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

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TOPICS OF THE TIMES.

SAYS the *Christian Register*: A Spiritualist in Boston is afraid that some orthodox minister may conduct his funeral, and has therefore filed an injunction "that no clergyman who believes in total depravity and vicarious atonement or teaches that any human soul will be eternally damned shall take any part in said funeral service." If the man lives much longer, it will be impossible to find any clergyman who either believes or teaches these doctrines.

HELEN HUNT JACKSON, author of "Ramona," etc., once wrote to the shy recluse, Emily Dickinson, whose posthumous poems recently published have created such a sensation in the literary world, as follows: If such a thing should happen as that I should outlive you, I wish you would make me your literary legatee and executor. Surely after you are what is called "dead" you will be willing that the poor ghosts you have left behind should be cheered and pleased by your verses, will you not? You ought to be. I do not think we have a right to withhold from the world a word or a thought any more than a deed which might help a single soul.

THE trouble between the United States and Chili will probably be settled without war, but it is well to note and remember the principle enunciated in the following sentence taken from the President's message of January 25th. It is not claimed that every personal collision or injury in which a sailor or officers of such naval vessel visiting the shore may be involved raises an international question, but I am clearly of the opinion that where such sailors or officers are assaulted by a resident populace animated by hostility to the government whose uniform these sailors and officers wear and in resentment of acts done by their government, not by them, their nation must take notice of the event as one involving the infraction of its rights and dignity; not in a secondary way, as where a citizen is injured and presents his claim through his own government, but in a primary way precisely as if its minister or consul or the flag itself had been the object of the same character of assault.

M. PAUL BLOUET, "Max O'Rell" in a lecture in this city last week said in substance: On my second visit to this country I lectured one Saturday in a little town in Wisconsin of about 25,000 people. The next day there was a meeting in one of the churches to consider how Sunday should be spent. I was asked by the clergyman to speak on the manner of the observance in Paris. Fully 2,000 people were in the church, and after the minister had opened the service with prayer—a long one—and a hymn had been sung—a long one—and an anthem, one of the influential inhabitants arose, and with questionable taste spoke of one Sunday he had spent in Paris. He spoke of the scenes of low immorality he had observed, and concluded that it was all because the French were not a Sabbath-keeping people. They called on me next,

and made me go up into the pulpit. Now in my own land I criticize freely and tell them how this or that English or American method could be adopted to advantage—I have learned that advice is a luxury thoroughly enjoyed by the man who gives it—but when I hear my nation aspersed by another my blood boils. So I arose and looked at the previous speaker beneath me and suggested that if he had spent that Sunday in some respectable places he would have been spared all that. I spoke of the great Museum of the Louvre, opened to all without charge on Sunday; of the two great theatres, where for five sous the best classical music might be heard on Sunday evening; of the churches crowded with people from early morning to afternoon, and as my friend had evidently seen none of these things I asked where he was. Fifty or more of his neighbors afterwards asked him the same question.

BELGIUM is the first country to make hypnotizing an offense against the law of the land. The law recently approved by the Parliament in Brussels is as follows: "1. Whoever exhibits an individual hypnotized by him or by another shall be punished by imprisonment for from two weeks to six months and by a fine of \$5 to \$200. 2. Any person, not a physician, having hypnotized an individual under twenty-one years, or one not in full possession of his mental powers, shall be punished by a fine of \$5 to \$200, even when the hypnotized individual has not been exhibited publicly. 3. With imprisonment shall be punished, moreover, every person who, with the intention of cheating or otherwise injuring, causes a hypnotized individual to sign a paper containing a contract, disposition, obligation, release, or declaration of intention. The same punishment shall be inflicted, also, upon the person deriving benefit from such a paper." When hypnotism until recently was ignored by the medical profession generally and its use as a therapeutic agent was confined to persons not even recognized by the medical profession—men like Atkinson in England and LaRoy Sunderland and Dr. Underhill in this country—the inconsistency of forbidding all but physicians to hypnotize is evident enough. There is no doubt that there should be wise laws against the abuse of hypnotic power.

DR. JAMES M. KING general secretary of the League for the Protection of American Institutions says, in referring to the proposed sixteenth amendment to the National Constitution: A similar amendment, proposed by President Grant, was introduced by the Hon. James G. Blaine, in the House of Representatives, on the 14th of December, 1875, was approved by the extraordinary vote of 180 ayes to 7 noes, but lost in the Senate by 28 ayes to 16 noes—lacking the requisite majority of two-thirds. Both the Republican and Democratic parties have given clear and decided pledges to the American people on these subjects. On the 15th of June, 1876, the Republican National Convention at Cincinnati declared: "The public school system of the United States is the bulwark of the American Republic, and, with a view to its security and permanence, we recommend an amendment to the Constitution of the United States, forbidding the application of any public funds or prop-

erty for the benefit of any schools or institutions under secretarian control." The Democratic National Platform, adopted at St. Louis, June 28th, 1876, declared: "We do here re-affirm our faith in the total separation of Church and State, for the sake alike of civil and religious freedom." It also referred to "the public schools which the Democratic Party has cherished from their foundation, and is resolved to maintain, without prejudice or preference for any class, sect or creed, and without largesses from the treasury to any. These national pledges serve to show not simply the approval by the statesmen of both parties of the principles sought to be secured by the proposed amendment, but the fixed and substantially unanimous opinion in its favor of the American people, whose intelligent devotion to these American principles was appealed to by the National Platforms of the dominant political parties. Since 1876 other public questions have crowded out the consideration of these principles, while at the same time their violation in many directions has become an increasing peril. The consensus of patriotic opinion throughout the country clearly indicates that this sixteenth amendment ought now to be pushed to the front and be kept there, until the principles it embodies are adopted by Congress and ratified by the several State Legislatures.

THE masses of Great Britain seem not to be greatly affected by the death of the heir to the throne. The Miner's Federation is the most powerful labor organization in England. It numbers 200,000 members and it controls the votes of several members of Parliament. The leader of the federation, himself a member of Parliament, sent a message to its annual convention asking for the passage of resolutions of sympathy with the Queen and royal family. The convention refused even to consider the request. By a decisive majority it voted to proceed to the business before it. Immediately after the refusal to pass a vote of condolence the delegates appropriated a liberal amount for the relief of their fellow workers, the striking nail makers of the midland districts. The significance of their action is unmistakable. These men of the people were ready to tax themselves to help those in their own station, but with the affairs of kings and princes they would not concern themselves. Their attitude toward the throne probably represents that of the great body of organized British labor. The sentiment of loyalty to the crown which was prevalent among the masses a hundred years ago has disappeared. The increase of education, the powerful influence of radical newspapers which circulate among the masses by the hundred thousand, and the possession of the ballot have completely altered the old relation between prince and people. The British monarchy may last a long time yet if its representatives walk circumspectly; it is part of the conservatism of the English character to allow useless institutions to remain undisturbed so long as they do not interfere with the comfort and security of the people. But the political power wielded by haughty Plantagenets, imperious Tudors and kingly Stuarts has long since vanished. All that is left to the throne is social prestige and influence, and this will undoubtedly diminish with the lapse of time.

WORD-HEARING.

The supernormal process known as automatic writing is but one among a series of kindred processes which have played an important part in the religious history of man. Word-hearing, word-seeing and word-uttering are closely allied to word-writing. The fact that communications are written without the conscious origination of the medium is not more wonderful than the fact that words are heard, seen and spoken by others without their conscious participation in the act. If the written communications have a source outside the writer's mind, so may the other forms of verbalization. The processes of writing and speaking are active, those of word-hearing and word-seeing are comparatively passive.

If writing without the subject's volition and trance-speaking are due wholly or in part to the agency of spirits out of the flesh, the same claim may be made for the other processes of automatic verbalization. For instance "the hearing of voices" is a phenomenon which has been noted in every age, and one which has had no small influence in the formation and progress of religious beliefs. Not infrequently the voices have been, in thought and moral tone, above the normal level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. What is the explanation? It is easy in all such cases to allege insanity, but what kind of insanity is that in which its only indication is that the person automatically, as it were, hears a voice which he comes to know by experience expresses a higher wisdom than he is conscious of possessing.

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in all the affairs of life. He was a man of robust constitution, physical health and moral balance. In discussing liberty of thought and speech, in his admirable work on liberty, John Stuart Mill says of Socrates: "Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, *i maestri di color che sanno*, the two headsprings of ethical as of all other philosophy. This acknowledged master of all eminent thinkers who have since lived—whose fame, still growing after more than 2,000 years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety in denying the gods of the State; indeed his accuser asserted (see the 'Apologia') that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a 'corrupter of youth.' Of these charges the tribunal, there is every ground for believing, honestly found guilty and condemned the man, who probably of all then born had deserved best of mankind, to be put to death as a criminal."

Both Zenophon and Plato, who were intimate friends of Socrates vouch for what he said in regard to his *dæmon*—whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity, which Socrates always recognized as wise and of knowledge greater than he possessed, and not dependent upon his observation and experience.

During the series of events that resulted in Socrates' death, the monition was one of silence, except once when it interposed to check his design to prepare a speech in his defense. By sustaining silence the *dæmon* approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the *Dikasterion*—a penalty which with but little temporizing he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and met me on slight occa-

sion, if I were about to act in some way not aright; but now this fate which ye behold has come upon me, this which a man might deem and which is considered the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign; nor when I came up hither to the judgment hall, nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What then do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this, for that accustomed sign would assuredly have checked me, had I been about to do aught that was evil."

Shall it be said of Socrates, the greatest combination of intellect and virtue of the ancient world, whose profound wisdom during his life and whose philosophic fortitude and serenity under the sentence and in the hour of death, have commanded the admiration and praise of the countless millions who have lived since he passed to the silent realm, that he was a victim of hallucination? Were his words and acts that have been thus eulogized, those of a man insane? Is it not more reasonable to believe that his "*dæmon*" represented a higher intellectual and moral plane than that of the conscious life which was guided and directed by the mysterious voice which he obeyed and always wisely, even in the face of physical death?

Mr. F. W. H. Myers, the dispassionate and impartial investigator of psychical phenomena, after defining genius "a mental constitution which allows a man to readily throw forth into conscious life, the products of unconscious thought," refers to the story of Socrates as "rich in psychological suggestions of the possibility that the messages which are conveyed to the conscious mind from unconscious strata of the personality, whether as sounds, as sights or as movements, may sometimes come from far beneath the realm of dream and confusion, from some self whose monitions convey to us a wisdom profounder than we know."

When it is considered that in the life of Socrates were periods of "immobility frequently lasting for hours and once as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus, and remained fixed as in a deep contemplation," and this without any suggestion of epilepsy or previous hysterical disturbance, the conviction is increased that the monitory voice and the monitory silence came from a supernormal source. If from his own sub-conscious nature, what an unexplored and unknown domain of being is implied, in refutation of all materialistic theories of the human mind.

EUROPEAN FEDERATION.

In the *Westminster Review* for December is a very able article by Charles Donald Farquharson on "European Federation." America at last is giving to the thinkers of the old world the outworked scheme, in organic form, of how to adjust the evolving life of the nations of the old world. To these forecasters of thought our institutions, although young and in many respects untried, are affording an example for discussion if not imitation. But one Englishman, however, has so studied our complex form of government as to master its details and to give what only an Englishman can accept, an impartial picture-view by an Englishman himself. This has been fully accomplished in Bryce's "*American Commonwealth*." It is just—criticizing our faults and praising our virtues as no other English writer has done before. It is doubtless to this able work that Mr. Farquharson is indebted for the foundations of his able suggestions in this *Review* article. We summarize the leading points: Mere arbitration, being at the option of parties, whether stipulated in treaties or not, and less reliable than regular judicial proceedings, is an inadequate remedy; therefore, no statesman responsible to his country for the protection of the interests committed to his charge could venture to reduce armaments, re-

lying solely on arbitration. Imperial Federation would have the effect of increasing instead of diminishing war preparations. Finally European Federation, by this process of exhaustion, would appear to be the only effectual remedy, and its beneficial effects, whatever might be the difficulties in the way of its adoption, would be probably: 1. Reduction of European armaments to a comparatively small amount. 2. Abolition of the conscription wherever existing—that is, throughout Europe, with the exception of England. 3. Immense reduction of taxation—in our case £25,000,000 (allowing £6,000,000 for share of federal service votes)—a liberal allowance. 4. Extended area of free trade, with results to Europe as a whole of benefit analogous to those resulting in France, Germany and Italy, for example, from a similar policy within their borders. 5. Greater steadiness in state legislation, arising from rules of legislation contained in the constitution to be agreed on by the constituent assembly. By taking the United States Constitution as a guide, there would be assurance of correct principles, with a possibility of obtaining that Republic as a member. 6. Simplification, if not complete solution, of our Irish difficulties. 7. Settlement of all international works and undertakings, such as railways, shipping, fisheries, colonies, protectorates, etc., in such a manner as to preclude the possibility of quarrels beginning, which is more important than allaying such quarrels when they have sprung into existence. That all these results might be secured by federating Europe is not a mere theory, since all of them have been secured to the United States of America by a like policy.

INTRAMURAL TRANSPORTATION.

President Harrison in one of his messages said: "The improvident granting of franchises of enormous value without recompense to the state or municipality from which they proceed, and without proper protection of the public interests, is the most noticeable and flagrant evil of modern legislation." The Chicago Single Tax Club, in an appeal to the committee of aldermen and citizens appointed by the mayor of Chicago to consider the question of intramural transportation, refers to the street-railroad systems of Chicago as illustrations of the President's statement. Holding that monopolies, other than the monopoly of land, where free competition becomes impossible, as in railroad telegraphs, water and gas supplies, etc., assume a social character and should be controlled by and for the people, through local or general government, the League, through its committee, W. F. Cooling and others, says in substance that the Chicago railroad system began with the gifts of public franchises and a few thousand dollars' capital invested in equipment, and that the profits of the business, without investing any more capital, grew in a few years to the value of millions of dollars. Having acquired wealth, power and public importance and being fenced in by obsolete laws, customs and franchises, these enterprises have become threatening if not an existing source of corruption, while they defy all attempts to make them regard the requirements of the public. Since the streets are public property, public interest and private right forbid that the public highways should be given away or farmed out for the profit of private enterprise. If the city cannot operate the lines of travel, it should at least not surrender their control or give up its pecuniary interest in these franchises. It should eliminate from these enterprises the presence of private monopoly in public rights. Not long ago it was proposed to extend one of the great cable lines. The corporation prepared a map showing the increase in value that would accrue to abutting land owners by the proposed increase of facilities, and on that basis the corporation collected a special assessment. The extension in this and of every line of rapid transit has been followed by an increase of land value enormously in excess of the cost of constructing the roads. This increase of value should accrue to the people, not to a private enterprise. Under present conditions not only do the street railroads derive profit out of all proportion to the capital and enterprise concerned, but the owners of abutting and adjacent lots are enriched

without recompense to the public. The League asks for a reconsideration of the whole question and submits the following propositions:

1st. That no more franchises be granted, except such as may be needed for the necessary extension of lines already in operation, and that the duration of all such grants be limited to the time of expiration of the franchises of the system of which they are a part.

2d. That the present license tax be abolished, as it is but an incentive, so far as enforced, to get along with as few cars as possible, to the inconvenience of passengers.

3d. That in return for the grants and franchises, limited in duration as above, the city should receive a revenue equal to the value of the privileges thus granted, so that no incentive would exist to discommode passengers.

4th. That the city should in the future construct and own the road-bed of all future systems of street transportation, whether subways, surface or elevated roads, paying for the cost of construction by special assessments upon property owners to be benefitted thereby in the same manner as other public improvements of the same nature are carried out.

5th. That the road-bed so constructed and owned by the city may be leased to private enterprise for operation at reasonable rates for a term of years.

6th. That, on the expiration of all existing franchises, steps be taken to carry out the same design with reference to all lines of transportation.

7th. That all necessary legislation should be secured for the purposes above specified.

SOLDIERS' PENSIONS.

An organized body of soldiers, under the name of "The Loyal Volunteers," is about to inaugurate a movement and appeal to Congress for a modification of the pension laws with the hope of reducing the annual expenses in this direction from \$138,000,000 to a third of that sum and even less. It is believed that millions are being expended every year for pensions to men who have no just claim to the money. The organization will favor pensions to all soldiers who are permanently disabled and unable to support themselves, but oppose giving them to men who can, either by their hands or their brains, support themselves and their families. The Association believes in teaching and maintaining among other things these lessons:

"That the war was for the preservation of the Union and not for conquest or revenge; that the volunteer armies were inspired by no hope of individual gain or glory; that many persons as loyal and brave as those who entered the service were prevented from doing so by circumstances that did not hinder their companions; that victories were gained by the loyalty, courage, endurance and the inspiration of the whole people; that armies were recruited from all classes and vocations; that the vast majority of the volunteers were men of good character, but some were bad, and that this class of men do not hesitate to live on the generous gratitude of the people through payments made on pensions obtained by fraud or at the expense of honor; that men who had the intelligence, courage and persistent energy to win battles by virtue of these same qualities of character, are able to compete successfully for the rewards of civil life with those who did not enter the service; that many who sustained severe wounds and almost all who retained their health suffered no impairment of their ability to care for the support of themselves and their families."

The announcement of this movement has already filled the whole army of pension attorneys and professional soldiers with wrath, and has stirred the feelings of a good many others who belong to neither of these classes. The subject is a serious one. In his last message President Harrison stated that it would probably take \$144,956,000 to pay pension claims for the year ending June 30, 1892, which is about \$2.25 for every man, woman and child in the United States, or about \$12 for every head of family. The possible cost under the present system as shown by Lieutenant A. R. Foot's quotations in the *Forum* for December from the commissioner's reports is some \$300,000,000 annually,—a limit which we are approaching at the rate of about 30,000 claims allowed per month. The abuses are shown by the gross number of granted and un-

granted applications from all classes, reputable and disreputable,—bounty jumpers, deserters, and even men who served under both flags, as well as from deserving veterans. There are now probably 825,000 pensioners on the rolls, and enough applications pending to make the total of actual and probable pensioners among the survivors of the civil war 905,000. The estimated number of survivors is 1,298,707, leaving only about 304,000 who have not applied for a pension. In all this vast army of pensioners there are only 3,161 drawing full disability pensions of \$72 per month. These figures tell their own story and do not need comment.

Lieut. Foot points out in his *Forum* article that a large number of those drawing pensions are recipients of a bounty of which they are not in need for their comfortable support, or that they are taking pay for their services to the country in its time of need. A soldier who accepts a gift in the form of a pension, while able to comfortably support himself without it, does so at the sacrifice of his independence, or sells his record in the field for a few dollars a month. Lieut. Foot replies to the plea that a pension is the "reward to loyal citizen soldiers for their services," by showing that the acceptance of such a reward except in case of need robs the gift of these services of all its honor and patriotism.

Lieut. Foot believes in pensions, but he would first repeal every law now on the statute books and abolish the whole tribe of pension attorneys. Next he would insure a comfortable support to every soldier unable to provide his own, and this should include his family or those dependent upon him. So far as possible he would see that every veteran has employment suited to his capabilities, for which he should be paid according to his needs, while in cases where this is impracticable he would make the "impairment of earning capacity" the basis of a claim for a pension. No one should "receive payment when not in need or while earning a comfortable living by public or private employment." The plan is presented in detail by Lieut. Foot and it deserves careful consideration.

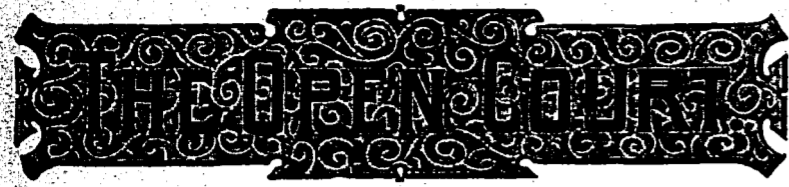
THE PROPOSED SIXTEENTH AMENDMENT.

The proposed sixteenth amendment to the constitution of the United States, that "no state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part, under sectarian or ecclesiastical control," has been approved by statesmen and jurists, teachers, editors and business men, regardless of religious, and political affiliations. Back of the movement for securing this amendment is a strong organization composed of thousands of citizens in all the states, of all parties and of widely divergent creeds. It ought to have the active support of all patriotic people who desire to cut up by the roots the pernicious system of state and municipal aid to sectarian objects and prevent the states being the patrons of any denominational or ecclesiastical bodies. The adoption of the amendment would prevent the division of the school fund in the several states and insure the permanence of the common school system of this country, which ought to be kept out of party politics. As has been remarked by a daily paper, "the fact that some men cherishing political ambitions hesitate to express themselves, and decline to make public record of their honest convictions on principles of such vital importance to the perpetuity of the republic as those involved in this proposed amendment, is startling proof of the pressing necessity of placing the amendment in the organic law of the land, before the consciences of political aspirants become enervated and unfitted for the serious business of statesmanship. But if a sufficient number of thoughtful and candid men are not found in legislative halls to make this measure a part of the Constitution of the United States, then political par-

ties must be brought to the test of principle and must be asked to accept or reject these principles in their platforms, and the American people must be asked to pronounce judgment at the ballot box." There is no issue now before the people, presented by any of the political parties, of half the importance of the one presented by the National League for the Protection of American Institutions.

The total separation of church and state is essential to the perpetuity of religious freedom and republican government. But only twenty-one of the forty-four State Constitutions contain provisions against the violation of religious freedom and prohibit appropriations for sectarian purposes. The adoption of the proposed amendment would forever prevent the entanglement of the state with denominational institutions. It is needed to resist the encroachments of ecclesiasticism on civil government in this country. While the National Constitution says that no "religious test shall ever be required as a qualification to any office of public trust," that "no law shall be passed by Congress abridging the freedom of speech or of the press," and that Congress "shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and thus clearly indicating the purpose of the founders of this government to keep church and state entirely separate, this purpose has to a considerable extent been thwarted by state legislation and administration secured by the political influence of the dominant sects. As Hon. Dorman B. Eaton says in a late number of the *Independent*: "The influence and organized activity of sectarian and ecclesiastical bodies—of the ministers and priests of religion—have been cunningly and secretly used to secure money from the common fund of the people for supporting their own peculiar schools and charities, to the great detriment of that noble and free public school system which is the glory and safety of the nation. The successful use of this force—which in some cases has been great and alarming—was a direct and effective inducement to the making of the religious views of the sects and churches, thus begging and pushing for favors, practical tests in voting for members of the legislature—tests by which the Constitution is specifically violated. It is too plain for argument that this competition of sects, churches and religious societies, in elections and before legislatures, for appropriations and other favors, must be in the highest degree demoralizing, corrupting and dangerous, as it certainly is utterly repugnant both to the specific provisions and the general spirit and aim of our Constitutional system. Nothing could do so much as a mercenary competition of this kind to disgrace religion, to demoralize legislatures, to prostitute and corrupt party politics and all official life." The adoption of the proposed amendment would prevent bribery of politicians and the coercion of legislators to vote for sectarian appropriations by the forces of ecclesiasticism and help greatly practically to realize the principles and purposes of the Constitution in regard to religious freedom and the absolute separation of church and state.

DAVID HUME was not only a great philosopher but a man of most exemplary life. His most virulent assailants were unable to allege anything against his moral character. Yet he was for that very reason hated the more by the clergy of his day. The celebrated Warburton wrote of him thus: "I am strongly tempted to have a stroke at Hume in parting. He is the author of a book called *Philosophical Essays*, in which he argues against the being of a God and against miracles. He has crowned the liberty of the press, and yet he has a post under the government. Does he deserve notice? Is he known amongst you? Pray answer me these questions, for if his own weight keeps him down I should be sorry to contribute to his advancement to any place but the pillory." Again he adds: "They say this man has several moral qualities. It may be so. But there are vices of the mind as well as body; and a wicked heart and more determined to do public mischief, I think I never knew."



CASES OF TELEPATHY.

Annales des Sciences Psychiques has a communication from Dr. Jean Bayol, Governor of Senegal, under date of June 19, 1891, in which he gives extracts from his diary of a sojourn at the court of the King of Dahomey. Among others the following:

"December 2nd.—Very fine weather. Always slightly cloudy in the morning. Light breeze. At 1 o'clock we go to the palace. Saw the Prince Komlo, presumptive heir to the throne, who at my urgent request relieves me, as well as the attendants, from assisting at the usual human sacrifices. Five heads, a pool of blood in a hollow, a pool of water on one side, a plank in front of the palace door, on each side of the door bundles of gray-painted poles which are pointed and covered with a bit of grayish linen, near the door, guns, sabres, hatchets. A great crowd in the place. I enter the palace, the door of which is closed behind me; one head, which had been cut off, at the left of the entrance; pool of blood. I am present at a great procession—women elephant-hunters. On going out of the palace we go to the market, cross a ditch, pass by eight corpses hung head downwards. Very large vultures are drinking the blood which flows on the soil from a large wound in the abdomen. Dances of the Amazons. The old King Gelité, very amiable, smoking his long pipe, talks with me and gives me light calabashes of rice, containing boiled chicken heads, etc."

Dr. Bayol's return to Florence took place May 21st. He did not see his mother until the end of June. She related to him that during his sojourn at the court of Dahomey in December, she had had, at the beginning of the month, a kind of vision, in the evening while lying down, which vividly impressed her. She had seen him in a great open place, in the midst of an immense crowd, which was crying; then he proceeded toward one corner of the place; reached a spot near a pool of blood; crossed a ditch full of water and disappeared from her view. She was very much frightened, but understood, nevertheless, that he was in no immediate danger. She spoke of it to two of her neighbors afterwards.

Dr. Bayol observes that the French papers in December made no mention of his mission; that his mother, seventy years of age, in good health, with clear mind, very rarely reads a journal, and lives in a village where conversations about foreign countries are very rare, even among well-informed persons; that his mother was absolutely ignorant, at that time, of the barbarous manner and customs of Dahomey; that his mother had not as yet received from him any letter announcing his departure for Dahomey, and did not know in what part of Africa he was; that she told this experience without attaching any particular importance to it; that the journals made mention of his journey for the first time in January, 1891. His mother, in a letter of April 25, 1891, thus tells her dream:

"This is my dream, which I had while you were at Dahomey, near the king; the date I do not recall. During my sleep I saw a ditch with red water, like blood, on the right; and on the left, another ditch with natural water; in a great open space, and below farther, many people and things I could not well make out; then on the left side a small plank to cross over, and on each side many obstructions, hammers, hatchets and small sacks of gray cloth, and pointed things covered with gray and which I did not know. At last it was necessary to pass. After having trembled considerably and hesitated, I passed over and waked up. I seemed to see you always in the midst of all this."

Another case given is one by Dr. G. Dupre, of Reims, under date of July 6, 1891, confirmed by his wife. While out making his round of visits he has the impression of a little daughter falling down stairs

and injuring herself on her chin, and notes the exact time, and when he reaches home surprises the family by giving a description of the accident and the time when it happened. He said to his wife: "Loulou is injured; is the injury severe?" His wife replied: "Who told you?" "Nobody," he said; "but I saw her fall." The doctor is sensitive and was in his youth a somnambulist.

OCCULT EXPERIENCES.

By MRS. ELBE M. TASCHER.

CHAPTER X.

NO DIFFERENCE THERE.

"I saw him again on the other side
But his silk gown floated on the tide
And no one asked in that blissful spot
Whether he belonged to the church or not."
—MRS. CLEVELAND.

"He spoke with other tongues as the spirit gave him utterance."

It was just at dusk, the next evening, that the carriage returned bringing Mr. Waldron. Peeping curiously through the blinds of my window near the entrance, I saw a large, portly gentleman, of perhaps fifty-five, or sixty years, dismount and come up the steps to the vestibule where stood our host ready to welcome his friend. As they shook hands cordially, I saw the rugged face of the visitor light up with a frank, engaging smile, that predisposed me in his favor. Taking off his hat in entering, I caught a glimpse of a broad, high forehead and large head well covered with silver hair; and a round, deep bass voice speaking in greeting as he passed through the hall to the sitting-room beyond, gave further evidence of unusual strength, and poise, mentally and physically.

Entering the parlor a few moments later I saw that the gentlemen were already in animated conversation, the doctor seeming delighted with the keen intellect, strong common sense, and general ability of this veteran of the Western wilds.

"Yes," he said in his deep, sonorous voice, when we had all gathered around him, "I have been in the West since 1849 and I know its crooks and turns pretty thoroughly. I was born, and raised, in New Hampshire, and came out West, after graduating at Harvard, investing my patrimony in the, then, splendid unbroken forest of pine on the banks of the broad — river. After building a mill, and beginning a home, I returned, married, and brought my wife here, where we have lived ever since. My rough lumbering business has made me familiar with all the ins and outs of this river and the surrounding country, and many a strange history, and startling romance, rich in incident and wonderful complexity, far exceeding the wonderful tales of fiction, that it would take me months to relate; but I understand the topic of first interest among you just now, is the fact of spirit return."

"Ah! yes," said the doctor quickly, "we want to know if it is a fact!"

"I am very positive that it is," replied Mr. Waldron.

"Just tell us what convinced you," said the doctor drawing his chair a little nearer.

"Well," replied Mr. Waldron, settling back in the large rocker which his portly figure filled generously. "When I first came to the West, this prosperous city was all a wilderness, and though neighbors began to gather round us by degrees, it was an isolated life, pretty lonesome, and I often longed for the churches, schools, and institutions of New England. To obviate the lack of these, I added, as fast as I could, to my library, subscribed for a number of the best Eastern papers, and magazines, and, as the neighbors settled in, my house, being the first, became a sort of meeting place for hungry people generally. I well remember the first account I ever read of the phenomena of spirit return. It was an account of the Fox sisters, and the wonderful experiences that had occurred to them, and their family. I had been strictly brought up, and was a member of the Baptist Church and had not thought of questioning its doctrines, or of chang-

ing my belief, but I remember the account struck me very forcibly, starting a train of thought in my mind that led to marvelous results. I said to my wife, and family, 'Let us try it. I would travel hundreds of miles if I could see anything proving these statements.' Forthwith, following the directions, or description given of the mode of proceeding in this matter, I set out a small table in the middle of the floor, and several of us gathered around, placing our hands on the top. To our consternation, raps, faint, and low, were instantly heard. These grew louder as the evening advanced and I, persisting in repeating the alphabet and asking questions, received several communications with the names of various persons I knew to be dead.

"A few evenings afterwards some neighbors were in and I told them of the strange circumstance. They expressed a wish to see us try it again, so we brought out the stand and, sure enough, the mysterious raps were quickly heard, this time very loud. We soon recognized the beating of a drum. On interrogation we found it was a brother of one of the parties present, who had been a drummer in war, where he died on the battlefield many years before. The rat-tat-tat of the drum was perfect, as also the time. Afterwards I brought out my violin and played, and a fifer often brought his fife. Both instruments the drum accompanied, clear and loud, in perfect martial time. With one of the men present there had come his little boy, a child eight or nine years old; a good little thing that sat quietly by the fire, unnoticed. By and by the raps spelled this child's name and asked to have Walter come to the table, so after some hesitation we got the little fellow up and told him to put his hands on the table as we did. He was hardly seated before his little hands began to thrash around strangely. The raps going on vigorously, I spelled out that we were to get a pen, ink and paper and place them before the boy.

"Why, he can't read or write a word!" exclaimed his father.

"This we all knew was true, as there were no schools near then. However, I was bound to obey every mandate and see the end if possible, so I did as directed. Instantly the chubby hand assumed the proper position, grasping the pen with perfect ease, and wrote off with amazing rapidity line after line until a whole page was completed, and there lay before my astonished eyes as natural and perfect a letter from my dead brother as ever he wrote in life, commenced and signed entire. I hurried into another room and brought out an account book and various samples of his writing, and this that the child had just written was a perfect fac-simile of the samples in the formation of letters, flourishes, words and manner of constructing sentences. That child wrote many times subsequently, always giving as perfect tests as to handwriting and style of composition of hundreds of different persons.

"Another boy, that we all knew as well as we did this little one, though he was considerably older, suddenly astonished us by rising with utmost dignity and delivering splendid discourses, often in different languages that those present knew nothing about. I was so interested in these experiments that I took pains to invite learned men and professors of various languages to hear him, always with wonderful success. I recall the astonished face of a French teacher, who was one of the gentlemen I had induced to hear him. He said the discourse was most profound in wisdom and delivered in elegant French and appropriately polished manner. Norwegian, German, Italian, Indian and English, each he frequently talked fluently, and we knew positively that he had no education at all, speaking English only, when himself, and that in the rude, ungrammatical dialect of the woods people and rivermen. I remember one time in particular I was going down the river with a fleet of lumber. I had a large crew, among them this boy, as he worked for me a good deal. One evening we got talking about this gift of his and the men begged me to get him out and ask him to speak if he could. He was asleep at the time, but I woke him up and preferred my request. He demurred considerably at first, being

bashful and uncomfortable about it, as the rivermen were pretty rough sometimes, but at last he sat down on a box, saying:

"Well, I don't care. If they want to control me they may."

"Almost instantly his form straightened and he arose, facing the rough, silent group, and without the least embarrassment or appearance of his boyish awkwardness, commenced and delivered a thrilling lecture—language, gestures, sentiments, everything the most imposing and eloquent.

"Many and many a time after that, as our big fleet floated silently onward, our flashing torchlights reflecting in opal tints upon the heaving river bosom, we sat and listened, spellbound, to the ringing eloquence of that inspired voice, and I could not doubt, though I heard with awe the names of many a patriot and illustrious speaker of the past given as the authors, but that they were indeed with us, speaking, as they purported, through the organism of this illiterate country boy. Certain it is, I never heard finer speeches or nobler sentiments, and no one, however exalted, need be ashamed to own them as his."

"Did you keep any copies, any written account of these speeches?" asked the poet, as Mr. Waldron paused reflectively.

"Oh, no," he replied, smiling. "It would have taken a shorthand reporter of the swiftest kind to keep anywhere near up with his rapid flowing oratory. Those were primitive days with me, remember. I had no facilities for preserving the speeches I listened to with rapt amazement. I would give much to have them. I had heard many noble speeches and was in the habit, as business took me frequently to New York, Boston and other large cities, of going to hear celebrities speak, but never did I listen to more grand or perfect speeches in every sense than I heard echoing out into the lonely aisles of the primeval forests as they fell from the lips of that uneducated youth on the lumber fleet of the wild — river."

"But Indians!" said the doctor, rising and beginning to pace the floor as usual when in deep thought. "I do not understand why they must be brought into this business so frequently. Now, they are no talkers when they are alive," said he, facing around, stopping in front of Mr. Waldron. "They never could make an eloquent speech."

"Don't you beguile yourself with any such an idea," laughed Mr. Waldron, easily. "There are some eloquent talkers even among the reticent North American Indians, as witness the annals of history. Oh, the Indians are no fools, let me tell you. Many that I have had dealings with have surprised me with their keen intellects and sense."

"Did you ever see any spirit forms?" asked Mrs. Eads.

"No, I haven't that gift," replied Mr. Waldron, "but often I feel their hands upon my head, touching my face, or clasping my hands. I felt that touch smoothing my hair a few moments ago."

As he said this the eyes of all in the room being attracted to his head by the remark, were startled by seeing his gleaming silver hair rise in a rippling motion, as if fingers were slowly slipping through it, caressingly.

"Did you feel anything touch you just then?" asked Mrs. Eads, watching intently the rippling hair.

"I feel a small hand moving slowly across my head on this side," replied Mr. Waldron, pointing to the spot where the hair was still moving. "The fingers seem to slip softly through my hair, which you see is perfectly straight and lies flat and smooth generally. Did you see it move?"

"Yes, yes," we all chorused.

"I have no doubt it was my mother's hand," he continued, gently, speaking in a low, reverent manner. "It was a favorite motion of hers when I was a boy; about her only caress. You know New England mothers were too busy to be very demonstrative in my childhood."

"Did you ever see or hear anything else of the kind?" I ventured to inquire, after a long silence.

"Yes, indeed! I could fill volumes with similar experiences, but I will only tell one more to-night, I as shall be late home.

"I have said we lived an isolated life, but as years went on this place—at first only a trading post for trappers and Indians—grew, and gradually churches and schools were organized and this thriving city was begun.

"Although my place is three miles away, nobody thought that anything of a walk in those days, and we had visits and calls from the neighbors up here. Among these visitors was a Methodist minister, a first-rate man, well educated, bright and friendly. One time when he was at my place I spoke of spirit manifestations, whereupon he seemed very much astonished and politely disgusted at my apparent faith and silly credence of such foolish superstitions, but I didn't care and boldly told him I knew that spirits returned. Without his asking me I went on giving evidences in proof of my statements. Suddenly the look of disgust faded as I went on and to my intense astonishment he dropped into a trance and jumping to his feet he delivered such a lecture as he never gave, when his sober self, in his life. He went on preaching for nearly an hour shouting at the top of his lungs. All the household gathered and hung upon his every word. I was almost frantic with amusement you can well believe, but still deeply interested in the lecture, and forgot to ask who it was that was speaking. He closed his speech—which was upon temperance—as abruptly as he began it and sunk back in the chair, waking up in a minute as if from slumber."

"Where am I?" said he, drowsily. "Why, is it possible that I went to sleep? Oh, I remember now; you were speaking of those manifestations," and a cynical look overspread his waking face.

"Well, yes," I replied, "and we have just witnessed the most extraordinary manifestation we have seen yet," and I laughed heartily while I told him about it, regretting that I had not asked who it was that spoke to us. Listening to me with a horrified air, bewildered, unbelieving, he suddenly sunk back again and rising, after a momentary silence, he uttered a name none of us had ever heard and down he went, waking as before in a few minutes. When I told him the name he had given he looked at me in astonishment, finally saying it was the name of a man that used to lecture scientifically when he was a child, that he never heard him, but they said he was very eloquent, especially when he had been drinking, and that he died with delirium tremens. The poor minister seemed very badly cut up about it and begged us all to keep still, as he was a minister it would go hard with him if it got about. He didn't stay around here long after that. I don't know whether he was ever controlled again or not. I was sorry for his discomfiture, but it was a remarkable experience as well as pretty funny," and the good-natured man arose to go, laughing genially. "I will try to run in again," said he, as he bade us good-night, shaking the doctor's hand heartily and noting the worried expression of his face, "I assure you such experiences are not uncommon, doctor, and not necessarily to be dreaded since in this case the man outdid his usual sermonizing altogether."

"O," replied Dr. Eads, mournfully, "not one of you seems to see as I do that the breaking up of convictions of a lifetime is no trifle to a man in any position, much more trying to such a one as this."

"Why break up life-long convictions?" said Mr. Waldron in his richest tones, stepping back towards the doctor, striking his large hands together in his earnestness, "We all believe in God and immortality. Where is the difficulty, in believing the power of manifesting the immortal spirit may be permitted after the husk is removed as well as before?" Again stopping a moment beneath the hall lamp whose rays lit the silver crown of each reverend head, he extended his hand to the troubled doctor, who silently clasped it, Mr. Waldron saying feelingly:

"I trust we shall both get home ere long and it will make little difference about our creeds then."

(TO BE CONTINUED.)

EVIDENCE OF SPIRIT COMMUNICATION.

BY PAUL A. TOWNE.

Several years ago "The American Spiritualist Association," published the following proposition:

"It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with men."

In a recent article by Camille Flammarion, that brilliant scientist says that had he been satisfied that such a proposition could be successfully established by inductive methods of investigation like those employed in establishing ordinary scientific facts, he would have put aside his astronomy and have given his life to the work. And this he would have done for the reason that the demonstration of spirit communion with men would be of infinitely greater importance than all the other knowledge of whose acquisition we justly boast.

Personally, Flammarion, Crookes, Wallace and many other eminent scientists declare that the phenomena they have witnessed can be satisfactorily accounted for only upon the hypothesis that spirits are the agency of their production. But all have thus far failed in their efforts to find the "favorable conditions" essential to infallible success when experiments are tried. Results come spasmodically through "conditions" not under the control of any experimenter; we all believe, for illustration, that long distance telephonic communications are made between men because the conditions have been found that are under the control of the operator. Though the process is still among the wonders of science, the conditions of success are known and the listener at the far end of the telephonic apparatus always responds to the familiar "hello!" of the talker at the other end. The same may be said of all the work done through the inexplicable agency of electricity. Though the conditions for absolutely uniform success in the experiments for establishing the proposition quoted as a truth recognized as universally as that of telephonic communication or any other scientific fact are unknown, yet there are said to be some fifty or sixty millions of men and women who believe it as confidently as they believe they converse with each other from day to day. Where there are so many believers, and among them men possessed of acute scientific minds, there must be some ground more or less solid on which the belief rests. Under this impression I have, during the past summer, attended one of the Spiritualist camp-meetings that have become so numerous in the United States. This was the twelfth annual meeting of the "Cassadaga Lake Free Association" held on the romantic ground in Chautauqua county known now by its postoffice name as Lily Dale. The association was organized twelve years ago by Mr. Thomas J. Skidmore and his wife, Mrs. Marion Skidmore. The immediate cause of the organization was the loss of a child. The parents believed that they communicated with this child through the mediumship of Dr. Jeremiah F. Carter. The association was organized for the purpose of affording to all members of it, or attendants upon its meetings, an opportunity to obtain the same assurance of spirit communication as that connected with their own experience. Fully five thousand persons have visited the grounds this summer, Texas and Oregon having been represented. The village contains one hundred and fifty cottages owned by members of the association. It is a charming spot, ten miles from Chautauqua lake and fifteen from Dunkirk. The water of its three little lakes, covered with white lilies, flows into the Gulf of Mexico. The lakes are some eight hundred feet above Lake Erie and the landscape from the hills surrounding them is surpassingly beautiful. The auditorium of the association seats fifteen hundred persons. The hotel accommodations have kept pace with the growth of the village. The drinking water is excellent, of a uniform temperature of 46 degrees above zero winter and summer. It is taken from a layer of sand only eighteen feet below a soil in which at least twenty species of splendid trees are found and three or four varieties of ferns. The lakes enclose what is called Fern island. Cassadaga village is at the out-

let of the lakes and Lilly Dale at the junction of two of them. Small steamers run from end to end of the lakes dally, and as often as visitors desire excursions.

Here I am compelled to admit that the geology and physical geography of the island and its surroundings within a radius of ten miles were much more interesting to me than the general exercises which took place in the auditorium each day in the week, morning, noon and night. These exercises consisted of general addresses, ten-minute talks in conferences, lectures on all sorts of topics, theatricals and dancing, all accompanied by the music of a band of seven pieces. Some of the addresses were given by mediums claiming to be wholly under the control of spirits, some by mediums at intervals under control, and some by lecturers making no claim to mediumship. Such Spiritualists as W. J. Colville and Lyman C. Howe call for subjects from the audience and then proceed to discuss them by inspiration. "What is the soul?" "Are animals immortal?" "Where is heaven?" were given out on different days to different speakers and, surprising as it may be, their "spirit controls" held different views of them. Mr. Colville argued that animals were not immortal because their minds or instincts were not progressive. Others claimed immortality for animals, vegetables and especially flowers. The "soul" was discussed for hours but the impression was always left that words and not clear ideas are at the command of some spirits as well as some pulpit sermonizers. To vary the monotony I gave to Mr. Howe one day, "The binomial theorem of Sir Isaac Newton: Of what use has it been?" I hoped that his "control" would announce the formula inscribed on Newton's tomb and then point out its use in the demonstrations of La Place in the *Mécanique Celeste*. But the control was evidently not a mind reader. He spoke of its disciplinary value eloquently and at the conclusion ingeniously wove the theorem into some verses of the *Hiawatha* meter. Finding that there was no prospect of experimental demonstration of immortality in the public exercises, that the "favorable conditions" did not seem to be the basis of public speaking, my attention was directed to private experiments available in the cottages. Several mediums were called upon, but what they did is not worth relating. The only experiments in which I had the slightest confidence took place in the Ransom cottage on Third avenue, which was my own home during the five weeks of the meeting.

The experiments I now propose to give in detail consist of five in number. The first took place in my house in New York seven years ago, the second at Lilly Dale a year later, and the three last at the cottage in Lilly Dale this summer. Some of the parties present at one or all of these investigations were W. A. Mansfield, now permanently residing in Lilly Dale as a teacher in a private academy; Dr. Featherstonhaugh, an oculist of Washington, D. C., and well known in scientific circles; Mr. and Mrs. Hasbrauck, residing at 97 E. 118th st., New York, and visiting Lilly Dale this summer; Mr. F. H. Ransom, of the firm of D. Ransom, Son & Co., Main st., Buffalo; Mrs. Louisa Towne, 1298 Main st., Buffalo. These parties can be referred to in verification of what I am about to state. Mr. Mansfield has been the "medium" in all the experiments. He is thirty-two years of age. He was born at Ravenna, Mich. He became a "medium for physical phenomena" after attending one of the séances of Mrs. Maud Lord in Grand Rapids. His published biography says that "he has converted thousands of skeptics by the wonderful phenomena which occur in his presence." From my personal acquaintance and extended conversations with Mr. Mansfield I have gathered that he submits to the ordeal of experiments solely from the wish to arrive at the true cause of his peculiar powers. He makes no claim that the cause is of a "spiritual" nature. He does not "know" what it is any better than the other experimenters. As he is unconscious during most of the time in which the phenomena are occurring, he "knows" less than any other participant of their cause, and has to be told what has really taken place.

I now refer to my notes of one of the three recent experiments at Lilly Dale, adding to the details that

occurred in the other cases, but not in this. The "favorable conditions" were as follows: There were present Dr. Featherstonhaugh, who had come from Washington for the special purpose of taking part in conducting this investigation; F. H. Ransom and his daughter; Mrs. Towne, who, though ninety-one years of age, retains remarkably well her physical powers and is intensely desirous of sweeping away the last remnant of her agnostic doubts by sure proofs of immortality; Miss Mary Connor, of Buffalo; Mr. Mansfield and the writer. A small table was placed in the centre of the parlor, under the chandelier. A Morse telegraphic sounder was placed upon the table, a paper and pencil, also slate and pencil. Chairs were arranged around the table, each in contact with the two on either side. Wooden rods may connect the chairs by being laid on the rounds. Mr. Mansfield took a chair between Dr. Featherstonhaugh and Mrs. Towne. The rest of us became seated as convenient, with little regard as to any "best order." The curtains of the windows were lowered to exclude gas light. The doors to the hall and dining room were open. All being otherwise ready, the "conditions" were completed by extinguishing the light of the chandelier.

General conversation was now engaged in and at intervals some familiar airs were sung, the object being to produce a quiet and simultaneous anticipation of the phenomena that might occur. For, say ten minutes, Mr. Mansfield remained in his normal condition joining in the conversation and singing with the rest of us. While we were thus engaged flashes of light began to appear in the air above the circle and in the neighborhood of the chandelier; Mr. Mansfield called attention to them with the rest of us but a moment later Dr. Featherstonhaugh remarked that Mansfield had laid his head on his shoulder and was apparently asleep. The lights increased in number and brilliancy during a full half hour. From ten to forty were seen by all the members of the party at any given moment and occasionally one remained in view for thirty or more seconds. They seemed to be unlike any familiar to the chemist. They remind one of phosphoric light but are surely not made by that element. They appear to throw out no rays by which one can read printed matter or see the objects in a room. My impression was that at least some of them could be seen only by that part of the company in front of their illumined side and that these were dark on the other side. It was difficult to determine this among so many lights. Soon after the first appearance of these lights, the Morse telegraphic sounder on the table began to tick exactly as if a regular operator was at work upon it. The instrument began by giving a signal which Mr. Ransom recognized as that of his wife, Mrs. Belle Ransom. Mrs. Ransom died suddenly in Rome while on a European tour with her husband and two children, some years ago. Between their residence, Franklin ave., Buffalo, and the store on Main st., a private wire extended used for transmitting messages of a family nature. The signal was followed by a message announcing the presence of Mrs. Ransom and her readiness to converse with her friends. The letters were announced aloud by Mr. Ransom and confirmed by Dr. Featherstonhaugh, also a practical operator. Questions were asked and answered by words that would have been used had Mrs. Ransom suddenly entered the room in life after an absence of five years. Answers were given to questions from any member of the party. Mrs. Ransom recognized her old friends and was formally introduced to those in the party with whom she had not previously been acquainted. Mr. Ransom assured us that the abbreviations in spelling words were the same as were formerly used between the store and private residence. Here let me add to the "conditions" that the right wrist of each member of the circle was grasped by the hand of the person sitting on that side of him and that this joining of hands was not broken during the entire evening. Dr. Featherstonhaugh held the right wrist of Mr. Mansfield, and Mansfield held that of Mrs. Towne; when asked, Dr. F. assured us that Mansfield's head was still quietly resting on his shoulder. This telegraphing with sounder on the table occurred in all

the five experiments in which I have been present. In two of them, the second and last, I personally asked if the sounder could not be placed in the hand of some one in the circle, at the same time holding my right hand open ready to receive a practical response. Instantly, on both occasions, the sounder was placed in my hand with no indication that the agent doing it was in the slightest doubt of the exact position of the hand. The sounder came from the table square down into my hand. A moment after, the instrument continuing its work as it had done on the table, I reached over the key with my fingers, but they came in contact with no material operating it, and yet the instrument arose and descended with each tick of a letter exactly as if the pressure and release were made by a regular operator. Mansfield was nearly opposite me in the circle, and besides, he is unable to operate a telegraphic instrument or read messages by sound. He does not know its alphabet. Had he been awake and his hands free and a practical operator, he could not have used the sounder in my hand without my knowledge.

But, simultaneously with the exhibition of lights and the working of the telegraphic instrument, other and much more remarkable phenomena were taking place. Something that felt very much like hands began to touch every member of the company. There were at least half a dozen of them simultaneously at work. One came to the back of my head and around to my face passing down to the knee. "Is this Lucius?" I asked humorously, the name being that of my brother who died several years ago. Two hands responded with considerable pressure on each side of my forehead. Directly the hand began to investigate the contents of my coat pocket. It took out a paper and placed it on the table where it was subsequently found. Each member of the company was announcing similar experience with hands all the while. "Hands" touched all the material hands, the cheeks, our garments and the chairs. At the same time one was heard to be working with the pencil on the table. It was evidently writing a message on the pad. Finishing it, the paper was torn off the pad and found on the table afterwards, and we deciphered "I am glad to see you all here." It took up the slate pencil and telegraphed on the slate as on the sounder; what was said could readily be made out by both Dr. Featherstonhaugh and Mr. Ransom, though the modus was different from that on the sounder. The variety of the performances by these hands was great enough to entertain a much larger company than was ours. In the last of the experiments, the last night of August, a music box was placed on the table. A hand took it from the table, wound it up in the air above our heads, rapped the chandelier with it and then carried it around and near the heads in the circle while it played its tunes. This box was also placed in the hand of one of the company and was found there at the close of the evening's work. During one of the other evenings a watch with an alarm bell attachment was taken from the pocket of Mr. Ransom, wound up in the air so far as hearing can verify, and the alarm was made to strike the hour of the evening. The watch was handled like the music box and finally returned to its owner. These phenomena I have myself witnessed through the aid of the senses of seeing, hearing and feeling in the course of the five experiments in which I have participated. But previous to comments upon them I must describe the manner in which the phenomena are changed and finally brought to a close.

The special "Spirit" that professes to have Mr. Mansfield in charge and to have a sort of supervision of the exercises on these occasions, says that his name was "Phil Hughes" while on earth. After the above phenomena have progressed from a half-hour to an hour or more, according to the will of "Phil" modified by the humor of the company, he proceeds to take bodily possession of Mr. Mansfield and to talk to the members of the circle by the aid of Mansfield's organs of speech. This change of programme, according to my own observation has always been indicated by a sudden cessation of the phenomena described, and by efforts of Mansfield to speak with a

changed voice. "Ah! How are you, Phil?" is immediately answered "All right!" by the familiar tones of "Phil." The conversation thus begun is both witty and wise on the part of "Phil." He frequently brings down the house in a roar of laughter caused by happy replies to questions designed to perplex him. I asked him to give a full explanation of the modus by which the phenomena we had witnessed had taken place. He immediately entered upon a disquisition in the profoundest lore of psychological philosophy mingled with a dry humor that was greatly enjoyed. He went into detail as to his method of getting possession of Mansfield's organization, how he had crowded out Mansfield's mind and got his own *in loco*. It is hardly necessary to say that we did not fully understand his exposition, but it was far from tiresome. But "Phil" likes a merry conversation on ordinary rather than philosophical topics, and if encouraged by the good nature of the company he hesitates to stop the entertainment. He has some songs to vary the monotony but they are not *a la* Swedish nightingale. At last a lull occurs in the conversation and "Phil" remarks, "Well, I guess you are tired and we had better adjourn. Good-bye!" and he ceases talking. We keep the circle unbroken and wait for Mansfield to arouse from his slumber. After the signs of coming out of a deep sleep common to all of us, Mansfield finally cries out "Hallo! what have you all been about." "All right," someone replies, "we have had a splendid time." The circle then breaks and, the light of the chandelier turned on, we proceed to investigate the slate and paper and hunt for the articles displaced by the "hands."

It is now in place to say that these five experiments are only specimens of fifty or more that have been tried by Mr. Ransom in which Mr. Mansfield has been present as the principal party in the "favorable conditions" essential to success. The phenomena occur in great variety and in no fixed order. Sometimes "Phil" talks first, withdraws, and then the other phenomena succeed, in any order or in combination as above described. But these phenomena have been of a similar nature in hundreds of other circles where Mansfield has been the "medium." I must except the telegraphy which, so far as I know, is peculiar to the circles that have sat with Mr. Ransom. This was introduced in the circle held in New York and has been a feature ever since. What may have been the motive of parties with whom I am not acquainted I, of course, do not know, but so far as the above five experiments are concerned the object has been to arrive at the true cause of the phenomena, whether it may be spiritual or not. Not a person engaged in them believes that it is the province of "spiritism" or "Spiritualism" to start a new religion. No one of them cares much about "psychological philosophy," but all are so far agnostics as to be fully convinced that all arguments for the immortality of the soul that have been delivered from the days of Plato to the nineteenth century, have no solid ground on which to rest unless substantiated by facts that are recognized as such by the aid of one or all of the five senses. Unless I am mistaken, all men of sound judgment stand in need of this kind of evidence to assure them that their mind, will, intelligence, intellect, soul, or whatever it is called, will on the disintegration of the body continue its existence and identity. If spiritism has any mission at all it is the scientific demonstration of the immortality of the soul as unmistakably as that of the conservation of energy. The difference between the agnostic and the ordinary theologian is that the former would found his belief in immortality on the absolute fact that "arisen spirits can and do communicate with men," while the latter pronounces this ridiculous and rests his belief on "divine revelation" unsupported by reason or fact. But do not many of the "revelations" of the Bible read very much like those of modern phenomena occurring in "spirit" experiments? Personally I shall never believe the ancient witch of Endor story so long as I am assured that a similar fact cannot occur in this day and generation. I cannot rest my faith in immortality upon second-hand evidence. It must be the same as that which causes me

to believe in the transmission of a message 400 miles by telephone.

How the phenomena were produced which have been described I do not know, but I do know that fraud, trickery and deception must be eliminated in their explanation. Furthermore, judging from what I have seen, heard and felt, I am inclined to think that any circle of from five to eight or nine persons, including the "medium" Mansfield, can have the phenomena reproduced in all their variety. Possibly careful inductive methods in continuing the experiments might soon lead to the massing of the lights in the form of a bright continuous cloud, under which every detail of movement could be clearly seen. This possibility was suggested in the two last circles by the length of time some of them continued and from their increased size, as though the combination of several smaller ones.

No one or all of the facts related in the article of Flammarion seem to me as conclusive as those I have detailed, and yet he declares his belief in "invisible beings" as connected with their production. But we may all be assured that scientific men will not join in this conclusion unless they can repeat the phenomena as surely as they can resolve water into its elements, oxygen and hydrogen. Even then the world at large will not accept the conclusion until these phenomena become as common and familiar as those of electrical science.

Finally, whatever may be the cause of the production of these phenomena I think it may be discovered by careful inductive experiments. If there is energy or force latent in the human organism, which under "favorable conditions" may be developed as the medium through which disembodied spirits may hold communion with the intellects of men, all must be profoundly interested in having the fact established beyond doubt. The experiments must be directed by men in whose mental nature there resides no such thing as "dangerous credulity." New religion, new philosophic theories, new ideas of heaven and the practical nature of our "future" life may be safely left for development after it has become a fact that we may have our newspapers filled with the work of minds in both worlds.

CHINA REJECTS CHRISTIANITY.

The following interesting passage is from the pen of M. Louvet, a French missionary in Cochin China, who has recently written in a religious paper an article on Chinese missions:

There is no reason to deceive ourselves. China obstinately rejects religion. The proud, educated classes feel greater hate than ever. Every year incendiary placards summon the people to exterminate the "foreign devils," and the day is perhaps not far distant when this fine church of China, which has cost us much labor, will disappear entirely in the blood of its apostles and its children. Whence comes this obstinate rejection of Christianity? It certainly is not religious fanaticism, for no nation carries skepticism and indifference so far as the Chinese. Whether one is a Confucian or a disciple of Lao Tze, a Mussulman or a Buddhist, is all one to the Chinese Government. Only against the Christian religion is it trying to defend itself. This is because behind the apostles of Christ it sees Europe coming, its ideas, its civilization which it does not want at any price, being satisfied, rightly or wrongly, with the civilization of its ancestors. The question is thus rather political than religious, or, rather, it is almost exclusively political. Whenever intelligent China shall be persuaded that it is possible to be at once a Chinaman and a Christian, whenever, especially, it sees at the head of the church in China a native clergy, Christianity will be naturalized in this great empire of 400,000,000, whose conversion would bring with it that of the whole far East.

PRAYER MADE HER WHOLE.

A sensation occurred in New Brunswick, N. J., last July, by the miraculous cure of Mrs. Mary Paul, who has been bedridden and a victim of cancer for ten years. Within three years Mrs. Paul had two cancers removed from her breast, and her death was looked upon as likely to occur at any moment.

While seated with her son-in-law, Captain Johnson, at the breakfast table a few days ago, Mrs. Paul suddenly cried out; "Oh, God, heal my poor weak body." A moment later after a silent prayer she again cried: "Thank God, I am healed." Previous to that

moment Mrs. Paul had only been able to go from her bed to the table. She had not performed any household duties in many years.

Mrs. Johnson, her daughter, related the story of her cure. She said her mother arose from the table, threw her medicine out of the window and is now well and strong. Her face has a healthy color and she does hard work.

Mrs. Paul is 56. She came to New Brunswick from Detroit and was known for her piety. She walked to the Salvation Army barracks and told the story of her wonderful cure and left for Cedar Dale, Ontario, Canada, where she says she will tell the people of the faith that made her body whole. Mr. Johnson's neighbors fully corroborate the story of Mrs. Paul's long and apparently hopeless illness, of her inability to do any kind of work and of her sudden and miraculous cure.—*Hall's Journal of Health*.

A WRITER in *Light*, Bertha Mutschlechner, tells the following: In the year 1887 my mother was staying with me on a visit. It was in the month of July, but we cannot recall the exact date of a telepathic experience which she had at that time, and which she related to me the morning after it occurred. She went to bed about ten o'clock, and after a sound sleep of about three hours she suddenly woke up with the sensation as though an ice-cold current of air passed over her face. Directly afterwards she felt the warm breath of a being leaning over her and pressing a tender, lingering kiss upon her mouth, while a sensation of unutterable sorrow oppressed her soul; she was conscious that this was a farewell kiss, and her eyes filled with tears. She rose from bed and struck a light, but for a long time she could not go to sleep again; indeed, she lay awake nearly the whole night; and even the next day the remembrance of the kiss she had received remained so vivid that she felt it still on her lips, though icy cold. "This cannot be without meaning," she said; "you will see, it was a farewell from my sister Mali; she is old, and I must expect to hear of her death." The following days we anxiously awaited the expected news; but it was not till a week later, in consequence of some unforeseen delay, that we received the sad intelligence of the death of another of my mother's sisters, and when we compared the time we found it had taken place on the day preceding the strange night experience of my mother, which was now explained to us.

A celebrated electrician stated that he could easily "think a hole through an inch board," and by connecting a drill so that it could be actuated by the current produced, he actually did it, says the *Boston Transcript*. A. E. Dolbear, writing on this subject, says that the experiment, far from being new or impracticable, was carried out in this country more than twenty years ago by Dr. Lombard, of Harvard College. A thermopile was connected with a delicate astatic galvanometer, and a person selected for the test. The individual was placed in a reclining position and the thermopile touched his head. A certain place was found where the temperature changes in the skull were more apparent than elsewhere, and the instrument was fixed at that place. So long as the subject remained mentally passive the galvanometer needle remained at zero, but as soon as a word was spoken to attract his attention, the needle would at once be deflected, though no muscle was moved. A noise outside, a door opening, or any incident that would cause concentrated attention, would have a marked effect on the needle. It is now proposed to measure the relative strengths of various efforts, as, for instance, working out problems in mental arithmetic or geometry, reading English, Latin, German, or any other language, in all of which processes it will be easy to ascertain by the movements of the needle the respective degree of effort made by the person experimented upon.

If trustworthy statistics could be had of the number of persons who die every year or become permanently diseased from sleeping in damp or cold beds, they would probably be astonishing and appalling. It is a peril that constantly besets traveling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But, according to *Good Housekeeping*, it is a peril that resides also in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family, often suffer the penalty of sleeping in cold rooms and chilling their bodies, at a time when they need all their bodily heat, by getting between cold sheets. Even in warm summer weather a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide.—*Scientific American*.



A HOUSEKEEPER'S TRAGEDY.

One day, as I wandered, I heard a complaining,
And saw a poor woman a picture of gloom;
She glanced at the mud on her doorsteps ('twas raining).

And this was the wail as she wielded her broom:

"O! life is a toll, and love is a trouble,
And beauty will fade, and riches will flee;
And pleasures they dwindle, and prices they double,
And nothing is what I wish it to be.

"There's too much of worryment goes to a bonnet;
There's too much ironing goes to a shirt;
There's nothing that pays for the time you waste on it;
There's nothing that lasts but trouble and dirt.

"In March it is mud; slush in December;
The midsummer breezes are loaded with dust;
In fall the leaves litter; in muggy September
The wall paper rots and the candlesticks rust.

"There are worms in the cherries and slugs in the roses,
And ants in the sugar, and mice in the pies;
The rubbish of spiders no mortal supposes,
And ravishing roaches and damaging flies.

"It's sweeping at six and dusting at seven;
It's victuals at eight and dishes at nine;
It's potting and panning from ten to eleven;
We scarce break our fast ere we plan how to dine.

"With grease and with grime, from corner to centre,
Forever at war and forever alert;
No rest for a day lest the evening enter—
I spend my whole life in struggle with dirt.

"Last night in my dreams, I was stationed forever
On a bare little isle in the midst of the sea;
My one chance of life was a ceaseless endeavor
To sweep off the waves ere they swept over me.

"Alas! 'twas a dream! Again I behold it!
I yield; I am helpless my fate to avert!"
She rolled down her sleeves, her apron she folded,
Then lay down and died—and was buried in dirt.

—THE HOME-MAKER.

In regard to women and the World's Fair, Henry M. Hunt writes to an Eastern paper:

As the arrangements and the preparations for the World's Fair progress from day to day and month to month, so in proportion are the beneficial influences of womankind exerted upon the enterprise. The brood of carping critics and professional woman haters that but a short year or so ago were loudly proclaiming that the recognition which it was proposed to give to the gentler sex would lead to "confusion worse confounded," appear to have been effectually silenced. A year and a half must yet elapse before the blare of trumpets and the roar of artillery announce that the gates in Jackson park have been opened to the nations of the earth, and tremendous results can be accomplished in that space of time, but already the women of the country have made a record.

From the towns and cities and villages and hamlets, from territories as well as states, there comes a perfect torrent of testimony to the energy and industry that the women are putting forth in behalf of this gigantic enterprise, and able and experienced as are the executive officials upon whose shoulders rest, in the main, the responsibility for the success or failure of the Fair, it is little wonder that they feel encouraged and inspired to still greater effort, were such a thing possible, by the hearty and successful cooperation that they are getting from the women folk. To the latter it is the opportunity of a century, and little wonder is it that they are making the most of it.

In all previous international expositions of which there is any record they have been allowed to play but a small and insignificant part, and the same story would have been true to-day were either England or any European country the scene of the coming event. But, thanks to their own exertions, they have been afforded an opportunity of showing to the nations of the earth what the women of an advanced civilization can accomplish, and right nobly are they availing themselves of that opportunity.

The legal profession is closed to the women in England, and a correspondent

of the London *Personal Rights Journal* points out that it is not a very difficult matter to get the objectionable law repealed. He says: "I would suggest that some lady should qualify or graduate in law at London University, the legal degrees of which are notoriously far superior to the professional qualifications of either barristers or solicitors. Then she should apply to one of the Inns of Court to be called as a barrister, or for admission to the rolls as a solicitor. This, no doubt would be refused. Then I would advise her to practice for herself. This would be a criminal offence, and would lead to a short spell as a first-class misdemeanant in Holloway Prison. But this, I think, would be a Pyrrhic victory for the champions of inequality before the law. No man—probably not even a lawyer—would permit a woman to be imprisoned for endeavoring thus to earn her living. Injustice would be deprived of her mask, without which no decent man would publicly own her."

The women of Poland are said to have pledged themselves to wear nothing but black during the year because it is the centennial of the loss of Polish independence. It was in 1792 that Kosciusko and Poniatowski made their last stand for Polish freedom against the combined armies of Russia and Prussia, only to be overthrown and to have their country divided between these two powers. Since that time the remembrance of their former liberty has been zealously kept alive, and the hope of its future restoration systematically cultivated in each succeeding generation. The hope is one in which all friends of freedom everywhere must sympathize, and who can tell but what, should the possible European war become actual, it might as one of the outcomes of that war be in time realized.

In only five states has a mother any absolute legal right to the custody of her children, writes Mary A. Greene in the *Chautauquan*. These are Iowa, Nebraska, Kansas, Oregon and Washington, where both parents have equal rights in the matter. In other states a mother has no control over her children, not even if driven from home by her husband's cruelty, unless she applies to the court for the custody. In other words, the father by right of fatherhood, can claim his child, but motherhood is not enough, the court must be appealed to before the mother can have absolute right to her children. This injustice is so tangled with legal technicalities that it is hard to unravel the snarl, but since it has been done in five states it can be done in others.

Mrs. Elizabeth Cady Stanton, who has been living in England for some time, is now residing in West Sixty-first street, New York, with her son. Although Mrs. Stanton is over 70 years of age, she still wields a commanding influence among the women who are battling for universal suffrage. In addition to her engrossing labors on behalf of her sex, Mrs. Stanton is a constant contributor to the magazines, her latest article being an ethical essay which will appear soon in a number of the *North American Review*. At the woman suffrage association held at Washington on the 20th, Mrs. Stanton was elected the first honorary president, Lucy Stone being made the second honorary president and Susan B. Anthony the active president.

Miss Hulda Friedrichs is a brilliant young journalist, native of South Germany, but now employed on the *Pall Mall Gazette*, of London. She has been commissioned by that paper to make a tour in the United States and write at length on the society and institutions of the country, but especially on American women. She represented the *Gazette* at Berlin when Prince Bismarck retired, and then visited the island Heligoland, her letters in both cases exciting great interest. Her descriptive powers are remarkably vivid, and she speaks several languages fluently.

A chivalrous man desires that Mrs. Columbus be not forgotten by the World's Fair Women Managers. To help awaken an interest and lift Mrs. C. out of the obscurity in which her name is now enveloped, the chivalrous man tells us that she was a Miss Palestrollo of Lisbon; that her father was a navigator, and that her marriage dower consisted of a lot of charts, journals and important memoranda. She possessed a fine education, and was a brainy woman, and as a girl made hazardous voyages with her father, and that "it is not beyond the

possibilities that Mrs. Columbus was really the one who spurred her noble husband on to the discovery of America, for many good men who have achieved greatness owe it to their wives."

Miss Creswell, the postmistress of Gibraltar, is an official who has a very important part to play in the regular business of the colony. She is the superintendent of the government telegraph office and for the last five years has had sole control of the post office, with a large staff under her, and branches at Tangier, Magzagan and other towns of Morocco. Miss Creswell gets \$2,800 a year and occupies the unique position of being a female civil servant.

A SWISS woman has just invented a watch for the blind, on the dial of which the hours are indicated by twelve projecting pegs, one of which sinks every hour.

OUT OF PRINT.

The supply of "Real Ghost Stories," being the Christmas number of the *Review of Reviews*, is exhausted both at the London and New York offices. No more can be had at present, and a large number of orders will have to be cancelled. The avidity with which the enormous edition was consumed is most significant of the increasing interest in psychical matters, and very gratifying no doubt to the publisher who feared he would have a large quantity left on his hands. THE JOURNAL office has exerted itself diligently for several weeks to obtain a supply to fill orders already booked, but has been unable to accomplish the undertaking. Correspondents who have remitted to THE JOURNAL office for the book can have the money returned or applied on the purchase of other books or on subscription as they may designate by postal card or otherwise.

LORD BROUGHAM'S EXPERIENCE.

When one comes to the question of the apparition, one of the best known cases is that recorded by Lord Brougham. The story is given as follows in "Lord Brougham's Memoirs."

A most remarkable thing happened to me, so remarkable that I must tell the story from the beginning. After I left the High School I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed many grave subjects—among others, the immortality of the soul and a future state. This question and the possibility of the dead appearing to the living, were subjects of much speculation, and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had nearly forgotten his existence. * * * One day I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat I turned my head round, looking toward the chair on which I had deposited my clothes as I was about to get out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G—, had disappeared. This vision had produced such a shock that I had no inclination to talk about it, or to speak about it even to Stewart, but the impression it made upon me was too vivid to be easily forgotten, and so strongly was I affected by it that I have here written down the whole history, with the date, December 19th, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep, and that the appearance presented so distinctly before my eyes was a dream I cannot for a moment doubt; yet for years I had had no communication with G—, nor had there been anything to recall him to my recollection. Nothing had taken place concerning our Swedish travels connected with G—, or with India, or with

anything relating to him, or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G—, must have died, and that his appearance to me was to be received by me first as a proof of a future state. This was on December 19, 1799. In October, 1862, Lord Brougham added as a postscript: "I have just been copying out from my journal the account of this strange dream, *Certissima mortis imago!* And now to finish the story begun about sixty years since: Soon after my return to Edinburgh there arrived a letter from India announcing G—'s death, and stating that he died on December 19."

SOUL TESTING.

It was gravely proposed a few years ago to submit to a pair of scales the question whether or not man has a soul. The idea was to place in a delicate balance a man about to expire and watch for any possible change in his weight at the moment of death. It was urged that if there be such a thing as a human soul, capable of existing apart from the body, that soul must weigh something, however, little, and that if no change in weight were perceptible the fact would furnish a strong argument in favor of some theory which need not be discussed here. The suggestion did not lead up to any practical result, still less to a solution of the riddle as stated.

A gentleman connected with the South Boston Institution for the Blind is reported to have another idea. He seems to take it for granted that the human body is animated by a soul, and proposes to test it for innate religious sentiment. He wishes to discover whether unaided by any extraneous suggestion, a child that is blind, deaf and dumb will manifest an instinctive impulse towards religion or develop an innate idea of a Supreme Being. He is quoted as wishing to avoid anything that will in any way bias the convictions of the child, so that she may be allowed to reach gradually the beliefs that her own conscience and growing knowledge may naturally attain. He has no wish to suppress knowledge that leads to religious ideas, nor to prevent the child's inquiries from going in that direction. But she must not be indoctrinated. She must be left free to develop in her own way.

It may be at once assumed that such an experiment would be valueless so far as settling the question is concerned. Whatever the result in the individual case it would be no more conclusive as to others than are the views of an ordinary atheist on the one side or the sufferings of a martyr on the other. The complete absence of religious feeling might be ascribed to paralysis of certain nerves, or its manifestation to the aura of the child's surroundings. Nay, the difficulty might lie farther back than that. In case of a very probable curiosity as to the causation of things, which seems to be always manifested by one sufficiently intelligent to "want to know," it might be impossible to distinguish between a leaning to the idea of a cause physical and local, and a universal one, spiritual in its essence, to say nothing of the vexed question whether this were supposed to be personal or impersonal. When it is found so difficult to find out exactly what an ordinary person thinks on these subjects; when, after a long course of sermonizing if not of religious training, he often does not know himself just what to think or believe; when with the great majority of the faithful their belief is a more or less implicit reliance upon some supposed authority to which their conduct yields at best but half-way allegiance; when all this is considered one may well doubt the value of any such experiment as the one proposed and the wisdom of devoting time to conducting it.

In spite of any claimed results from such an investigation the matter would rest precisely where it now does. One class will continue to hold that the religious feeling is instinctive, and always manifests itself unless prevented from doing so, drawing their argument in favor of this view from the fact that everywhere, even among the most primitive peoples, something is worshipped. Another class will continue to hold what they claim is the more philosophical view that there is no such instinct, and that such worship by primitive peoples is the outcome of fear caused by witnessing phenomena of nature which they do not understand. And it will still remain an open question as to how much the formation of either of these sets of notions depends on the individual and how much upon the thoughts of others which have become a part of his mental furniture.—*Chicago Tribune.*



FRAUDULENT SLATE-WRITING.

TO THE EDITOR: For the determination of the true character of alleged spiritualistic phenomena, especially those of a physical nature, certain things are requisite. The investigator should be endowed with quickness of perception, both physical and mental, a clear head, calm, unbiased judgment, a discriminative intellect and some knowledge at least of the many devices resorted to by cunning tricksters to palm off fraudulent phenomena for the true. The eyes and the mind should ever be on the alert, and every action and every word of the medium should be closely noticed. Rash, impulsive persons, lacking discriminative judgment, or enthusiasts are not those best qualified to decide in matters of this character. For the correct solution of problems in psychical science, the expert in that branch of science is the one best fitted; as in all other phases of scientific research, the expert in each particular phase is the one possessing the best qualifications for accomplishing valuable work therein. Some so-called mediums have attained such dexterity in the performance of their trickery, that at times they almost deceive the very elect, so to speak; while untrained observers, the average Spiritualists or investigators, honest, worthy people, fall easy victims to their pretenses.

In THE JOURNAL of December 19th last, Mr. T. J. Burke vigorously defends the genuineness of an alleged medium whom I had stated was guilty of fraud. To test the value of this defense, and of its writer's qualifications for the detection of fraud, let us analyze his defense a little. First, Mr. Burke tells us that he accepts as final, is absolutely convinced that the spirits of his mother and other relatives did personally communicate with him through Mrs. Francis,—this because their names and other personal matters were written on the slate without fraud. This mental attitude betokens the impulsive enthusiast not the calm, sober, scientific thinker. Granting that the writing was produced by the action of one or more disembodied spirits, is it not possible that the intelligence written could have been derived by some other spirit than those named on the slate, from the consciousness of the sitter? Spirits are said to be clairvoyants and mind-readers. The correct answering of mental questions proves that the intelligence operative in Mrs. Francis's seance is capable of sensing the contents of the minds of the sitters. The question of identity is one of the most difficult of solution of all the moot problems in spiritual manifestations; and because certain tests are received in a seance, to jump to the conclusion, and hold it as absolutely fixed, that a certain spirit is present, indicates that the one thus acting is as yet a neophyte in psychic science. That particular spirit may be present, but to accept its presence absolutely is rash and unscientific. Moreover, it has not been determined what is the true character of the peculiar phenomena occurring in Mrs. Francis's presence. We may believe them to be the work of spirits, but it is possible that they are due to other causes, the work of certain psychic powers resident in Mrs. F.'s organism. We cannot dogmatize about it one way or another. We do not and cannot know what causes the phenomena.

Next, Mr. Burke refers to Mr. Wake calling Mrs. Francis's phenomena "slight of hand," and he also says that Mr. Wake tells Mr. Coleman that he has been led into error by this designing woman, and was humbugged by her. "all of which is untrue. Mr. Wake never intimated that there was any sleight of hand on the part of Mrs. F. or that I had been deceived or humbugged by a designing woman. Mr. Wake did not impugn the honesty of Mrs. Francis. He accepted the genuineness of the phenomena, but thought them due to spiritual powers in Mrs. Francis herself, not to outside spirits,—to thought transference, and the double, to her subconsciousness as it has been called. This with no reflection upon her honesty in thinking them due to spirits.

Mr. Burke also says, that because I say the medium he champions is a fraud, he knows that I make incorrect statements. It is impossible for him to know this. He knows nothing of the evidence I possess relative to fraud in this case. I do know that the man referred to practices fraud.

I do not and cannot know that all of his phenomena are fraudulent, but it is my firm conviction that there is nothing genuine about any of them. That a good deal is fraudulent is beyond question with me, and I believe (I cannot know absolutely) that all is. Another rash statement of my critic is, that neither I nor Mr. Wake can so much as suggest how he was deceived by this medium. How does he know what Mr. Wake and I can suggest? and either of us can easily suggest how he was deceived. Again, Mr. Burke says that if I can tell how this medium does his tricks, all will agree that there is no truth in the claims of Spiritualists. That is, if this man be proven a fraud, all mediums are frauds, and Spiritualism is devoid of any truth. If he were proven a trickster, would that in any manner affect the genuineness of the phenomena in Mrs. Francis's presence, there where Mr. Burke saw the pencil write itself, while in the other case he did not see this, the conditions and circumstances of the two seances being widely different? Because one pretended medium, for one kind of phenomena, is proved a fraud, therefore not only all mediums for that class of phenomena are frauds, but all mediums of every kind are the same,—such seems to be Mr. Burke's logic. Again may it be said that our good brother is only a neophyte in psychic science.

I have thus analyzed Mr. Burke's defense, in order to show that he fails to evince the possession of those qualities of discrimination and keen insight, that calm, temperate consideration of evidence, that clearness of judgment, so requisite in the investigation of psychic phenomena of the nature of slate-writing. Our friend appears to be rash, hasty, quick to jump to erroneous conclusions. This should have weight in our consideration of the value of his evidence in favor of his slate-writing friend, who, I am sure, has deceived many more cautious investigators than he. Caution is an indispensable prerequisite in slate-writing seances. Hence we are justified in not regarding his evidence as to what took place at his seances with this medium as of a satisfactory nature. Our friend is doubtless honest, but the dexterous medium was shrewder than he; and though Mr. B. may think that his slates were not touched by the medium, I am convinced that they were, and that the writing was done by him.

When the proper time comes, it is likely that I shall give the public the evidence, in full, that I possess of the practice of fraud by the man so warmly championed. This consists of not alone my own experiences with him, but the evidence of Spiritualists of high character in this city and Oakland, who have caught him point-blank in the practice of fraud. It also includes the testimony of one of the strongest and most persistent champions of this man's genuineness, who has admitted that probably half of the manifestations given to the world by him are fraudulent. Unless I had positive evidence of fraud by this individual I should not have publicly stated that I knew him to be a fraud. I have examined a number of slates containing alleged spirit-writing through this person, and in every case I saw the evidence that all the writing, no matter how disguised in some respects, was written by the so-called medium himself.

The eminent scientist spoken of by me in a former JOURNAL as purposing to have a second sitting with Mrs. Francis in order to make sure that his eyes did not deceive him at his first sitting, has had the second seance with her, at his own rooms, in conjunction with his wife and myself. The phenomena were of the most satisfactory character, and all were thoroughly convinced of their genuineness, any other conclusion being rationally impossible. The scientist saw plainly the pencil move itself along the slate, and write one entire message. Besides all of us received appropriate answers to mental questions, the Professor being much startled by the exact answer he received to his first thought-expressed query. He informed me that he would publish an account of his experiences with Mrs. Francis, and endeavor to engage the attention of the scientific world as to the remarkable character of these undoubtedly genuine phenomena. WM. EMMETTE COLEMAN. San Francisco, Cal.

TEST MEDIUMS.

TO THE EDITOR: The writer of this article feeling that those persons known as test mediums are very much misunderstood, and often misjudged in consequence, takes the liberty of explaining through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, which seems to be

one of the best avenues to send light, upon this and all other scientific questions of an occult nature, just what test mediums are, and what should be expected of this much abused class. It is not generally understood, that is, by the great majority who seek help and knowledge through a medium, that the medium is but a window through which light rays forth; or an instrument through which sound vibrates to our understanding. Now, if this window be a poorly-cared-for, dusty, cob-webby pane of glass, with perhaps a crack in the middle, what may the seeker after light expect? Or, if the instrument be out of order what may one look for in the way of messages. "Let your light so shine that men may see your good works," etc., etc., should be demanded of the medium if of no other human being.

Then there is another side over-looked by the many: whom does one take for spirit friends, companions invisible, when one visits a test medium? And what is this band around one trying to ascertain for one and report through this instrument? Are you asking trivial, selfish questions, the very opposite of elevating? If so, be assured you will find what you seek. It has been said, "Seek and ye shall find," and one might add "more than one asks," and vice-versa. Should you approach this medium as you would the throne of grace, with uplifted soul and lofty aspirations, your reward will be according to your seeking. For, did not the Prince of teachers in this divine philosophy rebuke the frivolous-minded when he answered: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?" MARY E. BUELL. MILWAUKEE, WIS.

LECTURES, TESTS AND HEALING.

TO THE EDITOR:—Please publish the following in your valuable paper. On January 14th and 15th Prof. G. G. W. Van Horn now of Chicago, delivered two very interesting and instructive lectures here in the town hall to quite a large and appreciative audience, giving many tests of the return of our friends which were in every instance recognized. Also relieving pain instantly in those who came forward. The deaf were made to hear in several cases, one of twelve years standing, another of one year. They could not hear ordinary conversation. Their ears were opened so they could hear as well as ever even in a whispered conversation. We feel that the Professor had done a good work here and should be kept busy. E. A. BANGS. Chatsworth, Ill.

PHANTASMS OF THE DEAD AND LIVING.

TO THE EDITOR: In 1857 I resided in Saginaw, Mich.; was in practice as an attorney-at-law. There had lived there for several years a married couple—Sharp and wife. He did some work as a gardener, but both were intemperate. They were fond of each other and were generally seen together. He was very tall and she was short, and their habitual dress was peculiar. I knew them well; they lived near my house in the year I have mentioned. At some time during that year, either in the spring or in the fall—for I remember there was some snow on the ground—Sharp killed his wife with an ax, in the ecstasy of intoxication.

I was in court during the ensuing day and did not hear of it or of his arrest until I reached home between 5 and 6 o'clock in the afternoon. I walked home in company with the clerk of the court, Hiram T. Ferris. On our way, and in passing the last block before we separated at my gate, we met Sharp and his wife on the sidewalk. There were few persons on the street at the time. I think they were the only persons we met on that block. He was at that time in prison; she was a corpse. At once, on entering my house, the tragedy was mentioned and his imprisonment. I astonished my wife and little children by telling them I had just met Sharp and his wife. I was in good health and my faculties at their best. It was not dark. When I met Mr. Ferris the next morning he was, I think, the first to mention the homicide and our having met both Sharp and his wife, indicating the precise place where I remembered that we met them. We speculated over the matter and drew our acquaintances into the discussion—it was a nine days' wonder. On Sharp's trial, his attorney for some reason, probably to make more public our strange experience, called both Ferris and myself as witnesses. We testified to what we saw,

I dismissed the subject from my mind until I received a newspaper many years afterwards containing an article with this sensational headline: "Judge Sutherland Saw a Ghost."

It appeared from this article that Judge Campbell, who was at Saginaw at the time of Sharp's trial and heard our testimony, related the affair in one of his lectures to the law students in the University of Ann Arbor, to illustrate the uncertainty of impressions from what is casually observed. I conversed with him about it while he was at Saginaw. He concluded that we met other persons whom we mistook for Sharp and wife.

I cannot convince myself that we made such a mistake. I make allowance for what is possible, in the light and with the teaching of long experience, and still the conviction abides that the persons we saw were in the similitude of Sharp and wife, and were not other actual persons.

Ferris has been dead many years.
J. G. SUTHERLAND.
SALT LAKE CITY.

A GOOD HINT.

TO THE EDITOR:—Since you have kindly published my little excerpts it has occurred to me that there is a vast deal of spontaneous thought and suggestion passing to and fro among the intelligent readers of THE JOURNAL which might be utilized. To give an illustration: I received a few days ago a letter from a lady friend of mine—an extract from which I give below—which is very suggestive. Here is an example of what may be done by coöperation. TRUTH.

"We have a coöperative home here. There are five of us, four girls who are clerking and myself. We have a house of six rooms, comfortably furnished and as cozy as can be. At the end of each week we call a meeting of the house, go over the accounts and settle them, and find that our expenses average less than \$2.50 a week apiece, and that includes rent, gas bill and washing. That is 50 cents less than the cheapest board can be had; and that includes a real home for the girls. No boarding house business about it."

TO THE EDITOR:—In your article on the report of Dr. Lyman Abbott's recent remarks about the Bible you make the following statement:

"Christianity offers the incentive of personal gain hereafter to those who attend strictly to its business here."

I respectfully protest that statement as being a mistaken one, that you have not fairly represented Christianity. I admit many who claim to be Christians represent Christianity as a means of getting a safe entrance into Heaven, but I am surprised that you carelessly adopt their false notions. The essence of true Christianity is the "Fatherhood of God and the Sonship of man." This is the grand central principle and is the key that unlocks the mysteries (as many as man is capable of solving). Man does not become the son, he is not made the heir because of his good works, he was born the son of God and gets his good things not as personal gain but as the natural rights of his sonship. Man should simply do his work in the world; try to do the very best he can and trust implicitly in God. He who tries to find his life will certainly lose it as those who think "Christianity offers the incentive of personal gain hereafter" will sometime find out. Respectfully,
SAMUEL J. PLATT.

Our comments were based on the interpretations of the New Testament and the teachings one may hear every Sunday from most orthodox pulpits. Brother Platt should criticize theologians and expounders of the Christian plan of salvation, rather than THE JOURNAL. We fear his orthodoxy would not pass muster with those who assume to be authorities in such matters.—ED.

Workingwomen have been given a representative in the Women's Branch of the Pennsylvania State Fair Commission in the person of Miss Mary A. O'Reilly, one of the deputy factory inspectors. Miss O'Reilly is prominent in the Order of Knights of Labor, and has made many friends among all classes in her work of deputy factory inspector. Her appointment was made so that the Women's Branch could have the benefit of her information as to what would please the workingwomen best.

BOOK REVIEWS.

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

Views of Hawaii; the Paradise of the Pacific and Inferno of the World. Illustrated by photogravures taken especially for this work. Edited by Lorrin A. Thurston, Honolulu. Illustrated and published by Wm. F. Sesser, St. Joseph, Mich., for the Kilanea Volcano House Co. and the Oahu Railway and Land Co., Honolulu, Hawaiian Islands.

We have here an artistic little book which gives with beautiful illustrations and with admirable taste a large amount of information as to the geography, history and characteristics of the Hawaiian Islands, with which is incorporated much practical information that lends added interest to a volume primarily designed to illustrate the artistic and scenic beauties rather than the practical features of the Island Kingdom. The Hawaiian Islands lie almost midway between Asia and America, "a cluster of volcanic craters and coral reefs," as they have been called, where the mountains are mantled in perpetual green and look down upon valleys of eternal spring. As there is no habitable land nearer than 2,000 miles this group of sunny islands embosomed in the silent wastes of the Pacific, greets the eye of the approaching mariner "like a shadowy paradise suddenly lifted from the blue depths of the world of waters." Thirty years ago the Sandwich Islander was commonly regarded as a savage. From this work we learn that to-day Hawaii "stands on the front line of nineteenth century civilization, with a public school, judicial and political system and with educational facilities equaled in but few countries in the world." The islands are aroused to wonderful industrial energy. In 1890 the foreign commerce of Hawaii exceeded \$20,000,000 and the exports from San Francisco to Hawaii were exceeded only by her exports to Great Britain. The descriptions of the Hawaiian Islands, the account of the origin and early history of their people, the sketch of Kamehameha the Great, "the Napoleon of the Pacific," the facts given in regard to the volcano of Kilauea "the Inferno of the World," with legends and myths of Hawaii form a most instructing and entertaining work.

MAGAZINES.

The Chautauquan for February presents an attractive table of contents: "The Battle of Monmouth," by John G. Nicolay; "Domestic and Social Life of the Colonists, V.," by Edward Everett Hale; "States Made From Territories, II.," by Professor James Albert Woodburn; "Physical Culture, I.," by J. M. Buckley, LL. D.; "National Agencies for Scientific Research," by Major J. W. Powell, Ph. D.; LL. D.; "The Bureau of Animal Industry" by George W. Hill. "Our Ships on the Lakes and Seas," by Samuel A. Wood; "The Woman's Congress," by Isabel Howland; "Legal Domestic Relations," by Mary A. Greene, LL. B.; "Making and Testing Flour," by Emma P. Ewing; "Opportunities for Women in Washington, D. C.," by Mrs. Emily L. Sherwood; "Daughters of the Fatherland," by Miss E. S. Braine; "What Next in Woman's Societies," by Margaret W. Noble; "Seawomen," by Margaret B. Wright, are among the contributions. The editorials treat of "The Ethics of Story-Telling," "Republican South America," and "How to Live with Others."—The February *Arena* has several papers, all readable, many of them very strong. Briefly the contents are as follows: Frontispiece, Herbert Spencer; a very fine portrait of the great philosopher. "Herbert Spencer's Life and Work," by W. H. Hudson, for many years Mr. Spencer's private secretary; "Danger Ahead," a thoughtful discussion of the electoral college problem, by Robert S. Taylor; "The Railroad Problem," by ex-Gov. Lionel A. Sheldon; "The Solidarity of the Race," by Henry Wood; "Hypnotism and its Relation to Psychological Research," by B. O. Flower; "The Sub-Treasury Plan," by C. C. Post, author of "Driven from Sea to Sea;" and "The Last American Monarch," by James Realf, Jr. "A Spoil of Office," part second of Mr. Hamlin Garland's great novel of the modern west. No other great review is in such sympathy with progressive thought as this magazine.—*Humanity and Health* is a monthly journal devoted to the physical, mental, moral and spiritual health of mankind; to the just and humane treatment of all men, women and children; to the stimulation of their best thought and action; to the inculcation of charity, of judgment and

spirit of forgiveness; to practical consideration of the oppressed; to equal rights and especially the claims of the masses and the poor; and to the Golden Rule of doing unto others as we would have others do unto us. E. A. Jennings, M. D., 18 Clinton Place, N. Y.

The January number of the *English Illustrated Magazine* has several very readable articles with rich illustrations, among which are "Henry VIII. on the Stage," by Frederick Hawkins; "A Tobacco Factory," by Joseph Hutton; "Wolf Hunting in Russia," by Dr. J. E. Dillon; "The 'Sorting' of Paupers," by Edith Sellers; "Village Life in the Olden Time," by Frederick Gale, and "A Strange Elopement," by W. Clark Russell. MacMillan & Co., 112 4th ave., N. Y.—The contents of the February number of the *North American Review* are unusually varied. In addition to the first of the four articles by Mr. Gladstone on the "Olympian Religion," are the following contributions: "Tammany Hall and the Democracy," by Hon. Richard Croker; "How to Attack the Tariff," by Hon. Wm. M. Springer; "A Claim for American Literature," by Clark Russell; "Can Our National Banks be made Safer?" by Edward S. Lacey; "Fires on Trans-Atlantic Steamers," by Earl de la Warr; "The Duty and Destiny of England in Asia," by Sir Edwin Arnold; "A Perilous Business and the Remedy," by Henry Cabot Lodge—the business referred to being the occupation of trainmen; "A Year of Railway Accidents," by Col. H. G. Prout, editor of the *Railroad Gazette*; "The Opera," by Edmund C. Stanton, director of the Metropolitan Opera House.—The February number of the *Homiletic Review* opens with a paper on "The Inerrancy of Scripture," by Principal Alfred Cave, D. D., of London, the author of the famous work upon that subject. The article while not maintaining the absolute inerrancy of all the statements of the Bible, holds to the infallibility of all the revealed truths. Prof. R. Ogden Doremus, the well-known microscopist of New York, contributes an interesting and valuable description of the microscope, with suggestive hints as to its teachings. The names of Drs. Lyman Abbott and R. S. Storrs, of Brooklyn; Henry Evans, of Dublin; Alexander MacLaren, of Manchester; and Prof. J. H. Worcester, of New York, guarantee the attractiveness of the Sermonic section. The whole number maintains the well-earned reputation of *The Review* as the leader among homiletic publications.—In the February number of the *Popular Science Monthly* is an article entitled "Personal Liberty," by Edward Atkinson and Edward T. Cabot in which are given the decisions of the courts concerning the restrictions on hours and modes of labor, regulation of the method of payment, etc. In the "Story of a Strange Land," President Jordan, of Stanford University, tells how the hot spring and lava cliffs of Yellowstone Park were formed, and how fishes have come into its lakes and streams. The delightful story is made still more attractive by several full-page pictures. Mr. Carroll D. Wright treats of "Urban Population," in his series of Lessons from the Census, and sets forth a result in regard to the slum population of cities that contradicts the accepted belief on this subject. There is a suggestive paper on "Electricity in Relation to Science" by Prof. William Crookes. Mrs. Mary Alling Aber concludes her account of "An Experiment in Education," begun in the last number, describing the results obtained with her mode of teaching in Englewood, Illinois.

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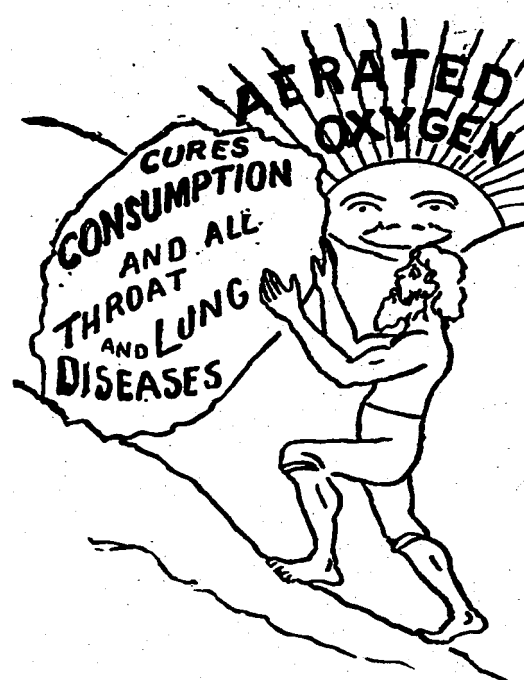
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TREASURER'S Statement.

THE MORNING ADVERTISER.

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THE RIGHT MAN FOR THE PLACE.

Bige Bean was born upon a farm, But farm work didn't agree With Bijah Bean, an so he said, "This ain't no place fer me." He lived content w'ile he could play Ez long ez he could see, But when they brought him work, he said, "This ain't no place fer me." An so he lef' the farm behin An run away to sea: "There ain't no taters there to dig, An work is skurce," sez he. But there they made him scrub the deck; This wuz too much; sez he, Ez he went leapin overboard, "This ain't no place fer me." An then he started out an swum Right through the ragin sea; "This feels like work," he soon allowed, "This ain't no place fer me." A merchant vessel picked him up, An in a bunk he curled, Until they dropped him down upon The other side the world. An then them pigtailed Chinamen Set him to pickin tea; He worked for half an hour, an said, "This ain't no place fer me." Why, this is jest like work," he cried, An awful terror spread Through all his feeters, an he fell Like one who's dropped down dead. He went into a fever, Fell to ravin like a Turk, An he thought that he wuz runnin All the time away from work. Once he dreamed that he wuz work'n, An he leaped up strong an free, And he lef his bed, an run an shrieked, "This ain't no place fer me." He come back to America To hunt for rest an peace, An at last he got appinted With full pay on the police. An his tired soul is satisfied, "I've foun my place," sez he, "At last I got away from work, This is the place fer me." —S. W. Foss in Yankee Blade.

Mrs. Randall Bragg is not the best educated woman, but that does not in the least hinder her from expressing herself fully on any topic, no matter what it may be. She was having her head examined by a phrenologist. "You have phillogenitiveness strongly developed." "You bet I have! Nobody ever said anything mean about me but I was sure to get even with them sooner or later. That's just the kind of a woman I am. You've hit it first pop."

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\$500 For One Tomato. A prize was offered last spring by F. B. Mills, Rose Hill, N. Y., to any person producing a 3 pound tomato, of his mammoth prize strain, and it was won by T. R. Harris, Abbott Nebraska, with one weighing 3 pounds and 3/4 ozs. It measured over 8 1/2 inches in diameter, and was the greatest sight of anything in the line of tomatoes. Mr. Mills' catalogue for 1892 contains full particulars of mode of culture and how he grew it, with an illustration of the original tomato cut in two showing inside sections; also the plant and Mr. Harris himself.

This information is of interest to everyone who has a garden and our readers ought to have his new catalogue. Mr. Mills offers \$500 this year for a tomato weighing 3 1/2 lbs., also many other costly premiums. (Below we publish Mr. Harris' letter).

Abbott, Hall Co., Neb., Nov. 20, 1891. F. B. MILLS ESQ., Rose Hill, N. Y. DEAR SIR:—This is to certify that I have received your check for (\$500) Five Hundred Dollars in payment for the mammoth prize tomato I grew, weighing 3 lbs., 3/4 ozs.; 3 1/2 ozs. more than you advertised for.

Please accept my thanks for same and I will recommend you as the most honorable dealing man I ever done business with, and I will say to others do not be afraid to deal with Mr. Mills, for you will always get all he promises and when he offers premiums he intends to pay them and not contrive some scheme to fool people. You will hear from me again, and all others I can induce to try your excellent seeds, for no seedsman has any better. Thanking you again for the prize and wishing you great success in your business, I remain, Very truly yours, T. R. HARRIS.

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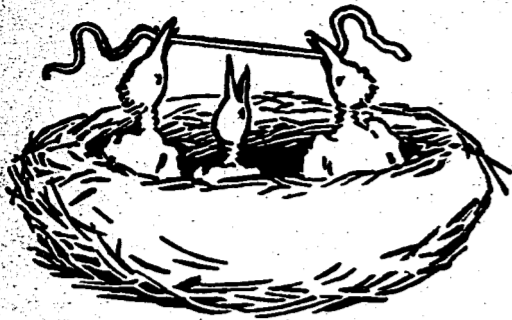
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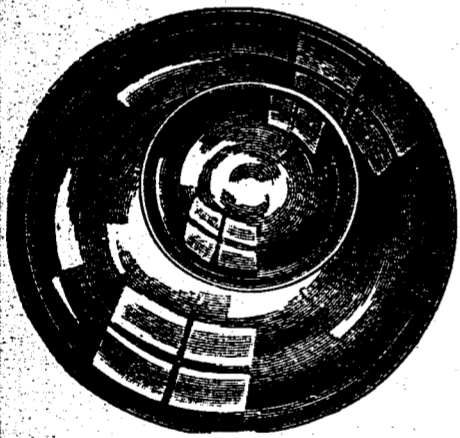


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LIFE'S PALIMPSEST.

Love chose a face clear lighted by the soul,
And wrote on cheek and brow her thought divine,
"The stars shall vanish from the heaven's wide scroll,
Time's story ends—Eternity is mine!"

Life came, and at her bidding pain and care
Blurred the fair page, its rosy hues effaced;
Hiding the tender story written there,
With heavy lines by ruthless fingers traced.

Death came and breathed upon each crossing line,
Till, sunk in frost it paled and vanished slow;
And lo! once more Love's prophecy divine,
From the scarred brow, shone forth with heavenly glow.

And when men looked upon the coffined face
They said, "He lies as in a dream of bliss;
Such calm he wore in manhood's early grace,
So smiled his lips when youth and hope were his."

Under the down dropped lids there strangely crept
Serenity light than falls from star or sun,
And a low whisper through the silence swept,
"Time's story ends when Love's is but begun!"
—EMILY HUNTINGTON MILLER, in Chautauquan.

THE LONG AND THE SHORT OF IT.

I once had a lofty passion
For a maid of highest fashion,
Whose father staked his cash on
The elusive put and call.
And like all the swell four hundred
(Save a few whose parents blundered
And their girls from fashion sundered)
She was most divinely tall.

Then I told my love unbounded
In sweet phrases neatly rounded,
And her heart most gently sounded,
Hoping it might tender be.
But she met me with derision,
Named my income with precision,
And I came to the decision
She was mighty short with me.

Mr. De Seiner (on being introduced to Adored One's Mother)—Pardon me, madam, but have we not met before? Your face seems strangely familiar.

Adored One's Mother—Yes; I am the woman who stood up before you for fourteen blocks in a street car the other day while you sat reading a paper.

The London Tidbits offered a prize for the best definition of money. The prize was awarded to Henry E. Baggs, of Sheffield, who defined it thus: "An article which may be used as a universal passport to everywhere except to heaven, and as a universal provider of everything except happiness."

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BY
GEORGE C. BARTLETT.

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DYING.

The sun kept setting, setting still;
No hue of afternoon
Upon the village I perceived—
From house to house 'twas noon.

The dusk kept drooping, drooping still
No dew upon the grass,
But only on my forehead stopped,
And wandered on my face.

My feet kept drowsing, drowsing still,
My fingers were awake;
Yet who so little sound myself
Unto my seeming make?

How well I knew the light before!
I could not see it now.
'Tis dying, I am doing; but
I'm not afraid to know.

—EMILY DICKINSON.

EVOLUTION.

Two flying forms, in pathless deeps of night,
Watched the great spheres about them wheel
and flame,
And many a planet, where it swept with might
Round many a central sun, they named by
name.

They spoke of races whom the gradual spell
Of wisdom won had raised from crime and vice—
How hate and sin had made this world a hell—
And love had made that world a paradise!

And while they singled either near or far,
Bright orb from orb in heaven's untold abyss,
At last one pointed to a certain star,
And said, with dubious gesture, "What of this?"

"Earth it is called," his musing mate replied,
"By those dim swarms its continents beget.
'Tis a young star, and they that dare abide
Shall not wear wings, like us, for centuries yet!"

—EDGAR FAWCETT.

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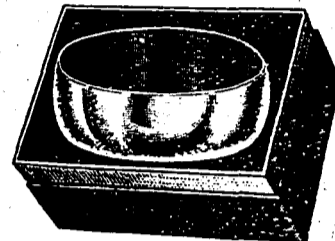
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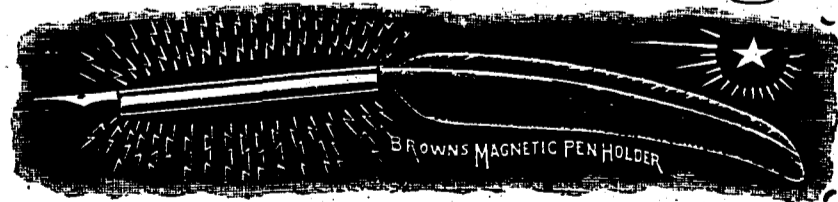
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This case is frequently referred to by medical authorities, and Mr. Epes Sargent makes reference to it in that invaluable, standard work, The Scientific Basis of Spiritualism, his latest and best effort. The case of Mary Reynolds does not equal that of Lurancy Vennum, but is nevertheless a valuable addition. The two narrations make a

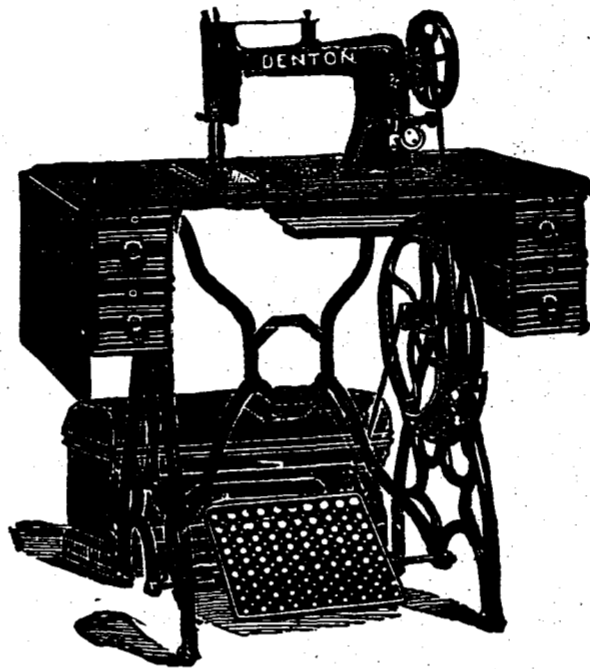
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DOWN ON THE OHIO.

As the representative of the Press Club of Chicago on the Executive Committee of the National Editorial Association, I met some forty or more committeemen and one solitary committewoman at the Burnett House in Cincinnati on Wednesday afternoon of last week. The wide-spread interest in the association was evinced by the presence of committeemen from points as remote from the rendezvous as California, New Mexico, Louisiana, North Carolina, South Dakota, and other distant places in the United States and New Jersey. Men came thousands of miles to aid in transacting business consuming only four hours in actual executive session. The most important matter for decision was the place for the next annual convention. For this a number of invitations were before the meeting, backed by alluring offers of hospitality and facilities voiced by silver-tongued orators from the several localities. New Jersey was represented by delegates from Asbury Park and Atlantic City, North Carolina by a strong force from Asheville; and California holding sectional rivalry in abeyance for the time, sent an invincible committee made up from the state at large. Fifteen minutes were allowed each applicant in which to portray the advantages of his offer, and for an hour tidal waves of eloquence surged up and down the large parlor, each succeeding wave more powerful in its oleaginous sweep than its predecessor. At last the seismic phenomenon of the Pacific engulfed the distracted listeners, and when the red-headed hustler, Scipio Craig, from Redlands, California, was seen astride a rainbow directing matters the committee unconditionally surrendered and voted to go to California. The delegates will leave Chicago and St. Louis on May 9th by special trains, uniting at Santa Fé, the better to withstand the allurements of the region of wine and oil, where rose trees tower out of sight and no man can tell a lie.

Cincinnati appears to be an honest, slow-going, one-hundred-cents-to-the-dollar town. Despite the fact that its inhabitants breathe only aerated coal dampened with mist in winter and peppered with dust in summer, they seem a healthy people, happy—in a minor key, and not ambitious to set either the Ohio River or the world on fire. Some wildly indiscreet outsiders wanted the Democratic Convention held in Cincinnati but I found few people there who cared to be jostled and to have their sidewalks crowded as would be the case were a big convention to come to town. Cincinnatians prefer to take things easy, to go to their magnificent Music Hall, and at intervals slake their supposititious thirst with a liquid made from barley and said to be more healthy than the water of that region. Newspaper men never learn to drink this favorite beverage of the Cincinnatians but willingly take their word for all claimed for it. Yet Cincinnati leads in some things: for instance, it is the leading center of the country for tobacco and the principal market for peanuts; and, too, it has more trumpet mediums than any half-dozen cities in America. Indeed, it seems as though about all the trumpeting done in Cincinnati is by these "mediums." Given a long tin horn, a dark room, a stock of current neighborhood gossip—and an expectant circle of sitters at a dollar a head, and the work becomes so pleasant, so profitable, attended by so little fatigue and risk that it is no wonder the bloom on the trumpet boom waxes vigorously as well as perennially.

Calling at the office of *The Better Way* I found every appearance of plenty of business. The energetic, genial manager, Mr. Stowell, seems to have found his mission and is rapidly developing into an able

newspaper publisher. Mr. Melchers is a quiet gentleman whose whole being is wrapped up in the welfare of the cause of Spiritualism. He is amiable, non-aggressive and industrious. That *The Better Way* has a mission to fill in the primary department of the great school is very clear, and I sincerely hope and believe it will grow steadily stronger, better and more efficient from year to year.

I met Mrs. R. S. Lillie who is filling a two-months' lecture engagement in Cincinnati. It is always a pleasure to me to find a lecturer giving evidences of continuous spiritual and intellectual growth, and this I found in Mrs. Lillie. There are too many sad examples of arrested development for one not to be delighted to find an exception. The spirit of aggressive righteousness takes stronger hold on this speaker as her experience increases and her comprehension of the philosophy and ethics of Spiritualism enlarges.

I had pleasant interviews with Dr. and Mrs. Dennis, Mr. McCracken, Mrs. Stowell, Mr. Louis Blasi, Mr. McKenzie and a number of others, and hope to visit that hospitable city sometime when the weather is more propitious and time less preoccupied.

On Sunday last Mr. W. M. Salter gave his farewell address as lecturer for the Chicago Ethical Culture Society, which position he has held for the last eight years. He goes now to Philadelphia where he will have charge of the Ethical Culture Society of that city. Mr. Salter has many friends in Chicago who, while regretting that he is to leave here, wish him great success in his new field of labor. He is to be succeeded here by Mr. M. M. Mangasarian, of New York, who was formerly an orthodox preacher, but for a year or more has been an assistant of Prof. Adler.

REV. H. V. REED last Sunday evening at Van Buren's Opera House, Chicago, gave an able and eloquent lecture on "Romanism vs. American Institutions." He said: "People claim we are soon to have a state religion here and that it will be Romish. I say we will never have it. Our fathers pledged themselves to maintain the freedom of Americans. Let it be said that we have never permitted that liberty to be tampered with. Let us have free religion, free thought, divested of all tinge of sectarianism and our country will continue to grow and prosper till it exceeds our fondest expectations."

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