowell never expressed any change of opinion on Macaulay's merits, and probably he saw no reason to modify his opinion of 1843.

Thomas Babington Macaulay is the best magazine writer of the day. Without being a learned man, he had a vast fund of information always at command, the accumulation of a quick eye and a retentive memory. Always brilliant, but never profound; witty, but not humorous; full of sparkling antithesis, polished, keen, graceful, he has more talent than any prose writer living. He is a kind of prose Pope, in whom we can find no great ideas, no true philosophy, but plenty of philosophizing; who never writes above his reader's easy comprehension, and whose sentences we always acknowledge as lucky, rather than admire as new or beautiful. He has thoughts enough but no thought. His analyses of character are like a professor's demonstrations in the dissecting-room; we see all the outward mechanism by which the spirit made itself visible and felt, but, after all, only a dead body lies before us. He galvanizes his subjects till they twitch with a seeming life, but he has not the power of calling back the spirit and making it give answers from the deep. In short, he is not a genius.—From Edwin D. Mead's *Lowell's Pioneer*, in *New England Magazine* for October.





SLATE WRITING.

TO THE EDITOR: The long and interesting letter from Mr. Coleman on this subject calls for a few words from me. I had no intention of criticising Mr. Coleman in my former letter except so far as the inference which I made, that he regarded the phenomena observed during the sances at which Mr. Savage was present as due to the agency of disembodied spirits, may be considered a criticism. I am glad to learn that I was in error, but I do not regret having made the mistake, seeing that it has called forth so very suggestive a communication, which I trust Mr. Coleman will supplement by an account of his further experiences. The general subject of his letter I do not now propose to discuss, beyond saying that I regard "spirit," in its present use, as a phrase expressive of certain conditions about which we really know nothing, whatever may be our belief, beyond the fact that they are associated in some way with the human organism, and apparently with that portion of it especially which is intended by the expression "sub-consciousness." I may add that, in abnormal cases, this sub-conscious existence appears to have an independent personality, which may or may not, according to attendant circumstances, be mentally superior or inferior to the super-consciousness with which it is associated.

The reference in my letter to Mr. Coleman's "faith" did not, and was not intended to, imply on his part either want of care in investigation or want of caution in drawing conclusions. It meant only that his frame of mind being one of general belief in the agency of spirits in the phenomena of "Spiritualism," and not one of doubt, was more favorable to the production of the phenomena in question, whatever their source, than would otherwise have been the case, and I am still of this opinion. How far such a state of mind may unintentionally and unknowingly affect the judgment is open to discussion.

C. STANILAND WAKE.

CANINE MEDIUMSHIP.

TO THE EDITOR: Whether Mrs. Emma Miner vouches for the substantial truth of her story, "The Old Brick Hearth," printed in THE JOURNAL of November 14th, as she did for the incidents of a previous one, or not; there is a basis of spiritual probability which she has discerned and built upon. Admitting the reality of mediumship, and of what are termed spiritual phenomena in general, the dog is a good subject, by intelligent impressibility and sympathy which render him often the reflector of his master's or mistress' character. Besides this, let us consider how nearly the discernment of persons or other animals by scent, approaches to psychometry. It is by a transcendent scent, that psychometry traces the impression of events, etc., of persons and their acts, upon the walls and furniture of a room or local sphere, and read thus chapters of history.

Another transcendent sense, not peculiar to dogs, but most frequently noted in them, instances of which abound in the records of natural history, is what we may call the geographical, as it bears such a relation to positions or situations of places; as does spontaneous arithmetic, or the transcendent sense of numbers peculiar to a few persons, toward our ordinary calculations with pen or pencil. It has been proved by numberless experiments with pigeons and swallows, as well as by a number with dogs, cats, pigs and even the otter, that the sense of places and direction is independent of sight and memory. The animals have been carried away from home great distances in boxes. The otter got back home from out at sea, even after its eyes had been put out. If the earth is alive and only a larger sort of animal then "weans," then this sense of places may be a co-planetary sympathy through the invisible but real magnetic currents in that sphere of the planetary organism which corresponds to our own nervous system.

Our nervous system of animal life, as technically distinguished from that of our organic life, is actively concerned in human sense of places and directions, but as this is more developed usually in brutal savages than in the brightest minded men, it seems probable that the consciousness

of the animal life in us is doubled by the synchronous senses of the organic. Human superiority over the brute is confined to the former.

Hearing, scent, taste and touch do not conceivably add anything to sight in solving the problem of places and directions; therefore the otter, with its eyes put out, was reduced to the resources of organic life alone.

Inferably the tie between us the individual, and our collective earth-mother, is one not of eye to eye, but of heart to heart—the heart being the leading figure or representative of the great viscera.

These are the thoughts I found, latent but potential, in Emma Miner's dog story. M. E. LAZARUS.

MRS. MAYNARD'S BOOK TRUE BEYOND DOUBT.

TO THE EDITOR: I observe in your last issue my note to you relative to Mrs. Nettie Colburn Maynard's book "Was Abraham Lincoln a Spiritualist." The article says she mentioned the facts to me two years since. It should have read twenty years since. Of course most of those who were present at those sances have passed away. Among my acquaintances here is a gentleman who was a mere youth when those things occurred. He states that his uncle was present when those sances took place and he heard him at that time relate the occurrences to his father over and over again. Those men have both passed away since then. I had no idea that you would publish my note to you, or I would have written it differently.

Knowing her as I do, I have not the slightest shadow of doubt of the truth of her statement.

Yours truly,  
FREDERICK FICKEY.

Baltimore, Ind., Nov. 21, 1891.

REFLECTIONS.

TO THE EDITOR: How many things there are in nature's productions that suggest thought. Our flats here subject to annual overflow are very productive. When the Ohio calls in her waters as is her custom every springtime, she allows them to leave a rich installment of earth which is for corn the very food it loves to feed on. We find stalks ten feet in height and upon some of them one, two and three mammoth ears; from a single kernel within a few weeks' time has sprung this wonderful creation; an ear with sixty kernels on a row, and fourteen rows on the ear, 840 kernels. Within each ear we have the lesson of life, and in every cornfield we can read a volume. We find a stalk here and there it is true without an ear upon it; in seeming but just a lumberer of the ground. How nearly does it symbolize humanity—what was it within that kernel of corn waiting nature's requirements to make it thus? That germ of life slumbering within the kernel ready to reproduce or feed the hungry. Nature is at work for her children and in so many ways. She brings into being a multitude. The glorious Ohio no doubt overflowed her banks long before the white man knew anything about it. The rich earth was in waiting and those great ears of corn are witnessing the progress of the ages. Chicago is a great city. What was it a century ago? Our country is the refuge of liberty-seeking humanity. All soul life is carried forward from the germ, and nature is ever aiding and correcting; every violation is followed with a penalty. Time and eternity are blending and unite for the accomplishment of infinite purpose. Let no one despair. PETER THOMPSON.

CEREDO, W. VA.

SLATE-WRITING.

TO THE EDITOR: There seems to be several theories with regard to the phenomena of slate-writing thought by Spiritualists to be the most conclusive proof of spirit communion. Most materialists claim that nothing of this kind takes place except by trickery and fraud. When pressed they will generally admit that they have never had a sitting with a good medium, but claim that the writing cannot take place as a psychical phenomenon because it is contrary to such laws of nature as they are acquainted with, assuming that there are no laws but what they fully understand.

In THE JOURNAL of October 31st C. Staniland Wake claims the phenomena are produced by the double or the sub-consciousness, whatever that is, of the sitter. But he acknowledges that he has had no experience in slate-writing. He has then

illogically drawn his conclusions before getting his premises. He says the double has been repeatedly seen and is of a physical nature. How he knows these appearances are not the semi-materialized spirits he does not inform us.

Some fifteen years ago I made a thorough study of slate-writing. From that time I have had several sittings with Mrs. Francis. No time is lost, as the writing commences as soon as we sit at the table; when one slate is full, I copy it and proceed till my hour has expired. These copies are in my desk. Questions written on slips of paper and rolled up like a cigarette were intelligently answered; also mental questions. I turned the top of the table over to see if there was a point on which the slate could be moved, but could not find none, nor could I see the slightest motion to her wrist; I am satisfied she is an honest medium, but others are more convincing to a skeptic owing to their method. All of my writings are signed by some of my spirit relatives, or Swedenborg. Some six years ago in San Francisco, Mrs. C. M. Reid, was an excellent medium for these writings. I have cleaned a pair of slates, held them together in my two hands with a bit of pencil between, sitting one side of a pine table, while she sat on the other and conversing on subjects in no way related to the writing. I could hear this writing distinctly. When one slate was filled I would copy it and sponge the slate off; when the writing would proceed on a subject, commencing where it was left on the other slate. Mrs. Reid acquired a medical education and is now practicing medicine.

In order to make a crucial test of these writings through Fred Evans, I purchased two slates at a stationer, and cut one initial of my name on each frame. I took these to Mr. Evans, who sat in broad daylight; he received them never leaving his seat,—tied them together with a cord which he sealed with wax in five places, and handed them back to me. I held them firmly between the thumb and forefinger of both hands, he occasionally touching them with the tips of one hand. The writing commenced at once, and the slate was soon filled with four messages from my spirit-mother, brothers, and one signed Swedenborg. There is much in these writings to indicate to us the identity of the spirits whose names are signed, which would not be evidence to others. The writing obtained through these three mediums was similar in matter and form, and also signatures. As they lived in different parts of the city and were rivals in business, the theory of collusion is not to be entertained. Now to suppose that the double, or sub-consciousness writes these messages involves the absurdity that said sub-consciousness is systematically planning to humbug and deceive the every day consciousness. In signing these messages they often say this from your brother, or mother. That thought-transference occurs I admit, but it does nothing to explain these writings. JOHN ALLYN.  
ST. HELENA, CALIFORNIA.

A SUGGESTED CREED.

TO THE EDITOR: As there is considerable talk and stir just now to "organize" Spiritualists into some sort of an organization; and as there have been several suggestions as to a "Creed" or some central truths around which to rally, I suggest the following as a covering, what many both in and out of the Spiritualist's ranks, can accept:

I believe in one Supreme Inscrutable Power, known only through its manifestations; in the continuity of personal existence beyond the grave, and in the brotherhood of man, the ethical law of whose life concentered in the customs of society and in the State. TRUTH.

CRITICISM.

TO THE EDITOR: Mr. Coleman affirms that Paul was personally acquainted with the twelve apostles. Paul himself says that three years after his conversion he "went up to Jerusalem to see Peter and abode with him fifteen days," and then adds: "But other apostles saw I none save James, the Lord's brother."

CRITIC.

Mr. Coleman will probably reply to the above in his own way, but the remark may here be made that the language quoted from Paul refers to his first visit to Jerusalem. He made another visit years later. See Acts, chap. 15 and Galatians, chap 11.—Ed.

CONJUGAL COMMANDMENTS.

FOR THE HUSBAND.

First.—I am the source of many an unhappy marriage, says the Mighty Dollar, therefore shalt thou make mutually satisfactory arrangements with thy wife concerning her pecuniary allowance immediately upon entering the matrimonial ranks.

Second.—Thou shalt not make thy wife's duties burdensome by comparing her cooking and household management to thy mother's, for every true wife doeth the best that she possibly can.

Third.—Thou shalt not take thy wife to account for shortcomings, but overlook slight failings and bear patiently with faults, as thou wouldst that the Lord thy God did unto thine own weakness.

Fourth.—Remember that thy wife is assisting thee very materially (financially) by being maid of all work, housekeeper, seamstress, nurse and cook. Six days shalt thou overlook unavoidable delays and mishaps (which annoy the good wife as much as they do thee), and every seventh day thou shalt allow her to rest from arduous household duties and enjoy thy cheerful companionship.

Fifth.—Honor thy wife with thy implicit confidence in all things, that she may counsel and advise thee, and lend her assistance over hard places in time of trouble.

Sixth.—Thou shalt not kill thy wife's respect for thee by doing those things which would grieve thee if done by her.

Seventh.—Thou shalt not commit the great error of being ashamed to apologize to thy wife and thou shalt do unto her as thou wouldst that she should do unto thee.

Eighth.—Thou shalt not steal happy moments from thy wife by parting from her in anger, but "forgive and forget" and avoid the quarrels which are the greatest destroyers of matrimonial bliss.

Ninth.—Thou shalt not bear ill will against thy wife without just cause, but shalt at all times permit her to defend herself.

Tenth.—Thou shalt not covet the pleasures of the club nor any other entertainment where thy wife must be excluded.

FOR THE WIFE.

First.—I am a great barrier to perfect matrimonial harmony, says Quick Temper. Thou shalt, therefore, either make every effort to get me thoroughly under control or be sure that my husband doth not possess the same unfortunate trait.

Second.—Thou shalt not take unto thee any evil imaginings concerning thy husband (being jealous and suspicious), for thou never canst be truly happy without placing implicit confidence and trust in him.

Third.—Thou shalt not take for granted that matrimony is the chief end of woman's existence and thou requirest no further knowledge and cultivation, but rather keep thyself thoroughly posted upon all interesting topics and endeavor in every way to retain thy husband's admiration and respect.

Fourth.—Remember it is the wife's first duty to please her husband. Six days shalt thou labor as a good cook, a tidy housewife and a cheerful companion, to satisfy thy husband, and every seventh day thou shalt strive to make the happiest in his existence.

Fifth.—Honor thy husband and spend not thy days in brooding over his faults, but count up his good qualities and see what a blessing he will become to thee and what a happy and contented wife thou shalt be.

Sixth.—Thou shalt not kill his affections by being unsympatizing in his troubles or expecting too much love-making.

Seventh.—Thou shalt not commit the error of restricting thy husband in his own home. Let him do as he pleases and do thou thy utmost to make home the most charming spot on earth to him, where he will forget business cares and worldly troubles and where he will find comfort, peace and genuine happiness.

Eighth.—Thou shalt not steal from thy husband his respect for thee by becoming less attentive to dress and manners than during courtship.

Ninth.—Thou shalt not bear tales to others concerning thy husband's actions and family affairs nor unveil his shortcomings to a third person.

Tenth.—Thou shalt not covet luxuries which may bring thy husband to financial difficulties or perhaps ruin; nor social pleasures which thy husband does not enjoy.—Westminster Review.



BOOK REVIEWS.

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

*How Salvador Won, and Other Recitations.* By Ella Wheeler Wilcox. New York. 1891. Edgar S. Werner. pp. 160. Cloth, 50 cents.

One of the peculiarities of Mrs. Wilcox's poems is their suitability for recitations. Nearly every one of her poems is intense with human interest, but in this book only those of the most dramatic tone have been admitted. A number of recitative poems were written by Mrs. Wilcox expressly for this volume. The leading one, from which the book takes its name, is powerful in action and strangely thrilling in every line, albeit only the record of a horse-race. The prose-poem "Dick's Family," at the close of the book, is as pathetically beautiful as anything from the hand of Dickens.

*Happiness From Thoughts and Other Sermons.* By James Vila Blake. Chicago: 1891. Charles H. Kerr & Company. pp. 291. Cloth. price \$1.00.

These recent sermons of Mr. Blake are uniform in binding and size with those published earlier in other volumes. They are full of that charitable spirit, breadth of culture, and high moral tone which mark all that the author gives to the public. There are thirteen sermons in all, on such topics as "Peace," "Freedom, Fellowship and Character in Religion," "Forgiveness," "The Undertone of Life," "Losses," "The Natural Man," "Burden Bearing," and other like subjects of vital interest to humanity.

*The Sixth Sense, or Electricity.* A Story for the Masses. By Mary E. Buell. Boston: Colby & Rich. 1891. Pp. 521.

This story opens as follows: "The 'sixth sense' Aunt Dorothy! what is that, pray? I thought there were but five." "It is sometimes called Intuition. If you do not know what this means I will explain."

"It means finding out things in some underhanded way, does it not?" ventured Tracy.

Dorothy smiled as she replied: "It seems to me to mean quite the contrary. At any rate I always feel considerably elevated when I discover facts by the aid of my sixth sense. However, you mean the same I imagine."

"O, sure; how stupid! But what definition would you give, auntie?"

"According to my logic," replied his Aunt Dorothy, still smiling happily, "the explanation is the ascertaining of anything in an occult or hidden way, which has not yet been explained by scientists. We neither see, smell, taste nor feel the fact, as we ordinarily do things, but we know it just the same. Now, I knew that our Aunt Mary was coming before we received her letter announcing her determination. I told your mother so." Elsewhere Dorothy says, "this hidden or subtle force, which we call the sixth sense, or electricity, is weak or strong as the student has progressed in this philosophy." Jesus, she says, is the only scholar who ever graduated from this school. In the story there is some philosophy, some religion, considerable love, with all the elements necessary to make a novel entertaining. The last sentence of the work is the following: "So her husband kissed her and betook himself to his office without more ado." A very sensible act and a very sensible way to conclude a story. "The Sixth Sense, or Electricity," is a well written and attractive novel.

*The Heirs of Bradley House.* By Amanda M. Douglas. Boston: Lee & Shepherd. 1891. pp. 431. Cloth, price \$1.50. Chicago: A. C. McCurg & Co.

Although this is the author's twentieth novel, yet it is evident that as yet her hand has not lost its cunning, nor her brain its fertility, or richness of imagination. A large fortune whose heirs have to be advertised for, has to be divided among four families of claimants. A forged will and love affairs between some of the male and female heirs, give the necessary complications which bring out the different characters of the heroes and heroines, all in varying degrees charming.

*Extraordinary Experiences of Little Captain Doppelpop, on the Shores of Bubbleland.* By Ingersoll Lockwood. Fully illustrated by Clifton Johnson. Boston: Lee & Shepard. 1891. Pp. 287. Price, \$2.00.

This is a very funny book. The au-

thor's other works, "Little Baron Trump," and "Little Giant Boab" were quaint, odd and mirth-provoking, but "Little Captain Doppelpop"—two separate children rolled into one, which is saying almost enough to give the secret away—is the most humorous of the three. Great pains have been taken to present the book in the best possible style, and the artist seems to have entered into the fun with his merry pencils and dancing crayons.

MAGAZINES.

The December number of the *North American Review* is fully up to its high standard. It opens with "Thoughts on the Negro Problem," by James Bryce, M. P., who is so well and favorably known in this country by his masterly work "The American Commonwealth." A most timely contribution is a statement by Dr. Leslie E. Keeley in regard to his "gold cure," called out by the recent death of Colonel John E. Mines, whose article describing his cure of drunkenness by the Keeley method appeared in *The Review* for October. This number of *The Review* brings to a close the one hundred and fifty-third volume of that well-known monthly, and contains a full index of the volume. A glance over the index will indicate the quality of the feast which the editor sets before his readers.—The November number of the *Unitarian Review* is one of unusual excellence. A paper by Prof. E. P. Evans on "Mind in Man and Brute" is remarkable for its ability and boldness. Its aim is to show the genetic and essential unity of organic nature.—In the December number of the *Popular Science Monthly* is a copiously illustrated paper by Edwin A. Barber on the "Rise of the Pottery Industry," in the series on American Industries. In this are described the undertakings of the early American potters, with figures of some of their ware, and of the apparatus used in making it. Mr. P. D. Ross contributes a description of the type casting machines just coming into use, which bid fair to revolutionize the printing trade. Cuts of the two rival machines are given. There is an able essay by Prof. E. P. Evans on "Progress and Perfectibility in the Lower Animals," and several other valuable contributions. The editorials deal with the decline of popular heroes, political justice, and modern charities. New York: D. Appleton & Company.—With the December number, the twenty second volume of *The Homiletic Review* comes to its close. Its leading article is the second of Prof. Wilkinson's paper on Bersier, and is devoted to the illustrations of his peculiar power. Dr. E. G. Robinson, ex-President of Brown University, closes the Review Section with a paper on the practical subject of "Training Men to Preach." The Sermonic Section is unusually rich in material.—Funk & Wagnalls Company, 18 and 20 Astor Place, New York.

In *Current Literature* for December is an audacious and striking article from the *National Observer* (England) entitled "A Plea for Inconstancy." The readings from recent books are: "My Friend Vespa," from Stockton's "The House of Martha"; "Defiling the Sanctuary," from Crawford's "The Witch of Prague"; and "The Christian's Kiss," from Franzo's "Judith Wachtenberg."—The December *Forum* contains an article by Governor William E. Russell on "The Significance of the Democratic Victory in Massachusetts and Its Bearings on Next Year's Campaign." The same number has an article on "Degradation of Pensions; the Protest of Loyal Volunteers," by Lieutenant R. Foot, founder of the Society of Loyal Volunteers, with other valuable papers such as are characteristic of this substantial magazine.—"Henry Ward Beecher" from the *Phrenological Point of View* is the opening paper of the *Phrenological Journal and Science of Health*, and in it we learn how much the great preacher craved for his power to his understanding of human nature. "Frederick Bly," the blind phrenologist, well known thirty-five years ago, follows: "Lines of Beauty" is a classical study in the physiognomical line. A good paper, "Is Hypnotism Harmful?" comes from a subject of thirteen years' experience, and is unique in its way. The editor discusses somewhat ironically "That Criminal Type" that some scientists are trying to create, and also "Convict Labor and Mutual Life Benefit Associations." Fowler & Wells Co., 775 Broadway, New York.

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SCIENTIFIC RELIGION; OR, HIGHER POSSIBILITIES OF LIFE AND PRACTICE THROUGH THE OPERATION OF NATURAL FORCES. BY LAWRENCE OLIPHANT.

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**Sour Stomach**  
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Life appears to me to be too short to be spent in nursing animosity or registering wrongs. We are, and must be, one and all, burdened with faults in this world; but the time will soon come when I trust we shall put them off in putting off corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark will remain—the impalpable principle of life and thought, pure as when it lested the Creator to inspire the creature; whence it came it will return, perhaps to pass through gradations of glory, from the pale human soul to brighten to the seraph... It is a creed in which I delight, to which I cling. It makes eternity a rest, a mighty home, not a terror and an abyss. Besides, with this creed revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low. I live in calm, looking to the end.—Charlotte Bronte.

In a recent number of THE JOURNAL Rev. T. Ernest Allen, as secretary of the Psychical Society was criticized for combining with and allowing himself to be imposed upon by a trickster and moral monstrosity, in a professed investigation of Spiritualism, and for classing all professing Spiritualists together in his portrayal of their attitude toward accurate investigation, when he "knew perfectly well the attitude of THE JOURNAL and the large body of Spiritualists it stands for," and when THE JOURNAL unsolicited had supported the aims of Psychical Society from the time those aims were first announced. Why then does the *Christian Register* depart so far from its usual editorial fairness as to give its readers to understand that THE JOURNAL's strictures on Mr. Allen's course were made because he had objected to the condemnation of his Society without a hearing.

It is related by a writer in the *New England Magazine* for December that although Hawthorne at college took part in the "blows," and much as he enjoyed being present at these festal scenes, "he never told a story nor sang a song. His voice was never heard in any shout of merriment; but the silent beaming smile would testify to his keen appreciation of the scene, and to his enjoyment of the wit. He would sit for a whole evening with head gently inclined to one side, hearing every word, seeing every gesture, and yet scarcely a word would pass his lips."

It is related that Herbert Spencer was once advised by his physician to live for awhile in a boarding house in order that he might be rested mentally by the light, cheery and brainless conversation at the dinner table. He took the advice, but did not stay long. A lady who was accustomed to sit next to him at dinner was asked her opinion of the house and spoke of it generally with favor. "But," said she, "there's a Mr. Spencer here who thinks he knows something about science and philosophy. I have to correct him every night."

Hon. Henry H. Faxon, of Quincy, Mass., sent a kind letter to Miss Willard, enclosing checks for \$500 for the National W. C. T. U. work, \$500 for the Temple, \$500 to the Massachusetts W. C. T. U., \$500 for the department of scientific temperance, and \$500 for the Boston W. C. T. U., towards defraying the expenses of the convention.

The design for the seal for the Board of Lady Managers of the World's Fair has just been accepted. It is the work of Miss Bodtker, of Chicago, to whom the prize was awarded by August St. Gaudens, who examined the designs submitted. In the

centre is a caravel, or ancient Spanish ship, below which is the United States coat of arms; sprays of ivy and laurel are on either side of the coat of arms, while the whole is encircled by stars and the name of the board and date of organization. The motto is "Go forward."

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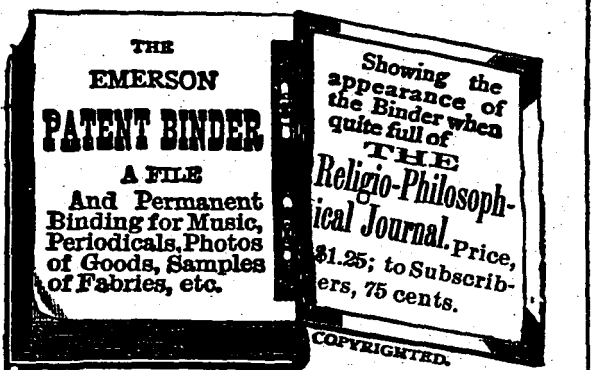
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