

RELIGIO THE 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.

A GIRL in Dexter, Me., possesses a faculty which mystifies her friends. When blindfolded and provided with a photograph she can describe the person or object portrayed in the picture, and she will also describe the objects in any picture or print after merely running her finger tips over the surface.

HORACE PELLETIER has been making experiments with magnetized water. According to his observations, plants moistened with magnetized water produced finer flowers and fruits and more of them than plants watered with ordinary spring water, though planted at the same time and under precisely the same conditions. Magnetized water seems also to hasten their growth. It is claimed by those who have tried it in America that electric currents passed through earth in which plants are growing, have been observed to perceptibly hasten growth.

A WONDERFUL negro recently died in the person of the Right Rev. Samuel Adjai Crowther, D. D., Bishop of Niger Territory, Africa. He was born in a savage tribe, stolen by Mohammedan slave drivers, sold for rum and tobacco to a Portugese dealer, rescued by a British man-of-war, taken to Sierra Leone where they named him and began his education. He was made a bishop of the Church of England in 1864. He was over 80. His name was that of the evangelical vicar of Christ Church, Newgate street, London—Samuel Crowther. In 1829 he married a native girl who had been taught in the same school with him.

THE Brussels anti-slave convention was ratified by the French Senate December 26th. The chamber of deputies took similar action on the 24th. Eighteen powers were represented in the Brussels conference and the adhesion of all them is requisite to render this "actegenerale" effective. France makes the seventeenth nation that has ratified the convention, leaving only the United States to determine whether it shall become operative. The latest date for the exchange of ratifications is February 2, 1892, and the exchange must be made at Brussels. The question will therefore be brought again before the United States Senate this month.

It has been found in the clinical wards of the Charité Hospital, as reported to the Berlin Therapeutical Society that the influenza has reappeared in the same rooms that were occupied by influenza patients two years ago, apparently indicating the infectious nature of the disease. At any rate hospitals and private apartments which have been occupied by grip patients should be disinfected. The spread and fatality of the disease will thereby be considerably lessened. Dr. Pleiffer, son-in-law of the famous Dr. Koch, who claims to have discovered the influenza bacillus, says that the sputum of persons suffering from this disease is the medium of contagion. In a report on the discovery at a meeting of doctors in the Charité Hospital, he states that he has discovered

minute bacilli in the sputum of twenty-four patients suffering from influenza, and that he had inoculated monkeys and rabbits with a cultivation of the organism with positive results. Dr. Cannon, of the City Hospital, also made a report. He had examined twenty patients, and had discovered the bacilli in the blood of seventeen. Professor Koch examined the specimens and the methods of investigation pursued by the two doctors and established the identity of their results.

IN view of the coming Columbian Exposition which will bring crowds of distinguished foreign visitors to the city, Chicago citizens are taking decided action in regard to the smoke nuisance which for so long has disfigured the buildings, soiled the garments, blinded the eyes and smutted the faces of its citizens, and they have organized an anti-smoke organization for a crusade in behalf of a pure atmosphere. All the leading clubs of the city, together with the board of trade, real estate board, and other organizations, have joined with the union league club, and together they propose to do what can be done to clear the city of the cloud of smoke that makes it rival Pittsburg in blackness.

B. F. UNDERWOOD has been lecturing to full houses in one of the large popular theatres of Montreal. By special request he gave a lecture one evening in Library Hall on "Automatic Writing." The Spiritualists of the city were well represented in the audience and an interesting exchange of views by several who were present followed the address. Dr. Mills, Professor of Physiology in the McGill University was among those who participated in the discussion. There was general concurrence in the view of the lecturer, that the human mind has potential capacities and powers not recognized by the current psychology. There was a subsequent meeting at the house of Capt. Robert C. Adams of those who wished to meet Mr. Underwood personally, the party consisting of some thirty or more, including a number of readers of THE JOURNAL. Capt. Adams is a son of Rev. Nehemiah Adams, the best known orthodox clergyman of the Boston of his day.

IN his recent lecture in Chicago, on "Japan," Sir Edwin Arnold said: Never ask what you are eating in Japan. Take it and keep silent. An investigation might reveal slugs, cuttle-fish, seaweed, raw flesh of fish, and other delicacies. The Japanese waitresses are all girls and the cleverest in the world. They anticipate your every wish. In fact, the people as a whole are the most elegant and polite in the world. This is a result of the language, which is a marvel of politeness and refinement. "Fellow" is the worst word in the language, and when a man's house burns up he may lose his patience enough to give way to some such awful expression as "There, there!" A Japanese never would say, "Where did you go?" but "Where did you augustly condescend to repair?" or instead of the brusque "come in" would request you to "condescend the honorable entrance." In short, all the people seem to honor each other rather than themselves. It was a grammar that took me to Japan, for I was anxious to hear a language where there was no imperative mode, no oaths or terms of abuse.

With all this the people are brave and high-spirited, and their history abounds in illustrations of their heroism. When the Panama canal is cut and the Pacific rivals the Atlantic in importance of trade then Japan will become better known. My answer to a great Japanese official, who asked my advice on the future policy of his country, was "Double your navy, keep up your friendship with England and America, and elevate your women."

MICHAEL KIEFER MILLS, formerly a book peddler, lately transferred his headquarters from Toronto to Detroit where the sect of which he is the leader has purchased several pretty cottages in the northern part of the city. The people, according to published accounts, profess to live in rigid accordance with the rules laid down in the Old Testament. They never cut their hair, and their appearance, especially that of the men, is grotesque in consequence. Mills claims that he has been divinely purified. "I thought I was being torn to pieces," he said, in describing the process of purification. "I was thrown to the ground and balls of fire flew from all parts of my body. I said 'praise God,' I suppose ten thousand times. Since that time I have been free from bodily infirmity. My food, which formerly disagreed with me, nourishes me perfectly, and I am fitted to lead the people of Israel." The house of Mills is the finest in the neighborhood and the central house of the sect in the United States. In addition to the Bible they have a peculiar revelation called "the flying roll." The roll is said to have been in preparation for 100 years and to have been the work of the seven thunders. It contains unspeakable words, according to the faith, which it is unlawful to utter.

THE Historical Association has for its president the Hon. William Wirt Henry, of Virginia, a grandson of Patrick Henry, a name full of charm in our revolutionary history, writes Kate Foote in a recent letter from Washington to the *New York Independent*. Mr. Henry has a thin face, clean shaven, a scholarly look in his blue eyes, and irregular features, and very pleasant manners. I saw him bending to speak to Senator Butler, and thought, there is grace of manner, before I knew who he was. Three of the best papers presented to the association were that on "Henry Clay, the First Political Speaker of the House," by Miss May Parker Follett, of the Harvard Annex, that upon "Governor William Leete and the Absorption of New Haven into the Colony of Connecticut," by Bernard Steiner, Williams College, Massachusetts, and the "Enforcement of the Slave Trade Laws," by W. E. Du Bois, a Rogers Memorial Fellow of Harvard University. The article upon the "Enforcement of the Slave Laws" was written and read by a black man. It was thrilling when one could, for a moment, turn his thoughts from listening to think that scarcely thirty years have elapsed since the war that freed his race, and here was an audience of white men listening to a black man—listening, moreover, to a careful, cool, philosophical history of the laws which had not prevented the enslavement of his race. The voice, the diction, the manner of the speaker were faultless. As one looked at him, one could not help saying, "Let us not worry about the future of our country in the matter of race distinctions."

THE SPIRIT OF FRATERNITY.

To him who scans with observing eyes the trend of advancing civilization nothing is clearer than that the spirit of fraternity is growing. No more healthy and promising sign of the gradual uplift of humanity need be asked. A display of the progress and industry of the world on a scale more universal and gigantic than ever before attempted will take place in Chicago next year. People of all nations will meet and fraternize on the shore of the great inland sea, and going away from "The Garden City" will feel the influence of the fraternizing spirit which rules the stupendous undertaking. The very complete and comprehensive series of congresses now organizing under the masterly direction of Charles C. Bonney, president of the World's Congress Auxiliary, will probably be the most potent factor in bringing the representatives of every field of thought into closer relationships and a better understanding.

Of course fraternity increases with organization. Nowhere are the benefits of fraternization more strikingly exemplified than in the field of journalism. Press clubs and associations are not new, but only within the past dozen years have they multiplied and waxed vigorous. Already the good effects of this mingling and working together are seen; and they are far-reaching, extending from the home of the newspapers to the humblest cot in the remotest hamlet where a paper is read. The good accomplished for the press and the people by the splendid convention of the National Editorial Association last July at St. Paul is persistent, and daily grows more marked. Another instance of the solvent properties of the fraternal element is shown in the organization of the International League of Press Clubs, a body with which a majority of the press clubs of this country are already affiliated and which aims to bind in the bonds of love and mutual help all the organizations of the world.

Last week over 100 delegates to the annual convention of the International League passed through Chicago in a special vestibuled train on their way to San Francisco, whose citizens allured them with promises of "everything but sleep." The train was met at some distance out of Chicago by representatives of the Chicago Press Club, Mr. H. M. Hunt and Mr. John C. Bundy, and Major Handy and Mr. Dorr of the World's Fair staff. Never have we seen a finer looking body of representative men and women than were the occupants of the royally-equipped train.

After giving the 100 delegates as good a view of the Fair grounds as a driving snow storm would permit, they were conducted to the center of the city and taken to the *Herald* building where, after refreshments, an inspection of the building was made, ending in a series of speeches by Mr. Scott, the host, and a number of the guests. They were then whirled to the Press Club building, there to be welcomed and entertained for an hour. We quote briefly from the *Tribune's* account:

From the *Herald* building the guests made a flying visit to the Press Club. Here Henry Hunt, chairman of the special reception committee, called the meeting to order and introduced Col. Bundy of THE RELIGIO-PHILOSOPHICAL JOURNAL as chairman of the evening, for it was 7 o'clock. Col. Bundy made an address of welcome and presented to the audience J. Foster Coates of the New York Press Club, Thomas J. Keenan, jr., president of the League; William Wilde, Paul Hull of the World's Fair Press Bureau, and C. D. Almy of the *Globe*.

All made speeches showing the strong fraternal spirit which prevails among members of press clubs everywhere, and the general interest in Chicago and the World's Fair which is felt among the newspaper fraternity of every city.

It had been the intention of the Press Club to give the visiting brethren substantial refreshments, but the train was delayed five hours and all hope of any sort of entertainment was given up.

From the Press Club a grand rush was made to the Chicago Opera House, where Stuart Robson is playing Goldsmith's "She Stoops to Conquer." The visitors occupied boxes and the parquet, as guests of the manager.

From the theatre there was no time to be lost in making connections with the Chicago & Northwestern train for Omaha. The run from Chicago to Omaha will be recorded as one of the fastest on record.

Leading daily and weekly papers of the principal eastern and middle state cities had representatives among the delegates. Such a body of people cannot be together on such a trip for weeks without growing together in the bonds of friendship; and clannishness and sectional prejudice will be banished never to return.

It is this growing spirit of coöperation and fraternity we wish to accentuate and accelerate in every consistent way. Wherever there is common bond of fellowship this spirit can be invoked, and wonderful are the messages of peace and good will to man which come.

DR. HIDDEN ON MENTAL TELEGRAPHY.

Mark Twain's article on "Mental Telegraphy," recalls an address which Dr. Charles W. Hidden of Newburyport, Mass., delivered at a conference meeting at Lake Pleasant on Friday morning, August 23, 1889. The subject was "Mental Telegraphy." Among other things the speaker said:

"There is an atmospheric stratum, or thought ether, through which mind communicates with mind, consciously as well as unconsciously. We essay to speak, and our companion anticipates our thought; we speak of an individual, and lo, the individual appears; we write a poem, give expression to beautiful thoughts, deliver an address or write a story, and behold we find the same thing in print sooner or later, with the authorship accredited to another. Latent and unconscious memory will account for many odd things but not for all. There are a thousand and one things daily occurring which prove beyond question that mind can communicate with mind and take cognizance of events occurring even at great distances. I have no hesitancy in putting myself on record in the prophecy that time will be, when mental telegraphy will have become an accomplished fact—that psychics will send messages to and fro over the land and beyond the seas, and that this method will be made available in every department of social and mercantile life. I have sent clearly understood messages to my hypnotic subjects in sunshine and in storm, in summer's calm and mid-winter's snow and sleet, and I fully believe that this power can be brought under control and made practicable. When this is done we shall have a trained army of receivers, senders and transcribers, with regularly established central stations. Then we shall be able to dispense with telegraph poles and wires, throngs of electricians, linemen and laborers; do away with the unnecessary annual expenditure of millions, and put into execution a system of telegraphy transcending the genius of an Edison and the crafty planning and longing of the Gould's."

Dr. Hidden assures THE JOURNAL that he has been conducting experiments in mental telegraphy for several years, sending messages back and forth between himself and members of his family becoming such a common thing that they think no more of it than speaking to each other. He frequently makes mental suggestions to patients, and greatly enjoys hearing them tell how the "idea popped into their minds." During the present winter a patient, a woman, five miles distant, was seriously ill; he had made what he supposed would be his final call. Just before daybreak the following morning he was aroused from sleep and caught this message: "I wish I could send or dispatch to Dr. Hidden that the fever has turned and that I am better." The doctor awakened his wife and told her that "Mrs. G—— had sent a dispatch that she was better." Early in the forenoon the woman's husband called to say that the fever had turned just before daybreak, and that when his wife came back to consciousness she had made the remark which had aroused Dr. Hidden from his sleep. The woman was found on the mend, and has since recovered.

Dr. Hidden had another curious experience last July. A very peculiar plot impressed itself upon his mind, and he immediately based a story upon the plot. He read the story to his family, and was about to send it to a publication to which his wife had recently become a subscriber. When the next number arrived

he opened it to learn how to forward his manuscript, and great was his surprise to find on the first page a story bearing the title of his own, and a plot almost identical with that which he had written. Parts of the published article appeared word for word. It is needless to add that Dr. Hidden tossed his manuscript into his desk, and it is there yet. His explanation is, that he caught the title and plot from the author, just as Mark Twain caught the plot of the "Big Bonanza" from his friend Simmons.

THE SABBATH IN ONTARIO.

The Toronto clergy's opposition to the running of Sunday street cars in that city, is based mainly on the assumption that it would be a desecration of the Sabbath in violation of the fourth commandment. Both the clergy and the people of Ontario are learning something during the present agitation in Toronto, in favor of such Sunday observance as is consistent with business and social requirements of the age. There is no command in the Christian scriptures to keep the Sabbath in any form or on any day. Jesus on several occasions violated the Mosaic Sabbath and defended his right to do so. "My Father works hitherto [down to this time] and I work." Paul denied the binding obligation of the Jewish Sabbath. "Let no man therefore," he said, "judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath day." (Colos. II: 16). To the Galatians Paul wrote "Ye observe days, and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." (4. 10).

The Ontario preachers are telling the people in their sermons that Jesus through the apostles changed the Sabbath from Saturday to Sunday. The more intelligent of the clergy know that this statement is false. As the writer on this subject in "Smith's Dictionary of Antiquities"—Rev. Dr. Barry, principal of King's College and Canon of Worcester—says: "The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference of it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever either in holy scripture or in Christian integrity." The early Christians did not observe Sunday as a Sabbath. In some places they had regular meetings on Sunday; at other places these regular meetings were on other days,—Wednesdays, Fridays and Saturdays. The phrase "the Lord's day" was never applied to Sunday for more than a thousand years after the time of Christ and his apostles. The protestant reformers, even Calvin and Knox, repudiated Sabbatarianism. The words of Luther are well-known. "If anywhere the day is made holy for the mere day's sake, if anywhere anyone sets up its observance on a Jewish foundation, then I order you to work on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty." The Ontario Sabbath is a Puritanical institution opposed to the teachings both of reason and the New Testament, and its modification in adaption to the requirements of modern civilized life, is only a question of a few years.

A MASTER OF CEREMONIES WANTED.

If present indications are prophetic of future results the time may not be far distant when the democratic element, the spirit upon which this American Republic was based, may be entirely eliminated and society at the seat of government reconstructed upon defined aristocratic rulings. If we may judge from a recent letter written by the Washington (D. C.) correspondent of the Topeka (Kan.) *Advocate*, the polite circles of the national capitol are even now moving toward action on this matter, and if they succeed we may live to see the day when no common, every-day sort of person will be allowed as at present, at the presidential receptions to shake the hand of the nation's chosen ruler. Perhaps some insignia of rank, even, based upon the wealth of the individual, may be arranged for in this new departure from plain democratic ideas. We quote from the correspondent referred to:

If the social leaders of Washington can have their highest convictions made tangible, there will be created this season a new official, a dignitary who will be a great high priest and solemn promulgator of the social code. He will also be a sort of social intelligence office of whom those in society can inquire as to the eligibility of social aspirants. Quite recently a number of ladies in official life were interviewed by a representative of the *Post*, and each lady expressed herself in favor of the establishment of such an official. Some of the ladies were in the dark as to whether or not the government should make an appropriation for the salary of this grand official, but all were delighted with the idea. The wife of Attorney-General Miller said to the *Post*: 'I think we should have here at Washington a master of ceremonies who should be appointed to decide all questions at issue upon social topics. Such an officer lives at many of the foreign capitals, and if a proper method could be got of appointing one here, it would be a good thing for all classes.' Mrs. Miller treated her interviewer to a most pathetic rehearsal of the woes and embarrassments of her first winter in Washington, when she was un-instructed in social ways. She said: 'My entire time was spent in asking questions.'

There is a harrowing story, almost beyond credence, that Mrs. Senator Sherman, in returning the call of a person whose rank was unknown to her, actually discovered that she had called upon the wife of a butcher, and in another shocking instance Mrs. Sherman recognized the person whose call she was returning as her maid's dressmaker. It would have been sufficiently dreadful to have called upon her own dressmaker, but to have been thus humiliated by calling upon a servant of servants, one who sewed darts and took up shoulder seams for 'her maid' was a tenfold aggravation of the circumstance.

Mrs. John W. Foster, wife of the ex-minister to Spain, said: 'The transgression of a rule of etiquette at foreign courts is almost a criminal offense, but in this country it is different. Foreigners coming here are at a loss how to act,' and she therefore recommends the idea of having an American Master of Ceremonies. If New York's precious 400 could spare him, Ward McAllister is the very man for the place, though he may have rivals in Washington.

CANADIAN papers give good reports of Mr. Underwood's lecture in the Dominion. The following taken from the *Montreal Herald* is an outline of a lecture he gave before an audience of 700 or 800 people in the Lyceum theatre at Montreal, Sunday evening, January 3rd: Civilization is a very complex product, into which has entered a multitude of mental and moral forces. Religion is one of the sentiments of the mind and one of the institutions of society. There is the universal element of religion, common to all religious systems, and the special elements of each system. The character of a religious belief and its manner of manifestation are dependent upon the intellectual and moral condition of the worshippers. Whether a religion shall yield good results depends, first, upon the elements that compose it and second, upon the social soil and atmosphere in which the seed is planted. Christianity is not the same in England and Abyssinia. The moral teachings of the New Testament were a protest against Jewish formalism and pagan worldliness. But moral precepts never converted the Roman Empire. Paul's theology, elaborated by Augustine, became the Christianity of the Church. Confronted by paganism it bent to and assimilated pagan beliefs and rites and ritualism, and spread by representing the old faith under a new name. The religion became what it had to be in its peculiar environment on penalty of extinction. The unity of the empire was transferred to the church, which for centuries held together the divided elements of the empire. During the middle ages there was general ignorance in the church, monasticism, and contempt for letters. With the revival of learning, with study of Greek and Roman literature, with discoveries, inventions, secular ambitions and pursuits, the world advanced; independence of thought, the reformation, science, great

worldly enterprise followed. Men took thought for the morrow, tried to accumulate worldly possessions, avoided poverty, became self-reliant; ceased to believe they were liable to lose their souls by too much love of wife and children, or by having too fine homes; theological beliefs have become adjusted to secular conceptions of life. Theology has become modified. Men have become too humane to believe in the damnation of infants, or in the foreordination of millions to eternal torment. Revision is the order of the day even among Presbyterians. The forces of civilization have modified the teaching of Paul, Augustine and Calvin, have emphasized the primary value of the ethical elements of all religions, including those of Christianity, while ignoring whatever is practically obsolete in these elements, such as the teachings of the New Testament in regard to submission to evil, the duty of servants, (slaves), the subordination of women, the duty of obeying the powers that be as from God, etc. As with a constitution, so with a religious system, when the people have advanced beyond it, whatever is outgrown is ignored, or is interpreted so as to harmonize with the intellectual and moral demands of the time. Religious systems, like governments, are evolutions and are determined by intellectual moral and social conditions in which they prevail.

THE recent law passed by the Illinois Legislature offering a bounty of two cents per head for every sparrow killed, was a very careless and thoughtless piece of legislation. The thing aimed at was probably only the destruction of the sparrow family, which the people think has become too numerous. But a little thoughtful discussion of the law before it passed, would have shown any level-headed legislator that it also offered a premium for the encouragement of cruelty in children, as well as being liable to become a prolific source of accidents. In consequence of the law numerous small boys are now armed with deadly rifles, or bows and arrows, and already the list of accidents to grown people and children from the carelessness of those bent upon securing as large a bounty as possible, is very large. Many children's eyes have been put out. At the Illinois Charitable Eye and Ear Infirmary, West Adams street, the records show nearly twenty cases of optical surgery that have resulted from the use of sparrow-guns within the corporate limits of the city; and as the superintendent indignantly observes, these cases are only a few out of many, for, he says, 'We get only the cases in which the eyes are injured, and no doubt an exceedingly small percentage of that class of cases. I don't suppose bullets have any particular affinity for the eyes in preference to other parts of the human anatomy. I presume more accidents are occurring from the use of these infernal (I'll make it stronger, if you desire,) guns than we have any idea of. Several will be blind for life, while many of the other cases have been the narrowest kind of escapes. A shot would pierce the eyelid, and upon turning it over the ball is found. They say the shot are not dangerous, but unless protected by a heavy overcoat a man may be seriously wounded by one of these little sparrow-guns that are so numerous in use just now.' Another bad result is thus noted by the *Belfast Age*: 'In Chicago a bounty of two cents each is offered for the heads of English sparrows. Is it manly—is it Christian to legalize the murder of innocent birds? The cruelty which will indirectly follow from encouraging boys in this brutalizing work cannot be estimated.'

THE death of George B. Clark, of Cambridgeport, Mass., on the 1st of January, was a great loss to students of astronomical science. He was one of the two sons of Alvan Clark who constructed the monster Lick telescope, the largest ever yet made. Since 1862 the work of making telescopes has been mainly carried on by George Clark and his brother on the same lines begun by the father. The great feature of Mr. Clark's work was the making of object glasses. Were the glass of uniform density it would be a comparatively easy matter to make it so that all the rays

passed through it from an object would converge to a point, there to be magnified by the eye pieces. But owing to this irregularity the best big ones turned out before the Clark's took hold, gave for a bright star an image such as may be likened to the figure assumed by a shovelful of mortar let fall a distance of several feet. The Clark idea was to depart from the regular geometrical curve, polishing the glass so as to compensate for the inequalities in density, and the result was the nearest approach to perfection that has yet been attained, permitting the distinct recognition of objects that are only a small fraction of a second apart. It is an open secret in astronomical circles that it was the eye and hand of George Clark which detected and toned out the visual imperfections, and developed the perfect instrument out of one otherwise imperfect. Hence to him more than any other man belongs the credit of having rendered possible the great discoveries among the stars that have been made in the last half of the present century, and vastly widening the range of facts on which must be built up a correct theory of the construction of the universe. Mr. Clark was sixty-five years old at the time of his death and forty-five years of his life had been given to the manufacture of telescopes and appliances in connection with them.

In a recent address given by Chauncey M. Depew at the annual dinner of the New England Society of New York City, he launched out into a defense of the New England or Puritan type of cranks. He said: The crank has become the most popular feature of our civilization. The newspapers are incomplete without the daily chronicles of his achievements. He possesses one advantage over the ordinary mortal in that he has never been interviewed. The old-fashioned way was to lock up people who endangered life or property for a statutory period, but the new idea sends them to an asylum to come out in a few months to the glory of the professional gentlemen who have wrought a wonderful cure, and the terror of the community who are the victims of these experiments. The man who tries to assassinate an eminent divine, or dynamite a millionaire, or who makes ducks and drakes of other people's money, of course is insane and therefore irresponsible. The Puritan was not that kind of a crank. The Puritan has enjoyed the largest repute as a fanatic and the highest distinction as a crank, but whether it was the king or the church which encountered him, they never after the battle thought him a fool. He never threatened the life of an individual or attacked private property, but if commerce or business or vested interests are entrenched in masses against wrong, he attacks the wrong no matter who it hits or hurts. He throws conservative pulpits into convulsions and terror when he proclaims that bleeding Kansas needs no Bibles, but rifles. He knows that when the question is whether a great territory shall be dedicated to freedom or slavery, the border ruffian requires discipline with Winchesters before he is prepared for a Bible lesson. Our polite conditions have not removed his crankiness, and I hope never will.

FOR let us contemplate this life as the training place of a soul. It comes here for a portion of that education which is necessary to its development. What sort of *nidus* do we provide for it? What sort of hospitality do we accord to it? Is it any sort of consideration with us that it should be so adapted to its surroundings as that it may gain its education and progress in wisdom?—*Light*.

THE attention of the Illinois State League for the Observance of the Sabbath, remarks the *Chicago Israelite*, is respectfully called to its Uncle Sam, whose navy yards have been in full blast for the past few Sundays. *Certes*, but this is a godless country, where even the constituted authorities set so bad an example, and nothing will remedy it save putting a limited god in the Constitution and making it high treason to work on the first day of the week.



MIRACLES.

By JOSEPH WAITE,

[Minister of The First Unitarian Society, Troy, N. Y.]

A miracle, like anything else, may be variously defined according to the particular standpoint from which we contemplate it. I submit the following provisional definition: "A miracle is an unusual event wrought, directly or indirectly, by God for the express purpose of attesting some divine message or messenger." That much at least is assumed by every man who believes in them and builds them into his theological system. We reach at once some interesting but perplexing conclusions. "All miracles are false except those recorded in this particular bible or wrought in my particular church." So says the Buddhist, so says the Mohammedan, so says the Christian, so say they all. So must they say, otherwise miracles disprove what they are meant to prove. They prove that the other religion is true and divine—that contradictory systems are true and God-given. We see at once their worthlessness—that they never do what they are designed to do, except perhaps in the case of those who witnessed them. For, unless I beg the whole question, unless I assume that that is already proven which miracles assume is not proven, but which rather they are wrought and recorded to prove, viz., the infallibility of the particular bible or church containing them—unless I assume that, and thereby assume that miracles are needless, why should I accept this particular batch and reject all others? For as to character there is often no appreciable difference between the miracles which follow the different religious developments.

We reach also some most interesting and startling conclusions relative to the miracle-working God. What a stupid God is this to work miracles in order to convince people of certain necessary things at a time when everybody was credulous enough to believe anything they might be asked to believe without a miracle, and now, when the age is skeptical, to work never a one; and what a stupid God this is to work, while he was or is working them, for this purpose, far fewer in the presence of the unbelieving than in the presence of the believing—to work them where they are not needed and not where they are needed. "They that are whole need not a physician, but they that are sick"; yet we are told that he who spake these wise words "did not many mighty works in a certain place because of their unbelief." If attestation of divine message and messenger be the purpose of miracles, how outrageously unjust was God to confuse poor Pharaoh by allowing the deniers of the true message and messenger to work miracles similar to the true. Job, too, was manifestly wrong, was he not, in cleaving to God in the celebrated contest for his allegiance? He should have believed and cleaved unto Satan, for the latter, in that instance, wrought all the miracles. Job's God vouchsafed not a single one till all was over. Grand old Job! how I respect and reverence him as I see him turning his back upon all marvels, terrible though they be, to follow the simple truth and right, with never a marvel in their train, finding in them more majesty and authority than all the spectacular Satan could devise though delegated with divine power.

If God gave miracles for this purpose, how sadly he miscalculated, how deep his disappointment! "Yea, though he had done so many mighty works among them, yet they believed not on him." Was not Abraham wiser than God on that assumption? He refused, you remember, to send Lazarus from his bosom back to earth for that purpose. "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead," said he, and he was right if the proposition to be believed contain aught unreasonable. Let all the dead from Adam come trooping by me from their moldy dens, grinning with fleshless faces and clattering their naked bones, "far too naked to be ashamed," as Tennyson would say, and in addition let the whole world be turned upside down and outside in for the purpose of convincing me that three times one is one, and what is the result? I may be so disturbed and dazed that I don't know what I believe—won't or can't believe anything—but just as soon as the dead have hied themselves back to their moldy dens and all other things have returned to

their normal state, or failing this, just so soon as I have grown accustomed to the new order so that my brain shall cease to whirl and begin once more to think, then three times one are three clearly and indisputable as before. Truth needs no miraculous attestation, nor ever comes she attended by such. "A quiet breast she hath," says Wordsworth, truly. As the dew of heaven falls softly upon all the sleeping earth, and the flowers lifting their dust-dried lips noiselessly and gratefully imbibe it—so comes the truth to the human heart and so the human heart receives it. Not in the earthquake, not in the storm was God when the prophet sought and found him, but in the still small voice which none but he could hear. So far from the truth in the Bible being attested by the miracles in it when pressed hard by skepticism and criticism, the truth has always had to attest itself and then come to the rescue of the miracles. "You allow that I am right," says the skeptic to the miracle-monger, in refusing to believe the miracles in other bibles. "Why then should I accept yours? How shall I know that they are genuine?" To that question the miracle-monger has never found but one answer. "Because," says he, unconsciously standing the argument on its head, "because of the pure and beautiful truths they were wrought to attest." Enough! We must seek some more philosophical atmosphere through which to look at these religious phenomena.

First, then again, what is a miracle? When any religious doctrine comes squarely into antagonism with reason and popular thought the last resort of its defenders is to explain it away, to carry it stealthily and with all speed out of the clear light of logic into the dim domain of mysticism—in other words, to undefine it. So effectually has this been done as to miracles that the public mind is now sadly dumfounded—indeed, it is a pat saying among divines themselves that nobody can tell what a miracle is, and this is affirmed, forsooth, as reason why we should believe them; but, I submit it is rather reason why we should believe nothing at all about them one way or the other. It is not reasonable to think at all until you have some idea of what you are thinking about. All clear-headed men on both sides of the question see this and persist in defining or describing. In former times the word was universally understood to mean "a suspension or violation of the laws of nature." But belief in the inviolableness of law has taken such deep and extensive hold upon the popular mind under the influence of modern science that the miracle-monger has found it prudent to discard and disuse that definition. He now speaks of miracles as "unusual events transpiring through the introduction of some new law or force." Regarding then the marvels recorded in the Bible in that light, the first question is "Are they possible?"

The answer depends entirely upon what you mean by the word new. If you take the word literally, meaning thereby a force that never before existed in any form or manner, why, that is to a thinking man quite as incredible as a violation of some existing law. Everything that exists to-day is the effect of what existed yesterday; was caused by it. But no cause can produce an effect greater than itself. If you have now or at any time one ounce of force in existence which did not always exist, that ounce is an effect without a cause—it is something come from nothing. The totality of force can never be added unto. Moreover it exists in unceasing activity. Manifold indeed are its Protean permutations. Now it exists as light, now heat, now motion, now electricity, now chemism, now animal life and now it is an equilibrium, two forces exactly balancing one another, etc., but somewhere and somehow it has operated from all eternity without a second's cessation. An absolutely new force is an unthinkability. But if by the word new is meant merely some portion of the old eternal force appearing in some, to us, new place, or acting in some new form, and bringing forth some unusual and altogether incalculable event, why, logic is dumb in the presence of that idea. Thus defined all the Bible miracles became possibilities, except, of course, those which involve a contradiction in terms; for, as Huxley truly says, while there are logical impossibilities, as e. g. a "square circle," a "round triangle," etc., there are no natural impossibilities. That the sun stood still, that a man walked upon water, that water went into wine—all these are possibilities. That portion of the universe explored and known by me, or indeed by all humanity combined is, compared to the vast wilderling whole, but as one drop in the boundless ocean, and how suddenly and in what strange unexpected ways, phenomena in the little spot seen and known may be affected by mighty tides of power or law leaping into it from out the vast unknown, it is not for me or any man even to conjecture. A tropical savage who had never seen or heard of ice would be just as rational in denying the possibility of water becoming thus hard, as I should be in denying the possibility of a man walking upon it unfrozen. I have no reason for denying such a possibility, except that it contradicts all my experience, but frozen water

contradicts the experience of the tropical savage quite as fully. For aught that I, or any man or all men know to the contrary, it may be a part of the eternal law and order, it may be in the regular order sequence of cosmic events, that the sun shall stand still for a while once in so many thousand years. The presumption against it is immense indeed, but it never does or can amount to a complete demonstration, or disproof.

All this, mark you, relative to the word possibility. But between the word "possibility" and the word "actuality," or even the word "probability," there lies a vast stretch of territory. When I say that miracles could occur, the Bible worshipper assumes I ought to believe they did occur, but could and did are distinct ideas. Why should I believe they did occur?

At this point the case was never better put than by Hume. Not logically impossible are miracles, but logically incredible. What is the ground of incredibility? It is the steadfastness or invariability of experience. That which a rational man believes must be either a part of his experience or find, at least, a parallel in that experience. Now, it is contrary to all verifiable experience—contrary to my own experience, and also to that of all veracious persons known to me, that such events as are commonly called miracles should ever have occurred. Experience here is steadfast and invariable. A miracle is an event which, by its very nature, contradicts the experience of the vast majority; otherwise, it would not be a miracle, but a part of the established order and routine of life. It rests therefore purely upon human testimony. But our experience of the trustworthiness of human testimony is not steadfast and invariable—rather it is a part of that experience that men should both lie and be deceived; in various ways fall into error and extravagancy. Consequently no amount of human testimony can make a miracle credible. He who believes one rejects his steadfast, invariable experience, in favor of his variable unsteadfast which, as Hume well says, is to subvert all rationality and ground of certitude.

Never was position more impregnable. It is: I take the goal of the mind concerning this much-debated question. As the intellect moves it moves ever hitherward. More and more Biblical apologists are coming to see that if the veracity of their book is to be maintained, its marvels must be reset and retranslated in terms of natural law and average human experience. Advanced orthodoxy is now busy with this retranslation. Thus it no longer contends that the sandals of Moses smote the Red Sea asunder and walled it up perpendicularly on either side of the Israelites as they passed over. The real fact—the true meaning of the narrative—is this: They crossed at the extreme northern margin where the water is shallow and a steady, strong east wind simply drove and held it back as it had often done before and has often done since. The sun and the moon did not actually stand still while Joshua consummated the slaughter of his foes. What seemed to be this was purely an illusion resulting from the peculiar topography of the battle field. A very high hill happened to lift its head between the point where the two armies struggled and the point where the moon rose, so that the coming into view of the "orb'd maiden" was somewhat after the appointed hour. A very low horizon and an unusually clear atmosphere stretched toward the point of the sun's down-going, the effect of which was strangely to prolong the daylight. Peter did not go down to the sea at Christ's command and catch a fish having actually in its mouth the coin necessary to satisfy the Roman tax-gatherer. He simply caught a large fish and sold it for that sum. Jesus did not actually fill the empty stomachs of 5,000 men with five loaves and two small fishes. His eloquence so magnetized them, his strong sweet personality so bewitched them, his glad emancipatory tidings so thrilled them with expectancy and spiritual excitement that appetite was naturally silenced and suspended—a merest morsel sufficed for each in this state of spiritual exaltation. By such exegesis, I say, is advanced orthodoxy endeavoring to maintain the credibility of the Bible's marvels. But, assuming that the stories in question will truthfully bear such interpretation, what become of the miracles when we have adopted it? Plainly they are abandoned. We are left with extraordinary perhaps, but after all wholly natural events liable to occur anywhere and at any time and utterly without supernatural import; which cannot at all be used as divine attestation and which are indistinguishable from the marvels elsewhere recorded. Now, this is eating humble pie indeed. Nevertheless to this pass has the Bible-worshipper come. More and more clearly the alternative is seen, to be either a rejected Bible, or one without miracles as such. This it is which has led to the invention and adoption of such interpretations, not that the narratives themselves suggest them, for in nearly every instance it is a veriest outrage upon the language thus to remold it.

The real original fact, indeed, out of which the story gradually grew may have been some such thing but if so the real original fact was lost to the mind of

the author. Beyond all dispute that was not the fact which he intended to recount.

The explanation of this increasing incredulosity concerning miracles: For we look behind us only a short distance ere we reach a time when not one man in 500,000 entertained a doubt concerning them, a time when people talked about raising the dead and resisting gravitation as we talk about the weather. The first source of this skepticism is the ever deepening and spreading perception of the reign of law. The more minutely we mark the march of events, the steady tread of nature in her never-pausing journey round the infinite cycle, the more do phenomena fall into order and calculable sequence. Onward, forever onward, sweep her mighty and majestic forces, regarding not the interests, passions or pretensions of any person or sect, or aught, indeed, save their own proud imperious will. Intercepted or turned aside, or thrown back upon itself by no force except by another force stronger than itself. So irresistibly has this perception of law or unvarying order swept over the minds of all educated men that, as we have seen, in order to rescue miracles from popular rejection the apologist has been compelled to cease defining them as violations, or even as suspensions, of law, sacrificing thereby, unconsciously to himself, the only quality which made them of any use to him.

The growth of historic criticism is a second source of this skepticism. Just before Ranke undertook the composition of his celebrated history he returned from a somewhat lengthy wool-gathering expedition and learned that a sad accident had happened on the town bridge not far from his door. The second time he heard the event related the narrative differed entirely from the first. "You are mistaken," said he to the narrator, "you have been misinformed. I have already heard of this event from an eye-witness, and the thing occurred not at all as you relate." "But, sir, I, too, was an eye-witness and it did occur precisely as I describe." To settle the matter the historian searched out a third observer, but he, in place of corroborating as was expected either of the preceding descriptions, added a third discordant element. "Alas, alas," cried the historian, "can I not ascertain the facts, the truth, concerning an event which occurred yesterday and among my immediate neighbors? How, then, can I hope to discover it concerning events which occurred in distant countries and centuries? Can I not trust the eyes and tongues of my truthful neighbors? How then can I trust these worm-eaten, many-times-rewritten records?" Slovenly observation, slovenly veracity, slovenly authorship, slovenly translation—so vast a slovenliness intervenes between us and all ancient documents that trustworthiness is utterly out of the question. Wherever we have different accounts by different authors of the same event, there this fact is demonstrated. The intellectual attitude of the informed man as he turns the pages of history is, at best, this: If the event in hand is in harmony with experience, when it may of course have occurred—there exists no reason for denying it at least. But, if it squarely contradicts all his experience, then the probability of error is seen to be so much greater than the probability of occurrence, that credence cannot hold it as a fact. In spite of himself, up it goes into the rosy realm of fancy or down into the limbo of lies.

Comparative religion or more specifically comparative mythology is a third source of this skepticism. Once well into this study it is seen that the biblical miracles are in no way unique, have no exclusive claim to reverence or regard. Every religion presents us with a similar array of marvels, similarly vouched for. Our eyes open to the fact that whether or not miracles are violations of natural law—unnatural—certainly, belief in them and the assertion of them in books of religion, is the most natural thing in the world. We see them as the natural, inevitable product of certain social and intellectual conditions. We see that just as there was a carboniferous age and a silurian age and so on, so there was a miracle age—an age in which miracles grew just as naturally as anything else grows. The fat and fruitful soil out of which they grew was the undisciplined, unfallowed, virgin imagination. But of this there is never a dearth. Always enough of it there is to make this or any age a miracle age were other conditions only favorable. Still do miracles spring forth spontaneously from it, but, alas, long ere they come to blossom, whiz goes that cruel, gleaming scythe in the hand of modern truth-vigilance, and the fair young shoots are cast into the oven. A miracle is a night-blooming cereous—a goodly flower and highly prized, but whose delicate petals cannot spread themselves in the glare of modern daylight. But when there was yet no telegraph, no reporter, no newspaper, no post-office, no truth-police in any form to chase down, catch and imprison the healthy, helter-skelter, young life or fancy; when the vast, wide world beyond a radius of ten miles was to every man the great weird unknown; when he had no criterion for gauging life and nature out there; when no man traveled save some wild adventurer who loved to magnify because

he could with safety, and it glorified him in the eyes of the mouth-gaping stay-at-homes who crowded round him—who loved to magnify the marvels he had heard—when these fair young flowers had thus beneath them the deep rich soil of the virgin imagination, and above them the black blanket of popular ignorance, 'twas natural and inevitable they should grow and spread themselves abroad until all the fowls of the air came and lodged in the branches thereof. For all men you know love a miracle. I confess myself in some sense predisposed to believe every one I hear. I do believe them as poetry, and for some reasons would like to believe them as facts. "We give them up," says M. Arnold, truly, "we give them up with a sense of loss, slowly and reluctantly and only because we must."

Miracles have served a purpose, satisfied a want, or they had never found existence so universal and long continued. They have catered well to the craving of the human heart for stimulus. They have served as a sort of superfine intoxicant, rousing from lethargy, waking the intellect, warming the blood and setting every sluggish wheel a spinning. This it is which sends the child panting into the presence of parent or playmate upon hearing or seeing something unusual. Not only has its own being been quickened, but instinct assures it of an eager auditor. This it is, too, which sends the sharp-nosed woman careering down the sidewalk in search of a listener, bonnet strings streaming out behind her and shoe strings going switchity-switch around her stockings; and this it is which sustains the modern newspaper as such.

But the origin of and belief in miracles is not fully explained until some account is taken of man's ambition to triumph over the stubborn, self-willed, proudly disdainful, Titanic forces which ever hedge him round, restricting his freedom, deriding his hopes and cutting short his career. It does not always appear that God as the psalmist says, "made man to have dominion over the works of his hands," too often the dominion is the other way. Doubtless, however, the passion for this dominion is irrepressible and universal in the human breast. How man chafes, frets and fumes at the presence of anything that chains or balks him! How he clutches at every straw which promises increase of power and ascendancy among contending adverse forces. But, when he has pried with the longest levers he can handle and over every fulcrum he can find and armed himself with every weapon he can forge or wield, what a puny pismire still he is in the presence of the vast, swollen, proud forces of nature rushing on forever through the depths of time and space. How gravitation dashes him to pieces! How the hissing bolt from the angry cloud hits him and he is not! How the sea claps her broad hands and laughs her loud, hoarse, heartless laugh as she gives him unto her children and hides forever his puny pigmy form! How hideously death seems to mock him, sitting back there in the shadows beating, with grinning skull for drum and bleached bones for sticks, his dismal march for the passage of all human souls! Mocked thus and thwarted, in his own opinion, disregarded, despised, trampled over, knocked on the head by these forces, which, by his very nature he forever aspires and struggles to subdue, control and use, there comes to him a vague gleam of hope and a vague but real sense of satisfaction in hearing and believing that somewhere, somehow, sometime, somebody did successfully bridle, beat and use these adverse forces.

And here I am reminded of another explanation of the modern decay of belief in miracles. Science has replaced them by something better. Belief in them came, as we have seen, to satisfy an ineradicable want. It was not likely to depart and did not until some better caterer had begun to feed that want. And first as to the craving for mental stimulus. How adequately has science satisfied this want! How insipid and stale the marvels wherewith mythologies drive out *ennui* compared with the real wonders from before which science has rolled up the curtain. When we have followed the botanist and chemist from the wine vat through the chlorophyll and capillaries of the vine down into the mud and out into the sunshine, and have thus watched that weird witch, that inscrutable alchemist, old dame Nature, all around us and evermore turning mud and water into wine, alas for the miracle at Canaan in Galilee—'tis eclipsed and relish for it gone. When we have followed the physical philosopher through the dizzy æons of time and the wildering wastes of space and have learned from nature's own lips, through this interpreter, how the world and all things therein were made,—long ere we have reached the primal nebula from whose glistening whiteness we must shield our eyes, that all along the journey have rolled about and betimes well nigh burst their sockets—long ere the story has half been told, alas, for the six days miracle. It, too, is eclipsed and relish for it gone forever. As to the irrepressible passion for dominion over the adverse forces of nature, this, too, is much better satisfied by modern science than medieval miracle. When we have seen a child pluck with her one little finger a million tons of

rock from the bed of hell-gate and hurl it like a handful of pebbles afar into the sea, our dominion over nature seems much nearer, our love of power is much more amply gratified than when we follow the footsteps of Samson or Hercules.

Such, then, is the philosophy of miracles—the causes and conditions which originated them and belief in them, and the influences which are now ejecting them from all educated heads. They have not been disproven, except when mechanically defined are incapable of disproof—they are simply being outgrown and superseded. They belong to the child age of religion. The modern-minded religionist no more needs them or uses them than the matured man needs or uses the rattle and jumping-jack of his baby days. They belong to a time when nature was regarded as dead or diabolic, when God dwelt outside of it and when, consequently, they were the only evidence that he was still alive and interested in mundane matters. They belong to a time when the mind within, and consequently the world without, was yet in chaos—in a word, they belong to the age of poetry, and seen as religious poetry, they are for the most part pleasing and beautiful, but insisted on as facts, and facts upon which religion hinges and hangs; they revolt the reason and debase religion. Alas for us if so vast and weighty and necessary a thing as religion must hang above the infinite abyss upon so slender and rotten a wire. "A man's religion" says Carlyle "truly should be that thing of which he is the most certain of anything in the world." Let it hang upon the eternal reason, the soul's sure strong instincts, the facts of daily life and experience—the consciousness of an ever-present, indwelling God whose only but sufficient miracle is the eternal, ever-and-to-all manifest one—his own being.

CELL EDUCATION.

By W. A. CRAM.

In a well ordered state or nation each individual member partakes more or less of the life of the whole,—what the higher brain of the nation thinks, flows out to all men and women; even the lowest in some measure. What the truest heart of the nation feels, throbs through the millions bearing to them more and better life. Thus the highest thoughts and words of the great scholar spread throughout the land. So the music or poetry in the artist's soul feeds the million hungry households. Whatever is true and noble, even in the humblest and most unnoticed life, helps mould and inspire the whole world to its own truth and nobility; even a poor woman nearly two thousand years ago, dropping two mites into the great temple's treasury, lives through all the centuries of Christendom touching us to-day with her humble heavenly charity; each life radiates in all directions without a halt or limit.

What the mother feels, hopes, thinks and strives for is the mind-food and education of her unborn babe; this law of life-diffusion and communication appears to obtain in all the universe. Let us trace this law, or method of nature in the human organism, if we can, and see what it imports: Of the millions of cells that constitute the human body, each one appears to be a living organized being or member. Looked at on another line of life, it is an embryo in the womb, growing, being educated for transformation or birth into a higher condition of life, while possessing and maintaining its own individual body and life, each cell is a kind of unfolding or awakening centre of conscious being to which, and through which the life of the whole body flows. Thus the pain or pleasure in the foot, or eye, affects the whole body of cells. The delight of a great thought or emotion in the brain, flows as an inspiration of new life to each cell of the hand, lung or heart. The heroic deed that awakens noble consciousness through the eye, spreads through the thousands of nerve highways of consciousness throughout the whole organism. This in general terms we call cell education.

Mark the import of this. What we call our conscious life from day to day is a constant education—new birth giving—to the myriads of cell beings that constitute our bodies. We thus live in and through these hosts of lesser lives. Here appears also the same general law of education and growth that we trace so clearly in the relations of larger human lives. Every ennobling emotion we experience ennobles to some degree the life of each cell in our whole organism, so every degrading lust or passion degrades also in some measure our whole body of cell lives. This

is the general law, they rise or fall on the current of our own conscious being.

Each cell is in embryo growing for new and higher birth, for all decay and die from our bodies, that is, they are born into some other larger condition. Daily while we hope, love, think and strive millions of these bodily cells reach maturity, decay and die just as naturally as men and women grow old and die from the society or nation by the same law toward the same end, namely, more and better life. What we call decaying and dying reveal themselves more and more clearly to be a process, a transformation into some new condition of form and life. It appears then that cells living in our bodies, maturing and growing old there, pass or are transformed in body and life into some ethereal invisible state of being about our grosser visible forms. Thus the bodies of rocks, trees, grasses, flowers, insects, etc., transform and pass into the invisible ethereal realm that infolds our grosser world of common sense and visible things; their decay and death is simply a natural process to new life. Here again we discover another line of the same great natural law or fact. The rocks, grasses, trees, insects, etc., through decay and death we say are transformed to live in an ethereal invisible degree of being infolding ours; they thus enter into and help form a vast vital realm or atmosphere over and about our little world of seen forms and life, thus dying from it they yet minister higher life to it again. So these human bodies we wear and use are ever decaying and dying, thus setting free the little cell bodies and souls that for awhile have lived in them and been educated into some measure of their common lives, still attracted to the old home or school as seems the natural law of all being, they abide about our bodies as an invisible atmosphere of new-born life forming a kind of ethereal higher organism for us. We all live out into this and through this ethereal invisible body, resting upon, folded about the ruder one of this world's matter we now consciously use. The cellular dying of our visible bodies appears then essentially to be only a process of growth of finer, more perfect organisms of which we have not yet been born into the conscious use. Only in mysterious infantile ways we sometimes feel and use them as in an embryonic dream or fore-feeling of a higher body and life to come as the soul of the butterfly in pupa state fore-feels the sunshine and upper life soon to be, or the unborn babe in the womb dreams and stirs in the first dim awakening consciousness of the great outer world. We touch each other through this unseen part of us in occult ways, as the earth and moon touch and lead each other through invisible atmospheres that have risen through decay and death from their grosser bodies of matter. Our wills oftentimes speak through invisible organs infolding our ruder ones, words that reach ears far off, whither no common speech may pass, as earth and sun speak their wills to other planets and suns through ethereal and electric waves born from the transformation of invisible atmospheres about them. What does all this concern our common sense, practical life? Let us recapitulate a little to trace more plainly the thought farther on. Scientists assure us that every conscious thought and act of our lives is measurable by the death or transformation of so many cells in our body. They die as to their home in our brain, arm or heart, that we may consciously live. But even in this death change the cell soul and life is not lost to us, for dying from their homes in our visible bodies of this world's matter, they only transform into invisible elements and that life, still attracted to us, fold our bodies about and permeate them as an invisible organism of finer matter and power, ministering to us life in higher ways than before. Such kind of life as we educate the cells of our bodies into—through our desires, thoughts, loves and strivings such they bear with them when transformed through death into our growing invisible bodies—such they minister to us again as health or disease, as hope or fear, as joy or pain. As the invisible death exhalations of the earth feed again in certain ways the growing grasses and trees, animals and men, with such elements of life as they bear, whether of sweetness or bitterness, whether of health or disease.

Our hatreds, low desires, and vileness, nourish and

mold the cells of our bodies into like spirit and forms of life, dying from our grosser organisms of matter they still abide about us as an invisible atmosphere of being ministering to us again that same low life of hatred, lust and vileness we imparted to them. On the other hand our noble loves and deeds from day to day are growing and educating a higher unseen spiritual body we unconsciously wear till death, the new birth, comes. As flower and fruit dying are folded about by the spirit and power of their risen sweetness and beauty that feed and delight our senses, so men and women, through noble deeds, lofty loves, and tender charities, clothe their grosser forms and lives with the spirit and power of the risen sweetness and beauty of the dying bodies of this world. Shall we say then, that we waste or sacrifice our bodies and lives for goodness and beauty because they die from us? Rather shall we not say that we thus educate and lead them to transform and rise into an unseen spiritual body and life, that minister an ever higher goodness and beauty of being to us.

A CRUCIAL EXPERIMENT.

By J. P. QUINCY.

[CONCLUDED.]

The small hours of the morning were reached, but they passed very slowly. She must fix her mind upon something to keep it from the fateful chamber above. She would compare her late experiences with the hypothesis upon which Hargrave was pursuing his investigations. Had he not laughingly told her that while her beautiful eyes were seeing strange sights, she must borrow his eyes—which, though not pretty, were penetrating—wherewith to observe herself in the act of seeing? And now, bringing the second sight of the intellect to bear, the conclusion was forced upon her that the psychometric perceptions awakened by the desk were not sense-perceptions, though that term might properly represent the appearance of the young man. She was quite sure that the apparatus in the corpora quadrigemina (Mrs. Hargrave had come to take quite naturally to her husband's hard words) had responded to a stimulus from something about the old cabinet, and yet that this stimulus had not passed the retina of the eye. Then she remembered how Shakespeare, the most trustworthy of all psychical researchers, had set forth this whole matter with absolute clearness. Macbeth recognizes the air-drawn dagger as a percept without a corresponding neumeon. Energy-pulses from the real dagger, upon which his hand rested and which he was to use in the bloody business, informed thus to his eyes. The fatal vision is instantly known to be a psychometric creation. But this clear-headed man, who perceived that the dagger was manufactured of mind stuff, scornfully rejects the suggestion of his wife that the murdered Banquo is made up of the same flimsy material. "If I stand here, I saw him." In this case the picture in the mind was created by impressions received on the eye through the vibrations of light, although the finer nature of the light was adapted only to organs of exceptional sensitiveness. The commentators had missed this carefully marked distinction, as they had missed most of the subtler insights of the poet. Apparitions of those suddenly torn from organic existence might come with force enough "to push us from our stools." Would they ever start us from our comfortably upholstered chairs of natural science? This also might be possible, when the times were ripe.

Three silvery rings from the clock marked the hour when footsteps were again heard upon the stairs. At last the painful suspense was to end. There was an alacrity and vigor in Hargrave's step which betokened release from a great weight of responsibility. The rector was first in the room. His face was that of a man who has escaped from some dire entanglement which circumstances netted about him. Last entered the doctor, rubbing his hands, the embodiment of gentlemanly I-told-you-so complacency.

"Well, well," said he, "you did your best, but fate was against you, as, in one way or another, it always will be."

"I shall yet succeed," said the professor resolutely, "but it will be by other means."

"I have the pleasure of telling you, Mrs. Hargrave," continued Dr. Bense, "that Ephraim Peckster has several more years of life before him. He may yet try his hand at posthumous photography on a future occasion, when some of the present company may be induced to change parts with him. The case was not as desperate as Simpson supposed, though you will please not to quote me as saying so. The stomach's lack of ability to retain food was the serious symptom."

"The presence of Dr. Bense was providential," said Mr. Greyson reverently. "Mr. Peckster had certainly reached the last stage of weakness; even a

teaspoonful of broth was rejected. By the suggestion of Dr. Bense, before attempting to administer food to the patient, he was given a sip of ice water to which was added ten drops of—of—well, the name has gone out of my head. You mentioned the name, I think?"

"I think not," replied the doctor; "there are secrets in my calling as well as in yours. The case is Dr. Simpson's; it is for him to report it to the medical journals if he sees best. There is no harm in saying that the drug is well known, although this use of it is attended with risk. It allays the sensitive state of the mucous surface of the stomach by inducing a condition dangerously resembling paralysis. Then there comes a moment of reaction, when the gastric force responds to alimentary stimulus. The difficulty of determining this happy instant permits the use of this agent only as a last resort. The reports give us but two similar cases where its exhibition was successful. I say two, because the Berlin *Heilkunstler* gave me adequate details of that mentioned in its September issue. As nearly as I can make out, the case must have been one of ascites, if not of anasarca; and this, you see, would furnish no precedent for a matter of simple peritonitis, like that of Mr. Peckster's."

Although the rector did not quite see this, he thought it well to imitate the conventional acquiescence with which the doctor received his own professional statements from the pulpit of St. Philemon's. He accordingly remarked that it was a wonderful dose which had enabled the patient to retain food given at short intervals, till, after three hours, he was pronounced out of danger. He also made bold to advise Dr. Bense to use especial caution lest so delicate a discovery should get into improper hands, for in these days our deepest secrets seemed to be at the mercy of interviewers and reporters.

The last word reminded Clara of her promise to Mr. Beckby. She raised the shade of the window nearest the porch.

There was presently a stamping upon the stone steps, as of one shaking off the snow. Clara opened the front door.

"I have good news for you, Mr. Reporter. Ephraim Peckster is pronounced out of danger."

"That is not good news," said Mr. Beckby, with a disappointed air, "though the fact may be good enough for Mr. Peckster."

"Will you see that the obituary does not appear,—that there is no mistake made at the office?"

"I suppose I must; that is, of course, I will. Good-night, ma'am. You meant to do well by me, and I thank you. A long wait and poor luck!" murmured the reporter to himself, as he went down the steps.

On returning to the dining room Clara found the professor busily engaged in arranging his apparatus in the packing case which the servant had brought from above. She came to his assistance, and patiently fitted each article into its well-padded compartment.

"I will send for this box before ten o'clock in the morning," said Hargrave to the attendant. "We cannot get a carriage at this hour, or I should take it away to-night."

The man bowed his acquiescence.

"I fear we must foot it through the drifts," said Dr. Bense. "It will be a relief to us men, after the ether bottles of the sick room. But I fear that Mrs. Hargrave—"

"Borrow no trouble about that lady," interrupted the professor. "She takes as kindly to all weather as a duck or an Englishwoman. She can outwalk me, who have been called a good pedestrian, and this with the detestable impedimenta of the feminine wardrobe."

Clara found in that walk down the avenue all the refreshment which Dr. Bense had predicted. The storm was over, and there was robust pleasure in pushing through the virgin drifts. A wild, whirling dance those merry flakes must have had of it! Every balustrade and corner of the architect's fancy was exaggerated in preposterous outlines of white. The street lamps winked knowingly from beneath their towering mufflers. The Hargraves, brisker walkers than their friends, were soon far enough in advance for private talk.

"You will promise me now," said Clara.

"Certainly," replied the professor, "I will make no attempt to renew this experiment, though I am sure that under favorable conditions it could be pushed to success. The transition of a human spirit to its next environment, though probably the least critical moment of its existence, is an event which the mass of mankind still regard as of awful importance. Your instinct was true in perceiving that nothing connected with it should be exposed to the criticism of the psychical investigator, with the average incompetence for his quest. I will yet get the scientific proof; but I fear there is no short cut to it. It must be picked up little by little on those long and roundabout ways which lead to knowledge."

"You may be right," said Clara, "yet I sometimes doubt whether the sort of proof you want to carry conviction to a mind like that of Dr. Bense will ever be forthcoming. In such cases the latent faculty of

spiritual apprehension cannot be reached; it is overpowered by the organic body."

"My colleagues in the college," observed Hargrave, "have a right to ask me to show them step by step any reasoning process which I claim conducts to demonstration."

"Are you not assuming that the higher processes of reasoning can be imparted to men upon a lower plane? No one of our day has given us saner conclusions than Emerson, yet he could never show the contemporary intellect how he reached them. The best reasoner may be he who works with such absolute ease and rapidity that the process fades from the memory, leaving only the reliable deposit which we falsely call intuition."

"A pretty fancy, I confess," rejoined the professor; "yet those who may be reasoning on the exalted plane you talk of should never cease their efforts to sink a shaft into the dark academic strata beneath their feet. If Dr. Bense claims that the methods of modern research have settled the non-existence of spirit, I must use the same methods to show him the inadequacy of his conclusion; in short, I must confront him with a ghost."

"And here is one made to order!" exclaimed Clara, pointing to a figure upon a pedestal. "See what the snow has done for Governor Etheredge!"

Their way had led them through a public park, in which stood a life-like statue of a distinguished diplomatist and magistrate. The eminent gentleman posed hatless, in double-breasted Prince Albert frock, and with arm uplifted to the skies. But the merciful snow had now robed him in a spotless toga, appropriate to the Ciceronian oratory which the bronze commemorated. The effect was startling; it bore a wonderful resemblance to the old-fashioned apparition known to our ancestors.

The wind had swept the snow from the ground before the statue, and heaved it in pathless billows on the right and left. For some moments the Hargraves stood spell bound by a spectacle that would never be repeated.

"So we've overtaken you at last!" cried the cheery voice of Dr. Bense. "I must stop a minute; I—I'm really out of breath; I don't skip over these drifts as easily as you young people. Why, do look at Etheredge,—preaching in a surplice, I declare! At last we have a ghost worth turning out to see."

"An extraordinary display," said Mr. Greyson. "Look at the crystals upon that outstretched arm, how they glint in the electric light! We are in the presence of a prophet. And see, the hand points to that rift in the clouds through which shines the winter sparkle of the stars!"

After the tension of those hours of waiting, Clara Hargrave felt all the lift of the keen, buoyant air. The witchery of manner once so familiar in fashionable circles returned to her, as she addressed the doctor with the lively banter of the past:—

"Come, come, Dr. Bense, you and I don't believe in the rector's poetry. If he cannot give us a good practical proposition to go to sleep upon, he had better be as dumb as Mr. Etheredge. Our ways part here; and before saying good-night, it would be well to find something to which we can all assent. Let me see, what can I think of? Ah, I have it! A triangle is a rectilinear figure having three sides. Do we all agree about that? But no, the doctor ought not to commit himself without a vote of his Psychical Society."

"For the first time to-night you are talking good plain prose," said Dr. Bense, entering into the fun, "and we have a special by-law which permits every member to help himself to that a discretion; always provided there is enough of it to steady the chairman of his committee with a double portion."

"It's poetry, then, you must run away from," rejoined Clara archly. "Yet some things have been put into verse which are as believable as Mr. Peckster's bank account. Take, for example, this stanza from Omar Khayyam:—

There was a door to which I found no key,
There was a veil through which I could not see;
Some little talk awhile of Me and Thee
There was; and then no more of Thee and Me."

"The last couplet is thoroughly scientific," said the doctor approvingly. "But how could so sensible a writer put up with the inadequate metaphors of the first? There are locksmiths who can open doors without keys to them, and there was never yet a veil which could not be seen through if there glimmered any light to speak of behind it. If the poet had only lived later, he would have found that Bishop Berkeley had provided him with the comparison he wanted. Our friend Greyson—who knows, or ought to know, our greatest churchman at first hand—will remember the 'wall of brass a thousand cubits high' with which his imagination once encircled the British kingdom. Well, just such a wall as that shuts us in. Do we think we look beyond it? We see nothing but the distorted image of our own faces as they peer into the burnished surface. Do we imagine that we hear

voices? They are only our own cries echoed back from the clangorous metal. If we would express our limitation by a metaphor, let us take the bishop's brazen wall."

"Faith will ever soar above its thousand cubits," said the rector.

"Science will yet make a breach in it!" exclaimed Ernest Hargrave.

Both men spoke with the energy of absolute conviction.

The statue pointed with unmoving finger to the rapidly clearing heavens, as the mortals who had paused beneath it took their different ways through the snow.

LOST ILLUSIONS OF OUR YOUTH.

It seems to be the purpose of certain writers to pull down Pocahontas from the pedestal on which she stands as the reputed savior of Captain John Smith when he was about to be put to death by order of her father, King Powhatan, and to convict Smith of tergiversation, if not downright mendacity, says the *Baltimore Sun*. Mr. Henry Adams is the latest writer, in a book of essays just published, to make a thorough examination of the Pocahontas legend, which Bancroft, in his history of the United States, accepted as true. The starting point of Mr. Adams' critical review is "The True History of Virginia," written by Smith himself, in 1608, in which he relates his exploration of the Chickahominy, the killing of two of his men by the Pamunkey Indians; his own subsequent capture, his being carried in triumph through a number of Indian towns, and his final delivery as a prisoner to King Powhatan, who received and treated him well and furnished him with guides, who took him back to Jamestown. In this true story there is not a word about Pocahontas and her rescue of Smith from impending death. In Wingfield's "Discourse on Virginia," published in London a few weeks before the publication of Smith's "True History," an account is given of Smith's journey up the Chickahominy on a voyage of exploration and in search of food for the starving colony of which Wingfield was then the president, but there is no mention of the Pocahontas incident. Accounts of the colony published in England, in 1612 and 1615, are equally silent as to the fact of the heroic act of Pocahontas, which has since become historical.

It was not until the publication in 1824, of Smith's "General History," which was a collection of papers on Virginia by various hands, edited by John Smith, "late governor of Virginia," that the Pocahontas episode first appeared. The story of how Smith was condemned to death, how he was dragged to the sacrificial block, how he was thrown down and the executioners made ready to crush his skull, and how Pocahontas sprang forward, and putting her head on the head of Smith, pleaded with Powhatan for his life, is not told by Smith himself in the general history, although he virtually confirms the truth of it by his tacit indorsement. On many occasions, indeed, Smith had said that he owed his life to the Princess Pocahontas, and in his letter to the queen of James I, he strongly recommended Pocahontas to the patronage of the court when she came to England as the wife of John Rolfe, on the ground of the signal service she had rendered him, but even then he entered into no details. The extraordinary thing about the matter is that in Smith's narrative of his capture on the headwaters of the Chickahominy, and of his subsequent adventures as a prisoner, he invariably speaks of having been well treated, and says nothing of his rescue from death at a critical moment by the intervention of Pocahontas. It was not until sixteen years later that this romantic incident in the annals of Virginia was made public with Smith's acquiescence and by another hand, and from that time passed into history. With some persons who read the essay of Mr. Adams, the verdict will be that the story of the rescue of Smith by Pocahontas was a fraudulent interpolation. With others it will be the Scotch verdict of "not proven," implying doubt, but with the generality the ingrained belief in the truth of the story will remain unshaken.

The literary iconoclasts are so many in these latter days, that doubt is being thrown on the truth of the existence, or the fate, or the sayings of quite a number of historical personages. They are raising at this time new statues in France to Joan of Arc, the heroic peasant girl of Domremy, who, after leading the troops to victory against the English, was taken prisoner, tried and condemned as a heretic and sorceress, and was burnt at the stake in the market place at Rouen. We are now told by more than one French writer that she was not burnt, but pardoned and released, and that she married and became the mother of a family.

They have just been celebrating in Switzerland the sixth centenary anniversary of the independence of that republic, and in the great parade of historical personages was William Tell and his son, having the mythical apple that Tell is alleged to have shot from

the child's head with a cross-bow in the market place of Atdorf. We now are assured that the story of Tell is a myth, that there was no Tell, that he did not shoot an apple on the head of his son by order of Gessler, the Austrian bailiff, and that Gessler was a good administrator and a merciful man. The infamous Lucretia Borgia is declared by Roscoe, the English historian, and by Mr. Astor of New York to have been a good and much maligned woman. (The famous Sappho, did not throw herself from the Leucadian Cliff for love of Phaon, nor did she live a lewd life, but married and lived respectably and respected, according to the German writer, Welcker, who wrote a book to prove her innocence. Bishop Thirwall and Lord Lytton, both believed in the purity of her character. The slaughter of the rear guard of the army of Charlemagne, immortalized in the Norman-French epic, "Chanson de Roland," was not the work of the Moors of Spain, as declared for centuries in song and story, but of the wild Gascons, who descended from their mountains and fell upon Roland and his knightly followers and men-at-arms and massacred them to the last man. Washington did not cut down the young cherry tree with his hatchet. Shakespeare's Hunchback, Richard III., was a well-proportioned man. Cambonne did not say at Waterloo, "The guards die, they never surrender," nor did the Duke of Wellington at the crisis of the battle turn to his English soldiers and say: "Up guards, and at them!" Yet history records these things, and the legends will live in spite of all the destructive criticism.

MEXICAN GHOSTS.

A. L. Chatfield, of the Indianapolis Drug Company, was in the United States Navy several years, and cruised in every sea.

"The experience that left the most lasting impression on me was one I had with ghosts," said he to an Indianapolis News reporter. "Now, I do not believe in ghosts for one minute, but the experience I had is one I am not able to explain away. There is hardly a day of my life that I do not think of it. We stopped at a Mexican port and hadn't been there very long before we learned that the natives were very much excited over a haunted house that stood off by itself in a lonely part of the town.

"All the brave men in the place had visited the house to hear the ghosts, and the experience was such that no one could be induced to go back the second time. The second mate of our ship and I decided to investigate the ghosts. We firmly believed that some one in the place was slipping into the house and making the strange noises that were reported as being heard. The mate was a man who did not know fear, and we agreed that we would go prepared to kill the first ghost that made its appearance.

"We prepared for the expedition by cleaning and loading four good revolvers and by providing a dark lantern. In the afternoon we went to the house and examined it carefully for secret entrances. Every foot of floor and wall was examined, and we saw that the doors were all securely bolted on the inside, except the one to which we had a key. Soon after dark we went to the house and made a second examination and found it as we had left it in the afternoon. We then took our seats in the front room, with our faces toward an open door leading into another room. The house was quiet as death.

"The mate held the dark lantern, with the slide on, and we each held revolvers in our hands. After we had been there perhaps half an hour we heard a noise like one makes in slightly pulling a chair nearer the table. A moment later the chair in the room which we were facing seemed to be picked up and set down again. Then we heard footsteps, and pretty soon the room resounded with noises. The scant furniture, it seemed, was being thrown pell-mell, and the racket became unearthly.

"Now is our time," said the mate in a whisper. At that he turned on the dark-lantern and sprang into the room. The moment we entered it the noises ceased and it was vacant. More than that the furniture stood just as we had left it. We examined the doors and windows, and they were as we had left them. The floor, too, was examined, and no opening was there. Before we had finished our examination noises began upstairs, and in other rooms. A dozen men with heavy boots seemed to be running up and down the stairway. With our dark-lantern we ran up-stairs and through the several rooms, but could see nothing.

"Whenever we would enter a room the noises would seem to be in the next room—or all over the house, for that matter, except in that one room. To make the story short we remained in the house until daylight and the noises continued all night. We chased from one room to another until we were almost completely exhausted, and not once did we catch sight of any living object. We couldn't have been mistaken in the noises. It couldn't have been imagination for neither of us was excited or frightened. Those noises were made in the house, but what by, is the greatest mystery of my life."

THE "SONG OF THE SHOP."

[There are shop girls in Islington working 107 hours a week.]

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
And over her pale, thin face
The tears were beginning to drop,
As, checking a sigh that became a sob,
She sang the "Song of the Shop."

"Oh! it's work—work—work!
Till the brain begins to swim:
And work—work—work,
Till I ache in every limb;
Compelled through the livelong day
Behind the counter to stand,
Till the heart grows sick and the brain benumbed,
As well as the weary hand.

"Work—work—work!
In the hurry and rush and glare;
Work—work—work,
In the foul, gas-poisoned air.
Whatever the seasons be,
No change to my lot they bring;
And it's only because the fashions change
That I know it once more is spring.

"Oh! but to breathe once more
The breath of the cowslip sweet;
To see blue sky above my head
And green grass beneath my feet.
Oh! but one short hour
To feel as I used to feel
Before to the counter I was bound
Like a slave, with chains of steel."

With eyelids weary and worn,
With limbs as heavy as lead,
A shop girl sat in her chill, bare room
Holding her aching head.
Essaying in vain to check
The tears that perforce would drop,
As still, in a voice of dolorous tone,
That was half a sigh and half a moan,
She sang this "Song of the Shop."

—LONDON TRUTH.

COLUMBIAN ASSOCIATION OF HOUSEKEEPERS.

The manifold ways by which Chicago as the seat of the coming World's Fair is already working for the progress and help of women, is exemplified in the fact that many of the committees of the World's Fair Congress are made up wholly of women. And not only in science, art, philosophy and literature are these committees to be set to work but in more practical ways. One of the auxiliary committees of the congress is the Columbian Association of Housekeepers, which has for its object scientific enquiry in regard to improvements in house-keeping methods. It is already effectually organized with a printed constitution and by-laws, and meets once a month, when its members make reports in regard to any particular natural law, or scientific discovery which has any bearing on household matters or food supplies. It has committees on physical culture, correct dress, sewing, sanitation, village improvement, food supply, cooking schools, intelligence offices, etc. It aims to take up one subject specially at each meeting and that thoroughly as possible. Among the subjects discussed at some of its meetings were the causes of the fluctuations in the prices of butter, eggs, and other staples, the comparative hygienic values of different fruits and the scientific explanation thereof; cooperation with intelligence offices as a means of obtaining reliable help, and economic and healthful bills of fare. They aim to apply business principles to house-keeping and discuss the most sensible plans in buying food. Price lists of the staple foods of the season are procured from first-class grocers and market men, and these are read and commented upon at each meeting; while a wider interest is invited by the association in giving reports of the work of each meeting to the press. It is hoped by these Chicago ladies that the women of other cities and even in towns and villages, will see the usefulness of this movement in behalf of making women's work easier by bringing to light the most systematic and scientific methods, and form similar organizations in other places of which the Chicago society shall be the headquarters, and all these could send delegates to the World's Fair Congress to compare views. The yearly fees have been set at the low price of one dollar

per annum for the present. Any house-keeper is at liberty to attend these meetings. Any information in regard to this association desired by ladies in other localities may be obtained by addressing the president, Mrs. Laura S. Wilkinson 482 La Salle ave., Chicago.

THE truth has been told so often that it hardly needs repetition. Woman has been developed intellectually, as all acknowledge, later than man. The reason is simple: During the period of physical despotism this influence carried with it mental despotism as well, and the more finely organized sex inevitably yielded to the coarser. Over the greater part of the globe to the present day women cannot read and write. It was only in the time of George IV, that there was abandoned, even in England, the old law of "Benefit of Clergy," which exempted from civil punishment those who could read and write—the assumption being that no woman could read or write, and therefore that no woman should have benefit of clergy. A hundred years ago, in our own country, we know by the letters of Abigail Adams that the education of women in the most favored families went little beyond reading and writing. All this is now swept away; but the tradition that lay behind it, "The Shadow of the Harem," as it has been called, is not swept away—the tradition that it is the duty of woman to efface herself. Mlle. de Scudery wrote half the novels that bore her brother's name, and he used to lock her up in her room to keep her at it; yet he drew his sword on a friend who had doubted his claim to have written them all. Nobody now doubts that Fanny Mendelssohn wrote many of the "Songs without Words" under her brother's name, but she was suppressed by the whole family the moment she proposed to publish any music as her own. Lord Houghton learned in Germany that a great part of Neander's "Church History" was written by his sister, but the encyclopedias do not include her name. On the whole, it is better to wait a few centuries before denying the lyric genius to the successors of Sappho and music to the sisters of Fanny Mendelssohn.—*Harper's Bazar*.

THE costume worn by the Greek women is seldom bought ready made. It is usually either made by the wearers themselves or has come to them by inheritance. A handsome costume is an expensive purchase. The chemise, long enough to form a skirt, is very richly embroidered about the bottom in silk, and the two jackets of white cloth are elaborate. These are sleeveless, but a fine pair of embroidered sleeves makes a separate part of the dress. Silver ornaments for the head, neck and arms, a red apron, a sash and a silk gauze veil complete the costume. The last-named items are luxuries, however, and vary according to the means. Rich maidens braid long strings of coins into their tresses, and at a country dance, where the costume is seen in its full splendor, the eyes of the suitor are as much attracted by the back view as by the face of the fair creatures. For every-day use nearly all women of every age wear a handkerchief over the head, and they are for the most part manufactured in Greece.

THE latest achievement of the pedometer is to measure the amount of space one's chin travels over in a day. It was reported that a Canandaigua woman recently tied a pedometer to her chin, and found to her surprise she had talked twenty-five miles between breakfast and lunch. She was so embarrassed over the result of the reading of the pedometer that she would not tell what she had been talking about; the children, it might have been, or the servants, but more than likely it was a talk with some dear friend what to wear this season.

ANNIE PAYSON CALL, in a paper on the "Greatest Need of College Girls," in the January *Atlantic*, says: English women are showing a marked superiority over American women in the college career. They are taking prizes and attained marked intellectual distinction, not because their scholastic advantages are greater, nor because of superior intellectual gifts, but because of better physique, more normal nervous systems, and consequently greater power of endurance.

IN far-off Japan the beginning of a new era for the women is noticed. On the day when the emperor gave a new constitution to his people, February 11, 1890, he placed his wife beside him in public, and in other

ways signified his intention of establishing the equality of the sexes.

THE National American Woman Suffrage Association will hold its twenty-fourth annual convention in Washington January 17th to 20th. Among the speakers will be Mrs. Lide Meriwether, Mrs. Lucy Stone, Elizabeth Lyle Saxon, Elizabeth Cady Stanton, Susan B. Anthony, Mme. Clara Neyman, Carrie Lane Chapman, the Rev. Anna H. Shaw and May Wright Sewall. Senators Hoar, Warren, Carey, Stanford and Dolph have been invited to deliver addresses. Discussions on "Methods of Work in State Legislatures," "Constitutionality of Extending Suffrage by Legislative Enactments," and "The Columbian Exposition" will be led by Lillie Devereux Blake, Susan B. Anthony and Isabella Beecher Hooker.

Mrs. GEORGE BOWRON, of Chicago, has recently patented a car-coupler of her own invention, whose simplicity and ingenuity have won the praise of all practical railroad men who have seen it. Experts say that by its help cars can be handled much more expeditiously, and with perfect safety. Mrs. Bowron is a native of South America, of Spanish descent. She says her invention is the outcome of ten years' study.

By actual count 150 young women have taken up timber claims in western Washington during the past six months.

A LIBRARY OF SPIRITUAL BOOKS.

TO THE EDITOR: IN THE JOURNAL of December 26th I notice "A Suggestion," by E. C., relative to a circulating library, and asking "could not THE JOURNAL open such a library for its readers?" Whether or not this suggestion could be made practical, I am not prepared to say, but it seems to me that with the manifold duties and burdens now upon the shoulders of THE JOURNAL, it would be asking too much to impose this further duty, unless it could be put on a basis that would remunerate THE JOURNAL for its trouble. THE JOURNAL is engaged, as a part of its business (I take it), in selling books. Would the above suggestion be detrimental to that part of its business? If not, I would suggest that all those interested in the scheme of a circulating library donate either books or money—say the price of a book, or as much more as they may feel able to do—and in this way create a library, paying for all books, and then giving the members of the club the use of the books by paying postage both ways and such a percentage as would repay THE JOURNAL for the trouble of mailing, etc. If such a scheme could be made practical and beneficial, I would be willing to contribute my "mite" in the way of some books and \$5 in money, as I am one of those who do not feel able to purchase all the books they would like to read. M.

KENYON, OHIO.

The founding of a circulating library to scatter books over thousands of miles of territory through the United States mail service is a chimerical scheme. If for no other reason than the risk and expense of carriage, that would be enough to kill the plan. Every time a book made the rounds from the library to the patron and back, the cost would be from one-fourth to one-third its value, and the patron would have to take the risk of loss as the United States mail does not pay for losses. Each patron would first have to deposit several dollars with the librarian to cover possible loss of the book or damage to it. The life of a book constantly on the road would be short; and there would be no end of misunderstandings and differences between the librarian and readers, easily adjusted in a personal interview, but rarely adjustable by correspondence.

Those who feel it as important to feed and clothe the mind as to nourish and protect the body will generally contrive to do it. The trouble is, too many people look upon books as something to be bought when the buying will not restrict expenditures in other directions. Again, the general impression is that a book once read is mastered and of no further use. A dozen standard works, studied as they should be, will bring more intellectual and spiritual

culture to the student than will the superficial reading of ten thousand volumes. It is what the reader digests and assimilates that benefits him. One may make of one's self a literary junk-shop, full of odds and ends, and be a curiosity; but the motley aggregation will only be a cumbersome possession, of little value to the possessor and none to others. We venture to assert that THE JOURNAL has not a dozen readers who cannot by a systematic and persistent effort save one dollar a month for books. If selections are judiciously made, twelve dollars will supply all the books that can be thoroughly mastered in a year by those of mature age with most of their time occupied by the every day duties of life.

We regret that Spiritualism has not that most effective agent for the dissemination of knowledge possessed by the Methodists, and by many organizations claiming not one-fourth the following which Spiritualists assert for their cult: a well-organized Book Concern, capable of doing every part of the work and supplying books, pamphlets and tracts at little above first cost, and the first cost reduced to a minimum by the facilities always at the command of large capital.

AN EXPLANATION.

By the omission of some words in a sentence in my article on "Jesus and Paul," in THE JOURNAL of January 2, 1892, the meaning is rendered obscure. The sentence corrected reads as follows: "A small part of the oration is devoted to the presentation of evidence from heathen sources, not that Jesus was a man, but that he was God, and the son of God, predicted by the Erythraean Sibyl and the poet Virgil; and this is what Taylor quotes from the oration, and he calls it the whole of the evidence in the fourth century in favor of the Christian religion,—as arrant a falsehood as man ever penned, etc." The omission of the italicized words renders it impracticable to tell with certainty what it is that is called an arrant falsehood of Taylor's.

W. E. COLEMAN.

IN *Spiritualistische Blaetter* of some months ago, just brought to our attention, Dr. B. Cyriax, the editor makes the announcement of the passage to a better life of his wife, Auguste, at the age of 76. She was a faithful companion, without whom, as the valiant doctor says, he would never have entered on his mission in Germany to fight the battle for Spiritualism against prejudice and bigotry. She taught school while conducting the household when her husband was sick and suffering and in every way aided and encouraged him. Dr. Cyriax has the sympathy of THE JOURNAL in his great affliction.

Our Best Words Weekly, a Unitarian paper published at Shelbyville, Illinois, speaks its mind about THE JOURNAL, thus:

THE RELIGIO-PHILOSOPHICAL JOURNAL, published at 92 La Salle street, Chicago, edited by Col. John C. Bundy, is one of the ablest and most fair play weeklies in America. We don't say this because we always agree with it, for we do not. But aside from its specialty of Spiritualistic phenomena and philosophy, it is valuable or its weekly statement of facts and pithy and brave criticisms of men and things.

THOSE of our subscribers who have sent orders to THE JOURNAL for the Christmas number of the *Review of Reviews* are asked to "possess their souls in patience" for a few days, as the demand being so great our supply was soon exhausted, but we expect in a few days to receive another lot when all orders will be immediately filled.

DR. J. R. BUCHANAN in a private letter accompanying manuscript writes: "I find Kansas City an attractive place for me, the press friendly, the people intelligent and progressive and the climate beneficial."



IN MEMORIAM ABRAHAM KUENEN.

TO THE EDITOR: I was surprised and pained at the receipt to-day from Leiden, Holland, of a circular letter, in the vernacular of that country, Dutch, which I will translate as follows:

"Leiden, December 10, 1891: To our great sorrow, died this morning, after a long illness, suddenly yet calmly, our dearly beloved Father and Brother, Abraham Kuenen, in life, professor at the University at this place, at the age of 63 years.

In the name of all.

(Signed). J. P. KUENEN."

"A Master in Israel" has fallen; by his taking off, the world has suffered a great loss. For many years Dr. Kuenen has been Professor of Theology in the University of Leiden; and his works have been among the most important in the domain of religion that have been published during this century. As a Biblical scientist, in my opinion, he had few if any equals and no superiors. His great work, "The Religion of Israel," originally published in 1869-70 (English translation 1874-75), was an epoch-marking book. It was this work which enabled the world to trace, step by step, the evolution of the religion of the Hebrews, and which for the first time established scientifically the approximate dates and the order of succession of the several parts of the Pentateuch and Joshua. In this great work, it was shown that instead of the leading Elohist portions of the Hexateuch, including the Lenticular legislation, being among the first written parts thereof, as had been thought, they were, broadly speaking, the last that were written, dating from the time of the exile. This revolutionary reconstruction of the so-called Mosaic books, now generally accepted by rational Biblical scholars, had been suggested by Graf and others prior to Kuenen, but it met with little or no favor, until illumined by the torch of Kuenen's great genius. What Graf had suggested Kuenen demonstrated in a manner leaving little to be said by others. Following in Kuenen's wake, Wellhausen in 1878 published his "History of Israel," a work devoted to the establishment of the same general principles in the evolution of the Hebrews as formulated in Kuenen's great work published nine years previously. The influence of Wellhausen's book led to general acceptance in Germany among the rationalistic scholars of the Graf-Kuenen order of development, of the Hexateuchal literature; and a number of the orthodox scholars, alike in that country as in England and America, have since accepted its conclusions wholly or in part. It was Kuenen's monumental work which led to the great revolution in theological ideas now in progress, of which heresy trials like those of Dr. Briggs in America and Prof. W. Robertson Smith in Scotland are salient features. The old-time dogmas about the writing of the books of the Old Testament are dead, and soon will be buried forever; and to Dr. Kuenen, more than to any other person, is this due. Well may the world mourn his loss!

In 1861-64 Dr. Kuenen published the first edition of his "Historico-Critical Inquiry as to the Origin and Collection of the Books of the Old Testament." In 1885 the first volume of an entirely new edition thereof was published, devoted to "The Hexateuch," an English translation of which was published in 1886. This is a standard work on the origin and composite composition of the first six books of the Bible,—showing to which of the various writers of these books each verse or part of a verse is to be credited. I have not learned whether Dr. Kuenen lived long enough to finish the remainder of his new edition of this excellent work; it is to be hoped that he did.

Another standard work was his "Prophecies and Prophecy in Israel," in which every prophecy in the Old Testament is discussed, as to its meaning and to its fulfillment or failure. The Hibbert Lectures of Dr. Kuenen, in London, upon "National Religions and Universal Religions," published in 1882, are a worthy contribution to the science of comparative theology. In addition to minor works, Dr. Kuenen has contributed many scholarly essays to the *Theologisch Tijdschrift* of his native land.

Not least among the good work done by Dr. Kuenen was the assistance rendered in

the production of "The Bible for Young People," (published in America under the name of "The Bible for Learners")—a work in which the contents of the entire Bible, Old and New Testaments, are presented in interesting narrative form, based upon the results of rational Biblical science, or the historico-critical method; the best single book on the Bible, for popular reading, that has ever been published, in my opinion.

I have been in correspondence with this learned scholar for a number of years; and the character of his letters, as well as the style and characteristics of his various works, indicates the possession of a personal character in keeping with the great merit of his literary productions—that he was a modest, exemplary gentleman, scrupulously conscientious, endowed with rare and amiable virtues.

WM. EMMETTE COLEMAN.
SAN FRANCISCO, CAL.

WHAT CAN WE DO ABOUT IT?

TO THE EDITOR: According to my knowledge of people in the ranks of professed Spiritualists, there is no class among whom there is so large a proportion of abstainers from alcoholic beverages. Neither have I heard of any among these who help to sustain the liquor traffic directly or indirectly, as stockholders in any brewery or distillery, or lessees of drink shops. But the query often arises in my mind, are Spiritualists doing all they might to promote the total abstinence principle?

The really spiritual ideal of mortal life is identical with the really Christian. The body is the temple of the Supreme divine power, and if the temple is defiled, the Supreme power makes this defilement its destroyer. This is demonstrated in the most tragic manner by the drink habit. The victim of alcoholism is trailed in the mire of physical, mental and moral degradation. He becomes a loathsome encumbrance to the family and the community, often a peril to his fellow beings.

Spite of the efforts of the temperance workers, the manufacture and sale of intoxicants increases with the increase of population. The internal revenue tax shows an increase of \$1,648,588.55 for spirit and \$2,556,595.18 in fermented liquors, over the amount of 1890.

Third party prohibitionists concentrate all their forces upon political action and legal coercion to abolish the saloon. If persons can have no living faith in other methods, they can best expend their energies in fighting on this ground. But the saloon is not by any means responsible for the drink habit in all cases. The saloon is the result of the drink habit, largely. Then, too, there are a large proportion of drinkers who never frequent saloons.

It is certainly to be hoped that the advice of the President of the United States Brewers' Association, which held its annual convention at Cleveland, O., last May, will be faithfully carried out. Referring to prohibition, he said: "I would advise the continuing of our present policy in dealing with the prohibition question, that is, to disseminate through an ably conducted literary bureau, such information and statistical results as will convince all who are unbiased, that individual habits of the people, practiced without annoyance to their neighbors, cannot be regulated by law, and that all attempts in that direction, whenever and wherever made, have failed and invariably have resulted in a state of affairs which has fostered and developed traits in human character and practices that are despised everywhere, such as hypocrisy, blackmailing, and the non-observance of the law."

Stomach fellowship is the basis of a great deal of social contact that is unobjectionable, and the social glass is a more ready source of this fellowship than the dinner table. A vast amount of distilled spirits, as well as fermented liquors, is dispensed at reputable restaurants, to people who are never disagreeably intoxicated, and a large amount is dispensed by the individual from his private closet, to himself and friends, "without annoyance to his neighbors."

The wisely ordained resistance of human nature to coercion, and the imperious demands of habit, when poison hunger has been acquired, will invent means to supply gratification of appetite in spite of prohibitory laws. The beer brewers calculate correctly on that fact.

After listening to the interesting testimonies of graduates of the Dipsocura Club not long since, I received from two of the number in answer to my expressed wish to

know how they started the habit of drinking, an account of their experience. In one case the habit was evidently hereditary; in the other it was secondary to the morphine habit. For an overstrain of muscles the physician had given a hypodermic injection of morphine which laid the foundation of that poison hunger. Instead of applications and proper rest, a sensible and safe treatment, the man kept at his business and relieved his pain by morphine. To brace himself from its depressing effects he commenced to take whisky.

What can touch bedrock in the needful education on this momentous subject, but the instruction of our youth to understand the destructive effects of alcohol and narcotics upon the system? How many parents among Spiritualists are interesting themselves in this method of prevention of the drink habit? How many among them are informed whether the teaching that has been provided for by the W. C. T. U., is carried forward in our public schools? Every child ought to understand before they graduate what terribly destructive agencies are alcohol, opium and tobacco. Three generations completely destroy the victims of these inherited evils. Cannot all people who have at heart the well being of humanity unite on the ground of protecting the coming man and woman from the destruction of the drink habit? Spiritualists more than any class of people understand the terrible results both in this life and in that which is to come of defiling the body, and forming debasing habits.

A gentleman told me that a member of the school board in a suburb of Chicago objected to the temperance teaching in schools, "because it would tend to make children disrespect their parents!" If parents will defile and degrade themselves by the drink habit, they deserve disrespect. Can the Commonwealth afford to have the army of drinkers continually replenished? As a matter of economy, merely, is it not incumbent on citizens to use every possible means to encure sober people to the community? Can we fail to try to reach all classes of drinkers, those who are not an annoyance to their neighbors, as well as I those who are, and retain a conscience void of the sin of omission? Shall we let the children grow up in ignorance of the terrible destroyer, and of the better way of living.

Is there nothing more to be done, and what can we do to increase the total abstainers from alcoholic drinks and all narcotics among the children who soon will enter upon the responsibilities of citizenship and parenthood?

LUCINDA B. CHANDLER.

AUTOMATIC PHONETIC WRITING.

TO THE EDITOR: So many different phases of spirit phenomena have appeared during the last four decades that a catalogue of them would make pages. I have another phase to describe, which occurred with the same person mentioned in my last two articles.

He came to me one day and related that while attending to his lathe he heard singular sounds repeated as though by a human voice. He imitated them as well as he could, and said he could make nothing out of them and wished I would tell him what they meant. I saw at once that they were phonetic sounds of the phonetic alphabet. They were continued for some time.

He was ordered to get a manuscript book of about fifty pages. Instruction was given him that he should retire to his chamber, as isolated as possible from the household, and his spirit friend would attempt to explain the purport of the strange sounds that had been given him.

Experiments had been made with his right hand and arm in long hand, and also in ornamental hand, a specimen of which I have now in my possession. He obtained the book as requested, and retired as ordered, and then commenced a remarkable work. The manuscript book was opened and a complete phonetic and phonographic alphabet was incuded in the book, with all the characters then in use by the best phonographers then living. The signs were cut with the pen, equal in curve, shading and accuracy, of any printed book containing the same. The complete system of phonetic teaching was there inscribed. Exercises in writing were given in the recording and reporting style, and several long articles in verse and prose were written in long-hand and phonetic. The long-hand was executed in the most perfect manner in the shape of letters and shading, and the phonetic was equally well executed, the medium's own handwriting being in an ordinary legible hand and nothing more.

The venerable John Peirpont and T. W. Higginson lectured for the Spiritualists in this city and I invited them to visit the humble dwelling of my friend, and they examined the work and subsequently sent the ablest phonographer then in the city of Boston to examine the manuscript, and they one and all said that it contained all of the alphabetical signs of applause, etc., that were then in existence.

During all this time, our good spirit friend, Freeman Knowles, asserted himself. The muscles of the arm and hand were in complete control and at times his mind was free to witness the progress of the work, but most of the time he was wholly unconscious of what was being done, for the reason that the exercise of his mind would interfere with the ease in accomplishing the work. The book when I last saw it, was free from any blemishes, and during the execution of the work especial care was taken by the spirit, so that the page should not be soiled in any way by the hand, or by blot or error, so that there was not one from the beginning to the end. And this you may imagine was no slight task for one who was daily occupied in the machine shop of one of our cotton mills.

Was the above described work the result of his sub-conscious self, or his double, constantly asserting that he was Freeman Knowles, one who once lived on this earth in a human body, and now a spirit living a continuous life as the same conscious person in a super-mundane existence, and using the organs of this humble machinist to produce the work of the manuscript!

The human being is a marvellous combination of powers, many yet unknown, but it seems to me after a study of these phenomena for a half century, that there can not possibly be any development that shall account for the constant assertion of the spirit, in any other way than that it is just what is claimed to be, the human spirit disrobed of its earthly body, and clothed upon with a spirit body adapted to the changed environments of the higher life.

A. B. PLIMPTON.

A LESSON FROM A MURDER TRIAL.

According to the oral testimony given during the trial of Dr. Graves, at Denver, when the doctor learned, presumably from a "maid" whom Mrs. Barnaby had employed on the doctor's recommendation, that Mrs. Barnaby was thinking of buying a \$4,000 cottage in the Adirondacks, where she had lived every summer for seven years, he wrote her threatening that in case she did so, or did anything else with her property without his advice or consent, she should be placed under guardianship. In the same letter he expatiated on what her fate would be in that event, describing it as that of a prisoner in her own house at Providence, R. I., who would be dependent on another's will for the necessities of life, and who could not in other respects have more liberty than a "six-year-old child." The New York Press without expressing any opinion as to Dr. Graves' guilt in sending his benefactress and dupe a bottle of "fine old whiskey" containing no whiskey but arsenic enough to kill a dozen persons, says: "The lesson is that women should be taught to manage money matters. No matter whether a woman be maid, wife or widow, she ought to know what to do with such property or funds or income as appertain unto her situation in life. If she is poor she may some day need to earn her living, if not her children's. If she is rich she may some day need to know how to take care of her wealth and keep it and herself out of the clutches of oily tongued sharpers. There is something pitiful in the tale that has been coming out in court of this woman, owning an independent fortune, yet in constant torment, anxiety, discontent, regretting that she had ever given her persecutor power of attorney, yet dreading what he might do to her if she revoked it. Every business man who loves the members of his household should take warning from this sad story. The time to guard them against such an experience is now, every day, while the home circle is unbroken and prosperity smiles. Business methods, the keeping of accounts, the drawing of checks, the appointment of agents, the rates of interest, stocks, bonds, mortgages and rents, together with the few and plain points of law applicable to the settlement of an estate after the decease of the head of the family—these matters are part of what ought to be the education, theoretical and, far as possible, practical, of every woman who is situated so that at any moment she may have use for this knowledge.

BOOK REVIEWS.

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

The Miracles of Missions. By A. T. Pierson, D. D. New York, London and Toronto: Funk & Wagnalls Co., pp. 193, cloth, \$1.00; paper, 35 cents.

It is a common remark that "The age of miracles is past." If this volume is true God is putting "the seal of his power" upon the work of missionaries in pagan lands. The book tells of miracles wrought by the Almighty, testifying his presence in the labors of the men and women of the mission fields. Dr. Pierson, who is the author of the book, and is editor of *The Missionary Review of the World*, and who is now occupying the pulpit of C. H. Spurgeon; in London, during the convalescence of the great preacher, is eminently able to present these "miracles," and those who are specially interested in missions will welcome this book. But by miracles the author does not mean violations of natural laws. He takes pains to tell his readers that miracle means nothing more or less than a wonder to which God appeals as a sign of divine presence, and that he uses the term to indicate "amazing wonders of divine interposition and human transformation if we deny the divine element." If Dr. Pierson understood the phenomena of modern Spiritualism, he might find an explanation of some of the things he relates without recourse to the hypothesis of special interposition of the Almighty to favor missions.

The only Good Thing in all the World. By Prof. J. B. Turner. Chicago: Open Court Publishing Co. 1891, pp. 167, cloth, \$1.00.

Professor Turner accepts "the real teachings of Christ," "the authorized and verifiable Christ words," as the highest philosophy and morality and in this little work he presents and expounds the reported words of the Nazarene reformer whom he earnestly defends against those who have held him responsible for "our so-called Christianities."

The Supreme Passions of Man. By Paul Paquin. Battle Creek, Mich.: The Little Blue Book Co., 1891, pp. 150.

This little work gives some facts of biology and physiology, points out that certain foods and drinks tend to increase the passions of the flesh and advocates home training and public school education, including dietetics supported by moral influence, throughout the world, for the promotion of virtue.

Afloat and Ashore. By Edward Everett Hale (Young Patriot series). Chicago: Searle and Gorton, 69 Dearborn st. pp. 31. Price, 40 cents.

This pretty booklet by one of the most popular writers of America relates the apparently true story of the adventures of a Massachusetts boy during the Revolutionary war, one who was a sort of protege of Lafayette. It is a stirring story of France and America, land and sea, of mutiny, imprisonment and bravery.

Thais. By Anatole France: Translated by A. D. Hall, Chicago: Nile C. Smith, 323 Dearborn st.

This work is composed of a number of interesting stories in which religion and philosophy are considered and the radical errors of the ascetic and monastic practices of the early church are pointed out.

Health Calendar for 1892. Price 50 cents. This is a sort of kitchen help for housekeepers. In addition to sentiment for every morning, it has a carefully arranged menu for every day of the year, of healthful and attractive dishes with recipes for the same; a variety of useful information, as "Dishes for the Sick," "Canning Fruit," making jellies, etc., also, ices, bread, cakes, with much of value to every mother and housekeeper. Frank E. Housch & Co., Brattleboro, Vt.

MAGAZINES.

A new candidate for public favor in the field of magazine literature is *The Beacon Magazine*, "devoted to religion, literature, music, and arts, and the reproduction of rare manuscripts," whose initial number is just received. Published by the Beacon Publishing Co., "World Building," New York City. It opens with an article on "Washington" by Rev. Charles F. Deems, in which *fac simile* copies of the autograph

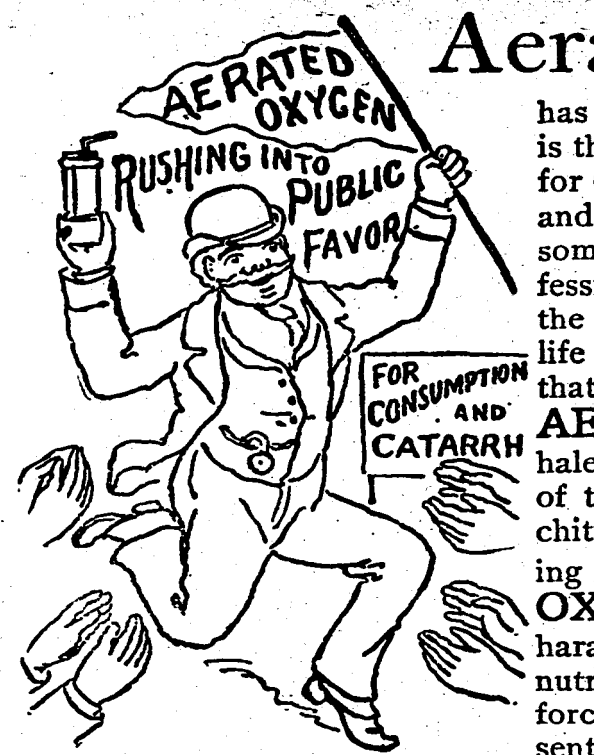
prayers of the first president are given. Anthony Comstock, Carlos Martyn, David Gregg, are among the contributors.—The *Atlantic Monthly* for January begins the year with a new serial story by Marion Crawford "Don Orsini;" the scene of which is laid in Rome as it is to-day. Henry James' paper on Lowell deals mainly with his literary and social life in London. A paper on "Boston" by R. W. Emerson is very characteristic. A keen interest will be felt in Walter Crane's article, "Why Socialism Appeals to Artists," in view of his recent treatment by Boston society people because of his socialistic views. A glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill, called out by his connection with the *Westminster Review*, which give interesting views of men and things. Annie Payson Call has a timely article on "The Greatest Need of College Girls," the short story is by Herbert D. Ward.—The leading article of the *New England Magazine* for January is Julius H. Ward's sketch of the life and work of his intimate friend Bishop Phillips Brooks. It is finely illustrated with portraits of the great Boston preacher at different periods of his life and sketches of his churches and homes in Philadelphia, Boston, etc. St. Louis is the city which is depicted in words by Prof. C. M. Woodward, illustrated by Ross Turner, the famous Boston impressionist. The stories of this number are of a quaint unusual character, very refreshing in these days of claptrap sensationalism. Edith Mary Norris' "A Salem Witch," is a bright little story with a strain of pathos in it, and something of Hawthorne's power. "The Yellow Wall Paper," by Charlotte Perkins Stetson, reads like the reminiscences of an opium debauch.—The *Unitarian* for January is an exceptionally good number. Among the most noteworthy of the contributions are "A Woman's Travel Notes in Europe" by Marie C. Remick, a member of the Chicago Woman's Club, this letter of the series she is writing treats of woman's position in England, of the best way for travellers to live, of the efficiency of the police, etc. S. Fletcher Williams has an excellent article on John Stuart Mill and S. C. Beane one on James Parton.—The January *International Journal of Ethics* has the following: "The Ethical Aspects of the Papal Encyclical," by Brother Azarias. "The Three Religions," by J. S. Mackenzie. "The Ethics of Hegel," by Rev. J. McBride Sterrett. "A Palm of Peace from German Soil," by Fannie Hertz. "Authority in the Sphere of Conduct and Intellect," by Prof. H. Nettleship, of Oxford, Eng. It has also interesting discussions on current topics and a number of good book reviews.—The January *Wide Awake* comes with a store of good things for young and old that are as entertaining as they are varied. Of special interest is Sallie Joy White's description of the new Leland Stanford, Jr., University in the state of California. A fine portrait of the boy after whom the university is named is the frontispiece of this number which is more than usually rich in illustration, poetry and story.—The holiday number of *Our Little Ones and the Nursery* is that of January, and Christmas joys can be enjoyed over again by the children fortunate enough to see this number.

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FAREWELL.
By E. J. HOWES.

December sunlight on the low, white hills,
Rests pale and weary and half slumbering,
And irks it not to loose the frozen rills,
Nor warm the breast so feebly twittering
Of delicate brown bird—nor frets to mould
A dying splendor from faint evening gold.

With resignation now, the year that dies
On the true breast of patient mother earth,
Smiles in the waning glory of the skies,
And to a sigh has hushed the autumn's mirth.
Its garnered sheaves and bountiful renown,
From overweary hands, it layeth down.

At the appointed hour the stroke of time
Will number it among the things that were,
And strike it changeless, silent and sublime.
Its lights and shadows frail as gossamer
Will share its fixed ascension unto power,
As the deep "It is finished" thrills the hour.

December sunlight on the low, white hills
Rests pale and weary and half slumbering.
Half palsied is the giant hand which fills
The finished urn of days fast numbering.
Some message unto man haunts the sweet sky,
Some movement on the air says low "Good-by."
KINDERHOOK, MICH.

ONLY TWO WORDS.

They stood beside the cottage door,
Their old-time trysting place;
A woeful look his visage wore,
And gloom was on her face.

For he had visited a fair,
Held in a church near by,
And met another maiden there
And treated her to pie.

And she had said their dream was o'er,
(Condemn the maid who can)
And never, never, never more
Would she believe a man.

And he had tried the best he knew
To lead her to relent,
Or speak, at least, a word or two
To him before he went.

"Say but two words, love, I implore,
My homeward path to light."
She did, for, as she shut the door,
She coldly said, "Good night."

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IN MEMORIAM ABRAHAM KUENEN.

To THE EDITOR: I was surprised and pained at the receipt to-day from Leiden, Holland, of a circular letter, in the vernacular of that country, Dutch, which I will translate as follows:

"Leiden, December 10, 1891: To our great sorrow, died this morning, after a long illness, suddenly yet calmly, our dearly beloved Father and Brother, Abraham Kuenen, in life, professor at the University at this place, at the age of 63 years.

In the name of all.

(Signed). J. P. KUENEN."

"A Master in Israel" has fallen; by his taking off, the world has suffered a great loss. For many years Dr. Kuenen has been Professor of Theology in the University of Leiden; and his works have been among the most important in the domain of religion that have been published during this century. As a Biblical scientist, in my opinion, he had few if any equals and no superiors. His great work, "The Religion of Israel," originally published in 1869-70 (English translation 1874-75), was an epoch-making book. It was this work which enabled the world to trace, step by step, the evolution of the religion of the Hebrews, and which for the first time established scientifically the approximate dates and the order of succession of the several parts of the Pentateuch and Joshua. In this great work, it was shown that instead of the leading Elohist portions of the Hexateuch, including the Lental legislation, being among the first written parts thereof, as had been thought, they were, broadly speaking, the last that were written, dating from the time of the exile. This revolutionary reconstruction of the so-called Mosaic books, now generally accepted by rational Biblical scholars, had been suggested by Graf and others prior to Kuenen, but it met with little or no favor, until illumined by the torch of Kuenen's great genius. What Graf had suggested Kuenen demonstrated in a manner leaving little to be said by others. Following in Kuenen's wake, Wellhausen in 1878 published his "History of Israel," a work devoted to the establishment of the same general principles in the evolution of the Hebrews as formulated in Kuenen's great work published nine years previously. The influence of Wellhausen's book led to general acceptance in Germany among the rationalistic scholars of the Graf-Kuenen order of development, of the Hexateuchal literature; and a number of the orthodox scholars, alike in that country as in England and America, have since accepted its conclusions wholly or in part. It was Kuenen's monumental work which led to the great revolution in theological ideas now in progress, of which heresy trials like those of Dr. Briggs in America and Prof. W. Robertson Smith in Scotland are salient features. The old-time dogmas about the writing of the books of the Old Testament are dead, and soon will be buried forever; and to Dr. Kuenen, more than to any other person, is this due. Well may the world mourn his loss!

In 1861-64 Dr. Kuenen published the first edition of his "Historico-Critical Inquiry as to the Origin and Collection of the Books of the Old Testament." In 1885 the first volume of an entirely new edition thereof was published, devoted to "The Hexateuch," an English translation of which was published in 1886. This is a standard work on the origin and composite composition of the first six books of the Bible,—showing to which of the various writers of these books each verse or part of a verse is to be credited. I have not learned whether Dr. Kuenen lived long enough to finish the remainder of his new edition of this excellent work; it is to be hoped that he did.

Another standard work was his "Prophecies and Prophecy in Israel," in which every prophecy in the Old Testament is discussed, as to its meaning and to its fulfillment or failure. The Hibbert Lectures of Dr. Kuenen, in London, upon "National Religions and Universal Religions," published in 1882, are a worthy contribution to the science of comparative theology. In addition to minor works, Dr. Kuenen has contributed many scholarly essays to the *Theologisch Tijdschrift* of his native land.

Not least among the good work done by Dr. Kuenen was the assistance rendered in

the production of "The Bible for Young People," (published in America under the name of "The Bible for Learners")—a work in which the contents of the entire Bible, Old and New Testaments, are presented in interesting narrative form, based upon the results of rational Biblical science, or the historico-critical method; the best single book on the Bible, for popular reading, that has ever been published, in my opinion.

I have been in correspondence with this learned scholar for a number of years; and the character of his letters, as well as the style and characteristics of his various works, indicates the possession of a personal character in keeping with the great merit of his literary productions—that he was a modest, exemplary gentleman, scrupulously conscientious, endowed with rare and amiable virtues.

WM. EMMETTE COLEMAN.
SAN FRANCISCO, CAL.

WHAT CAN WE DO ABOUT IT?

To THE EDITOR: According to my knowledge of people in the ranks of professed Spiritualists, there is no class among whom there is so large a proportion of abstainers from alcoholic beverages. Neither have I heard of any among these who help to sustain the liquor traffic directly or indirectly, as stockholders in any brewery or distillery, or lessees of drink shops. But the query often arises in my mind, are Spiritualists doing all they might to promote the total abstinence principle?

The really spiritual ideal of mortal life is identical with the really Christian. The body is the temple of the Supreme divine power, and if the temple is defiled, the Supreme power makes this defilement its destroyer. This is demonstrated in the most tragic manner by the drink habit. The victim of alcoholism is trailed in the mire of physical, mental and moral degradation. He becomes a loathsome encumbrance to the family and the community, often a peril to his fellow beings.

Spite of the efforts of the temperance workers, the manufacture and sale of intoxicants increases with the increase of population. The internal revenue tax shows an increase of \$1,648,588.55 for spirit and \$2,556,595.18 in fermented liquors, over the amount of 1890.

Third party prohibitionists concentrate all their forces upon political action and legal coercion to abolish the saloon. If persons can have no living faith in other methods, they can best expend their energies in fighting on this ground. But the saloon is not by any means responsible for the drink habit in all cases. The saloon is the result of the drink habit, largely. Then, too, there are a large proportion of drinkers who never frequent saloons.

It is certainly to be hoped that the advice of the President of the United States Brewers' Association, which held its annual convention at Cleveland, O., last May, will be faithfully carried out. Referring to prohibition, he said: "I would advise the continuing of our present policy in dealing with the prohibition question, that is, to disseminate through an ably conducted literary bureau, such information and statistical results as will convince all who are unbiased, that individual habits of the people, practiced without annoyance to their neighbors, cannot be regulated by law, and that all attempts in that direction, whenever and wherever made, have failed and invariably have resulted in a state of affairs which has fostered and developed traits in human character and practices that are despised everywhere, such as hypocrisy, blackmailing, and the non-observance of the law."

Stomach fellowship is the basis of a great deal of social contact that is unobjectionable, and the social glass is a more ready source of this fellowship than the dinner table. A vast amount of distilled spirits, as well as fermented liquors, is dispensed at reputable restaurants, to people who are never disagreeably intoxicated, and a large amount is dispensed by the individual from his private closet, to himself and friends, "without annoyance to his neighbors."

The wisely ordained resistance of human nature to coercion, and the imperious demands of habit, when poison hunger has been acquired, will invent means to supply gratification of appetite in spite of prohibitory laws. The beer brewers calculate correctly on that fact.

After listening to the interesting testimonies of graduates of the Dipsocura Club not long since, I received from two of the number in answer to my expressed wish to

know how they started the habit of drinking, an account of their experience. In one case the habit was evidently hereditary; in the other it was secondary to the morphine habit. For an overstrain of muscles the physician had given a hypodermic injection of morphine which laid the foundation of that poison hunger. Instead of applications and proper rest, a sensible and safe treatment, the man kept at his business and relieved his pain by morphine. To brace himself from its depressing effects he commenced to take whisky.

What can touch bedrock in the needful education on this momentous subject, but the instruction of our youth to understand the destructive effects of alcohol and narcotics upon the system? How many parents among Spiritualists are interesting themselves in this method of prevention of the drink habit? How many among them are informed whether the teaching that has been provided for by the W. C. T. U., is carried forward in our public schools? Every child ought to understand before they graduate what terribly destructive agencies are alcohol, opium and tobacco. Three generations completely destroy the victims of these inherited evils. Cannot all people who have at heart the well being of humanity unite on the ground of protecting the coming man and woman from the destruction of the drink habit? Spiritualists more than any class of people understand the terrible results both in this life and in that which is to come of defiling the body, and forming debasing habits.

A gentleman told me that a member of the school board in a suburb of Chicago objected to the temperance teaching in schools, "because it would tend to make children disrespect their parents!" If parents will defile and degrade themselves by the drink habit, they deserve disrespect. Can the Commonwealth afford to have the army of drinkers continually replenished? As a matter of economy, merely, is it not incumbent on citizens to use every possible means to ensure sober people to the community? Can we fail to try to reach all classes of drinkers, those who are not an annoyance to their neighbors, as well as I those who are, and retain a conscience void of the sin of omission? Shall we let the children grow up in ignorance of the terrible destroyer, and of the better way of living.

Is there nothing more to be done, and what can we do to increase the total abstainers from alcoholic drinks and all narcotics among the children who soon will enter upon the responsibilities of citizenship and parenthood?

LUCINDA B. CHANDLER.

AUTOMATIC PHONETIC WRITING.

To THE EDITOR: So many different phases of spirit phenomena have appeared during the last four decades that a catalogue of them would make pages. I have another phase to describe, which occurred with the same person mentioned in my last two articles.

He came to me one day and related that while attending to his lathe he heard singular sounds repeated as though by a human voice. He imitated them as well as he could, and said he could make nothing out of them and wished I would tell him what they meant. I saw at once that they were phonetic sounds of the phonetic alphabet. They were continued for some time.

He was ordered to get a manuscript book of about fifty pages. Instruction was given him that he should retire to his chamber, as isolated as possible from the household, and his spirit friend would attempt to explain the purport of the strange sounds that had been given him.

Experiments had been made with his right hand and arm in long hand, and also in ornamental hand, a specimen of which I have now in my possession. He obtained the book as requested, and retired as ordered, and then commenced a remarkable work. The manuscript book was opened and a complete phonetic and phonographic alphabet was incuded in the book, with all the characters then in use by the best phonographers then living. The signs were cut with the pen, equal in curve, shading and accuracy, of any printed book containing the same. The complete system of phonetic teaching was there inscribed. Exercises in writing were given in the recording and reporting style, and several long articles in verse and prose were written in long-hand and phonetic. The long-hand was executed in the most perfect manner in the shape of letters and shading, and the phonetic was equally well executed, the medium's own handwriting being in an ordinary legible hand and nothing more.

The venerable John Peirpont and T. W. Higginson lectured for the Spiritualists in this city and I invited them to visit the humble dwelling of my friend, and they examined the work and subsequently sent the ablest phonographer then in the city of Boston to examine the manuscript, and they one and all said that it contained all of the alphabetical signs of applause, etc., that were then in existence.

During all this time, our good spirit friend, Freeman Knowles, asserted himself. The muscles of the arm and hand were in complete control and at times his mind was free to witness the progress of the work, but most of the time he was wholly unconscious of what was being done, for the reason that the exercise of his mind would interfere with the ease in accomplishing the work. The book when I last saw it, was free from any blemishes, and during the execution of the work especial care was taken by the spirit, so that the page should not be soiled in any way by the hand, or by blot or error, so that there was not one from the beginning to the end. And this you may imagine was no slight task for one who was daily occupied in the machine shop of one of our cotton mills.

Was the above described work the result of his sub-conscious self, or his double, constantly asserting that he was Freeman Knowles, one who once lived on this earth in a human body, and now a spirit living a continuous life as the same conscious person in a super-mundane existence, and using the organs of this humble machinist to produce the work of the manuscript!

The human being is a marvellous combination of powers, many yet unknown, but it seems to me after a study of these phenomena for a half century, that there can not possibly be any development that shall account for the constant assertion of the spirit, in any other way than that it is just what is claimed to be, the human spirit disrobed of its earthly body, and clothed upon with a spirit body adapted to the changed environments of the higher life.

A. B. PLIMPTON.

A LESSON FROM A MURDER TRIAL.

According to the oral testimony given during the trial of Dr. Graves, at Denver, when the doctor learned, presumably from a "maid" whom Mrs. Barnaby had employed on the doctor's recommendation, that Mrs. Barnaby was thinking of buying a \$4,000 cottage in the Adirondacks, where she had lived every summer for seven years, he wrote her threatening that in case she did so, or did anything else with her property without his advice or consent, she should be placed under guardianship. In the same letter he expatiated on what her fate would be in that event, describing it as that of a prisoner in her own house at Providence, R. I., who would be dependent on another's will for the necessities of life, and who could not in other respects have more liberty than a "six-year-old child." The New York Press without expressing any opinion as to Dr. Graves' guilt in sending his benefactress and dupe a bottle of "fine old whiskey" containing no whiskey but arsenic enough to kill a dozen persons, says: "The lesson is that women should be taught to manage money matters. No matter whether a woman be maid, wife or widow, she ought to know what to do with such property or funds or income as appertain unto her situation in life. If she is poor she may some day need to earn her living, if not her children's. If she is rich she may some day need to know how to take care of her wealth and keep it and herself out of the clutches of oily tongued sharpers. There is something pitiful in the tale that has been coming out in court of this woman, owning an independent fortune, yet in constant torment, anxiety, discontent, regretting that she had ever given her persecutor power of attorney, yet dreading what he might do to her if she revoked it. Every business man who loves the members of his household should take warning from this sad story. The time to guard them against such an experience is now, every day, while the home circle is unbroken and prosperity smiles. Business methods, the keeping of accounts, the drawing of checks, the appointment of agents, the rates of interest, stocks, bonds, mortgages and rents, together with the few and plain points of law applicable to the settlement of an estate after the decease of the head of the family—these matters are part of what ought to be the education, theoretical and, far as possible, practical, of every woman who is situated so that at any moment she may have use for this knowledge.

BOOK REVIEWS.

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

The Miracles of Missions. By A. T. Pierson, D. D. New York, London and Toronto: Funk & Wagnals Co., pp. 193, cloth, \$1.00; paper, 35 cents.

It is a common remark that "The age of miracles is past." If this volume is true God is putting "the seal of his power" upon the work of missionaries in pagan lands. The book tells of miracles wrought by the Almighty, testifying his presence in the labors of the men and women of the mission fields. Dr. Pierson, who is the author of the book, and is editor of *The Missionary Review of the World*, and who is now occupying the pulpit of C. H. Spurgeon; in London, during the convalescence of the great preacher, is eminently able to present these "miracles," and those who are specially interested in missions will welcome this book. But by miracles the author does not mean violations of natural laws. He takes pains to tell his readers that miracle means nothing more or less than a wonder to which God appeals as a sign of divine presence, and that he uses the term to indicate "amazing wonders of divine interposition and human transformation if we deny the divine element." If Dr. Pierson understood the phenomena of modern Spiritualism, he might find an explanation of some of the things he relates without recourse to the hypothesis of special interposition of the Almighty to favor missions.

The only Good Thing in all the World. By Prof. J. B. Turner. Chicago: Open Court Publishing Co. 1891, pp. 167, cloth, \$1.00.

Professor Turner accepts "the real teachings of Christ," "the authorized and verifiable Christ words," as the highest philosophy and morality and in this little work he presents and expounds the reported words of the Nazarene reformer whom he earnestly defends against those who have held him responsible for "our so-called Christianities."

The Supreme Passions of Man. By Paul Paquin. Battle Creek, Mich.: The Little Blue Book Co., 1891, pp. 150.

This little work gives some facts of biology and physiology, points out that certain foods and drinks tend to increase the passions of the flesh and advocates home training and public school education, including dietetics supported by moral influence, throughout the world, for the promotion of virtue.

Afloat and Ashore. By Edward Everett Hale (Young Patriot series). Chicago: Searle and Gorton, 69 Dearborn st. pp. 31. Price, 40 cents.

This pretty booklet by one of the most popular writers of America relates the apparently true story of the adventures of a Massachusetts boy during the Revolutionary war, one who was a sort of protege of Lafayette. It is a stirring story of France and America, land and sea, of mutiny, imprisonment and bravery.

Thais. By Anatole France: Translated by A. D. Hall. Chicago: Nile C. Smith, 323 Dearborn st.

This work is composed of a number of interesting stories in which religion and philosophy are considered and the radical errors of the ascetic and monastic practices of the early church are pointed out.

Health Calendar for 1892. Price 50 cents. This is a sort of kitchen help for housekeepers. In addition to sentiment for every morning, it has a carefully arranged menu for every day of the year, of healthful and attractive dishes with recipes for the same; a variety of useful information, as "Dishes for the Sick," "Canning Fruit," making jellies, etc., also, ices, bread, cakes, with much of value to every mother and housekeeper. Frank E. Housch & Co., Brattleboro, Vt.

MAGAZINES.

A new candidate for public favor in the field of magazine literature is *The Beacon Magazine*, "devoted to religion, literature, music, and arts, and the reproduction of rare manuscripts," whose initial number is just received. Published by the Beacon Publishing Co., "World Building," New York City. It opens with an article on "Washington" by Rev. Charles F. Deems, in which *fac simile* copies of the autograph

prayers of the first president are given. Anthony Comstock, Carlos Martyn, David Gregg, are among the contributors.—The *Atlantic Monthly* for January begins the year with a new serial story by Marion Crawford "Don Orsini;" the scene of which is laid in Rome as it is to-day. Henry James' paper on Lowell deals mainly with his literary and social life in London. A paper on "Boston" by R. W. Emerson is very characteristic. A keen interest will be felt in Walter Crane's article, "Why Socialism Appeals to Artists," in view of his recent treatment by Boston society people because of his socialistic views. A glimpse of the life of an English thinker is afforded by the publication of a collection of letters from John Stuart Mill, called out by his connection with the *Westminster Review*, which give interesting views of men and things. Annie Payson Call has a timely article on "The Greatest Need of College Girls," the short story is by Herbert D. Ward.—The leading article of the *New England Magazine* for January is Julius H. Ward's sketch of the life and work of his intimate friend Bishop Phillips Brooks. It is finely illustrated with portraits of the great Boston preacher at different periods of his life and sketches of his churches and homes in Philadelphia, Boston, etc. St. Louis is the city which is depicted in words by Prof. C. M. Woodward, illustrated by Ross Turner, the famous Boston impressionist. The stories of this number are of a quaint unusual character, very refreshing in these days of claptrap sensationalism. Edith Mary Norris' "A Salem Witch," is a bright little story with a strain of pathos in it, and something of Hawthorne's power. "The Yellow Wall Paper," by Charlotte Perkins Stetson, reads like the reminiscences of an opium debauch.—The *Unitarian* for January is an exceptionally good number. Among the most noteworthy of the contributions are "A Woman's Travel Notes in Europe" by Marie C. Remick, a member of the Chicago Woman's Club, this letter of the series she is writing treats of woman's position in England, of the best way for travellers to live, of the efficiency of the police, etc. S. Fletcher Williams has an excellent article on John Stuart Mill and S. C. Beane one on James Parton.—The January *International Journal of Ethics* has the following: "The Ethical Aspects of the Papal Encyclical," by Brother Azarias. "The Three Religions," by J. S. Mackenzie. "The Ethics of Hegel," by Rev. J. McBride Sterrett. "A Palm of Peace from German Soil," by Fannie Hertz. "Authority in the Sphere of Conduct and Intellect," by Prof. H. Nettleship, of Oxford, Eng. It has also interesting discussions on current topics and a number of good book reviews.—The January *Wide Awake* comes with a store of good things for young and old that are as entertaining as they are varied. Of special interest is Sallie Joy White's description of the new Leland Stanford, Jr., University in the state of California. A fine portrait of the boy after whom the university is named is the frontispiece of this number* which is more than usually rich in illustration, poetry and story.—The holiday number of *Our Little Ones and the Nursery* is that of January, and Christmas joys can be enjoyed over again by the children fortunate enough to see this number.

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December sunlight on the low, white hills,
Rests pale and weary and half slumbering,
And irks it not to loose the frozen rills,
Nor warm the breast so feebly twittering
Of delicate brown bird—nor frets to mould
A dying splendor from faint evening gold.

With resignation now, the year that dies
On the true breast of patient mother earth,
Smiles in the waning glory of the skies,
And to a sigh has hushed the autumn's mirth.
Its garnered sheaves and bountiful renown,
From overweary hands, it layeth down.

At the appointed hour the stroke of time
Will number it among the things that were,
And strike it changeless, silent and sublime.
Its lights and shadows frail as gossamer
Will share its fixed ascension unto power,
As the deep "It is finished" thrills the hour.

December sunlight on the low, white hills
Rests pale and weary and half slumbering.
Half palsied is the giant hand which fills
The minished urn of days fast numbering.
Some message unto man haunts the sweet sky,
Some movement on the air says low "Good-by."
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ONLY TWO WORDS.

They stood beside the cottage door,
Their old-time trysting place;
A woe-laden look his visage wore,
And gloom was on her face.

For he had visited a fair,
Held in a church near by,
And met another maiden there
And treated her to pie.

And she had said their dream was o'er,
(Condemn the maid who can)
And never, never, never more
Would she believe a man.

And he had tried the best he knew
To lead her to relent,
Or speak, at least, a word or two
To him before he went.

"Say but two words, love, I implore,
My homeward path to light."
She did, for, as she shut the door,
She coldly said, "Good night."

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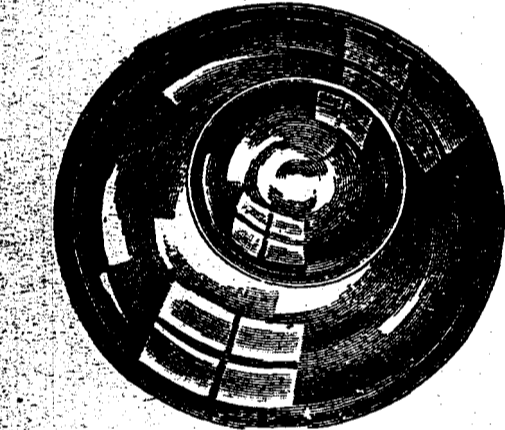
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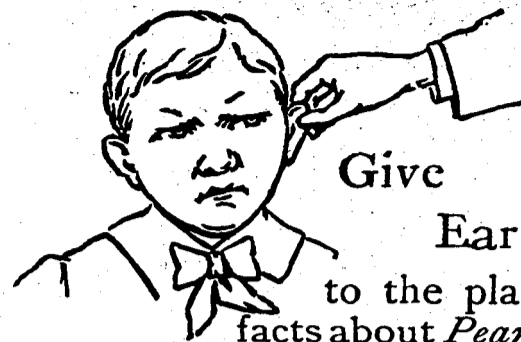
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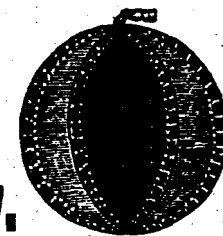
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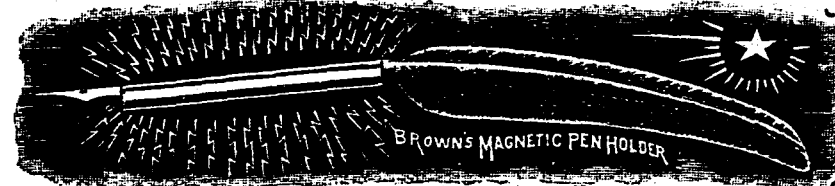


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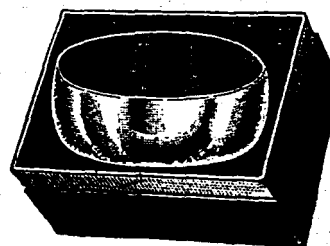
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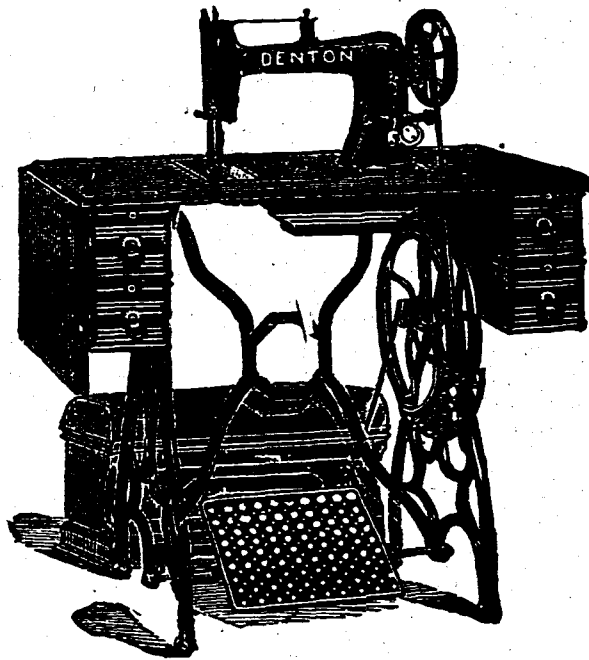
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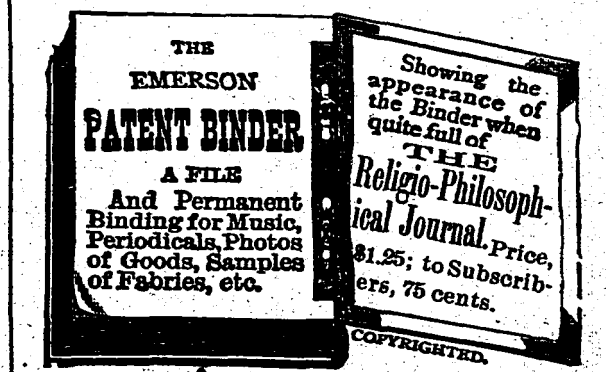
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