

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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TOPICS OF THE TIMES.

To him that hath shall be given. Rev. John Hall the millionaire clergyman of the Fifth Avenue Presbyterian church, who receives an enormous salary, is evidently appreciated by his parishioners. The late Mrs. Stewart left him \$30,000, and \$15,000 more for his family.

BISHOP TURNER, of the African Methodist Episcopal church, who is now in Africa, states there is a great demand for brown dolls in that country. He says: The African ladies who come in the city from the Bush for hundreds of miles have to buy white doll babies for their children. They want black, brown and yellow dolls. If some of our people will engage in their manufacture they can sell millions of colored dolls. England, France, etc., only send out white dolls.

Annali del Spiritismo says in reference to Catholic Spain that, according to the latest statistic published, in the sixty-four dioceses into which Spain is divided there are, besides bishops and canonicals, 964 arch-priests, 10,869 parish priests, 14,524 suffragan churches, convents and chapels, 32,936 priests, 68 seminaries with 18,327 pupils, 164 convents of brotherhoods with 17,677 religious persons, and 1,027 convents of monks with 14,592 religious persons. Quite a compact army of more than 100,000 combating in behalf of darkness.

In Mexico, under President Diaz, hundreds of priests are imprisoned on suspicion of conspiracy against the government. In Brazil President Peixotto and his advisers are said to be threatened with ex-communication unless they take steps to restore the former relations of church and state, and in Chili it is admitted that the clericals were largely influential in bringing about the overthrow of Balmaceda and the triumph of Montt. While state and clergy are thus in turmoil among the countries south of us, here in the United States the clergy of every faith are getting along quietly and religion flourishes more than in any other part of the world.

RECENTLY a man named Coulter in Michigan during a revival conducted by Free Methodists arose and stated that the Lord had told him to confess that he murdered his aged father for which he had been tried and acquitted. As he proceeded he grew greatly excited, and he fairly shrieked out that after shooting the old man he had pounded his head almost to a jelly with the heavy end of an ax. He said that he had perjured himself on the trial and had purchased the evidence of two witnesses. He outlined every step he had taken to outwit the authorities. Coulter closed with: "Thank God, I'm saved. I'm ready to go to states prison or to hang, but I know my sin will be pardoned. 'Wash me and I will be whiter than snow,' has been my prayer, and it is answered, praise God! I'm going to get heaven if I have to go through states prison to do it. I'm saved, but a murderer." There was a scene of frenzied excitement at the conclusion of the confession. There was some talk of lynching, and Coulter was hurried out by a back door by those

in charge of the meeting. He was then placed in jail. A dispatch says that the prosecuting attorney is looking up the matter with a view toward beginning proceedings against Coulter, but as he has once been acquitted, a trial on the charge of perjury will be the only one possible.

In an interesting article in the June issue of the American statistical association's quarterly publication, we find a significant fact regarding the advantages of sanitary legislation experienced in England within the past sixteen years. In the year 1875 a general law was passed in England for the protection of the public health, known as the Public Health Act, and from that time the death rate in England has decreased for all diseases which owe their origin and growth to defective drainage and impure water supply. Typhoid fever is such a disease, and the diminution of 57 per cent. in the death rate from this malady is undoubtedly the greatest triumph for sanitary reformers.

OWING to the decline in church going in that city, the Protestant churches of Portsmouth, N. H., recently united in employing a canvasser to take a full religious census of the city. His work reveals the facts that of the 10,000 people in the place, 7,900 are Protestants, or rather, not affiliated with the Roman Catholic church, and that of these 7,900 about one-third never attend church and apparently have no relations with churches, another third never attend religious services but have denominational preferences, and the remaining third is made up of more or less regular church-goers. Substantially, then, it is shown that two-thirds of the Protestant population of Portsmouth have no relation with the churches. Having brought to light this rather surprising information, it is the plan now to divide up among the pastors of the respective denominations the names of the non-church-goers expressing denominational preferences, and efforts will be made to bring them into the regular church-going class. Presumably also the one-third without denominational preferences will not be overlooked. Some inquiry in this way has been undertaken at Dover, N. H., with the like result of revealing an unexpectedly large extra church population. The Protestant churches of Lawrence, Mass., are likewise at present having a full religious census of that city taken in the manner adopted at Portsmouth.

A CHICAGO physician, a man of recognized ability and experience gave utterance the other day to the following: Why is it that when we see a person gazing fixedly for several moments at a certain point on the floor or in the street we say he or she is thinking hard about something? Nine times in ten a person thus engaged—or rather disengaged—is thinking of nothing. At such moments, if you only know it, the mind is napping and there is no thought. Probably one of the oldest fads—and it seems to be nothing more—consists of persons when at such times they are asked what they're doing, saying 'thinking hard!' In the large majority of cases when a person is thinking hard or intently the eye roams from one object to another, and the hands and feet are moving more or less. The busiest, hardest-working brain in the country insist on taking momentary naps several times a day. Just be-

fore 'dropping off' into one of these naps the mind commands the eye to fix itself upon some one object and stay, thus usually insuring the holding of the head and probably every part of the body quiet. Then the mind catches its little nap. These little mind-naps or flashes of rest may never be more than twenty seconds long, and yet they have been discovered to do the mind a wonderful amount of good. They never come to the deranged mind, and it has also been discovered that the supposedly sound mind which does not take them is on the verge of insanity.

EX-REV. HUGH O. PENTECOST still advocates anarchy or the removal of all government, but that is evidently with him an ideal condition to be realized only in the distant future; for he lately announces that he has commenced the practice of law. He says: "I have become a lawyer, but I have not humbugged myself nor do I wish to humbug any one else by the cant phrases of my profession. I became a lawyer because I thought that in that way I could make a good living. If, as a lawyer, I can save any one from prison, or the gallows, or oppression in any form, there will be pleasure in that, but what I am really after is as much money as I can make by contracting with those who employ me." Certainly this is a very frank statement. There are moral dangers in the profession of law as well as in the ministry which Mr. Pentecost left. The temptation to defend injustice and wrong when it pays to do so, is quite as great as the temptation to preach so as to please the wealthy supporters of the church. When the thing a man is really after is as much money as he can make by contracting with those who employ him, whether he is in the pulpit or a member of the bar, he is very liable to become an intellectual prostitute.

MENTAL telegraphy, since the issue of one of the magazines of the current month containing a paper on the subject, says the *New York Times*, has been more or less talked about. Nearly every one finds in his experience an added illustration of the author's theory that at times and on simple commonplace matters mind communicates with mind, without words and regardless of geographical distances. A particularly striking instance is related by a Normal school teacher. One day last week she asked her class, composed of thirty grown girls, a question. Having done so she began at one end and requested an answer in turn. One after another replied in what seemed an irrelevant manner. "Why," she said, "you are not on my line of thought at all." As she continued the rotation she felt that the corner girl, the thirtieth, would reply correctly; she was a bright pupil and one seemed peculiarly responsive to her teaching. Sure enough No. 30 replied intelligently and thoroughly. But instantly there was a protest from the other twenty-nine. "That was not your question, Miss C.," one asserted and the others confirmed, and with but one dissenting voice the class gave the question as they had heard it. Their answers fitted this question, and Miss C., in the face of this testimony, was forced to believe that her lips had formed one question while her mind was intent upon another. And No. 30 had caught the thought behind the words and she had fitted the question to it.

TOO HASTY.

The letter published below portrays some of the difficulties of long-distance teaching. The worthy brother assumes too much and is too hasty in his conclusions:

TO THE EDITOR: In THE JOURNAL of January 23d, under the heading "Independent Slate-Writing" I notice this statement: "The editor of THE JOURNAL, though far from being an expert, can write on the inside of a pair of slates which have the frames screwed together at each end and the screw heads sealed and stamped. . . . This trick is very simple, etc." Taking this statement to mean literally what it says, I would like to know what reliance can be placed upon any phase of independent slate-writing. If the writing between slates securely screwed together is a "very simple trick" it certainly knocks the bottom out of the whole business. Of what avail is the oft-repeated statement of "test conditions."

It is not possible to fasten slates any more securely together than by screwing the frames together. If this will not prevent fraud what would tying the slates together with strings or in a handkerchief amount to. The statement is made without any qualification that the slates are "trick slates."

If I mistake not the editor has cited messages received under "test conditions" of this kind as evidence of spirit communion, but now says "it is a very simple trick" to write messages on the inside of slates, even when the frames are screwed together.

For years I have been trying to hold on to the so-called spiritual philosophy relying mainly on the statements of others as to what they claim occurs under what they term "test conditions" as I have had no opportunity to investigate for myself. I had regarded independent slate-writing on slates securely screwed together by the investigators, as one of the best tests; and as one proof after another was knocked out, I still held on to this rope hoping I might pull myself aboard the boat, but the editor takes his "little hatchet" and cuts the rope and sends me adrift by showing that all this is a very simple trick. Well, I begin to conclude that perhaps they are right, who maintain, that the whole claim of Spiritualism is a humbug—only another man-made ism—another off-shoot of religious fanaticism.

M.

Mr. M. is mistaken in supposing "it is not possible to fasten slates any more securely (against trickery) than by screwing the frames together," as we can easily show him if he will call at our office. Two slates wrapped in a paper or cloth, the wrapping securely fastened, make a better test. Mr. M. is mistaken. We have never editorially cited messages received on slates screwed together "as evidences of spirit communion." Neither did we say in the editorial of January 23 that all slates are "trick slates." However, it is one thing to devise a fraud and error proof test and quite another thing to carry it out in a practical experiment. There are many ways in which the attention of the investigator is distracted and diverted by the skillful operator. A message received on slates securely screwed together may or may not be "one of the best tests." All depends upon the circumstances preceding and the conditions at the time the message is written. It would take a volume profusely illustrated with cuts and diagrams to give an exhaustive explanation of the various methods of simulating independent slate-writing, and this we cannot undertake to do in THE JOURNAL. We desire, however, to assure Mr. M. that the editor only "cuts the rope" of delusion and deception, endeavoring at the same time to stimulate the discriminating powers of his readers and strengthen their confidence in the claim that back of all that is doubtful or manifestly fraudulent there is a solid foundation of genuine, well-attested phenomena, classifiable under the head of pneumatography, of which independent slate-writing is one phase.

We commend to Mr. M. and any others in a similar attitude Epes Sargent's "Scientific Basis of Spiritualism" also "Psychography" by Stainton-Moses. In both of these books will be found good evidence going to establish pneumatography. We specially invite attention to the experiences of the late Baron Louis Guldenstubbé, widely known as a psychical researcher and who departed this life a few years prior to the formation of the English Society for Psychical Research. Baron G. is spoken of at some length in both the books referred to, and some account of his remarkable experiences given. Independent writ-

ing through his mediumship occurred thousands of times, and was witnessed by I. H. Fichte, Robert Dale Owen, Rev. William Mountford and many members of the learned professions and the nobility of continental Europe. Baron G. was not a professional medium nor a public medium in any sense. He lived a retired life, devoted to his chosen work. He came of a renowned family noted for its loyalty to convictions, two of his ancestors having been burnt alive in 1309 by order of Pope Clement, the Fifth. There can be no reasonable doubt as to his thorough honesty, sincerity and devotion to truth.

We have personally witnessed independent writing in the presence of Henry Slade, though we regret to have to couple with this statement the assertion that Slade is tricky and will cheat whenever opportunity offers and the inclination seizes him. We also know that independent writing has been repeatedly obtained in the presence of Mrs. R. C. Simpson against whom no well-grounded charge of duplicity was ever made. In spite of his notoriously bad character there is strong evidence that Charles E. Watkins is a psychic capable of exhibiting the pneumatographic phenomenon at times. On the testimony of Mr. W. E. Coleman one of the most critical researchers among Spiritualists, Mrs. Francis of San Francisco obtains independent writing under unexceptionable conditions. Lately Professor Elliott Coues witnessed astounding demonstrations in her presence, an account of which he will soon furnish THE JOURNAL.

We implore Mr. M. and all others when in the cave of doubt and gloom to read D. D. Home, than whom no purer or more gifted psychic ever lived; then let them refresh their memories as to the crucial experiments of Prof. Crookes; and, coming down to the present day, study the work and published statements of F. W. H. Myers, Minot J. Savage and others of the Society for Psychical Research. From these researchers and many others that might be named, and from the testimony of thousands as to spontaneous phenomena occurring in the privacy of the home, the candid seeker, however skeptical, cannot avoid reaching a firm and unalterable conviction of the verity of continuous personal life and identity beyond the grave, and of the intercommunion of the two worlds.

CREEDS.

Rev. Joseph Waite in a sermon on "The Unitarian Attitude Toward Creeds," preached in the Unitarian church, Troy, New York, said: "Unitarians have never derived salvation from belief, but always from character; consequently this, and not a creed, has always been our cornerstone and basis of church organization. Where the average Christian organization puts creed we put deed; and we are gratified to remember that nearly all the spiritual seers of both the old and the new testaments are with us in this particular."

Mr. Waite here defines the present attitude of Unitarians toward creeds; but there was a time when Unitarians emphasized belief as the essential condition of salvation. Another passage from Mr. Waite's reported sermon is the following: "The first effect is to shut off intellectual growth. The first canon of the council which framed and imposed the first authoritative creed runs as follows: 'The creed of the 318 bishops assembled at Nicea shall not be made void, but shall remain forever.' In this guise they all go forth, assuming or boldly asserting infallibility and finality. The effect, I say, has been to dwarf the mind, to put a cast-iron band about the plastic, growing head of young humanity, to perpetuate the barbaric both in thought and feeling."

Mr. Waite says further: "Every creed has been adopted not by a unanimous but only by a majority vote—often a small majority, too; which majority again has expressed, perhaps, as much compromise as concurrence of conviction, many of those voting for it sacrificing uttermost sincerity to peace and harmony. Such is the history of every creed that has a history. The effect has been pernicious in the extreme. Power Cobbe, I think it is, tells us that she once called the attention of an eminent Episcopal lady to the fact

that she was expressing sentiments utterly at variance with those she had just expressed ere leaving her church pew. 'O, yes,' she replied with sweet simplicity spoiled by only a little impatience, 'O, yes, that was in church, and you know one never says what one thinks in church.' That is about how it is. 'One never says what one thinks in church,' and the dead formality, cant, hypocrisy and general intellectual rottenness which the foreign critic affirms, too truly, is the most conspicuous feature of existing Christianity, is, I hesitate not to say, the specific and almost exclusive result of the creed. Close beside this comes another—the exclusion from the church of many of its most sincere, heroic souls. The creed has ever tended to make church membership a survival of the unfittest. The man of easy intellectual ethics remains and keeps on mumbling the old, musty, meaningless lie, but the man whose soul 'cannot brook even the shadow of a lie' steps out, perhaps indeed to step into another, but more commonly to stay out, not finding any creed to which he can conscientiously subscribe; and thus his moral influence is lost to the church and largely even to society. For while it still exists it exists in isolation, and power results chiefly from organization."

This is very true, except the statement that the moral influence of the person who leaves the church and stays out of it is largely lost to society, a statement from which THE JOURNAL dissents. An Emerson, a Garrison, a Phillips and multitudes unknown to fame outside of all churches, have exerted a wider moral influence than would have been possible had they remained members of any sectarian organization.

SOUTHERN LITERATURE.

SOUTHERN literature since the war has been making its dent even on critical Boston as well as on Philadelphia and New York. Some good is coming out of Nazareth; and the South to-day is illustrating what suffering may do in the evolution of the finer traits often exhibited in the refinements of genius. This marked characteristic has recently found a valuable recorder in the person of Mr. Page in "Lippincott" for December. Mr. Page is himself a Southerner and this fact may explain some of his partialities for the literary outcome of his own section. He gives in his records the work of some sixty or seventy men and women who have distinguished themselves as writers of books, notably novels and magazine articles since the war. Among the poets he considers Hayne the most distinctly Southern, but Lanier, he holds, is the greatest of the post-bellum poets, and second only to Poe in the whole range of Southern poetry. Among the fiction-writers he would perhaps rate highest Miss Murfree, Cable, and James Lane Allen, though he is careful to make no invidious comparisons, and has warm praise for Joel Chandler Harris, Amélie Rives, and Richard Malcolm Johnston. He praises Professor James A. Harrison and Professor Woodron Wilson as excelling in the more serious lines of scholarly writing. On the disputed question of dialect he remarks that generally the Southern writers have used it merely as a vehicle to convey local color, and that dialect properly used has never been a drawback to literary success. He wisely admonishes his fellow-laborers that to yield themselves to the flatterings of fugitive popularity is fatal to the further progress of an author; and he notes, and with just grounds, that during the past three or four years there has been a falling off from the merit of the preceding years, "an apparent tendency to copy old works, to utilize old timber, to produce a great deal, —in a word, to fall from the standard of artistic and literary excellence to that of magazine availability."

REQUISITES OF A SPIRITUALIST.

The most trying obstacle THE JOURNAL has had to deal with in its persistent demand for scientific methods, is the depressing and skeptical feeling such a course and all it implies produces with many. Desiring to be at rest in their convictions, they involuntarily protest against anything obliging them to reinforce their conclusions or revise expressed opin-

ions. More interested in maintaining their present belief, and better satisfied with explanations already adopted as final, than in pushing forward to the grounds of scientific exactitude and methods, from which all sources of error have been eliminated, they grow either impatient or discouraged.

Was anything good ever gained by man without struggle, and has not the struggle been in proportion to the magnitude of the good?

In the almost untrodden realm of psychics where pioneers are but to-day blazing paths, where hidden loadstones deflect their compasses, as it were, and the goal lies so distant that only a trained imagination can picture it, it is not strange that the Slough of Despond and the Hill of Difficulty should retard their way, nor that savage beasts in the guise of human beings must be encountered and overcome. Those who expect through Spiritualism to be

"... Carried to the skies
On flowery beds of ease,
Whilst others fight to win the prize
And sail through bloody seas,"

are sure to be sadly disappointed. If they have not the strength of mind and disciplined will, the courage and the moral fibre necessary in traveling the new-old route they had best not undertake it. It is not the route for weaklings and poltroons.

A Spiritualist, especially a Spiritualist who assumes to impress the world, must have

Courage,
Moral fibre,
Love of humanity,
Unswerving devotion to truth,
Well trained powers of discrimination.

THE following taken from a volume of essays by Noah Webster, published in 1790, over a hundred years ago, gives the original reasons for introducing the Bible into the public schools as a reading book and the author's unfavorable opinion of the practice: There is one general practice in schools, which I censure with diffidence, not because I doubt the propriety of the censure, but because it is opposed to deep-rooted prejudices. This practice is the use of the Bible as a school book. There are two reasons why this practice has so generally prevailed. The first is that families in the country are not generally supplied with any other book. The second, an opinion that the reading of the scriptures will impress upon the minds of youth the important truths of religion and morality. The first may be easily removed; and the purpose of the last is counteracted by the practice itself. If people design the doctrines of the Bible as a system of religion, ought they to appropriate the book to purposes foreign to the design? Will not a familiarity contracted by a careless disrespectful reading of the sacred volume weaken the influence of its precepts upon the heart?

SAYS [the *Montgomery News* (Hillsboro, Mich.): "Masked hugging parties are coming in vogue again in some localities and are a drawing card at church sociable. By paying 15 cents, a man is allowed to hug a girl, but he is first blindfolded. It is pleasant for the rest of the company to see how mad a married man gets, when on removing the bandage from his eyes, he finds that he has been hugging his own wife and 15 cents gone for nothing, except as the revenue to the church." The friend who sent to THE JOURNAL the paper from which the above is taken, wrote: "Hillsboro is literally overrun with churches. Kissing festivals, hugging parties and the mode of amusements herein described are considered 'innocent amusements.' Dancing is condemned by every church in Hillsboro."

THE writer on the mistletoe bough in *Cornhill* for December has the following interesting paragraph: The myths of the race are comparatively few taking form and shelter under different names and in accordance with the customs and genius of peoples. Here is an instance: In many primitive tribes, when the chief or king dies, there ensues a wild period or general license, an orgy of anarchy, till a new king is

chosen and consecrated in his stead, to replace him. During this terrible interregnum or lordship of misrule, when every man does that which is right (or otherwise) in his own eyes, all things are lawful, or rather, there are no laws, no lawgiver, no executive. But as soon as the new chief comes to his own again, everything is changed; the community resumes at once its wonted respectability. Now, is it not probable that midwinter orgy is similarly due to the cutting of the mistletoe, perhaps even to the killing of the King of the Wood along with it? Till the new mistletoe grows, are not all things allowable? At any rate, I cast out this hint as a possible explanation of saturnalian freedom in general and kissing under the mistletoe in particular. It may conceivably survive as the last faint memory of that wild orgy of license which accompanied the rites of so many slain gods—Tammuz, Adonis, Dionysus, Attis. Much mitigated and mollified by civilization and Christianity, we may still see in it, perhaps, some dim lineaments of the mad feasts which Herodotus describes for us over the dead gods of Egypt.

By the provisions of a certain bequest enjoyed by Harvard it is necessary that one lecture be delivered "exposing the idolatry of the Romish Church, its tyranny, usurpation, damnable baseness, fatal errors, abominable superstitions, and other crying wickednesses in their high places." Last May fifty-eight members of the Harvard faculty sent a letter to the President and fellows, protesting against the sectarian character of such a lecture, and asking to have this one omitted as being indecent and unjust. The petitioners thought it would be better to surrender the trust rather than continue such an offensive attack on Catholicism. The matter was carefully considered by the corporation, and two months ago it was decided to continue the lectures. This decision was based on the belief that the suppression of one of the four lectures provided for under the bequest of Chief Justice Dudley would be a breach of trust; which might amount to a termination of the whole trust. It is expected, however, that the subject will be treated, not as it would have been in the times of the testator, but rather in a broad, scholarly, and magnanimous spirit.

ALBERT A. MICHELSON, professor of physics at Clark University, has received and accepted an invitation from the international bureau of weights and measures to spend the summer at its establishment at Breteuil near Paris to determine a new standard for the metric system based on the vibration of waves of light. The present meter, one ten-millionth of a quadrant of the earth's circumference was determined from a measure of the earth's circumference by that bureau many years ago. Prof. Michelson has planned the machine he will use. It will be costly, of delicate workmanship and intricate construction. The contract for the construction of its parts has been given to the American watch and tool company at Waltham. The working plans have been made by F. L. O. Wadsworth of the university. The wave of light is taken at a given line in the spectrum and Prof. Michelson's apparatus will measure the small part of a single light wave with exactness. Prof. B. A. Gould of Cambridge, who engaged Prof. Michelson to design the apparatus for the bureau, has written a congratulatory letter to President G. Stanley Hall.

La Ilustracion Espirita, of Mexico, for January, 1892, reports a meeting of the Sociedad Espirita Central de la Republica, of last December, in which the officers for 1892 were elected, Senora Laurena Wright de Kleinhans being elected president and Senora Rita Tena being elected librarian, with other officers. The retiring president reports considerable activity in the past year of the Spiritualist Society. On the 31st of March was celebrated the advent of modern Spiritualism which attracted the attention of the secular press of the city. A thousand tracts, "Hojas de Propaganda," published at Barcelona, Spain, were circulated and a reading room established where spiritual publications and books are to be found. Certain so-

cieties and circles in different parts of Mexico are recognized and aided by this society. Much is attributed to the zeal of Senora Kleinhans, who invited the editors of the secular press who disputed the reality of spiritual phenomena to her house where her daughter Margarita, a notable mechanical writing medium, gave irresistible proofs of spirit communication. There was produced some remarkable physical effects so that those who were present were convinced of the reality of the phenomena and some converted to the doctrine of Spiritualism. The same journal announces that the savant, Dr. Porfirio Para, worthy successor of Dr. Gabino Bareda, founder of Positivism in Mexico, has passed over into our camp with baggage and arms. Rev. Dr. Thompson and Sr. M. Saenz Cortes were announced to have a discussion on the question "I .Jesus God?" Dr. Thompson taking the evangelical view and Sr. Cortes the spiritualistic view, on the 6th of last November, at the hall of the Evangelical Church in Buenos Ayres.

Neue Spiritualistische Blaetter of December 24th last contains an account of a prosecution in Bohemia of some mediums and Spiritualists, and at the hearing before the magistrate some curious evidence was adduced. They were accused of using disrespectful expressions in regard to the Catholic Church and declaring that spiritual teachings were the only true ones, etc. The accused showed in their defense that about thirty members of a circle were in the habit of meeting twice a week, that on coming in they shake hands and say, "Praised be Jesus Christ!" then the medium begins to preach without her being conscious of it. This lasts about half an hour when the medium communicates to those present messages from their relatives, etc. At the close the medium takes two glasses of water, covers them with a cloth, blesses them and then sprinkles all present with the consecrated water whereby they are regarded as purified. All were discharged except one who was condemned to fourteen days imprisonment. Dr. Cyriax advises more discretion in the propagation of Spiritualism.

ONCE more we have the official report of the surgeons who attended the execution by electricity of the last murderer who thus suffered the penalty of the law, says the *New York Independent*, and once more the sensational reports in the papers are absolutely and authoritatively contradicted. They tell us that the man was instantly killed, and that there was absolutely no attending horror of any sort beyond a very slight and superficial action of the electrode upon the spot where it was applied, not reaching through the skin. And yet the inventions of reporters and of those who are interested against this method of capital punishment have made half the people believe that it was a terrible and most brutal execution.

DR. LESLIE E. KEELEY, who has been engaged in reforming drunkards by the bichloride gold cure, announces that he has discovered a specific for the grip. He says: "Assafoetida, in doses of sixteen grains administered four times a day, will completely break up the worst case of grip at any stage of its development." Assafoetida is very common and easy to procure, and the value of Dr. Keeley's recommendation can be very quickly tested. If it should prove to be a sure cure he will be entitled to the gratitude of the world, at least of that large part of the world which has been subject to this very harassing disease.—*Independent*.

IN reply to those who say that the laws of nature are inviolable, Rev. Dr. P. S. Henson, of this city, said in a recent sermon: "But see, I raise my foot from the floor; I interpose my personality and break the law of gravity. If the laws of nature can be set at naught by man much more are they at the mercy of the omnipotent." And the "Rev. Dr." really imagined that by raising his foot he broke the law of gravity. A child in physics could have corrected his mistake and shown him that if the law of gravity had been broken but for a moment the universe would have been wrecked hopelessly.

A DREAM AND DEEP PROBLEMS.

By ELIZABETH A. DOANE.

I dreamed a dream of darkness.

Impenetrable obscurity, profound silence, even such obscurity and silence as we associate with the grave, reigned. Then a voice solemn and impressive made itself heard. "When God wills that a man shall die, He imposes on him His hypnotic sleep." Dense darkness and preternatural silence—darkness and silence unutterable—again ruled supreme, and slowly my consciousness faded into a dreamless sleep.

Only a vision of the night. Only a fantastic combination of thoughts familiar to the waking hours. Yes, but, nevertheless starting those thoughts on new tracks, leading them towards those dim regions where we hope to find the boundaries of the world where dwell "the living dead."

Hypnotism and death. Death is God's will power manifested through hypnotism, a profound sleep induced to facilitate the unconscious separation of the body and soul, to preserve the secret of the mystery of mysteries. What a great and solemn conception! What a simple and merciful explanation of a seemingly cruel phenomenon. What a new light on the words, "He giveth His beloved sleep."

Only a vision of the night; but my thoughts have dwelt on it with awe. Those words so few for the grandeur and vastness of meaning conveyed, remind me of those words of similar simplicity and profoundness of import. "And the spirit of God brooded over the waters."

Hypnotism as we understand it, is the will of man arbitrarily exercised to produce some of the phenomena of death. The deep, involuntary sleep, the insensibility to physical pain, the awakening of the mind to some of its higher latent powers, the visions not unlike the visions of the dying, though suggested by creatures in lieu of the Creator, the before unsuspected resemblances to other members of the same family that dawn on the face of the hypnotized as on those of the dead, draw a singular parallel between these phenomena.

With whetted interest I seek the last words of science on the subject of hypnotism, and am confronted by the theory of sub-consciousness, secondary personality, multiple personality or consciousness, etc., etc., a theory which if proved to be true, would destroy all sense of individual integrity, personal responsibility and human dignity, striking at the same time a death blow to all hope of a conscious life beyond the grave. "Felida X and her submerged soul," "Madam B. and her three souls," "Léonie I. II. III." pass before me a ghastly procession. Three souls, all differing in essential qualities! Which Madam B. which Léonie, is answerable to her Creator for the trust implied by future reward and punishment? Or, are we to believe that there is no Madam B. no Léonie, only an apparent, delusive ego, the result of a combination of independent, loosely bound together "subs"? Absurd, illogical and dangerous are these heresies that reduce us to something lower than the dog, who following mere brute instinct, preserves the majesty of his entity.

The germs of many of the deepest secrets of nature and science, lie buried in the intuitions of uncultivated minds. Let us ask what those say, to whom hypnotism is an unknown word. When a child, naturally sweet-tempered, under some unusual strain suddenly displays before unsuspected violence, grandmother sitting before the fire, looks over her spectacles and calmly announces, "That is his Uncle John all over again." When Mary Jane indifferent and callous, melts in tenderness over a broken-winged bird, Aunt Sarah looks askance at her and murmurs: "That is her mother coming out in her." Grandfather says repeatedly of the boys, "There, his father spoke," or

"He has something of my father in him." Thus they recognize that in every human being, Uncle John, mother, father, and even grandfather dwell more or less complete "subs," sometimes asserting their existence in characteristic actions. Do we not all of us confess that hereditary traits form part of the very web and woof of our beings, when we say, "The Quaker in me is too strong to allow me to do thus, or so," "The Dutchman in me rebels," or "I feel the blood of my ancestors stirring in me." Marie Theresa asserted herself in Marie Antoinette on the scaffold. Strong emotions as often as hypnotic sleep, bring out hereditary characteristics. Perhaps the names of most "subs" are hereditary and atavism. Perhaps Léonie II. and Léonie III. might be discovered among the progenitors of Léonie I.

These, of course, are mere suggestions, mere gropings in the dark.

Hypnotism brings out latent characteristics, by suppressing active ones. So an artist if he could wash the blue out of the violet would reduce it to carmine. Or, if he washed the carmine out of violet, would see blue assert itself triumphantly. Violet is a complex color, the result of mixing blue with carmine. Take an India shawl. Through all its complicated tracery threads of scarlet predominate. But, pick those out with a needle and blue may preponderate in turn; yellow and green in their turns, if the operator with the needle so wills it. Who, however, would say that three shawls lay concealed in the one, because three possible phases of the shawl have been brought out and made visible by the agency of partial destruction?

Though whenever we say, "I have half a mind to do thus, or so," we tacitly acknowledge that the other half of the mind is on the Opposition-bench, still as Opposition versus Government, or Opposition and Government, evolve a wise, strong and stable administration, we ought humbly to thank our Maker for establishing in each of us this Parliament, making each of us responsible for the moral laws that we enact for our guidance, responsible, also, for the breaking thereof. Man must stand single-minded, as to the ultimate results of his thoughts and actions, before God, or life and death mean nothing to him.

These vague and disjointed promptings—children of a dream of darkness—I drop into the vast ocean of earnest speculation.

"A single drop of rain fell from the skies,
None saw it on that day so bright and fair,
It slid into the ground, to nourish there
The acorn of an oak that lived for centuries."

WHY I AM A SPIRITUALIST.

By F. H. BEMIS.

I have been asked to state how I became a Spiritualist. This would seem to imply that there was a time when I was not a Spiritualist; and that at some particular time I was converted to a belief in Spiritual philosophy and spirit communion. It would be difficult to determine just how and when I became a Spiritualist. I cannot well conceive how any one can have religious convictions, which imply faith in continued existence after the change we call death, and not in some substantial sense be a Spiritualist. As for myself, I cannot ante-date the particular time when I became a Spiritualist. Hence it would be a much easier task to state why I am a Spiritualist, than how and when I became one.

First then, I am a Spiritualist because I believe in the spiritual origin of things. In the December number of the *Cassadagan* I made the following statement in an editorial.

We believe in a supreme, intelligent, all-controlling Power, which we call God. We believe that natural law is but the consistent, orderly, immutable and external expression of this power.

We believe that this universe exists as the necessary and eternal consequence of the divine existence. It is because God is.

We believe, then, that there is an absolute, unconditioned source of life and intelligence, which is the parental fountain of all being.

We do not believe that the human soul was evolved out

of the elements of ponderable matter; because its attributes are not involved in these elements. Hence, it is unthinkable that there can be an evolution of that which is not involved.

All things, including this material universe, have a spiritual origin. They are but spiritual phenomena. I cannot think of the seventy or more elements of matter as existing of themselves, objectively to God. Each in its order, it seems to me, is but a necessary, immutable and eternal expression of the ultimate power. The same might be said of the atoms. The laws and forces which govern atomic relations, are but the fixed and unchangeable expressions of an infinite mind. So also, are the laws and forces which govern and control worlds, systems and the universe. All come from one central source—ever-proceeding, ever-returning in rhythmic order and harmony they bear witness to one and only one all-embracing, all-controlling Power. This universe then, in which we see the play of infinite forces, is but a visible expression of the ultimate Power. It is the realm of effects—the region of spiritual phenomena. God, then, is the central source of all life. We do not, with some, believe the human soul is an "organized form, evolved by and out of the physical body." Spiritual beings, have a spiritual, and not a material origin. It is not less certain, that nothing can come from nothing, than it is that there can be no evolution when there is no involvement. Therefore, it is unthinkable that a human soul can be evolved out of a physical body. In no one or all of those elementary substances, out of which the human body is organized, have scientist discovered any evidence of an embryo evolution of life, thought, emotion, will or human consciousness. It is likewise true that scientists have not discovered in the atomic forces of the ponderable matter which goes to make up our bodies, any inherent, self-organizing capacity.

I am a Spiritualist, then, first, because I believe all things come from spirit forces, that all causes are spiritual causes, that they all proceed directly or indirectly from the one great first cause, in which all forces harmonize and unite. Let not the atheistic materialist imagine that I entertain any anthropomorphic conception of God. While I deny that God wills, thinks, schemes, plans or invents, I maintain that he infinitely and eternally transcends all such finite conceptions. Although we cannot comprehend or "find out the Almighty to perfection," we can negatively reach some definite apprehension of the nature of his being. So negatively we say God does not will, think or plan because these are finite capacities; and he is infinite and eternal, He transcends all such human limitations. So, if you ask me if I believe God is personal I answer, yes, but in no human or finite sense. It is because the human mind cannot rise above anthropomorphic conceptions of God, that it thinks, if there be a God, he must have finite attributes, like ourselves. He must think, will, plan, etc., never stopping to think that their status of mind implies human and finite limitations. So, they imagine, in order to be personal we must suppose a finite and limited personality. God has no conditions, no limitations. Every thing with him is unoriginated, eternal and therefore neither willed or planned. Am I asked to define an infinite personality? It is being contemporaneously cognizant of and consciously present to all his creatures in all worlds. And, if all live and move and have their being in him, why may he not be thus personal to them all? But it is an unchangeable personality. It is the same yesterday, to-day and forever. It sustains the same relation to all. It is immutable and eternal, It is universal and impartial. It does not imply the possibility of special revelations, plans, or schemes of redemption. God is no respecter of persons, knows no favored country, nation or people. Nothing can be revealed to one which is not equally revealed to all who are equally competent to receive it. Because, to say God would be personal to one, while he is not equally personal to all others at the same time, would be to deny an infinite personality and make him anthropomorphic. God speaks in nature only, and nature's book is open to all who are competent to read it. An infinite personality must be infinitely expressed.

It admits of no partiality. There can then, be no revelation from God, which is not eternal and universal. The nature of such a being precludes the possibility of a partial, particular or special revelation. Entertaining such conceptions of God, all evidences of continuity of life beyond the grave must come from secondary sources. God himself could not reveal them to one without revealing them to all. Therefore my conceptions of the ultimate Power are in harmony with the facts of spirit communion. And it follows logically and necessarily, that through all the ages, in all religions we must look for evidences of man's immortality, to spirit communion and spirit return. This is evidently the divinely ordained and only means of knowledge. In all religions the only answer to the question "if a man die shall he live again?" has been through spirit return.

Believing these things, my mind has always been open to what I conceive to be the divinely appointed method. As has been said it has been the method in all the great religions of the world. It was the method in the early Christian church. It is the method as well to-day. The spiritual laws which have been in operation in the past are not less operative in the present. It is amazing that any should question it.

"It came upon the midnight clear
That glorious song of old,
From angels bending near the earth
To touch their harps of gold.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world.
Above its sad and lowly plains
They bend on hovering wing;
And ever o'er its Babel sounds
The blessed angels sing."

OUR EDUCATION AND SPIRITUAL CONSCIOUSNESS.

BY N. B. ARNOLD.

The profession of law is the outcome of the present condition of society—an abstract of our social organization. The lawyer is probably no better or worse than those who employ him, and pay him his fees, though practically he is an intellectual prostitute. Lord Byron says:

"A legal broom's a moral chimney sweeper.
And that's the reason he himself's so dirty:
The endless soot bestows a tint far deeper
Than can be hid by altering his shirt; he
Retains the sable stains of the dark creeper,
At least some twenty-nine do out of thirty.

All know that he will for a sufficient fee, use his intellect to advocate and maintain the interest that employs him. It is not expected that he will refuse, if his fees are sure, unless the case is such that it will tend to injure his reputation.

The one who is successful in commanding large fees is simply a sharp and well adjusted instrument that the strong use to down the weak, for he is almost invariable on the side of the strong. It cannot be otherwise, for fees are the object of his intellectual warfare for which he is trained, and therefore, he must of necessity be moved by the greater.

Although, for centuries, the Christian world has listened to eloquent discourses concerning that gospel of love, that enjoins humanity to love even enemies, yet, it is a palpable fact that our whole system of education is founded on the idea that each individual must prepare himself for war against his fellow men, and to-day, the legal profession is the favorite of all, because it places the individual on the best fighting ground. In barbarous times the warfare was purely of a physical nature. Education was directed to the strengthening of the physical powers, and the individual who could take the greater number of lives in a personal encounter, was the one to be admired and honored above all others. We now care but little for the man great alone in physical encounter, but we

honor and give offerings in profusion to those great in intellectual warfare. If the intellectual giant uses his gifts for the uplifting of humanity, and does not selfishly appropriate the products of them for his own aggrandizement, he is at one with humanity, but if he falls into the false and sensuous reasoning that his powers are solely for the purpose of elevating him as an individual on the sensuous plane, he is false to humanity and a dangerous rebel and outlaw. These outlaws of true society are numerous and continually increasing and adding to their instruments of warfare, by the force of what we call education, for the youth of our land are taught that it is their business to contend, as it were, for their individuality in the lower basement of man's nature.

The arch enemy of humanity is animal greed; what school of learning or morals attempts to instruct on the subject? 'Tis true certain schools have taught church dogmas and at the same time sent forth their scholars to enlist on the side of greed against humanity, well-armed to make war on the gospel of love they pretended to teach. There can be no non-combatants in this great struggle. "He that is not with me is against me." Every child of humanity is in the fight.

In the end there can be but one result of this great contest, for man's higher nature is sure to gain a triumphant victory. Human thought is now more than ever directed to the wrongs that animalism inflicts on the weak, and thereby on all. "Humanity to the front and dollars to the rear," has been inscribed on the banners of a new political party; and though many can see in it nothing more than the crafty hand of the demagogue, we submit that the hand of the demagogue would not have placed it there, had it not represented the sentiment of those who marched beneath its folds.

There are many indications of reaction from that intense greed which is the sin and scourge of the present age. It would seem that spiritual consciousness is being awakened in a manner it never was before; at least it is regarded of more importance. In the past mankind has had a vague conception of its stupendous importance as a factor in his evolution. Wealth has been poured out by the millions for the purpose of propagating church dogma as a means to awaken it. It has failed. The worshiper at the shrine of creed is not to-day usually possessed of any spiritual consciousness, if he is able to make a respectable fight for animal greed. The great masses who heard the Master gladly, do not regard the church as anything more than part of the great army of greed. It can do but little for humanity. It is completely enclosed in a shell of respectable mammon, and must get out of its shell before it can obtain the blessing of a spiritual consciousness.

The man who awakens in the least the spiritual consciousness of his brother hath done a far nobler act than he who prays in a building, misnamed the house of God. If modern Spiritualism tends, as we believe it does, to invite men to look to their higher nature for freedom and strength it is doing a good work, and will hasten the day when humanity shall dwell in the higher life, and completely control the "mind-cells" of his baser self.

TOPEKA, KANSAS.

REV. W. S. CROWE'S OBJECTIONS ANSWERED.

BY GEORGE LIEBERKNECHT.

II.

But now I return to Mr. Crowe, and let him give further expression to his skeptical attitude of mind, which he does in these words:

"If the dead can literally speak to us they ought to do it. They ought to tell us many things that they certainly have learned. They ought to give warning and counsel in a thousand situations. They ought to reveal great facts, errors, truths, principles, such as, and higher than, our scientists, inventors, poets, philosophers and moralists on earth are discovering. The fact that they do not is very close to a demonstration that they cannot."

Do not? My brother, dear, the spirits have given

and are all along giving warning and counsel "in a thousand situations," but don't forget that they can do this only through mediums. They have revealed great facts, laws, truths and principles; for instance, the great fact that this life is really but one of the stages of an endless career, and that the thoughts we think and the deeds we do here will certainly affect our condition and the very form of organic expression of our personality hereafter. The various great truths the spirits have revealed, if they were only heeded, would soon metamorphose this sinning, warring world into an abode of peace, order, mutual good will and loveliness. "After the putative spirits," says Epes Sargent on this point, "have demonstrated to us the essential fact that our deceased friends are still alive—that spirits have a power over matter so great as to seem to us magical or miraculous—are we not supplied with facts sufficient to challenge our best intellectual energy for their proper appreciation and study? Would you have the spirits go on and, saving us the trouble of further thought, enlighten us on subjects coming within the province of our own mental powers and duties?" The mistake of many, even avowed Spiritualists, is in not making enough of the clearly demonstrated and demonstrable phenomena and lessons which have been given. And then, the best and highest achievements of eminent scientists, philosophers, poets, etc., will in the end be found to result from their having been open and receptive to spiritual influences, impressions, etc. I cannot leave this point without adducing more extracts from the above-mentioned collection of "Spirit-Teachings." Hear what intelligent, advanced spirits themselves have to say upon this head:

"There are divers modes in which spirits-influence is exercised. Some are selected as mediums for the mere physical peculiarities which make them the ready vehicles of spirit-power. Their bodily organization is adapted for the purpose of manifesting external spiritual influence in its simplest form. They are not influenced mentally, and information given by the spirits who use them would be of a trifling or even foolish nature, and untrustworthy. They are used as the means of demonstrating spirit-power, of producing objective phenomenal results; the instruments through whom the elementary phenomena are manifested. Their work is not less significant than that which is wrought through others. They are concerned with the foundation of belief."

"And some are chosen because of their loving, gentle nature. They are not the channels of physical phenomenal action, in many cases not even of conscious communication with the Spirit-world; but they are the recipients of spiritual guidance, and their pure and gentle souls are cultivated and improved by angel superintendence. By degrees they are prepared to be the conscious recipients of communications from the spheres; or they are permitted with clairvoyant eye to catch stray glimpses of their future home. A loving spirit friend is attracted to them, and they are impressonably taught and guided day by day."

"Others, again, are intellectually trained and prepared to give to man extended knowledge and wider views of truth. Advanced spirits influence the thoughts, suggest ideas, furnish means of acquiring knowledge, and of communicating it to mankind. The ways by which spirits so influence men are manifold. They have means that you know not of by which events are so arranged as to work out the end they have in view. The most difficult task we have is to select a medium through whom the messages of the higher and more advanced spirits can be made known. It is necessary that the mind chosen should be of a receptive character, for we cannot put into a spirit more information than it can receive. Moreover, it must be free from foolish worldly prejudices. It must be a mind that has unlearned its youthful errors, and has proved itself receptive of truth, even though that truth be unpopular. It must not be rooted and grounded in earth notions. It must be free from the dogmatism of theologies and sectarianism and rigid creed. It must not be bound down by the fallacies of half-knowledge which is ignorant of its own ignor-

ance. It must be a free and inquiring soul, one that loves progressive knowledge, and that has the perception of truth afar off—one that yearns for fuller light, for richer knowledge than it has yet received."

"Our work must not be marred by the self-assertion of a positive antagonistic mind, nor by the proud obtruding of self and selfish ends and aims. With such we can do very little, and that little must tend to the gradual obliteration of selfishness and dogmatism. We desire a capable, earnest, truth-seeking, unselfish, loving spirit for our work. Said we not well that such was difficult to find among men? Difficult indeed, well nigh impossible!"

"In communicating to your mental plane ideas which are to you inconceivable, we are obliged to use expressions which are borrowed from your ways of thought. We ourselves are frequently at fault in misusing such expressions; or they are themselves inadequate to convey our meaning. Almost all spirit utterances are typical. Especially when spirits have endeavored to convey to men ideas of the great God of whom they themselves know so little, the language used is necessarily very imperfect, inadequate, and frequently ill-chosen. But it is always typical, and must be so understood. To press to the end of literal accuracy any spirit-teaching about God is mere folly."

Hence it is that theological notions may remain very much what they were, only toned down and softened in their asperities. So men falsely say that spirits always teach that which a man has previously believed. It is far from being so. What we now teach you is sufficient proof of that. The spirit-guides do indeed work on that which they already find in the mind; but they mould and temper it, and imperceptibly change and adapt it to their ends. It is only when the views held are such as they cannot work upon, or of a positive and dogmatic type, that the change wrought becomes plain to your eyes. You find a man who has denied the existence of God and of spirit, who has believed only what he can see and feel and handle; such a materialist you see converted to a belief in God and a future existence, and you wonder at the change. But the spirit that has been tempered and chastened and softened; that has been purified and refined and elevated; whose rude and rough beliefs have been toned and softened, of this change you make no note, because it is too gradual and subtle to be perceptible to your senses. Yet such are the glorious results of our daily work. The crude is softened, the hard and cold and cheerless are warmed into loving life, the pure is refined, the noble ennobled, the good made better, the yearning soul satisfied with richer views of its God and of its future happiness.

"The opinions have not been suppressed, but they have been modified and changed. This is the real existent spirit-influence all around, of which ye know nothing as yet; the most real and blessed part of spirit ministry."

"When, therefore, men say that spirits speak only the medium's preconceived opinion, they are partly right. The opinions, in so far as they are harmless, are the previous ones, only moulded in a way not perceptible to your gaze as yet. When the opinions are hurtful they are eradicated and destroyed."

WHAT THE NEW YEAR BROUGHT.

By W. WHITWORTH.

"Oh, granny, what will the new year bring? I listened to the dear chimes so many times to-day, and every time they pealed the same glad song."

Thus little Tressie, a wee mite of a thing dancing like a fairy sprite to meet the aged dame who entered the door of their cottage home, a feeble old woman, just returned from a day's toilsome tramp about the big city in eager desire to sell of the trifling wares she carried in a basket on her arm.

A home of the poorest, a mere hovel of one room, indeed, whose scant furniture told a sad tale of poverty to the dregs. Clean and neat, though poor, the slight maiden of ten kept busy her deft fingers in setting things to rights before dear granny came home.

It is of small moment on this memorable day before the advent of a new year, by what unfortunate happenings they had become reduced to such pitiful straits. They were entirely alone in the world, and

dependent upon the weak old dame's daily quest about the city.

"What did the bells say, dearie?" was the soft spoken response to the child's eager greeting.

"They said—and, oh, in such a sweet voice!—'Be of good cheer! Be of good cheer! A happy new year is coming! A good new year for you!'" Saying this she clapped her hands in such exuberant glee as only a fresh-hearted child can feel.

In a voice half hopeful, half tinged with anxious forebodings, the dame responded: "Honor and glory to the dear Lord! I hope it will be so, for we shall need it bad. I've sold hardly anything to-day. If Ferritt will not press too hard 'till this bitter cold weather is past we can get along."

Ferritt was the landlord. A terrible man. Hard as flint, they said, who lived for nothing but to make cent-per-cent and hoard it in his strong box. At that very moment he strode into the cottage; did not wait to knock on the door, but pushed his way in without ceremony or warning. A black, scowling man, with projecting teeth that seemed to be in perpetual readiness to bite whatever stood in his way.

Paying no heed to the trembling terror his presence occasioned, he savagely demanded:

"Is that rent ready?" And when the frightened old woman began to offer excuses, pleading for a little more time, he shouted in his rough, domineering way, as if speaking to a dog under his feet: "Yah! I've heard enough of that canting rubbish. I want my rent. D'ye hear? If it ain't paid by noon to-morrow, out you go!" Then stamped his way out, banging the door after him as if he would shake the roof down.

"Don't cry, granny! Don't cry!" came the soft pleading of Tressie, as she clasped her tiny arms lovingly around the poor old dame's neck in a burst of soothing tenderness. "You see if the dear chimes didn't tell the truth of what is coming."

All the stricken soul could do was to press the child's soft curls to her aching bosom and whisper: "The blessed Lord grant it may be so!"

When Ferritt reached his cheerless home—made cheerless by the hardness of his heart and rasping temper—he flung himself into a chair in one corner of the fireplace, and gazed with sullen scowl where a few logs were crackling into fitful bursts of flame, as he viciously exclaimed:

"D—n them bells! I wish every one in the city was cracked into rubbish!"

Said the clear ringing bells: "You're a brute! you're a brute!"

He must have guessed what they said, for after a startled pause he still more savagely shrieked: "Yes! Crunched! Crunched! and everybody belonging to 'em crunched into the same heap!"

Just then a strange thing happened. Sitting crouched in a heap on a stool on the opposite side, there suddenly appeared one of the most decrepit, worn-out, dried-up, wrinkled cripples of a man it would be possible to conceive, whose lack-luster eyes peered out of deep sockets directly on Ferritt. Very much more startled now, Ferritt gazed in frightened wonderment on the ghostly apparition. But he stubbornly pulled himself together and bluntly demanded: "Who the devil are you?"

"I'm the last of the old year," answered a cracked, wheezy voice.

At which Ferritt spread out the whole of his projecting teeth and jocularly retorted: "You seem to be pretty badly played out!"

"As you are!" came back the deep, husky voice.

This touched Ferritt in a tender spot. He knew he was close verging on the edge of the grave, with continual increase of pains and weaknesses that foreboded swift-coming decay. To say the truth, he had a horror of it. The mere sight of a funeral procession threw him into a cold sweat, and the sight of a coffin he abhorred. He jumped up and stamped his feet to prove how strong he was yet, and tried to look defiantly into the deeply seamed face of the ancient cripple, as he said: "I'm good for many a long year yet!"

"To what purpose?" the wheezy voice demanded. "Three-score and ten have passed since your good mother clasped you to her breast with, oh, such fond hopes of the future! In all these years what burdened heart have you lightened of its weary load? What soul that you have made glad will rise up and ask God to bless you!"

Ferritt began to quake. His knees struck together, and a strange dread began to creep through his every limb. Casting back in his memory he could not call to view one soul he dared expect would bless him. But a moment later he once more defiantly demanded: "What good would that be to me?"

Said the apparition: "I will show you what you will be if you continue in the same hard, selfish groove you have chosen." And at the same moment Ferritt was certain he heard the bells chime forth: "What will be! What will be!"

Even as he listened, he seemed to stand by the side of a newly opened grave, and on the edge, in readiness to be lowered was a coffin containing his own stark body. Just as plain as the red embers of the

fire in front of him, he could see the hard lines of the face that were not softened even in death. And carelessly standing about were less than a dozen of his old neighbors. As they turned to leave, one said: "A hard man. It's mighty small loss he's gone."

"That's so! That's so! The devil will get his own, now!"

Great beads of clammy perspiration poured out of Ferritt's brow, and his fingers trembled in nerveless terror as he tried to shut out the horrible sight from his wide-staring eyes. Quick as a flash the picture vanished, and, amid a joyous peal of the great clanging bells there sprang to view another scene; and the old voice whispered: "See what might be!"

Ferritt saw himself again; but, oh, how changed! A white-haired old man, whose venerable locks of silver framed a face of such peaceful calm as was pleasure only to look at. The whole figure, despite its weakness and tottering steps, was beautiful. A look of settled restfulness gleamed in the benign eyes; and it seemed as if a perfect host of loving friends stood around pouring silent blessings on the good old man. With another glad peal the bells rang out, in such music as he had never heard in all his life; "It may be yet! It may be yet!"

Very soft and humble Ferritt asked the crouching figure: "Is there time to make the change?"

For answer came a grand figure of the new year, whose radiant face was aglow with hopeful promise, seated in the place where the old had been. In silver tones the new voice spoke: "Good deeds fill the heart with sunshine and peaceful happiness. They strew flowers about the feet, and bring blessings that will never die."

Even as the words were spoken, in merriest cadence the bells rang in the glad new year!

Ferritt shook himself, and rubbed his eyes in bewilderment. Undoubtedly he was wide awake, for the rays of the new year's sun streamed in through the window, dancing in trembling ripples across the floor. It seemed like a benediction; and, surely, the clanging of the bells pealed forth still sweeter music than before. In dead earnest they said: "Begin the good work of regeneration right now!"

"I will! I will!" he cried, a changed man.

The same glad music of the bells came thrilling to the ears of Tressie in the opening of that wonderful new year. She clasped her hands and danced as she heard them say, "Good news! Rare good news!"

The good promise was ushered in by Ferritt, his arms laden full with all the substantial food he could carry from the baker, the butcher and the grocer; not forgetting a load of coal, and pretty New Year's gift for Tressie.

"There, ma'am," he said, "make yourself and the little one comfortable." He spoke and acted rather awkwardly; the new role was so strange to him; he needed practice to get used to it. Nor could he bring himself to confess that he had once taken such unjust advantage of Tressie's father as had greatly wronged him, whereby the two helpless ones had become reduced to their present sad condition.

But now he would make such full amends as would place the poor old dame and her granddaughter out of want for the time to come. Thus much his sorely awakened conscience imperatively demanded.

"Didn't I tell you, dear granny!" the gleeful child exclaimed, as she clasped her arms round the old dame's neck. "Didn't the bells bring good news for sure and certain? The dear bells! The good bells!"

Raising her moist eyes to heaven the heart-full soul sobbed out in devoutest thankfulness: "The blessed Lord is so good! Oh, so good!"

CLEVELAND, O.

MOTHERHOOD.

Dr. S. Weir Mitchell is a high authority on nervous diseases and a profound student of life. The statement of such a man in regard to motherhood will carry more than ordinary weight. He regards women as the physical trustee of the race and he says that cultivation of the brain at the expense of the body is a great evil to future generations. "Nature has her seasons of rest and her seasons of productiveness," the famous physician once said to a writer for the *Press*; "the soil, after harvest, lies fallow for a year or two or it loses its richness. You never knew a great man—a man of powerful brain and masterly energy, I mean—born of a weak woman. Superiority and strength of mind in men come almost invariably from the mother. The father may transmit traits as he often transmits weaknesses, but the mind of the male child almost always derives its real force from the mother. If she have a strong character, sterling virtues and has lived a simple healthful life, her son will reap the richer harvest of vital and mental strength, because neither has been exhausted by the mother. The father's character is apt to reappear in the daughters." The *Press*, of course, here gives the theory, not the words, of Dr. Mitchell, but the view is one of such interest and importance that every one will find something in his or her own experience and

observation that will bear upon it. The thought back of it is that women should be educated and their minds cultivated, but neither overeducated, as at some female colleges, nor overcultivated or overstrained by work or society; that their lives should be so ordered that a surplus of mental and physical strength should be stored as the ground derives fruitfulness and stores future wealth by lying fallow and producing nothing for a time.

FOOLISH CENSORSHIP.

The managers of the Boston public library have contrived to get themselves into a ridiculous attitude by their expulsion of *Puck* and *Judge* from their reading room, on the ground that these papers speak evil of dignitaries, and are read by "immature" persons. So has *Punch* always been and done, says the *Springfield Republican*; indeed, a comic paper that did not attack the existing government would soon cease to be comic. The satirist is the natural corrective of the overstretching of power; and satire always appeals strongly to the young. In the expressive Latin language with which Messrs. Abbott and Haynes are so familiar, *Vereor ne plus prae morsu sint quam manducare possint*,—they have taken too big a contract, when they assume to guide the readers of a great city in such a go-cart fashion. When they have got the money to finish their big barrack in Copley Square, and have moved their books into it, and have chosen a librarian, it will be time enough for them to sit in judgment on accepted comicalities, and issue an index expurgatorius in imitation of the Vatican. Nothing so sticks to a body of wise men as a little folly of this sort; it was long before the world was allowed to forget that the Concord library had excluded Mark Twain's "Huckleberry Finn," one of the best fragments of American history that has ever been published. Few Bostonians who get into conspicuous places can measure justly the arc of the world's circumference which they subtend—they are apt to be too long or too short for it. The incident itself is trivial, except as showing traits of character, but it will annoy these officials in their more serious work.

A LETTER BY COTTON MATHER.

The *Globe-Democrat* published the following as the full text of a letter written by Cotton Mather to John Higginson, dated Boston, Mass., September 3, 1682:

To Ye Aged and Beloved John Higginson: There be now at sea a skipper (for our friend Esasias Holdcroft, of London, did advise me by the last packet that it would sail sometime in August) called Ye Welcome, R. Green was master, which has aboard a hundred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye general court has accordingly given secret orders to Master Malachi Huxtell, of ye brig Porpois, to waylay ye said Welcome as near ye Coast of Ood as may be and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshippes of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing the wicked, but shall make gayne for his ministers and people. Yours in the bowels of Christ.

"COTTON MATHER."

The letter is said to be the property of Mrs. Juliet Riley, of Muncie, Indiana, and was given her by a friend when in Boston last year. It is written in the peculiar style of phraseology common to the time, and is of interest, from the fact that it is concerning a man who succeeded in establishing a colony of people in this country from which developed a powerful religious sect, whose love of country, patriotism and high sense of morality have been the bulwarks of our civilization.

MENTAL TELEGRAPHY.

Lucy Hooper, in a letter from Paris, referring to the article by Mark Twain in the Christmas number of *Harper's Magazine* on "Mental Telegraphy," mentions the experience of the elder Coquelin and M. Paul Delair, who translated "The Taming of the Shrew." Coquelin was the active and invaluable collaborator of the dramatist through the entire preparation of his version for the stage. There was one scene which baffled alike the author and the great actor. One night Coquelin, after meditating long and anxiously over the difficult point, retired to rest and fell into a sound sleep. He was awakened near morning by a sudden thrill of mental activity in which the long-sought-for arrangement of the scene lay clear before him. "I have found it!" he cried in exultation, and could hardly wait till daylight, so impatient was he to bear the good tidings to his friend Delair. At the earliest possible hour he dressed himself and hastened to the dramatist's residence. He met Delair at the door, and was greeted with the remark: "Ah, Coquelin, my friend, I am glad to see

you! I was about starting for your house to tell you that I have at last solved the difficulty of that scene that has so bothered us in 'The Taming of the Shrew.' I have found it—the idea came to me in the night." Now, if one was a theosophist like Lady Caithness, continues the writer one might imagine that Shakespeare himself had "revisited the glimpses of the moon" for the purpose of helping his translator and his great French interpreter out of their quandary.

THE HERB OF PROPHECY.

Another remarkable plant has recently been added to the long list of botanical curiosities, M. Carrera, deputy of Oaxaca, having taken to the city of Mexico a plant which is known to grow only in Mixteca, called the "herb of prophecy" by the natives. Devotees of this weed take it much in the same manner that cocoa leaves are taken by those addicted to the habit. In a few moments after a dose of it has been taken a sleep is produced similar in all respects to, and it might be said identical with the hypnotic state. When under its influence the sleeper is completely insensible, but will answer with closed eyes all questions put to him.

It is further said of this wonderful plant that the pathologic state induced on whomsoever partakes of the herb brings with it a kind of prophetic gift and second sight. One who has taken this herb loses his will even more completely than does the person who is in the hypnotic state, and is so thoroughly under the control of any voice that he would shoot or stab himself at any moment if commanded to do so. When one regains his senses after being under the influence of the "prophetic herb" he remembers nothing of what he has done when in the trance—*St. Louis Republic*.

Dariex, editor of *Annales des Sciences Psychiques*, having reprinted in full the account of the investigations of Dr. Lombroso, recently published in *THE JOURNAL*, makes many observations on the extreme sensitiveness of the mediums and their friends as to the application of proper tests in the investigation of the phenomena taking place in their presence. Among other things he says: The presence of certain persons is regarded by over-sensitive spiritists as injurious to the production of phenomena, but this is refuted. These persons so much feared by the spiritists are not lacking in good will, are not exacting. More modest than some spiritists they do not require to convince them either Caesar, Napoleon, Sophocles, Corneille, Virgil, Victor Hugo, Lavoisier or Chevreul, with whom so many spiritists have the privilege of conversing at will, and report them saying platitudes if not absolute nonsense. A vulgar carter from the other world would answer their purpose, provided he proved to them survival of the soul, the continued existence of his personality and the possibility of communications between mortals and disembodied spirits. It seems experimentally established that the watchfulness of persons over mediums is what prevents spurious phenomena rather than the presence of such or such a person.

La Verite, of Buenos Ayres, mentions having received a letter signed by twenty Spiritualists, living at Medellin, in the Republic of Columbia, soliciting advice as to the best country to emigrate to, in order to escape from the intolerable odium which is heaped upon them by an intolerant, bigoted and influential priesthood. The Church of Rome has learned nothing, and forgotten nothing. It would burn "heretics" as freely as ever it did, if it only had the power it once possessed. The same journal reports what took place at a séance held by the Constancia circle in that city, at which the spirit of a priest presented himself, and in a conversation which lasted for an hour, the ecclesiastic showed that he had carried beyond the grave all the intolerance, the narrow-mindedness, the superstition, and even the bad temper which he had exhibited during his life-time in the flesh.

ONE of the stories collected by Mr. Stead is that of a "double" related by Dr. F. R. Lees, a well-known English temperance reformer. I had, he says, left Leeds for the Isle of Jersey (though my dear wife was only just recovering from a nervous fever) to fulfill an important engagement. On a Good Friday myself and a party of friends in several carriages drove round a large portion of the island, coming back to St. Heliers from Boulay Bay, taking tea about 7 o'clock at Captain —'s villa. The party broke up about 10 o'clock, and the weather being fine and warm I walked to the house of a banker who entertained me. Naturally my evening thoughts reverted to my home and after reading a few verses in my Testament I walked about the room until nearly 11, thinking of my wife and breathing the prayer, "God bless you." I might not have recalled all the circumstances, save

for the letter I received by the next post from her, with the query put in: "Tell me what you were doing within a few minutes of 11 o'clock on Friday evening? I will tell you in my next why I ask; for something happened to me." In the middle of the week the letter came, and these words in it: "I had just awoke from a slight repose, when I saw you in your night dress bend over me and utter the words, 'God bless you!' I seemed also to feel your breath as you kissed me. I felt no alarm but comforted, went off into a gentle sleep, and have been better ever since." I replied that this was the exact representation of my mind and words.

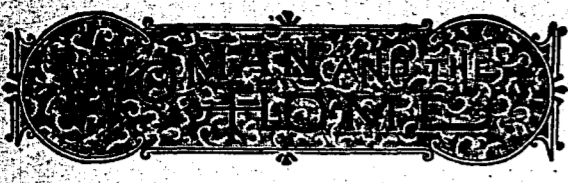
If, as some of the ablest scientists of the day believe, it be possible to secure a scientific demonstration of the persistence of the personality of man after death, then it is impossible for a review such as this to exclude the phenomena which establish so tremendous a proposition from the calm, clear and searching light of scientific observation. It may be said that there is nothing new in this. It is as old as the world and the nature of man. It is not left to this generation to bring life and immortality to light. But all our truths need from time to time to be re-discovered, as it were, and verified afresh for each succeeding generation. And not even the most carping critic of our "Real Ghost Stories" will deny the immense importance which such an inquiry would possess if it established on scientific foundations that for the human soul there is no death.—*Review of Reviews*.

SINCE his death a first class story is told of Rev. Dr. Howard Crosby. The lamented clergyman was a manly, athletic individual, besides being a minister. Once he found a burglar in his room. With his own hands the muscular preacher captured the fellow and bound him. Then he marched him to the police station. At the trial Dr. Crosby gave evidence against the thief, and he was duly sentenced to the penitentiary for a term of years. Then it was that the sturdy Christian got in his real work. He began to write letters to that burglar, and once in a while visited him. He labored with, instructed and helped him. In course of time the doctor became satisfied that his burglar was prepared to be a respectable citizen. Then he went to the Governor of New York and secured his pardon. The ex-burglar to-day is a useful member of society.

A BRIGHT but rather strong-minded woman on one of the New York papers was so persistently importuned to write fashion articles for the Sunday edition that she at last protested. "Why don't you ask me to discuss the origin of species or bimetalism rather than clothes? I could deal with either subject more intelligently." "That's just the idea," said the editor. "You don't know an earthly thing about the fashions, and you do say such original things." Many of the hints on domestic economy one meets with in the papers must have emanated from some such cause. One item recently suggested a resource to the housewife, with an etching or engraving for which she could not afford to buy a frame. She had only to place it upon an easel and drape a handsome silk scarf over it. As though the price of an easel alone would not buy a picture frame.

THE Rev. Lyman Abbott, the successor of Henry Ward Beecher in Plymouth Church, Brooklyn, is a thin, delicate, small-limbed man. Humor is not in his line, and he rarely makes his congregation smile. Not long ago, however, he involuntarily made them titter. The subject of his sermon was the obligation resting upon Christians to get out of their shells and do something for the good of mankind. "What is this wonderful body of ours given us for?" Dr. Abbott exclaimed. "Look at it! Look at these muscles." Dr. Abbott stretched out his thin arms. "Look at this strength, this adaptability, this God-given vigor." Something in the expression of the faces of the members of the congregation, and a rustling like a faint titter, recalled the preacher to himself, and with a faint smile he passed to another phase of the sermon.

THE oldest bit of slang which can be traced to a historical origin is said to be "He is a brick." Plutarch, in his "life" of Lycurgus, gives an account of the visit of an ambassador from Epirus to the city of Sparta, who saw much to admire and praise. But he wondered greatly that Sparta was not a walled town, and asked the explanation of its lack of defensive works. No answer was returned that day. Early the next morning, however—for the Spartans rose at dawn—the Epirote was awakened and conducted to the field of exercise outside the city, where the army of Sparta was drawn up in battle array. "There," said Lycurgus, "are the walls of Sparta, and every man is a brick."



ENGAGED.

The little bond that links your life to mine
Seems slight and fragile; do you think 'twill
hold
And bear the changes of the coming time,
When life is dark and all is bleak and cold?
And do you think that, purified by pain,
We can take up our lives and love again?
Or when, like the inconstant skies of spring,
Our lives are clouded as her sunny air,
And we know pain that summer could not bring,
Will you not find it all too hard to bear?
And when these storms and weary hours have
tried us,
Can we live on and let no power divide us?
Then if this little chain, so frail and weak,
It trembles when our lives are fair and bright,
Could find a voice and each small link could speak,
Would it not say 'twas frightened of the night?
If it must break, and we must humbly bow,
In pity for my weakness, break it now.
But if you think that it can bear the weight
Of fiery trials as they come and go,
We can take heart and boldly meet the fate
That gives impartially of joy and woe;
And be it summer fair or wintry weather,
We can be brave and meet all, love, together.

—EVA MACDONAGH.

Referring to the status of woman at the Columbian Exposition in his speech at a New York banquet President Palmer said: "The creation of so large a board of lady managers, was the cause of some adverse comment. The course of the board has justified the action of the commission. It was the first time that our government had in any such way recognized women. The appointment of 115 (two from each state and territory and nine from Chicago) to cooperate with the commission and promote its development, will have manifold results. It has dignified women. A responsibility has been placed upon her outside of household cares. It has given weight to her opinions. It has opened new avenues to her efforts. Women who have apparently hitherto known nothing of life but the delights of promenade, the badinage of the salon, of the *dolce far niente* of seaside loiterings, have sprung forth like Minerva from the brain of Jove, full panoplied for work. To those who believe in more varied work and better wages for women, who appreciate her artistic taste, who believe that the more women is dignified the greater the assurance of worthy sons to be given the republic, the action of the commission needs no defense." The intellectual progress of women and the widening of her opportunities in life constitute perhaps the most signal and important phase of human advancement of this century, and its greatest strides belong to the last twenty-five years. Woman's work at the World's Fair is going to be a revelation to mankind, because of the present scope and variety of her industry and also for the reason that she will be adequately represented for the first time in an international exposition, with the power to secure fair recognition of her interests.

T. W. HIGGINSON, who may be relied upon to come to the defense of woman whenever and wherever she is attacked by the writer who seeks either distinction or remuneration in this way, says, referring to Mrs. Lynn Linton of London, who has for twenty years held a contract—so to speak—for reducing her sex to lilliputian dimensions: "It is impossible to imagine any task in the way of writing so safe and sure as that of the woman who sets out to prove to her own satisfaction that her fellow-women are, as Carlyle said of his fellow-men, 'mostly fools.' Everything is in her favor; for either she must argue well or ill. In the former case she will prove her proposition; in the latter case she will illustrate it. If she is a triumphant and convincing advocate, it is well; if she is inconclusive, evasive, ignorant, so much the better. Either she is the logical demonstrator of woman's folly, or she is the terrible example; in either case, she can write Q. E. D. at the end of her proposition. No one else—unless it be an enfeebled American denouncing his country in a fashionable club-house—has the same advantage. The typical Algernon or Chollie can indeed say, 'If you doubt that this nation is reduced to a very low pass, look at me!' and can bring down the house

by that simple argument. Chollie, too, will be glad to hear that, even if his own brains are limited, those of the mother that bore him and the sister who vainly tried to coach him through college are more restricted still. So the body of ladies who argue against the brains of their own sex are sure not merely of their argument, but of their audience; and every dull youth who feels flattered and every bright girl who feels a little ashamed of her own brightness can be relied upon for applause.

The seven stages of a woman's life from the cradle to the grave are thus given in the New Orleans *Picayune*: 1. A wee mother is carefully putting her favorite doll to bed. With tender solicitude she carefully removes each dainty garment and fastens on the tiny nightgown. Then, with a fond kiss, she hugs her little treasure to her and places it in its little cradle. After patting it gently she tiptoes out of the room as the twilight peeps curiously in. 2. A fair maiden stands before her looking-glass adding the last touches to her evening toilet. Her lover will soon be here! Her eyes are full of innocent lovelight! She looks eagerly at her reflection in the glass! How glad she is that she is pretty! She frowns a little at a wrinkle that will not stay just as it should. A ring comes at the door and she hastens away to meet her beloved. 3. A young wife sits anxiously watching for her husband. At each approaching footstep her heart beats rapturously and then grows heavy with disappointment! She will not go indoors, it is so sweet out there! The creeping shadows cheer her trembling soul—so she waits and wishes, and the shadows lengthen into darkened night. 4. A mother is rocking her baby to sleep. He looks at her gravely while they move to and fro, as if asking why the bright sunshine must leave and the ugly shadows hide her dear face from him. There is a wealth of wisdom in his great, sweet eyes! He holds tightly to her dress, as if to keep her near him! 5. When at last his eyes are closed she disengages the loving hand, kisses him lightly—he must not be awakened—and arises to put him into his crib. Then she sinks back into her chair and begins to rock again. It is so pleasant to rest in the twilight, and he is so sweet to nurse! 6. A woman kneels by a fresh made grave. The head-board stares coldly at her and seems to say over and over again the words inscribed upon it: "He was her only child and she was a widow." With tear-laden eyes she bends down lower and lower, till her lips rest upon the earth. She longs so to kiss the quiet form it is hiding from her! And the twilight seems to hurry past and lose itself in the darkness. 7. A careworn old woman sits watching the shadows come—they are friends to her—friends that she welcomes—for they always sing the same song to her, "One day nearer home." And she smiles to them her thanks. She, too, repeats, "One day nearer home." And so life—woman's life—goes on in the twilight till rest comes to her weary body and joy to her aching heart—till her spirit reaches its home, where never a shadow can fall upon it.

THE increase of women doctors in New York lately has been so marked as to attract the attention of the press of that city to the fact. A great many of them are now admitted as staff physicians to the hospitals and dispensaries, and where they are doing wonderfully good work. One great advantage that they seem to have over their rivals of the other sex is that they can tack out their sign and then go as professional nurses until business comes to them. The male doctor often has to starve through a course of a year or two and then frequently fails to make enough to keep the pot boiling. Women doctors are generally proficient nurses, and they are trained by nature and study to care for the sick. They can take a patient and prescribe for him and then watch by the bedside until all is over. At the end double fees are demanded—the regular doctor's fees for prescribing and then the nurse's salary for watching and nursing the patient according to the prescriptions made out by herself. There is no doubt but a great advantage is obtained in this way; and the nurse and doctor are both held responsible for any mistake. Among babies and women the female doctor has a field which she is gradually making a specialty, and where, too, it may be added, she is especially welcomed by those who choose to employ her.

A FRIEND writes: "Will you be kind enough to tell me in your next issue who invented the machine or manual invention

that has done the world the most good." Probably the wheel is the most useful invention that has ever been made. How many of the other inventions are extensions of it or additions to it! The primitive wheel was of course a very simple, rude instrument, but the essential principle being understood, improvements followed, with new applications and uses as men advanced in intelligence. Who invented the wheel is unknown. It was in use before men began to record their thoughts and deeds.

Will Mr. Paul A. Towne kindly send his address to THE JOURNAL. It is probably on our mail list, but we do not know where to look for it

SOULS WITH AN AFFINITY.

(Translated from "Neue Spiritualistische Blätter.")

Where is there a family which does not possess its traditions of wonderful appearances, remarkable dreams, premonitions or sudden moments of clairvoyance?

My youth was rich in tales of remarkable incidents which had been experienced by my relatives. I remember a very strange story from the life of my grandfather as it was told to me by my mother. It concerns a fact which is better understood and explained to-day than when it occurred at the end of the preceding century. My grandfather, who was of Polish descent, fled from his native land in his youth because a friend had warned him that his life was in danger and it might very easily happen that he would be arrested and disappear in a prison, as had already happened in the case of his brother. After this news he did not let an hour pass before he was on his way to Holland. He made this last journey upon his native soil in company with his friend and lost himself in the possibilities of the unknown future which he went to meet under such unfavorable circumstances. Hence it is no wonder that the wish came to him to lift the veil and see what fate had to offer him further.

"If you wish to know the future," said his friend, "I can take you to some one whose prophecies are celebrated and whose dwelling we pass on our way. To several of my acquaintances he has disclosed their fate so perfectly that everything has been fulfilled even to the minutest details."

"Well! let us harken to the oracle once." The two young people now turned their steps to the hut of an old crippled shepherd, in whose shrivelled countenance there was not a suggestion of prophetic power.

"Can you tell us our future?" asked my grandfather.

"Perhaps, if you will trust me a little. Come in."

There was nothing at all in the miserable room which would have made one think of a magician and, pointing them to a place, without the least formalities, the shepherd began:

"Yes, yes, I see it already. You are about to say farewell to your native land and it is really high time to do so. But do not fear, you will both come out all right. In a foreign land, however, your lot will be very different. You are a very fortunate man." At this he pointed to my grandfather. "Everything will go swimmingly with you until middle life. Then come the trials, but they will not last long. You will be successful in all your undertakings and what will be the most important thing of all, you will have a very good wife and many children."

The youth laughed heartily and shook his head, with the ironical remark:

"How can you suck so much nonsense out of your thumb?"

"No, my friend," replied the shepherd, "I see it all very plainly before me. I can let you see it also."

"Then show me my future wife."

"That I will do, but you must be quite serious and quiet and leave me alone some moments. You remain sitting here, say your prayers, and direct your thoughts to the thing desired."

That he promised and the shepherd went into another very small room which seemed to be his night-quarters and out of which he returned some minutes later, with a small mirror and two candles. He hung up the mirror on the wall, placed the candles on a table directly underneath, and laid a thick book, evidently a Bible, between them.

"Now place yourself directly before the glass," he said, "and put your right hand upon the book."

"But the glass does not hang well for I cannot see my face in it."

"That you do not need to do, you will soon see something else." The old man stood behind the inquirer, and murmured some unintelligible words. Gradually the dark surface of the mirror seemed to be overspread as by a cloud and as the mist disappeared there appeared a young fresh, beautiful girl's head. Her dark blue eyes rested upon the young man. There was something in the glance which seemed to penetrate body and soul and wholly enchanted him. When his friend asked him:

"Have you seen anything?" He replied deathly pale, "Yes I have seen her and will never forget the picture."

The prediction sounded to the friend very unfavorable. However the shepherd's words concerning both were fulfilled. My grandfather arrived at Rotterdam unharmed, obtained a position in a great commercial house and soon won the confidence of his employer to whom he rendered important services. But all his good fortune gave him no satisfaction because he nowhere saw the maiden whom he had seen in the glass and whose image ever hovered before his spirit. How should he be able to find her?

A few years passed by. He had already begun to give up hope and tried his best to drive away the vision which gave him no rest when one day his employer sent him to Utrecht to give personal attention to an important business matter. With thoughts full of his task, he went to the house where he was to fulfill his business commission and in a long corridor which led to the counting room a young girl was just coming downstairs. He greeted her politely, but it did not escape him that the young lady stood still as if startled and regarded him closely, while he on his part recognized the personality which he had seen in the glass. Time was wanting to think the matter over for he was expected in the next room. Fortunately the business matters were soon arranged and now he was to his joy invited into the dwelling-room. Thus on that day he conversed in reality with the lovely picture of his dreams.

In the course of the next year he became engaged to her. On the eve of the wedding he felt all at once an irresistible longing to tell her his adventure and said:

"I must now make a confession to you. I do not know whether what I once did was right or not but the outcome is without doubt very remarkable."

Then followed the strange story to which his bride listened with a peculiar sympathy. But how astonished he was when she now said:

"I have often been at the point of telling you something of that sort but I feared you would call me a superstitious child. One day when busy at the washboard a weariness suddenly fell upon me which completely overpowered me. Sleep must have seized me very quickly for when I woke I lay obliquely across the table and was quite stiff and only after much stretching and yawning did I become myself again. But I had a strange dream and that remained in my memory. I was upon a heath in a shepherd's hut and saw by the side of an old man—whom do you think? I saw you so clearly that upon awakening I said to myself 'That man I would know again among a thousand and that countenance I shall never forget.' When I met you for the first time in the corridor I was much confused and very awkward for I was quite overcome at recognition of the resemblance."

When the young people had reckoned exactly the time of their respective experiences it was shown that they had seen each other at the same moment, although, how it all happened remained a riddle to them their whole life through. Later it was proved through remarkable facts that they both were very sensitive and somnambulistic. Toward the end of his life my grandfather made public the remarkable vision which has been communicated by me under the title "Eleven Hours or Eleven years."

A hypnotist would be very ready with the explanation that the shepherd had hypnotized the youth and had suggested to him the vision of a beautiful maiden. But how would he explain the fact that the maiden at the moment of the appearance of her picture, sunk in a deep sleep or trance, had, on her part, seen the young man and the company where he was?

Editor's note in the original—The above truthful narrative has been translated from the Dutch journal *Op de Grenzen van twee Werelden* and concerns the grand parents of Mrs. Elise von Calcar, the worthy editor of the above journal.



THE AMERICAN PSYCHICAL RESEARCH SOCIETY.

TO THE EDITOR: Some time since a society for psychical research was organized in Boston, its special object being to investigate Spiritualism, and its committee being largely made up of Unitarians and Universalists, clergy and laity. Its members organized from a feeling that matters which command so much attention should not be ignored, but proved or disproved as of real worth. As a Unitarian clergyman in Boston said to me: "I do not know much about Spiritualism, but I meet worthy people who are believers every day and I ought to know more of it; therefore I join this society." Let this sincere spirit rule and all will end well. Meanwhile we hear little of their investigations, but this is not discouraging, for "hasten slowly" is sometimes a wise maxim, and a quiet pursuit of evidence is wiser than an effort to make a public sensation. Yet it is to be hoped that in fit time, some systematic report of progress and of opinions and conclusions may be forthcoming. I do not expect their investigations to be any more thorough or critical than those made years ago by persons of eminent skill and judgment as well as of fair spirit, but they may reach those not yet interested.

One thing these researchers may well bear in mind: not only are fairness and skill needed, but a sense of the need and greatness of their work, such as shall awaken enthusiasm and stimulate a persistence which will overcome all obstacles. Nothing great is gained without this enthusiasm; no highest skill, no deepest insight, no most critical care, surely no conquering patience is possible without it.

Sometimes, yet rarely, it comes to great souls who are original discoverers; as to Newton when the great law of gravitation flashed out from his wrapt soul as he saw the apple fall, or to Kepler when he saw and felt the measured motion of sun and stars, and exclaimed, "I am thinking the thoughts of God!" They were possessed by a noble zeal that made the great labor of their verifying experiments not the toll but the pleasure of their later years. These great men and the noble company who are their peers, won their knowledge of nature's laws and forces as rich results of years of previous thought, and by virtue of the wonderful truth that when the mind reaches out with earnest intensity in exploring new realms, all laws and facts in the wide regions traversed by his thought converge at least in the order in the thinker's mind. His seeking soul draws to itself what it seeks; truth and law within his microscopic being find their kinship to truth and law in the viewless air and in the star-gemmed space of the universe. Thus intuition discovers and then science follows to explore and work out the path.

But the original discoverers are few, the investigators of their discoveries are many. How shall these best fit themselves for their high task? By studying the scope and results of great discoveries, by sharing thus the enthusiasm of the original discoverer and explorer through an acquaintance with his work or as he left it on record. Then, with full judgment suspended, but with soul and mind alive, they can investigate and sift, and see what shall endure and what shall perish, and even see further and more clearly along paths opened by brave pioneers.

Try to study, and to test the origin of species without reading Wallace and Darwin, or try to study evolution ignorant of what Spencer and Tyndall have said of its uplifting power, and your work would be poor. Especially is this true of psychic research, and Spiritualism,—one a study of the inner life of man and nature, the other, linked with it, a study of man's infinite relations and nearness to a life beyond.

Our psychical research friends, would they do worthy work, must learn what is the wide scope and white light of the soul's powers, as felt and seen by those who have linked thought with experiment, especially in the last forty years, so fruitful in these things of the spirits. A good library should be owned and well studied by every company of investigators. It need not be large, but choice; it must be without much detail; a few suggestions may help: "Man and His Relations" by S. B. Brittan is very suggestive to psychic students. "The

Scientific Basis of Spiritualism," and "Planchette or the Despair of Science" by Epes Sargeant are also valuable. "The Seer" (Harmonia, Vol. 3.) by A. J. Davis is rich in thought, as are others of his earlier works. "Poems of the Inner Life" by Elizabeth Doten, in which are also two prose discourses, are very beautiful and suggestive. Some reports of the English Psychical Society, which Richard Hodgson, the accomplished Secretary, in Boston, of its American branch could furnish, are good material in fact. A few more might be named, many were it necessary.

Let the investigator know the value of the matters he searches into, as seen by ripe thinkers, and he will be far better fitted for his work than without such knowledge.

Another suggestion may be timely. Not only is weak credulity, but unreasonable skepticism to be avoided, one being as bad as the other. Whoever would reach truth must steer between them, as between Scylla and Charybdis.

The bigotry of inductive science, blind to plain facts which its materialistic theories cannot explain, is sometimes rivalled by the shuffling evasion and weak hesitation of goody-good folks of liberal religious profession who begin to look timidly toward psychic research. In comparison with this the blunt refusal of priests of evangelical stamp to examine what they denounce as of satanic origin has a sturdiness which commands respect.

I wrote lately to a friend: "It is wise to have strong evidence of what is new and strange in our experience, but these skeptics want proof such as would hang a criminal in any court, and when they get it they want enough more to hang him ten times over, and when that is given they doubt it all and want still more." But the tide is turning in our favor, and those who are sure to win can afford to wait and work and to be patient. G. B. STEBBINS.

DETROIT, MICH.

The organization which started with such pretentious display and lofty claims is dying of hydrocephalus and inanition; it has been moribund for sometime. It had more talent for "working" the newspaper press than for psychical investigation. Its secretary having once been in the advertising line before becoming a preacher was very naturally better fitted to exploit what the society proposed to do than to do it. Rev. M. J. Savage having resigned the presidency the best thing that can now be done is for its whilom friends to give the society as decent a burial as circumstances will permit, and then turn to and give hearty and persistent support to the American Branch of the English Society for Psychical Research. Richard Hodgson, LL. D., the secretary and manager of the American Branch is quietly but most efficiently doing a splendid work for psychical science. He deserves ample financial support and active cooperation. His address is 5 Boylston Place, Boston, Mass.—Ed.

TRANSITION OF MRS. CAROLINE OTIS.

TO THE EDITOR: I know you will thank me for calling to your notice the transition of Mrs. Ann Caroline Otis, wife of Mr. Benjamin W. Otis of this city. They are both friends of yours, and I know that you will heartily join the many friends of the family in extending sympathy to them in the hour of their deep affliction. She was for upwards of three months a great sufferer, and relief came yesterday morning, when released from her tortured body, she awoke to consciousness in the dawning of glories in the Spirit-world, receiving the friendly greetings and joyous welcomes and loving embraces of hosts of friends who were gathered for the occasion. I feel fully justified in saying this, which will seem strange language to those who are not so familiar with the possibilities which are ours. There is nothing like the knowledge which is ours, to rob death of its terrors, and bring comfort to the bereaved. No one realizes this more than Mr. Otis, who, in the hour of sorrow will not forget that the door through which the spirit of his companion passed, is still ajar. In our own home we shall miss her visits, which have been of the most friendly character. I hope I may be pardoned for taking this occasion to speak of the interest spirits sometimes take in the welfare of our neighbors and friends of earthly life. So closely

have some of our spirit friends entered into the lives of our neighbors, Mr. and Mrs. Otis, that upon the occasion of their visits, they have often been surprised and amused at being told of many incidents occurring at home which they supposed were known only to themselves. Never, however, has this been carried to an extent which in any way tended to annoy our friends, but on the contrary, I believe it has been a source of much pleasure and usefulness.

Mrs. Otis has left an interesting family of sons and daughters who were warmly attached to their mother. The companionship which existed between this departed wife and husband was of that pleasing and harmonious character, as to make the occasion of her departure peculiarly sorrowful to him. A. H. DAILEY.

BROOKLYN, January 27, 1892.

We recall the beautiful home of Mr. and Mrs. Otis and the atmosphere of refinement and spiritual culture pervading the house. In November last we called to pay our respects, having heard of the dangerous illness of Mrs. Otis. We did not see the patient sufferer but passed a most profitable hour with the noble husband who in the time of sore trial shone forth in all the grandeur and nobility of his character; giving us striking evidence of the efficacy of the spiritual philosophy. We now shed tears of sympathy with him who has parted with the mortal form of the companion of his youth and old age, and with the children who have grown up under her wise and loving care; but we rejoice with our arisen sister that she is free from bodily suffering and at liberty to continue her sweet spiritual ministrations to her loved ones.—Ed.

FADS OF THE FAIR.

TO THE EDITOR: It is said that the late Helen Hunt Jackson once laughingly remarked, speaking of herself, "Oh, I am that most dreadful of beings, a woman with a hobby." Would that there were more of such "dreadful beings," provided their hobbies were as noble as hers. True, there are fads and fads; but it is better to see a woman spend her entire time in tating or crochet work, or even in making woolly dogs of worsted, than that she should have no aim or object in life beyond that most detestible one of making herself happy, and every one about her miserable.

Choose, then, fair reader, some aim or object in life beyond that of a mere animal existence—be it literature, art, nursing, millinery, dress-making, teaching, a business occupation, the emancipation of your sex, or even fancy work. Do something, be something, that will make at least one soul better and happier for your self-appointed, mission; or, if powerless to add to the happiness of those around you, at least refrain from adding to their misery. "I would give anything," said one lovely and lovable little woman, "if I could really make brighter and better the lives of those about me; but I haven't anything to do with except kind words and the little assistance of weak but willing hands."

Ah, do you not know, my cheery and would-be helper, that these very gifts of yours, with the motive power of love behind them, are the real propelling forces which move the world? Look back upon those deeds whether of man or of women, which have brought heaven a little nearer this earth, and answer the question, have they not, directly or indirectly, had a woman's love for their inspiration, working in her own individual action, or in that of the man who loved her?

Above all, whatever your chosen aim or mission, let it make you more kind, more sympathetic, more helpful, especially to your own sex. The unkind or unjust word, even hint or insinuation, is poisonous and deadly, and no woman who would reign as queen by right of her womanhood can afford to sully her fair soul with such disfiguring blot as these, which leave a hideous scar, not on the soul of her victim, but upon her own, which can only be removed by the atonement which must follow each wrong committed, as she earns her purification through pain. Why this protest? Because of the remark heard once and often, of "the delight taken by a woman in inflicting pain or injury upon another woman." And it must be confessed that the assertion seems at least to have a foundation in fact, though untrue and unjust as a general reality. Not that any true woman would deliberately wound

or injure another; but so many women, and more especially idle women, speak thoughtlessly, not realizing that such thoughtlessness is in itself a crime; and a look or a shrug of the shoulders, among others as thoughtless as herself, may be potent enough to cast a foul blot or stain on an innocent life, or ruin it altogether. So whatever the fad or fancy to which you devote your time and energies—and this must be left entirely to your own choosing, you being the most competent judge as to what best suits your individual tastes and abilities—one can intelligently urge only this: Be true to yourself and to others; and never believe or even think evil of others until you are compelled to do so by actual knowledge.

"I never realized," said one little woman, looking over the shoulder of the writer, "what a reflection upon me it was to go contrary to that rule until I heard two gentlemen discussing a lady whom we all knew."

"By Jove," said one, "she is pretty."
"Yes," replied the other, "a pretty face; but somehow I fancy her mind is anything but lovely, since she is always so ready to impute evil to people; which it seems to me she could not do unless her own mind was impure."

Now, fair reader the end of the sermon is here. Be what you seem to be, because naught can be more pure and beautiful than your seeming. Be a queen of that kingdom in which you reign by right of your womanhood, swaying your scepter but to uplift your subjects, and keeping your queenly robes and hands ever free from soil or stain. Then shall you reign forever, not only in the hearts of your subjects, but find in the man you love your most devoted worshipper.

CALLIE BONNEY MARBLE.

SPIRITUALISM IN VERMONT.

TO THE EDITOR: For almost a year the people of our quiet little town have moved on in a dignified way without being disturbed by so much as a spiritualistic breeze. But the last week in December we had a visit from a very fine test medium, Lucius Colburn, of Manchester Depot, Vt. He gave several parlor sances while in the place, which were very satisfactory, and gave what to every reasoning mind must be unmistakable evidence of spirit return.

January 10th we had two lectures, followed by tests, from F. A. Wiggin, of Salem, Mass. He is a pleasing speaker and his lectures are rich with the most advanced thought of the times. His tests are very clear, giving full names, correct dates and often incidents connected with the earth life of the manifesting spirit. It is only about four years since he entered the field of Spiritualism, and I predict for him a grand future. It is with great joy that I welcome a young and energetic worker to our ranks, for the old pioneers who helped to sow the seeds of truth are fast passing beyond the veil. But they do not leave us to fight our battles alone, their strengthening presence is hourly by our side, ever making the bridge between the two worlds stronger.

The annual convention of the Vermont State Spiritualist Association was held at Waterbury, Vt., January 15th, 16th and 17th. It was a successful meeting and was very well attended, notwithstanding the great amount of sickness all over the state. STOWE, Vt. K. F. S.

ELECTRICITY.

TO THE EDITOR: The first Spiritual séance the writer attended was at the house of a Mrs. Williams in Brooklyn, L.I., in the year 1851. There was quite a numerous assemblage of visitors and all that took place was to him a novelty. The medium was a young lady from Providence, R. I., Mrs. Williams' niece. By sitting beside an ordinary supper table a person on the opposite side to her would obtain a message from some departed friend or friends by loud raps or detonations regularly spelled out by calling the alphabet. The writer obtained two: one from his mother, another from a sister giving the date of their ailments and death.

In a conference had between Mrs. Williams and her pastor he assured her smilingly that it was all electricity, nothing more. "Electricity!" the old lady replied. "I know nothing of this element, but for one, I should like to know who is at the other end of the wires?" The old lady was right. Like myself she has long since found who was at the other end of the wires.

BROOKLYN, L. I. D. BRUCE.

In a private letter our esteemed friend writes: A few days hence, February 6th, will bring me into my ninetieth year.—Ed.

BOOK REVIEWS.

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

Miserere. A musical story. By Mabel Wagnalls. Illustrated with 4 full-page, half-tone cuts gilt top. New York, London and Toronto: Funk & Wagnalls Company, pp 63. Price \$1.00.

This artistically bound volume with elegant designs in gold blue and white, contains a story out of the general order, combining tragedy, music, love and a good moral lesson. A charm of music breathes through its pages, an element natural to its author, who has acquired distinction as a gifted pianiste.

The story is a real gem of poetic creation. A girl's voice sings into a man's heart, and drives away the demon of remorse and despair, breaks the chains of a terrible appetite, lures him away from the recollections of a terrible crime, and opens up to him the bright world of love. But the crime committed must be avenged. We listen entranced to the marvellous voice of the singer until that voice is hushed in death; and then we realize the power of that fate, which, demanding a recompense for sin, punishes the guilty, and causes the innocent to suffer. The story is unfolded in simple language, whose classic purity is a fit setting for the tender and tragic conception which it embodies. As Ella Wheeler Wilcox, says: "It is perfectly delightful, and the theme is new and interesting." Besides, it is so elegantly bound that it is good for the eyes to dwell upon.

The Coming Climax in the Destinies of America. By Lester C. Hubbard. Chicago: Charles H. Kerr & Co. 1891. pp. 490. Cloth \$1.50.

This book is an arraignment of plutocracy in America. It is addressed to the "all-powerful middle-class of America, who by wise and righteous action can save the republic from every danger that now threatens." The author sees omens of approaching convulsions which should receive the attention of all who can rise above merely personal selfish interests. Among the reforms he advocates are loans direct to the people from government banks, the government ownership of railways and telegraphs, a governmental warehouse system by which farmers may keep in their own pockets the legitimate profit of their toil, rendering the board of trade operator's occupation unnecessary, the taxation of the large vacant land holdings of home and foreign lords and syndicates, so as to compel the sale of the land, and taking "the acreage under which God stored up coal and oil for the common benefit of all his future children some millions of years ago" by right of eminent domain for all the people. The book tells some unpleasant truths about the practical government of this country. The removal of evils growing out of social, industrial and economic conditions may not be practicable by the methods which the author outlines; but the work will serve at least to emphasize the importance of giving attention to problems, upon the right solution of which the future of this nation will largely depend. Mr. Hubbard is a forcible and impassioned writer who is in fullest sympathy with the toiling millions.

The Pastor's Ready Reference Record of Sunday Services for Fifty Years. By Rev. Wm. D. Grant. New York, London, and Toronto: Funk & Wagnalls Company, pp. 100, cloth, \$1.50.

The matter of keeping a ready reference record of Sunday services has proven, though a comparatively simple subject, a troublesome one to satisfactorily provide for because the right idea has been lacking in those who have attempted to fill it. The one great desideratum to an inventor in his study and progress in his pursuit of success, is to avoid superabundance of factors or of parts, and to obtain simplicity and practicability. There is now no doubt but that the plan for keeping "A Ready Reference Record of Sunday Services for Fifty Years," provided by Rev. Wm. D. Grant, of South Bergen Reformed Church, Jersey City, meets many of the requirements of a successful method. The volume is of excellent paper, bound in substantial cloth. The author's plan was submitted to a number of pastors, and immediately received congratulations as having supplied just what has so long been wanted. Mr. Grant says: "The Ready Reference Record" is an outgrowth of experience, the system having been followed by me for some years past in connection with my regular pastoral duties, and on the whole found to be the most satisfactory method

that I have yet seen for preserving a yearly record of such data.

The Tempting of the King. A study of the law, by William Vincent Byars. St. Louis, 518 Olive st.; C. W. Alban & Co. Cardboard cover, 25 cts.

In this unpretentious little book of fifty-three pages is told with elegant diction and poetical and dramatic interest, the story of David's temptation by the beauty of Bathsheba; the murder of Uriah, and the curse of Nathan. "Beauty," "Duty," "Law," are the key notes, but the contrasts between duty and the failure of idealism, when the ideal is worshipped as an idol, are made in a series of pictures, which are left to preach whatever evangel the author has to proclaim. The story is told in blank verse with lyrics interspersed.

The Whirlwind Sown and Reaped. By Saladin W. Stewart & Co., 41 Farrington st., E. C. London, Eng.

A strong, realistic story by an able and scholarly writer, the editor of the *Agnostic Journal*.

MAGAZINES.

The new Speaker of the House of Representatives leads in the *Phrenological Journal and Science of Health* for February. Dr. Lowber talks well but briefly on "Moral Science Made Practical," and a good description of the ancient Syrian methods in art and industry, with illustrations, follows. A right noble-looking man was he. "How Phrenology Saved Her Reputation" appears to be a true sketch, and "A Teacher's Testimony" is in a similar vein. "Governing Children On Using Both Hands," and "Let Us Live With our Children" are conspicuous features in "Child Culture." The notes in *Phrenology* show a clever hand in selection and arrangement; they are very instructive. And so, for that matter, are all other departments of this valuable number of the veteran monthly. Fowler & Wells Co., Pubs., 777 Broadway, New York. *The Atlantic Monthly* for February opens with a paper on "The Pageant of Rome in the year 17 B. C." by Prof. Lancian. It is devoted to an account of the public games held in Rome seventeen years before Christ, and instituted under the patronage of Augustus, the Senate and the College of the Quindecimviri. Isabel F. Haggood, who showed us "Count Tolstoi at Home," in a recent number of the *Atlantic*, has an article on "A Journey on the Volga," a graphic sketch of Russian life. Henrietta Channing Dana discusses "What French Girls Study," and gives a very sympathetic picture of the life of a French school, and the kind of training which French girls receive in it. Professor E. P. Evans writes about "The Nearness of Animals to Men," and Mr. Albert H. Tolman devotes an able paper to "Studies in Macbeth." A discussion of "The League as a Political Instrument," and reviews of a dozen or more volumes of recent fiction, under the title of "The Short Story," complete a number well composed, and thoroughly worth reading. Houghton, Mifflin & Co., Boston.—The February *Current Literature* gives, as readings from the newest books, scenes from Arthur T. Quiller-Couch's "The Blue Pavilions;" Ouida's "Santa Barbara;" and Opie Read's "Emmett Bonlore." The famous chapter for the month is "Francine's Muff," from Henri Murger's "La Vie Boheme."

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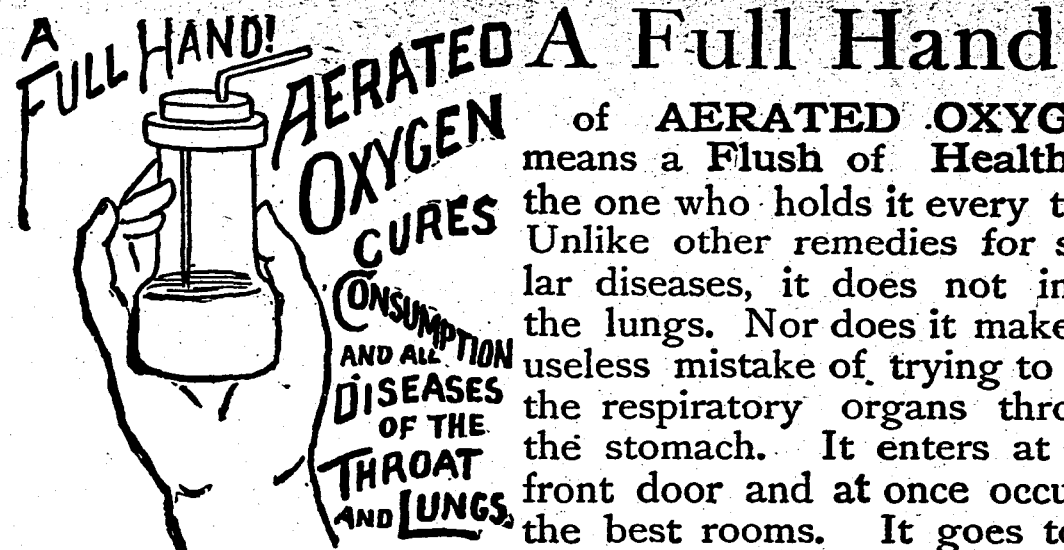
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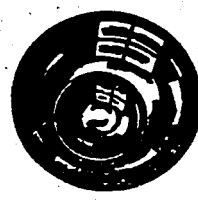
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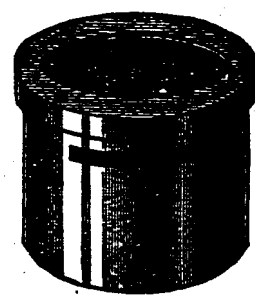
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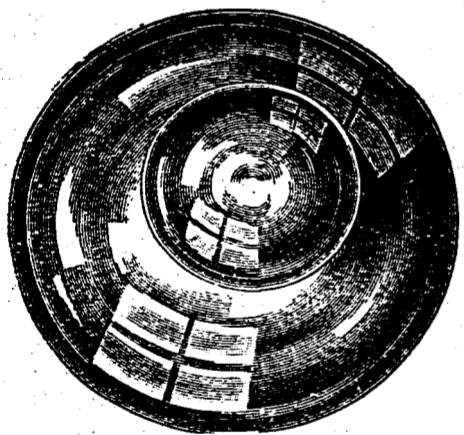
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Phylis, since I can't depict your
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 Will you let me be the frame?
 Whose protecting clasp may bind you
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"Nay," cried Phylis, "hold,
 Or you'll force me to remind you
 Pictures must be framed with gold!"

—LIFE.

THE CHRYSALIS.

My cocoon tightens, colors tease,
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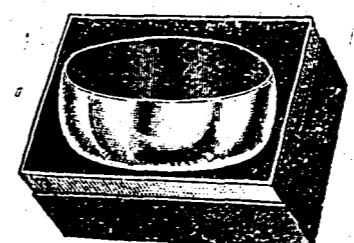
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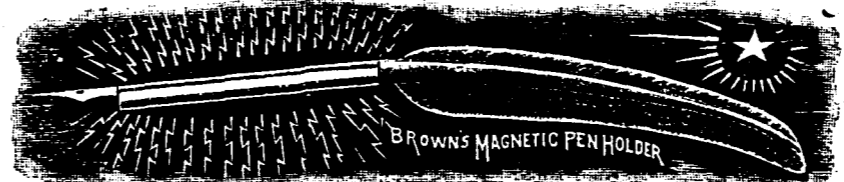
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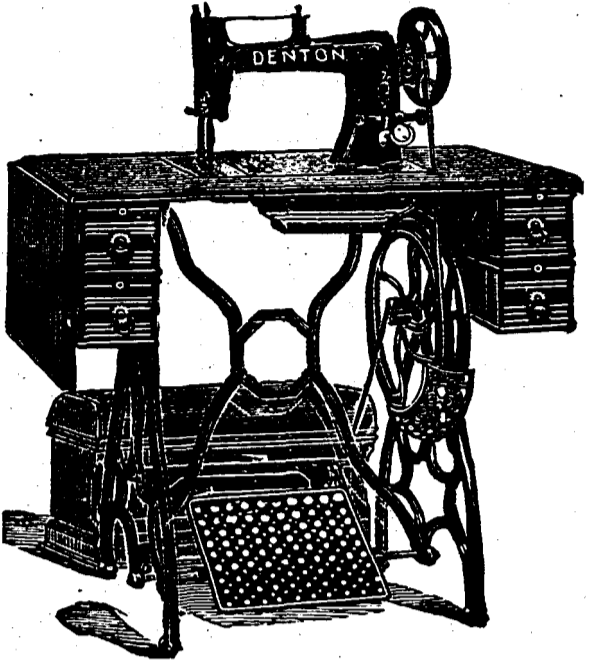
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given below. That the book will provoke discussion and the expression of widely variant views is also
readily seen. Dr. Crowell, however, is not a fanatic, but an unusually cautious, clear-headed man. The
methods by which he obtained the information given in this work were such as to satisfy him fully of its
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at least at first, be able to accept them; but I trust they will remember that the truth is not always prob-
able, and will carefully consider and weigh before they reject, for I feel sure that such a course will result
in their acceptance of at least some of the statements, which at first they will deem incredible if n
impossible."

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FIG. 1.

No man needs to be told that Fig. 5 is fond of fun and takes his part cheerfully in making it. In the same way the novice would say of Fig. 4: "She looks bright." There is a keenness and clear-cut look to her face that carries at a glance the conviction that she knows something.



FIG. 2.



FIG. 3.



FIG. 4.

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A NEW WORK ON CONSUMPTION.

Dr. M. L. Holbrook, Editor of the *Herald of Health*, New York, announces for immediate publication a work on the Hygienic Treatment of Consumption. This work has been in preparation many years, and would have been given to the public a year earlier but for the great interest felt at that time in Professor Koch's methods, which the author believed false in principle, and which he declares have already met their fate. It is written mainly for the patient, as the author believes he can, under most circumstances, do much for himself, and also cooperate with his physician at the same time. No mention has been made of medicines, as at most little benefit can be derived from them, and a reliance on their supposed virtues is sure to attract the patient from the remedies here recommended, which are hygienic in their nature, and which will be commended by physicians of all schools, simply because they are rational and natural.

That George Cole, of Brooklyn, who has been for years proclaiming himself a medium through whom spirits answered sealed letters is an arrant knave and unconscionable pretender, THE JOURNAL does not hesitate to declare; and furthermore, stands ready to prove in the courts of New York. In the face of this declaration no doubt Charles R. Miller and other zealous camel-swallowers will continue to testify to Cole's honesty and powers; but is it not about time that Brooklyn Spiritualists served an injunction on these promoters of fraud and ruled them off their rostrum.

In these days when bacilli and microbes are heard from on every hand and nearly all diseases are attributed to these rapacious enemies of man, a subscriber advises that a trial be made of a spore killer manufactured by Mrs. L. B. Hubbell, 272 Franklin street, Norwich, Conn. THE JOURNAL has known of this lady for years through correspondence and believes in her good faith.

Dr. EUGENE CROWELL has our thanks for a splendid new cabinet photograph of himself. The picture shows the ripened spiritual culture and that peaceful, happy expression which should come to all with mature years. Dr. Crowell is now seventy years old, and has given more time to the methodical investigation of spirit phenomena than any other man in America.

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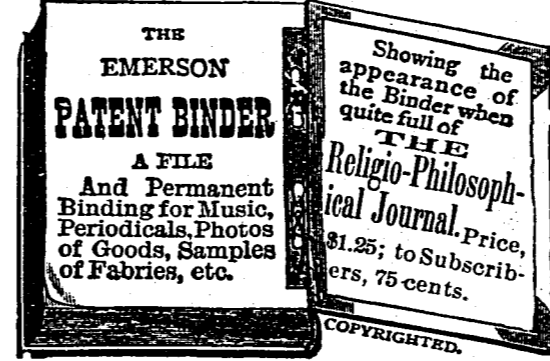
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