

# 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.

EDISON thinks he may be able to hear the sun spot roar. His idea is that a long stretch of copper wire to be set up will be affected by the electrical disturbances on the sun. From the wire these disturbances will be translated into sound waves.

WITH only 1,200 population Union Springs, N. Y., has eight churches. The last, now being built, has only one male and six female members. It is the result of a legacy, requiring its erection within a stated period to prevent the money going in another direction.

THE Spiritual and Liberal Research Society of Duluth, which was recently formed to investigate the phenomena of Spiritualism and kindred phenomena, announces its purpose during the coming year, to secure some of the ablest and most popular lecturers, and also some of the most noted test mediums of the country.

WE recommend to those who are working to secure the abatement of the smoke nuisance in Chicago a lesson in economy taught by the Glasgow, Scotland, authorities where a company pays for the privilege of collecting the smoke from a number of blast furnaces. The smoke is passed through several miles of wrought iron tubing, and yields a profitable product of oil.

TWO centuries ago the traveler in Japan, had such been allowed, would have seen in public places the following declaration in Chinese characters, "As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

A CURIOUS lawsuit has been instituted in Shenandoah, Va. A few Sundays ago the wife of David Jones brought their infant child to the Episcopal church to be baptised. Before the ceremony began Jones arose and exclaimed: "Hold up! If you christen that child you do it against the wish and religion of the father. I am an English Baptist." The wife said it was her wish to have the child christened, and the minister proceeded with the ceremony. The husband then had the clergyman arrested under a law which states that a father has the spiritual and educational control of his child until it arrives at the age of maturity. The case has been sent to court, where it will be tested.

THE oft-reported railroad from Jaffa to Jerusalem is apparently about to become a materialized fact. A French company has actually begun the construction, and the road is to be completed next spring. The company anticipates making large profits, after paying the stockholders a guaranteed interest of 5 per cent. It is stated that over 40,000 persons land at Jaffa every year, in order to make a pilgrimage to Jerusalem and other spots celebrated in sacred history. The number of steamers and other vessels putting

into the port of Jaffa is now upward of 800 a year, the destination of most of the passengers and merchandise they convey being the capital of Palestine. In evidence of the recent rapid growth of the traffic it may be mentioned that Jaffa has trebled its population within the past thirty years. Tourists will be able to take a return ticket from the port to Jerusalem for twenty francs, and what is more they will be able to do the journey in a far shorter time with infinitely greater safety than hitherto. The rush of tourists from all parts of the civilized world to Jerusalem will, if the expectations of the promoters are fulfilled, be something tremendous in the immediate future.

SYDNEY SMITH once remarked that "it is always considered as a piece of impertinence in England if a man of less than two or three thousand a year has any opinions at all upon important subjects." Says the *Inter Ocean*: This was true in Sydney Smith's time, but at present England is hearing pretty freely of opinions that are held by people who have less than two or three thousand a year. Following the lead of Americans, Englishmen no longer measure a man's influence by his income. But it is evident that even in America the time has not yet passed when it is considered among the clergy as almost impertinent for one of the "laity," as common folk are designated in clerical parlance, to venture to have an opinion on questions pertaining to the Bible.

It is stated that Dr. von Holst has accepted the chair of history at the new Chicago University. Dr. von Holst is acknowledged to be one of the most acute and authoritative writers on American constitutional history that have yet appeared. He understands thoroughly the origin, bearings and tendencies of the great movement for state's rights as led by Calhoun, which culminated in the civil war; and it is Von Holst who has written the best and most readable life of the great South Carolina statesman. The German's great work is his constitutional history of the United States, which has become an authority in the classroom work of American colleges. Von Holst's residence in New York from 1867 to 1870 or 1871 gave him an opportunity to study our institutions at first hand. Like Prof. Bryce, the Englishman, he found them worth a lifetime of sympathetic observation and philosophical reflection.

In applying evolution to theology, Dr. Abbott has followed the line of his predecessor, Rev. Henry Ward Beecher, says the *Christian Register*. Like him, he is somewhat limited by the phraseology and forms of thought in which he has been reared. Mr. Beecher never tried to build a consistent theological system; for he was not a builder, but an illuminator. The position of the early Unitarians, especially in their attitude toward the Bible, was just as illogical. They built on the premises of the old theology. We are not yet in a position to formulate any final philosophy of evolution, or any other system, for that matter. But the great service evolution has rendered has been in removing the premises on which the old theology was built, and in giving us glimpses of the stairway on which humanity has risen. Our orthodox friends, as we have before said, are bound to go much further;

but it is a source of great gratification that they have already gone as far as they have.

IN the armed Republic of France the adherents of royalty have dwindled to a handful and Bonapartism is only a shadow. The eccentricities and arrogance of the young Kaiser are slowly but surely lessening the attachment with which Prussia has for centuries regarded the house of Hohenzollern; while the so-called Social Democrats are increasing in strength in every portion of the German Empire. Belgium is shaken with anti-royalist agitation. In Italy and Spain the republicans are powerful enough to cause the royalists great uneasiness. The crown of the Hapsburgs is menaced by the internal dissensions of the motley array of people that go to make up Austro-Hungary. There is every indication that the twentieth century will witness a general overturning of thrones.

P. J. DE GOURNAY communicates to the *Revue Spirite* among other striking experiences commenced at Montgomery, Ala., the following: M. P. demanded incessantly proofs and was especially occupied with material interests. We had frequent discussions on the subject; I preferred rather to keep to the study of the philosophy of this strange revelation, the purpose of which seemed to me most elevating. One evening M. P. came in quite jubilant. "I have found a good test," said he; "I have brought my cash-drawer; I am going to make them [the spirits] count my cash. I haven't touched it." I wanted to oppose this; the table set to trembling, a sign that it wanted to be interrogated. "Do you accept the proposition of M. P.?" "Yes! Yes! Yes!" "Will you please count then?" A certain number of raps were struck. M. P. counted his money. The number of dollars there were indicated to a dollar. From that time he insisted this operation should be renewed at each séance. Our invisible accountant never refused the request; never was mistaken, so many raps, so many dollars; to indicate a fraction of a dollar the foot of the table remained raised an instant and then fell back slowly in place of making a vigorous blow. A most singular incident one evening marked this test too frequently repeated. M. P. verified the indicated total. "Ah! this time I have found a mistake; the count isn't exact." As a reply to this exclamation, the table struck three blows with unusual violence. "How! you claim you are not mistaken? but there are \$3 lacking." "No!" "Perhaps there was some money left in the other drawer," said Mrs. M. P. Search was made. A fifty-cent piece had been forgotten. "There still lacks \$2.50," said M. P. "No!" "How, have we been robbed perhaps?" "No!" "Might we have paid out this sum and failed to set it down?" "Yes!" M. P. and his wife consulted together. "Impossible, we have paid out nothing to-day." "Yes!!!" The son of M. P., who had taken no part in the séance, came in during the discussion. "George, did you take any money in the cashdrawer?" "I, papa? No, you know that I never take any money out of the drawer without your permission." "But \$2.50 are missing!" "\$2.50? Don't you remember, mamma, that this morning I was alone in the store, the washerwoman came down and you told me to pay her \$2.50?" Collapse of M. P.'s; the table dances for joy.

## EQUALIZATION OF CONDITIONS.

Civilized man has emancipated himself from those conditions under which his ancestors struggled, and has been able to substitute his own rational spontaneity for the blind forces of nature. He now contemplates his relations and surroundings, and seeks to improve them by means of political and social institutions. He has a moral nature, and is interested in the well-being of his fellowmen. He has a conception of equal rights and reciprocal duties and obligations, together with extended sympathies and altruistic feelings, which awaken his interest in the welfare of the race to which he belongs. "Moral life," says Lewes, "is based on sympathy: it is feeling for others, working for others, aiding others quite irrespective of any personal good beyond the satisfaction of the social impulse. Enlightened by the intuition of our common unity of weakness, we share ideally the universal sorrows. Suffering humanizes. Feeling the need of mutual help, we are prompted by it to labor for others. The egoistic impulses are directed toward objects simply so far as these are the means of satisfying a desire. The altruistic impulses, on the contrary, have greater need of intelligence to understand the object itself in all its relations. Hence, so much immorality is sheer stupidity."

When the brutal struggle for life is replaced by social conditions in which the conduct of men is more and more governed by fixed moral principles, and in which the tendency is to work together for the general improvement, the influence of natural selection is small and continually becoming less. "With civilized nations," says Darwin, "as far as an advanced standard of morality and an increased number of fairly endowed men are concerned, natural selection apparently effects but little, though the fundamental social instincts were originally thus gained. But I have already said enough, while treating of the lower races, on the causes which lead to the advance of morality—namely, the approbation of our fellow-men, the strengthening of our sympathies by habit, example and imitation, reason, experience, and even self-interest, instruction during youth, and religious feelings." While the struggle between peoples was formerly a contest of weapons, strength of body, courage, and ferocity, it now consists in an emulation in good and useful arts, in discoveries, contrivances and sciences. The time is past in which one people subjugated another, or exterminated it to take its place. It is not by destruction, but by peaceful competition, that one can attain a superiority over another. But, by this means, that uniformity of culture and that intermixture of races are brought about which so powerfully oppose the separation of new species. The advancing development of the human race will not therefore in future occur solely or chiefly in particular races destined eventually to subject or displace the others as has hitherto been the case, but it will constitute a uniform acquisition of the whole species. The wild, savage struggle for existence has already had abundant play in the brute world. Man cannot entirely avoid it, but, in the measure of his higher faculties, he should know how to ennoble it, and in regard to his fellow-men should mitigate it, especially by the consciousness of their kindred and the mutual obligation of race.

Equality of ability, education, or happiness among men is not to be expected; but every civilization, in proportion as it becomes infused with the moral spirit, must strive to equalize as far as possible the conditions under which each may achieve the full possibilities of his being. Efforts in this direction are more in harmony with our highest nature and more likely to be fruitful of good results than indifference to the less favored and less fortunate of our fellow-beings. The conditions of life go far to determine its success or failure. "Had Caesar come of a proletarian family," says Henry George, "had Napoleon entered the world a few years earlier, had Columbus gone into the church instead of going to sea, had Shakespeare been apprenticed to a cobbler or chimney-sweep, had Sir Isaac Newton been assigned by fate the education and the toil of an agricultural laborer, had Dr. Adam Smith been born in the coal hews, or Herbert Spen-

cer forced to get his living as a factory operative, what would their talents have availed? . . . . As the common worker is on need transformed into queen bee, so, when circumstances favor his development, what might otherwise pass for a common man rises into a hero or leader, discoverer or teacher, sage or saint. So widely has the sower scattered the seed, so strong is the germinative force that bids it bud and blossom. But alas for the stony ground and the birds and the tares! For one who attains his full stature, how many are stunted and deformed!" The approximate equalization of the conditions under which men may pursue happiness will be more effective too in preventing crime than the severest measures against criminals.

## MARLBOROUGH ON AMERICAN SOCIETY.

Under the ludicrous if not misleading title "Merry England," the Duke of Marlborough writes an article for the *News-Review* (English), in which he makes the claim that the English and Americans are one people and that they should for all practical purposes lead in the civilization of the world. He points out that the English and Americans are dissimilar, no doubt, as Professor Bryce shows, in many of their fundamental ideas of government, and yet singularly one in social conceptions, literary tastes and popular ideals. So much is this true that the statesman of the future in both countries will lay these facts to heart as he considers the interests of his own particular country, seeing the enormous potential influence that can be derived from a proper amalgamation of the English-speaking interests all over the world, in the interest of peace and of commercial and intellectual freedom. His account of America is interesting and fresh. The aristocrat of the "England across the sea" is the millionaire. The American has one leading idea that stands above religion, politics, sport, and everything except family—it is the road to wealth. American aristocracy represents the wealth of the country. Everything that produces riches is in its hands, and there is a law which gives more rigid and constant protection to the rights of property than anything that exists in England. The moneyed aristocracy of America is far more powerful than the titular aristocracy of England. The squirearchy of America is the legal profession. Life in America is hard for the mass; they have no time for politics, little for religion, and of sport, of relaxation, there is scarcely any, especially outside of large towns, yet the people are much happier, take them as a whole, although they work twice as hard. A kindly and unselfish hospitality is a ruling habit of almost all, while woman's influence is everywhere admitted. Discussing the influence which American ideas will have upon England, the duke says:

"In another generation or so the political functions of the House of Lords will probably disappear, even by the peers' wish, while the aristocracy must be recruited now entirely from trade. There are no great wars to make great generals, there are no powerful sovereigns to make great favorites. The essence of Mrs. Partington's hare soup is, in fact, not there! Besides this, you have an entirely new class growing up, which has great similarity of circumstance—though on a less wealthy scale—to America. South Kensington is going to overshadow Belgravia and Mayfair, while the numberless suburban families, with wealth derived from foreign trade and colonial enterprise, form a class that only the income-tax collector and a few far-seeing Belgravian mammas have the remotest idea of."

On the other hand, the influence of England will be felt in America in an increasing of those forms of leisure and ease which an older civilization possesses: "But it is clear that in the not distant future America will be possessed of a representative class of landed merchant nobles who will vie in luxury and in wealth with anything that the Old World ever produced, and that the artistic riches in pictures, in furniture, and in the works of art which have been so enhanced in value in nineteenth-century Europe will be raised by American millionaire buyers of another generation to the most fabulous proportions. Not

only this, but English ways of life among a wealthy class will become more and more popular."

After alluding to some drawbacks in the American social system, he says: "With all this there is, however, a higher standard of general refinement in the home among almost all classes in America. Even in the humblest walks of life the home is better kept, more attention is given to small things, dinners and festivities mean more as entertainments than in England. There is less happy-go-lucky sort of Bohemian coffee-housing all round. The tendency to nagging and gossip-mongering of an ill-natured character is, I fancy, rarer in that country. The American woman is, perhaps, the most different thing in America to anything in England. She has a natural quickness for appreciating the characters of the men around her, and she takes infinitely more trouble, and in some respects greater interest, all around than the English woman displays. Child-bearing does not seem to crush everything else out of them, as it does with all classes in England. Taking the two people together, there is really far less difference than one might expect to find."

## ETHICAL CULTURE.

The society for Ethical Culture of Chicago is doing good work in emphasizing the importance of moral education and effort. From its statement of principles and purposes the following is taken:

1. We recognize the truth that the well-being of the State in which our interests are so vitally concerned, must consist in the well-doing of its individual members. Therefore we deem it to be our highest duty so to cultivate our faculties and order our lives that we may instruct others in every good way, both by example and precept, and thus, while securing our own happiness, render the highest and best services possible to the State and to our fellow-man.

2. We consider just and rational views of our own relation to the Universe in which we are placed to be obviously essential to the proper comprehension of our duty. Where the mental vision is clouded with mists of superstition, no clear conceptions of duty are attainable. Speculative philosophy and dogmatic theology, therefore, should be tested by the teachings of science, reason and conscience, and stand or fall by them.

3. The forms of dogmatic belief currently taught have ceased to command our intellectual assents or satisfy our moral needs. They obstruct the development both of mind and heart. To find a truer philosophy of life and a larger ideal of duty is one of the tasks we set before us.

4. As there are general laws governing physical life upon our obedience to which our physical health is dependent, so there are laws, as yet but imperfectly understood, underlying our moral and intellectual life, on which our moral and intellectual well-being depends. The study of these laws is of the highest importance, both for the well-ordering of our own lives and for enabling us to give others, especially our children, all possible aid in shaping their lives to noble ends.

5. Having constantly before us the spectacle of debasement and misery resulting from the violation of these laws, often through ignorance, and realizing how inadequate the methods heretofore employed to cure these evils have been, as shown by the results, we feel that a sacred duty rests upon us, while we seek to correct our own lives in whatever may be amiss, to do all within our power to raise our less fortunate fellow-men out of the sorrowful conditions into which they have fallen.

The society invites the cooperation of all who are in sympathy with its objects.

## ANCIENT PSYCHICAL EXPERIENCES.

*Annali dello Spiritismo* says: "The priest Ogger first Vicar of the cathedral of Paris, in his work with the title 'Vraie Messie' published in 1829 in that city, wrote as follows: 'Timaus in his life of Pythagoras, page 545 promises to those who observe the required rules, the sight of gods, that is of the transfigured dead. Evidently it must be concluded that the Pythagoreans had found the means of putting themselves in the ecstatic state, a state in which the interior man, the immortal part of a person, awaking during a temporary dream, could naturally communicate with those whose material organs were sleeping the sleep of death. Greece had its symbols, mythology, temples for cure of diseases, oracles, and all



these thing it had discovered through its ecstasies, priests and priestesses. It is impossible to deny the evidences afforded by history, and which new experiments have come to confirm in our day. . . . Aristeus Proconensis, who lived in the time of Cyrus has been presented to us by contemporary historians as a man who could make his soul proceed out of his body and make it return to it again at his pleasure, was evidently a somnambule." After having recorded what Doegenes Laertius also attests as facts the author cites passages from the epistle of St. Paul, in which the apostle traced the rules to be followed by those who spoke languages unknown to them, by which they had visions and revelations, and demonstrating that "the imposition of hands used in those times" perfectly resembles what happens in our modern experience of the provoked ecstatic state. He adds: "At that time as to-day it was regarded as necessary to prove the spirits in order to know whether they are the spirits of God, and guard oneself from an imaginary or simulated exaltation, from trickery and deceit." He concludes with these words: "It must be avowed that we cannot open an ancient authors writings without knowing that the greatest portion of the religions of the world have derived their beginning from these marvelous phenomena."

#### NO PERSONAL DEVIL.

DR. LANGIN, a learned Protestant divine, is the author of a work just published in London, entitled "Biblical Teaching as to the Devil," in which are examined all those passages of the Bible in which reference is made, or thought to have been made, to the existence and agency of the devil. The author endeavors to trace the beginning and history of his Satanic Majesty and to determine whether the belief in his existence as a personality forms a necessary part of the Christian faith. He makes a critical study of all scriptural allusions to the devil, studying them seriatim, placing them as far as possible in chronological order, and taking account of the influences that acted upon Jewish thought at the period of their composition. Special attention is devoted to those gospel narratives in which Satan and the "possessed" are spoken of. He attempts to show that many of the scriptural passages which are quoted as proof of the existence of the devil give no support to the common notion of such a being. He argues that the conception of such an evil spirit as we designate by the term devil was not original to the Jewish faith, and he traces its introduction to the Persians. The outcome of Dr. Langin's historical and exegetical study of his subject is that there is nothing in scripture that really justifies the prominence given in religion to a personal devil; that this devil is, in short, an alien to the primitive faith of both Jews and Christians, and that he owes position to an early confusion of thought, to misreadings of scriptural passages, and to a wrongful interpretation of some of the words of the gospels.

#### UNINTELLIGIBLE LANGUAGE.

Referring to a theosophical publication the editor of *Light* says: The free use of words which are unintelligible to the huge majority of men, who have not qualified to read it by a study of Eastern languages, is simply bewildering and profitless. No doubt these terms have a meaning. Is that meaning incapable of being translated in terms of our thought to whom the magazine appeals? If it does not so appeal, but is purely esoteric, then my objection falls to the ground. But then it does appeal to the uninstructed, for it comes to me, and, on the faith of an honest man, I can't make head or tail of a large part of its contents. A dissertation, for example, on Dhyana, does not advance me one whit. How can I "stand on the basis of practical morality and cultivate Samadhi," when I have not the remotest idea whether Samadhi is a virtue, a fruit, or a vegetable? What use to tell me to "stand on the firm ground of Sila," when I don't know where that solid foundation is? Or to wield the sword of Prajna—mercifully translated "wisdom"—and so forth? I am to go forth with this sword of wisdom and slay the Philistine Mara. Why? What

evil hath he done? Why is he Philistine? Is it in the Matthew Arnold sense, or in allegorical antithesis to the "pure-minded David" who, it seems, is my prototype? Much of this is decidedly confusing. That way madness lies, not instruction in wisdom. I repeat that esoteric statements enshrined in language that is intelligible to an initiate who has undergone a course of teaching is one thing; it is quite another to use terms which convey no meaning to the ordinary mind in a magazine published to the world and "designed to bring to light the hidden things of darkness," as is the profession of its Editor.

THERE is, an exchange remarks, a good deal of childish hubbub, just now in circles that ought to have outgrown childish years, about who shall be admitted to or debarred from what is called society. Heart-burning and jealousy and spleen find their food in the question as to who has a right in this set or in that set, whether Mrs. So-and-so has a claim to the recognition of the self selected exclusives, and whether Mr. So-and-so shall be accepted as the arbiter of drawing room destinies. And, after all, what does it amount to? Is it worth the strife, the exertion, and, last but not least, the expense? Those probably could answer best who have had experience in the turmoil for social distinction. To the looker on at Vanity Fair it certainly seems that the game is hardly equivalent to the candle. The successful society man or woman is seldom of much account for anything else. They leave no substantial mark in the way of honor for themselves and usefulness to mankind. They flutter for awhile among the butterflies of fashion and then disappear in oblivion. The best, the most desirable society is that of a happy and contented home. The sweet smile of genuine welcome at the workingman's fireside is worth more than all the polished deceit of the gilded salon, and there can be no better social circle than that around the family table, whether in the poor man's comfortable dwelling or the luxurious mansions of wealth.

MR. CHATTERTON, Abbey's private secretary, who looks personally after the Bernhardt company, was chatting of the great artiste's peculiar happenings in the lobby of the Tremont House, Boston, lately, and the most recent one was connected with the New Haven engagement. It was after the performance one night, he said, when somebody rapped at Mme. Bernhardt's dressing-room door. It is almost as difficult for a stranger to have access to the madame's room as to enter the holy of holies. Thinking it was Chatterton or Mr. Abbey, or some one who had the right, he was bidden to enter. There walked in a well-dressed young man of evident aesthetic tastes. "Is this Mme. Bernhardt?" he inquired. "Oui," she replied, with a quizzical look. She was standing before the mirror arranging for her departure from the theatre, but the young man brought her a chair and politely requested her to be seated. Her dressing-maid grew nervous, fearing the madame's rage at this liberty, and her man-servant appearing upon the scene made plans to oust the fellow. Madame, however, was composed, and in an undertone bade them be quiet. They all thought the young man was crazy, and the madame herself, suspecting this, was curious to know his errand. She seated herself, and the young man struck an attitude and then began to render Hamlet's soliloquy, "To be or not to be."

REFERRING to a bill to be introduced into the New York legislature providing that only duly licensed physicians in the course of lectures to medical students or before scientific bodies shall give exhibitions of or perform hypnotic demonstrations in public and only a licensed physician may under any circumstances hypnotize a person, the *News* of this city says: It may be questioned whether a force so vaguely understood and little employed as is the hypnotic influence constitutes a menace to society requiring legislative control. Probably, if the truth were known, about nine-tenths of the helpless subjects who have been horrified members of the society by playing horse at the beck of the pallid hypnotizer were hired by the week.

Hypnotism is, or was, largely a fad. But the most remarkable assumption and the main point is that only doctors shall under any circumstances be permitted to exercise this force. It is commonly understood that hypnotic influence is a natural force, as gravitation is. Why should the doctors, worthy and amiable gentlemen though they are, demand a monopoly of it? Do they mean that one must subscribe himself M. D. before he can, without grave danger to society, explore and try among the secrets of nature? It is only a step further to that still more elusive quality called popularly "personal magnetism." Mr. Blaine, the chief exemplar of that force, has withdrawn. But there are many rising young statesmen who would strenuously object to the alternatives of confining themselves to the John Sherman school or taking out medical diplomas.

PROF. CHAPMAN, professor of rhetoric at Bowdoin College, was the bright, particular star of the alumni dinner the other night, says the *Boston Herald*. He boomed the little institution "away down in Maine" in a manner that delighted the boys. "Bowdoin may have some failings," he said, "but I've known many a worse alma mater than she. In this respect I feel like the little daughter of a friend of mine in Portland. She had just mastered the art of expressing herself in intelligent sentences. One day she had done something for which her mamma had to reprove her. The lady gave her daughter a sound lecture, and then told her to go up-stairs, alone, in her room, and ask God to forgive her for her error. In a few minutes she was surprised to see the baby come down-stairs again, appear in the sitting-room and stand back with a good deal of seriousness. 'Well, did you go up and do what I told you?' asked the fond mother. 'Yes,' replied the guilty one, 'and God said: 'Great Scott, Elsie Murray, I've known a great many worse girls than you.''"

WHILE knowledge may not be transmitted, certain it is that the capacity for acquiring knowledge is transmitted, says the *Christian Life*. Not only is this faculty of the mind made alert and active, but hereditary influences effect all the faculties, moral, mental and physical. Parents who conserve their vitality in all directions will surely transmit to their children the best minds, spirits and bodies. The law is that after a certain line of waste of vitality is reached, no creation is possible, but imbecility results. The strength and power of the individual is in proportion to his endowment and his conservation of vitality. The production of his mind, spirit and body are also limited by the same factors. If children are to have a rich inheritance of virtue, health and happiness, it must be transmitted to them, or the probability is that they must go through life poor indeed in these inestimable blessings.

AMONG the subjects that arouse much interest in China is that of "foot-binding," says the *Independent*. The Roman Catholics observe the custom and furnish medicines to be applied to the foot so as to render the operation more successful, and at Chungking it is said that they had the reputation of being able to compress the foot more than the natives could. At a recent conference of missionaries there the question came up, and one of the leading members who had been led to pray earnestly over the matter with his wife, and had decided not to bind the feet of his daughters, sprung to his feet and laid before the company his decision. He was so earnest in his presentation of the matter, that the whole body pledged themselves individually hereafter to oppose foot-binding. This settles the question for the mission in that district.

THE great—one has almost said the divine work of University Extension,—will do more to help on the brotherhood of man than any and all other reforms individually or collectively. Says the *Boston Budget*: People cannot be legislated into social equality, but they can be educated into it. The very foundation of the work, its moving spring, is general elevation.

## THE OPEN COURT

### THINGS SEEN AND HEARD.

By W. WHITWORTH.

I.—TOLD BY SIMMS.

From my tenderest years I was deeply impregnated with orthodox belief in the devil; a real, tangible, personal fiend, possessed of horns, hoofs and tail, whose chief business it was to go about like a "roaring lion" seeking weak victims to devour.

In later years my views became modified. The horns, hoofs and tail I cast aside, and began to have doubts as to the "roaring lion" part of the business. Indeed, in these later years I have learned to surmise that Satan is, perhaps, not half so black as he is painted, for while it is certain that the deep indentations of his feet are thickly strewn in saloons, gambling dens and other such low dives, constantly increasing, multitudes of his peculiar impressions can be seen in familiar juxtaposition with so-called high-toned wealthy refinement and vaunting respectability. Nay, I fancy I have seen them sticking out quite prominently in church and Spiritualist lyceum. And on one memorable occasion, when I listened to the wild bellowing of a coarse, thick-jowled man, working up a fierce head of hypnotic steam in behalf of foreign missions; telling how a certain number of benighted Chinese had been secured to the orthodox fold by the outlay of so small a sum as enabled him to shriek: "Only twenty-five cents a soul! Think of it, my brothers and sisters, the trifling donation of twenty-five cents will save a lost immortal soul!"

As I watched his great arms flailing the air to bring the fists into resounding thumps on the sacred volume, while he ranted in furious nothings, it struck me that Satan, in his rip-roaringest lion fury, could not have done it better.

About this time I became imbued with a strong desire to see the dreaded black gentleman; to learn whether he belonged to the poor beggars of society who are so contemptuously looked down on as something too low and depraved for brotherly recognition, or had a gentlemanly leaning to high-grade respectability.

Quite unexpectedly the opportunity came. Chancing to allude, in the presence of Mrs. Mozzer, the great materializing medium, to the wonderful feat of the witch of Endor calling up the form of the prophet Samuel, she said:

"Scat! that's nothing. I can call forth any spirit that ever lived. If I wanted, I could compel the presence of the Old Boy himself!"

Involuntarily I cried:

"Fetch him up and I'll give you \$10."

Said she: "You can have him. And you needn't be scared. You'll find him as polite and gentlemanly as a fashionable church usher directing a millionaire to a pew in the center aisle."

With this the madam murmured certain ancient Chaldean incantations, then grasping the paste-board trumpet she used to simulate the gruff sailor when doing duty in her dark cabinet performances, she cried: "Satan! come forth!"

So he came, as irreproachable in gentlemanly black and white as any bank thief, laying his plans to scoop depositors and run off to Canada. As if he knew all about my desire to interview him on the state of his kingdom for publication in the Satanic press, he offered his soft, white palm in the most cordial manner, and apologized:

"It would give me the greatest pleasure to accord you an interview on the state of the nation."

"I beg your pardon," I interrupted: "It is the state of your kingdom I desire."

"My dear sir," he blandly returned, "this nation comprises a large and reliable portion of my kingdom. With trusts, combines and corners in all the peoples' prime necessities for the purpose of manufacturing millionaires at the cost of the nation's toil-

ers; with a great state lottery huckstered for as you buy goods in open market, and gambling rife throughout all the empire, my kingdom cannot be far away! But I can't enter into this subject to-day. The fact is, my entire available force is so busily engaged on a matter of such tremendous moment, that not a moment can be spared for any other thing. I can truly say that all hell is just now working double teams night and day to attain the result."

"And that?" I ventured.

"That, sir, is preparation for the coming presidential struggle. It is our busiest time, sir. Our busiest time."

Satan rubbed his hands as if deeply tickled at the thought of the work in hand.

I said, bewildered: "I cannot understand what Satan and his entire coterie of imps can have to do with our noble race for the presidency?"

How his Satanic majesty did smile! I seemed to hear his gurgling chuckle clean down to his patent-leather boots. Said he:

"Why, bless your innocent soul, my whole kingdom is at work getting up the requisite stock of campaign lies for use in the pending fight."

"Dear me," I suggested, more bewildered than ever, "I thought the party press did all that kind of work in pay for the pap they get?"

"The party press members are amongst my most valued coadjutors. Indeed, there are one or two in New York who can be depended on in a pinch to give me pointers in the way of clean, unblushing slanders. It was a newspaper liar who invented the sublime Satanic thought: 'A lie well stuck to is as good as the truth.' But, as you well know, I am the great 'Father of lies.' However, the party editors and political hucksters, are in close touch with myself as the fountain head of unmitigated lying slanders, and it is in my dominions where the campaign lies are fabricated and passed down to willing tools in the party newspaper offices. But for this, and the sympathetic assistance I gain from respectable and even pious classes, in reading and accepting these lies and slanders without reproof, the work would be in vain. I also receive great help from stereotyped lies that do service in every campaign. These I simply lay away till again called for. They are the infamous slanders about the candidates', dead grandparents and other close relatives, exhumed by political ghouls, as buzzards feast on carrion. But I must go. We are just now setting up a ten-cylinder machine for the special business of reeling off the lowest order of campaign slander against the Farmer's Alliance. *Au revoir.*" And with a Chesterfieldian lifting of his black-silk hat he was gone.

### A NOTABLE ADDITION TO FICTION.\*

By SARA A. UNDERWOOD.

Mrs. Humphrey Ward's latest work "The History of David Grieve" is also her strongest. It is not a book to be dismissed with a paragraph, or reviewed by hasty dips into its pages. It is written with a purpose, a deeper purpose even than that which gave life to "Robert Elsmere," and thoughtful readers will concede that the author has in great measure succeeded in accomplishing the wonderful undertaking she had in view, though doubtless she herself feels that she has not conveyed with sufficient force and vividness the grand idea which took possession of her soul and inspired her work.

"Robert Elsmere" is the story of the evolution of religious beliefs; "David Grieve" is the history of the evolution of a soul. The critics who read to be amused have already flippantly denounced the work as dull, stupid, coarse, unreal and unwarrantably prolix.

To those who have been brought up in the lap of luxury, tenderly cared for and protected, or those who though born to poverty have yet been richly dowered with love, the grim covetousness portrayed in the character of Hannah and Reuben Grieve; the mingled passion and callousness of Louie; the miserable mistakes made by the boy David; and the general indif-

\* "The History of David Grieve." By Mrs. Humphrey Ward. New York: MacMillan & Co., 1892, pp. 576. Cloth. Price, \$1.00

ference and inhumanity of the community of which they formed a part may seem impossible and unreal; but Mrs. Ward is apparently a keen observer of human nature, and evidently perceives that man resents the hard knocks of Fate by morose retaliation upon his fellows, (the only visible personality on which he can retaliate) more frequently than he becomes softened through sympathy to ward off similar knocks from others. To the mere seeker for amusement, or the excitement of superficial sentimentalism this work will doubtless seem dull, since the aim of the writer is far too deeply purposeful and overwhelmingly earnest to allow her to seek to play on the surface chords of human nature. Even where the grosser phases of sensual pleasure are depicted unsparingly in all their coarse details, and the taste of the refined reader is shocked into decrying this as needless realism, it will still be apparent to the thinker who reads, that this is but the hand of the skillful surgeon who lays bare the cancer in all its hideousness with the sole desire to find its cause and effect its cure. Even when, as in the case of David and his French artist mistress, lawless love is portrayed as surrounded by all the delights of nature and the refinements of art, and represented in the thought, the words, and the acts of both with all the glamour of refined phraseology and poetic idealism, yet, through all this the conscience and higher self revolt and protest, poisoning even the hand of passion's fullest sway. Nothing could be more strongly drawn than the contrast which David in his deepest misery is shown to have felt so keenly between the feverish carnival of mere sense relations between two highly tuned souls, and that calm content of true wedded love revealed to him through his interview with the laboring man's wife in the Champs-Élysées. And Mrs. Ward hints of the lesson she is trying to teach when in her description of the height of their lawless bliss she stops to write thus, "But in the years which came after, whenever David allowed his mind to dwell for a short shuddering instant on those days at Fontainebleau, it often occurred to him to wonder whether during this wild dream he had ever for one hour been truly happy. At the height of their passion had there been any of that exquisite give and take between them which may mark the simplest love of the rudest lovers, but which is in its essence moral, a thing not of the senses but of the soul. There is nothing else which is vital to love. Without it passion dies into space like the flaming corona of the sun. With it, the humblest hearts may bear it out even to the edge of doom."

If the work seems unnecessarily prolix it must be remembered it is because the subject has so many varying phases which must each be considered in its effect upon the development of this soul, and to trace the growth truly none of these can be omitted. One who is no artist can quickly draw the rude outline of a picture, or clumsily model a semblance in clay of the human form. But the great paintings, and world-renowned statues have ever cost the painter who created the picture, the sculptor who modelled the marble, long periods of careful thought and toil. So in this book Mrs. Ward has to show by careful lines through what pangs of hunger, pain, desire, defeat, love, grief, loss and shame David Grieve comes to his inheritance of a tried faith and noble manhood. As in the evolution of man's body, heredity and environment are most active factors, so Mrs. Ward shows the part they take in this evolution of soul; and the influence upon Louie and David of their immediate ancestry is most carefully tread.

With all our admiration for this work, we cannot but regret Mrs. Ward's delineation and treatment of her heroines. All her women are abnormal creations, some like Hannah, Louie, Madame Cervin and Elise Delaunay are monstrosities. There is not one real or noble woman in the book. Pretty, silly Lucy whom David marries, is perhaps the most lovable, and she seems copied after the pattern of David Copperfield's Dora, while Mrs. Ward's Dora, from whom in the beginning of the story we are led to expect great things, degenerates in the last pages into a state of small-minded, religious phariseism. Even the girl child



Cécile, Louie's little daughter is described as an anomaly among children, in strong contrast with David's bright and lovable boy. The reader comes to feel that somehow Mrs. Ward has been unfortunate in her experience with her women friends, since in an era like ours, when never before was there so many women of noble aims and beautiful characters, she could thus villify her sex by the caricatures of womanhood which she has pictured in the female characters in this otherwise strong work of fiction.

One of the finest characters in the story is that of the little deformed clergyman Mr. Ancrum, who proved so true a friend to David in his hours of peril to body and soul. It is from his lips that the words are uttered which give in part the clue to the lesson Mrs. Ward wishes to enforce; a part of this we quote: "All these centuries the human animal has fought with the human soul. And step by step, the soul has registered her victories. She has won them only by feeling for the law and finding it—uncovering, bringing into light the firm rocks beneath her feet. And on these rocks she rears her landmarks—marriage, the family, the State, the church. Neglect them, and you sink into the quagmire from which the soul of the race has been for generations struggling to save you." Though we may not agree with Mrs. Ward in all her conclusions nay, may strongly dissent from some of them, yet the vivid portrayal of the depths of human misery, weakness, and anguish, and the glimpses we get of possible heights of hope, happiness, and peace to which love leads the way, must appeal to all who have shared in these to a greater or less degree.

#### THE SUPREMACY OF THE SPIRITUAL.

BY EDWARD RANDALL KNOWLES.

"We feel but the pulse of that viewless hand  
Which has ever been and still shall be,  
In the stellar orb and the grain of sand,  
Through nature's endless paternity."

Philosophers are now obliged, in their explanation of any of the phenomena of the universe, to assume the being and action of a substance, omnipresent throughout infinite space which communicates light, heat, electricity, and gravitation from one body to another and even mental emotion and imaginary ideas from one mind to another. This omnipresent medium they call 'the ether,' attributing to it, in the case of some phenomena, qualities utterly incompatible with those which they are compelled to assign to it in the examination of other phenomena. An omnipresent substance of some kind, however, is a necessary inference from the following facts: The planets attract each other and are all strongly attracted by the sun.

It is generally agreed that the atmosphere does not extend more than 300 miles beyond the earth's surface. Heat, light, electricity, magnetism and gravitation operate in an exhausted receiver just as well as elsewhere. One mind sometimes influences another independently of ordinary sensation or muscular motion, without contact or perceptible connection.

Says Professor Tyndall, "The domain in which this motion of light is carried on lies entirely beyond the reach of our senses. The waves of light require a medium for their formation and propagation, but we cannot see, or feel, or taste, or smell this medium. How, then, has its existence been established? By showing that by the assumption of this wonderful intangible ether all the phenomena of optics are accounted for with a fullness and clearness and conclusiveness which leave no desire of the intellect unfulfilled. "When the law of gravitation first suggested itself to the mind of Newton, what did he do? He set himself to examine whether it accounted for all the facts. He determined the courses of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the procession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established and the verdict of science subsequently confirmed his conclusion. On similar, and if possible, on stronger grounds, we found our belief in the existence of the universal ether. It explains facts far

more various and complicated than those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up; but no such phenomenon has ever been pointed out. It is, therefore, at least as certain that space is filled with a medium by means of which suns and stars diffuse their radiant power as that it is traversed by that force which holds, not only our planetary system, but immeasurable heavens themselves in its grasp."

Thus Professor Tyndall clearly and conclusively proves the certainty of the existence of an omnipresent substance acting as the medium of many of the phenomena of the universe. But in doing so, he proves far more than he probably ever intended. While the existence of this medium is clearly proven, yet the most superficial consideration of the phenomena of light, heat, gravitation, electricity and magnetism, readily shows that it is necessary to assign to this medium in the case of some phenomena qualities utterly incompatible with its action in the case of other phenomena, and hence that this medium must be a substance which transcends the known laws of this material world.

Furthermore, the hypothesis of one medium as the basis of light, for example, a different one for gravitation, and yet another for electricity, is wholly inadmissible, since it supposes two or more material substances existing and operating in exactly the same point of space (an utter absurdity according to the laws of the material world alone) and without either one nullifying or excluding the action of the other, or others.

Admitting, therefore, the clearly proven existence of this ether, (or whatever you wish to call it), it is yet necessary to proceed further and recognize the fact that this single universal medium is not only omnipresent, but immaterial, and hence not of the material existence and its conditions and laws but spiritual. We find it to be,

"A motion and a spirit, that implies  
All thinking things, all objects of all thoughts,  
And rolls through all things."

And right here we recall the fact, by the way, that already many scientific men have supposed this so-called ether to be homogeneous with that immaterial, simple substance, the soul. And this supposition is confirmed when we find this same spiritual substance operating as the medium of communication in the already well known phenomena of thought-transference or "telepathy," psychometry and mental suggestion from one mind to another. The idea that the will of man can direct the operation of this medium is perfectly consistent with the nature of the will. In the case of the electric eel, we find an instance of the will directing electricity in such a way as to paralyze the limbs of animals at a distance, and even to cause death; and we find the invisible and spiritual medium of communication in thought-transference and mental suggestion easily directed by the human will.

But there is one more phenomenon, or rather class of phenomena, to be added to our data before ultimately determining, according to the canons of scientific investigation and verification expressed by Professor Tyndall, the exact character and nature of this omnipresent spiritual substance and medium,—the class of phenomena known as matter.

Knowing that the will of man can direct the operation of this medium in "telepathy" and mental suggestion to other minds, we readily infer by analogy what we find to be the only tenable theory of the nature of the existence of matter, viz: that the ideal theory is substantially correct, so far as it goes positively to account for facts, and that this principle of spirit governed by will underlies the phenomena of matter. "That which truly is, or essence," is the proper meaning of substance. Substance is "the ultimate point in analyzing the complex idea of any object. Accident denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object." The substance, then, of all matter is spirit. The accidents of any object are

its peculiar modifications. The accidents of all material objects are constantly sustained and presented, for the contemplation of created spirits, by the Divine Will in accordance with fixed and permanent laws.

At any point in space such presentation is constantly governed by the Divine Will in such a way that an object there situated has a real existence there, whether any one perceives it or not. It exists there, in a special sense, as an idea of the infinite and omnipresent God, whose ideas, in the form of material objects, are infinitely more real than any image or hallucination which we can impress by suggestion, upon the minds of others, and whose influence in our hearts is a far more stirring emotional power than any which can be imparted by merely human will to the most susceptible person. An object situated at a certain point in space, is presented to the contemplation of every spirit who happens to come into communication with that point in space, this presentation being governed by fixed laws, and any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him.

The recognition of the sole absolute existence of one infinite, omnipresent, eternal spirit, does not conflict with a belief in this spirit as a personal God, who is above all possible human comprehension; whose ways are not our ways, and in whom we and all created things exist. Yet care should be taken against affirming the statement, "God is all," in a sense that really so limits God as to ignore the fact that an Infinite Being may have personality and must have an infinite power of self-adjustment in any degree, and thus must be capable of assuming the closest personal relations with finite persons.

(TO BE CONTINUED.)

#### RELIGION.

##### III.

BY B. F. UNDERWOOD.

In this period of transition, many, outgrowing one form of superstition or mysticism, are naturally attracted to others of essentially the same nature, presented to them under other names. There are multitudes, having renounced the orthodox theology wholly or in part, who are now as naturally attracted to other professed solutions of the great problems of being as young ducks taken from their mother and their native pond are attracted to any other body of water that is within sight.

One has but to announce a new system, or claim to have discovered an esoteric meaning in some old one, or to make claim to extraordinary powers of looking into the future, or of getting into exceptionally intimate relations with the infinite, in order to become an object of special interest to a very large class of people. It is necessary, however, that the system taught or the claim made shall admit of neither elucidation nor proof, that it shall rest alone upon the authority of the expounder (?), science, philosophy, and intellectual effort being thus dispensed with, and the arcana of nature being mastered by a "short and easy method." The mind, thus kindly relieved of the disagreeable drudgery of collecting facts and of the strain of reflective thought, is free to expend its energies in other directions. Marvelousness usurping control, finds satisfaction in whatever is at once incapable of proof and incredible to reason. Almost any obscure expression, if it only have reference to the infinite and is flavored with a little weak sentiment, may be accepted as a proposition expressing the very essence of true philosophy, different from other philosophy, it is believed, if, indeed, there is the faintest conception of any philosophy at all, because of its "esoteric" character,—and, too, by many who have largely outgrown the old theological creeds as formal statements.

The religious emotions, which through countless generations have been fed and stimulated by religious faith, if deprived, through change of belief, of the forms to which they have been accustomed, are sure to find expression through other forms; and the less reflective and enlightened the individual, and the less

his change has been a growth, the more his need of a form of faith, by whatever name it is called, essentially like that he has cast aside. Fortunate it may be regarded, if these transitions, when due less to the process that produces its results from within than to the direct agency of external forces, are accompanied by no irregular and abnormal manifestation of religious feeling, and lead not to the adoption, under alluring names, of ideas and methods which imply reaction rather than progress.

It is sufficient for my purpose here to indicate that the so-called religious instinct, from the existence of which so many unwarranted conclusions have been drawn, is not a primordial endowment, but an acquirement, and, instead of implying what is so extravagantly claimed by theologians, it implies simply the mind with its power of feeling and thought, capable of change and growth, and the transmission of the results of experiences in the form of predispositions, together with the external world and all its varied and mysterious phenomena, impressing us from birth to death and exciting to contemplative thought.

Religion with human development and culture becomes more or less suffused with the spirit and dominated by the principles of morality. Yet the religious nature may be strong and the moral nature weak, or the moral nature strong and an almost entire absence of religious emotion, as well as of what is ordinarily regarded as religious belief. A knowledge of this fact led Bentham to say, "There is no pestilence in a state like zeal for a religion independent of morality." Elsewhere, he broadly defines religion to be the "whole duty of man, comprehending in it justice, charity, and sobriety." Rev. James Martineau speaks of it as "the culminating meridian of morals"; and Matthew Arnold defines it in the well-known words, "morality touched by emotion." But these are definitions of religion as it is after it has become subordinated to the moral nature. And the same is true of the definition that "religion is the recognition of an ideal," and "religion is the effort of man to perfect himself." Socrates could say that the true philosophy of religion is an infinite search or approximation; but this is hardly true of the savage, in whom fear and a sense of dependence and desire to escape danger, like any wild beast, are the predominant religious characteristics.

Religious belief and emotion may both be strong, while morality is in a rudimentary, degenerate or distorted condition. The Thugs, a religious sect of murderers, are very devout, do what is enjoined by their priests, and observe strictly the ceremonial rules of their religion. No Thug ever offers an insult to the woman he is about to murder.

The most corrupt periods of history have been periods in which the religious feelings were the most active, and religious observances the most intimately associated with public and private life. Writing of the Byzantine empire, Mr. Lecky says: "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet mean may be so emphatically applied. The Byzantine empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." Speaking of the period that just preceded the advent of Christianity, Mommsen, in his History of Rome, says that "the more lax any woman was, the more piously she worshipped Isis." On the other hand (it is the Christian theist, Max Muller, who says this), "the highest morality that was ever taught before the rise of Christianity, was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the unknown God."

Often, the most religious persons among us to-day—those who revel in the excitement of religious revivals—are habitually immoral, and even criminal, as in the cases of Guiteau and the James brothers. "Unusual piety is, in the popular eye," Lange observes, "either genuine saintship or a wicked cloak of all that is vile. For the psychological subtlety of the mixture

of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation."

"If a man has been in Mecca as a pilgrim," says an Arabian proverb, "do not live in the same house with him; if he has been there twice, do not live in the same street with him; if he has been there three times, leave the country where he lives."

It is said that, during the revolt of Texas against Mexico, Col. David Crockett made a tour through the Southern States, appealing to the passions and prejudices of his audiences, to collect money and to enlist soldiers. In his speeches, he dwelt particularly upon the strong points that the Mexicans prohibited slavery and Protestantism, and once he capped a high-piled climax by exclaiming: "The cursed yellow-skinned Mexicans want us to abandon our glorious religion, and go to work ourselves. God everlastingly damn them!"

How little real humanity and morality there is in much of that orthodox faith now happily declining, supposed to be most powerful in promoting charity and love, is illustrated by the following quotation from the Widow Bedott Papers, by Miss Miriam Berry:

"Rev. Mr. Price—How does Mr. Shaw feel?"

"Mrs. Shaw—I regret to say that he does not feel his lost and ruined condition as sensibly as I could wish. Oh! oh! If that man only had faith, had saving faith, and if Seraphen [her daughter] was only a Christian, my happiness would be complete.

"Mr. Price—Y-e-s. I trust that you wrestle for them, without ceasing, at the throne of grace.

"Mrs. Shaw—I do, Mr. Price. I do so.

"Mr. Price—And do you feel that, in case the Lord should see fit to disregard your petitions, and consign them to everlasting misery, you could acquiesce in his decrees, and rejoice in their destruction?"

"Mrs. Shaw—I feel that I could do it without a murmur.

"Mr. Price—Y-e-s. I am very happy, Sister Shaw, to find you in such a desirable state of mind."

Schleiermacher said: "Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world,—variety, not only thus to be accounted for, but apprehended as a necessity of human nature."

From the statement that religion belongs not to the domain of science, I must dissent, since it is included in human thought and feeling, and can be studied by observing its varied expressions in the individual and in the race. But the following comment on the passage by Dr. Willis, Spinoza's biographer, is to the point:

"This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence; how a Jacques Clement and Balthasar Gerard may confess themselves to the priest, and take the sacrament of the blood and body of the Savior by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible reading and devout observance among criminals of a less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted being are found again engaged in their objectionable courses. The piety—the religion—displayed is a perfectly truthful manifestation of the emotional element in the nature of man which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world. We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals whose lives, prior to the detection of their crimes,

were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of men is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it."

When this statement is fully comprehended, it will be seen that what is needed is not a revival of religion, but a moral movement that shall elevate religion and make all intellectual acquisition contribute to the advancement of the best interests of the individual and of society.

#### DOROTHY SPURGERON'S LEGACY.\*

By M. G. B.

#### CHAPTER III.

#### A VISITOR.

Having carefully closed and bolted the outer door, Miss Dorothy returned to the parlor. Placing the lamp on the table she readjusted the green paper screen, resumed her seat and sat gazing into the now dying embers. Her mind was still busy with the family history that she had just heard, and a great desire came upon her to know what prompted the construction of such a clock. How could it possibly have been made to be such a reliable prophet or been endowed with prescience. Why should a man who showed such an intellect and genius, have been shut in a tower for forty years. She sighed softly as she reflected that two hundred years of silence lay between her and all possibility of answer to these questions.

"Good evening, Madam," said a soft voice near her. She started violently and looked about the room. She saw nothing and reseated herself, scarcely had she done so when the soft voice proceeded. "Pray do not be alarmed, madam." The accent was slightly German, and now the sound seemed to come from the opposite side of the table. She leaned forward and looked around the rather low shade of the lamp, looked straight into the eyes of a stranger sitting there. He was a quaint old gentleman, dressed, as far as she could see in a big-flowered wrapper and wearing a black skull cap. He sat easily in the old mahogany chair and seemed perfectly at home. To say that Dorothy was startled would be putting it very mildly. She was simply frozen with terror, without the power of motion or speech. The eyes into which she looked steadily returned her gaze and seemed to calm and soothe her emotion. She so far recovered herself as to note that they were kind and gentle eyes, and blue as a child's. She put out her hand and moved the lamp from between them to the end of the table. "Well?" she asked, and her voice seemed to come from some infinite distance.

"It is very kind of you to show so much interest in the old clock and its maker," he said.

Looking at him, (indeed she did not remove her gaze for a single instant) she saw that the face was rather large and graced by a silky white beard that descended to the waist. The forehead was high and exposed by the cap being worn back toward the crown of the head. He was pale like a man who lived much in-doors. "It is a very interesting relic,"—still her voice seemed coming from that immeasurable distance. She noted now, in a half unconscious way, that the stranger had not the slightest appearance of having come in from a snow-storm, which she knew was in progress out of doors.

"You wished to know more of its history?"

She bowed assent.

"I am, perhaps, the only one that can give you the information you desire."

"You!" she exclaimed.

"Aye, I. Listen: forty-two years before the writing of that first document that you read to-night, Carl Deidrick Van Doermell died leaving two sons. He was a man of warfare and blood and had amassed for them much treasure—gold, silver, jewels and broad lands. I was the elder brother, a man of peace. My brother Heindrick was like the father, a man of violence. To secure to himself the power and moneys of the entire estate, he confined me as a madman to that tower. It is carved there on the clock. My wife I saw no more. I had secreted in the tower much wealth, it is in the clock. Why did I make it, for employment. Why make it the death prophet! To punish the injustice of my brother by perpetuating the knowledge of his infamy to all his posterity. By what power could I make it so? By my will concentrated on every atom of that work for thirty years. It is written there in the clock." He arose as he spoke and approached the clock. To her surprise he seemed to be holding a light to it as he examined it closely. He looked at her over his shoulder.

"It is well preserved," he said. The words seemed



to breathe themselves on the air as it were, not striking it harshly.

Poor Miss Dorothy could only sit and stare at him. Speech was gone, and all her faculties seemed to be merged into her sense of sight and hearing. How familiar that face seemed to her, yet she had never seen it, nor the figure, nor dress, nor had she heard that voice, nor accent. A stranger yet she could not cry out if she tried! She watched.

Having carefully examined the case he opened the door (she knew the key was in her pocket) and with a sharp click swung the face aside, then minutely examined the works. He closed it again with a satisfied nod, then passed around to the side and pressed his fingers into the eyes of Joseph. A light purring whir sounded through the room. The face of the man glowed with delight.

"It was a splendid piece of work!" he cried, and pressed his thumb over the heart of Joseph. Dorothy sat spellbound.

"Surely this is a dream," she thought, and though she certainly had not uttered the words aloud, yet the stranger made answer.

"No, madam, you do not dream. All is reality. See, I show to you the secret that the clock has kept for 200 years, and would keep 2,000 more."

The panel swung slowly outward and revealed to her a shallow cavity behind it. There were papers there, and in depressions seemingly made to receive them were small packages. He passed to the other side of the case and in like manner opened it. Fitted into this cavity was a canvas from which looked out the face of the man who had revealed it to her startled eyes.

Now it suddenly occurred to Miss Dorothy that by all the laws of light and vision she ought to be unable, from her position, to see into the inside of either of the exposed recesses. Reassured by the thought she made an effort to sit up in her chair and repeated mentally, "It is all a dream."

She was paralyzed by the soft, airy voice replying as before:

"It is no dream; and before I go I will leave with you a token of its reality." He took a paper from the cavity and returned to his chair.

"This," said he, laying it on the table, "will tell you much, and yonder you will find all that is mentioned here. My vow is fulfilled with the extinction of my race. Now, having worked out my self-imposed bondage, I may quit this earth.

"One thing I would impress upon your mind and memory: In this life man binds or frees himself in the life to come. Tie not your soul by too fond affections on earth; nay, nor by too firmly set ideas, for the upward growth of the soul in the life after death comes only as the soul becomes free from self-imposed earth bonds, and by submission becomes at one with the Divine Will working in all things. I know not if man is immortal, but I do know that I bound myself to that clock for an unlimited term of years—till the family should die out—and until the last one was laid to rest I must needs to fulfill my vow.

"Forged by thought and lighter than air, the psychic chain is stronger than links of steel. Two centuries has it taken me to free myself from this morbid vow, and learn fully the truth that I speak to you in a sentence.

"I give to you the treasures hidden in that clock—use them as it pleases you to do good. As a proof that I will come no more, the clock will run, keep time and strike. You have only to wind it at the birth of each new year. When the chime rings out I beg you to offer a prayer for my soul."

He approached the clock once more and took from the recess a key. As he placed it in the guard the village clock began the stroke of midnight. Slowly he turned the key. A soft breath of music like an eolian harp sounded through the room, then deepened and swelled. The face of the visitor seemed lit from within—nay the whole figure became luminous, growing whiter as the chimes grew louder.

The heavenly sweetness of those sounds broke the icy chain that bound poor Dorothy. Thrilled with an ecstasy of adoration she slipped from her chair to a kneeling posture and stretched out her hands towards him, while the tears rolled unheeded down her cheeks. Transfigured before her, in robes of brightness, his face shining with celestial beauty, stood her visitor. He ceased to wind, and raised his hand in blessing. The chimes grew softer—lower—sunk to a whisper and faded into silence.

Through her streaming tears Dorothy saw him grow more and more shadowy, but the voice, with a new vibration of joy in it, breathed out as he disappeared:

"It is done. Farewell."  
KANSAS CITY, MO.

#### NEARNESS OF ANIMALS TO MEN.

Writes Prof. E. P. Evans in the February *Atlantic*: There is no reason to believe that "time-sense," which Prantl claims to be the exclusive attribute of

man, and from which he derives the superior mental evolution and equipment of the human race, is wholly lacking in the lower animals. Every creature endowed with personal consciousness and memory must know that it is the same being to-day that it was yesterday, or, in other words, that it exists in time. The possession of this knowledge does not imply the possibility of indulging in philosophical reflections about it any more than the possession of thoughts necessarily involves the power of thinking about thoughts, although it would be rash to affirm that animals may not be capable of giving themselves up to meditation by recalling mental impressions and making them objects of thought.

Time-sense is very highly developed in domestic fowls and many wild birds, as well as in dogs, horses, and other mammals, which keep an accurate account of days of the week and hours of the day, and have, at least, a limited idea of numerical succession and logical sequence. A Polish artist, residing in Rome, had an exceedingly intelligent and faithful terrier, which, as he was obliged to go on a journey, he left with a friend, to whom the dog was strongly attached. Day and night the terrier went to the station to meet every train, carefully observing and remembering the time of their arrival, and never missing one. Meanwhile he became so depressed that he refused to eat, and would have died of starvation, if the friend had not telegraphed to his friend to return at once if he wished to find the animal alive. Here we have a striking exhibition of time-sense as well as an example of all-absorbing affection and self-renunciation likely to result in suicide.

Love, gratitude, devotion, the sense of duty, and the spirit of self-sacrifice are proverbially strong in dogs, and only a "hard-shell" metaphysician, who neither knows nor cares anything about them, would venture to deny them all moral qualities, and to assert that they are governed solely by a regard for their own individual well-being. There are also many apparently well-authenticated instances of animals deliberately taking their own lives; and without too credulously accepting anecdotes of this sort, in which it is difficult to determine whether the creature was a *facto-de-se* or the victim of an accident, there is no psychological reason for rejecting them as old-wives' fables.

#### HOW TAUGHT OF THE SPIRIT.

Referring to the transition of Lady Sandhurst *Light* says: In 1886 Lady Sandhurst published, under the pseudonym of "Vivat Veritas," a small pamphlet, entitled "How I was Taught of the Spirit." It embodies the religious teaching that she received, chiefly through automatic writing. Her guide was seen by her in vision; she heard him speaking to her—she was both clairvoyant and clairaudient—and the teachings conveyed were of an elevated character, similar to, but not identical in doctrine with, those which I have published in my "Spirit Teachings," a book which Lady Sandhurst greatly valued. Her account of how she was taught of the spirit is very clear and instructive. Like many of us, when her eyes were opened she could see that her spiritual training had been going on from her earliest days. She was, however, unconscious of this spirit influence up to the year 1873, when she was five-and-forty years of age. Then, "in a moment of great and terrible anxiety," she heard a distinct voice, "which at once gave relief and consolation, both of which proved to be well founded." Four years later—her husband passed away in 1876—she saw in her writing room, as she was sitting quietly, two spirit-figures, both of whom she recognized and one of whom she "distinctly heard speak in a clear human voice." In the same year she seemed to hold a sort of spiritual conversation with a being who instructed and advised her.

BECAUSE efforts have recently been made to produce rain by means of dynamite and powder explosions, it is popularly supposed that the theory involved is a new one. This is a mistake. It is old enough to deserve respect on account of its age alone. In a book entitled "Memoirs of the Extraordinary Military Career of John Shipp," published in England in 1829, occurs a passage which will convince the rain-makers of to-day that they are not working out a new idea. The author, Mr. Shipp, who was one of the bravest soldiers who ever fought under the flag of old England, notes that after a hard day's fighting against the Nepalese in January, 1816, heavy clouds began to gather. "I have been told," he continues, "that any particular noise in mountainous countries—more particularly the roaring of cannon—will bring down the clouds from above, and that rain will follow, and I once heard a gentleman account for it in this way. He said that all dark and thick-looking clouds might be said to be reservoirs of water; that any convulsion

would bring them down, and that when at a certain distance from the earth the earth's attractive power would draw the rain from them, and, when lightened of this burden, the clouds would again rise. How far this may be the case I know not. I can only say that if convulsion could cause rain, there was convulsion enough, for the roaring of the cannon kept up one continued re-echo. The evening closed in pitchy darkness. The rain soon fell in torrents, the thunder rolled in its bitterest anger, and the lightning shot in massive sheets along the mountain tops."

THE story which is published about a London dealer in canonical robes, or something of that sort, speaking of Bishop Nickerson as bishop of Boston, "for isn't Philadelphia in Boston, you know?" reminds me of a story told by a friend who recently returned from London. He happened to meet, while he was there, an Englishman, who said: "Ah, by the way, we had a clergyman of yours here last year. His name was, ah! Brooks, I think; yes, the Rev. Philips Brooks. Awfully clever man, too; awfully clever man." The Bostonian was delighted. "Did you hear him preach?" he asked. "Oh, no; but he was an awfully clever man!" "Did you ever read anything he wrote?" "Oh, no! But, you see, I had occasion once to call at his rooms at his hotel; he was not in, you know, but there on his table whose card do you think I saw? The bishop of London's! And then I looked a little further and there was a card of Prof. Snodgrass of Oxford and Prof. Gookins of Cambridge. Awfully clever fellow that Philips Brooks—doocid clever man, you know!"—*Boston Transcript*.

THERE are forty-nine societies organized for Christian effort on behalf of the Jews, at present expending together nearly \$500,000 a year. Of the sums expended these are specimens: The London Society, \$189,220; the British society, \$44,925; the Free Church, \$44,945; the Church of Scotland, \$28,700; the Irish Presbyterian Church, \$18,435. Money spent to convert the Jews is money wasted. Jews converted to Christianity are no better after than before their conversion. Judaism as a system of religion is more reasonable than Presbyterianism. Conversions to Christianity among the better class of Jews are very rare. A large proportion of those Jews who are induced to make professions of Christianity do so from pecuniary and social rather than from religious considerations. The money spent in trying to convert Jews might be more wisely and usefully expended at this time in relieving the wants of those Russian Jews who are oppressed and persecuted by the decree of a Christian despot and robbed by his Christian subjects.

SAYS the Chicago *Israelite*: At the great religious love-feast which is to be held as an adjunct to the World's Fair, and at which prominent representatives of all religions have promised to be present, there will be a great opportunity for an impressive display of brotherly love and Christian unity. I suggest that Cardinal Gibbons, seated upon the arch-episcopal throne, as a representative of the Pope, surrounded by the Catholic hierarchy of this country in full vestments, receive from the hands of the dignitaries of the Presbyterian church the following section of the Westminster Confession as just revised, and which reads: "There is no other head of the church but the Lord Jesus Christ, and the claim of the Pope of Rome to be the Vicar of Christ and the head of the church universal is without warrant in scripture or in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

IN Boston in 1660, Mary Dyar was hung on the old elm on Boston Common by the Puritans on the following charges: She said magistrates had no right over the conscience of men; that God made revelations now as much as ever—was just as near to George Fox as to Moses and Paul, and just as near to her as to Jesus Christ; that priests had no right to bind and loose; that we should call no man "Master" on earth; that sprinkling water on a baby's face did it no good, and gave no pleasure to God. Besides, she said that woman had just as much right as man. And when we bade her hold her peace, impudently declared that she had as good a right to publish her opinions as we had to publish ours. So we hanged her by the neck in the name of God and the Puritan church of New England. It is an act of religion. Glory to God and the vine he has planted in the wilderness.—*Rev. John Norton*.

A NEW thought reader, according to *Le Messenger*, has appeared; M. E. Delward, who is regarded superior to Cumberland. He is a young man of twenty-four years of age, of intelligent physiognomy, who has given some exhibitions at Brussels which have attracted attention.





## GIVE US MEN OF BRAINS.

Yea, give us brains behind the plow,  
Behind the counter's hem;  
Set on the manufacturer's brow  
Like royal diadem—  
Yea, give us men of brains!

Of finer sense, of larger thought,  
Wherever manhood reigns—  
By all the pow'rs of learning fraught  
In might its kingship trains,  
Yea, give us men of brains!

For they survive when empires fade,  
When naught but dust remains;  
To tell of lordly acolade  
On time's impatient gains,  
Yea, give us men of brains!

Brains for the mind, brains for the mart,  
Brains for the home and hall:  
In consecration set apart  
For princely coronal!  
Yea, give us men of brains!

—WOMAN'S WORK.

THE Society of Ethical Culture in Dorchester is a unique organization, and not the less interesting that its pastor is a woman.—Rev. Clara M. Bisbee, says the *Boston Budget*. Mrs. Bisbee is the daughter of Rev. William Babcock, an esteemed Unitarian clergyman of Boston, and after serving a few years as the minister of a Unitarian church in South Boston, Mrs. Bisbee founded and organized the society of which she is now the leader, for it is as a teacher rather than preacher that she prefers to be known. Mrs. Bisbee's life so far as she has yet lived it, is one presenting many unique features. In her earliest youth she was full of the missionary zeal, which took the form of continuous district visiting among the poor and the unfortunate. She had an especial talent for music, and at one time thought of devoting herself to the art; but about this time a class of special theological students under Rev. George Hepworth were admitted, under some special dispensation, to the divinity school at Harvard, and Miss Babcock sought and obtained permission to enter, although she was obliged to enter, nominally, as a visitor. But it gave her the desired privileges of the lectures. So for three years she "visited" the lectures, wrote her themes and pursued her studies. "Shall I write my graduating thesis?" she asked of Prof. Everett. He replied in the affirmative, but she was not permitted to read it. The Board of Examiners, however voted to give her the degree, but this was vetoed by President Eliot. Later she sailed for Europe, where she studied at Heidelberg under private tuition. In Berlin she met Mr. Bisbee, and they were married, and lived for some time in London, engaged in church and mission work. Mrs. Bisbee has been a devoted student of Herbert Spencer, and she forms her present work on his principles. She regards the functions of an ethical society as being that of stimulating knowledge, from which conduct will develop itself along harmonious lines. The society is doing valuable work, and is one of the most prosperous religious associations of Boston.

EDWIN ARNOLD in writing of Mr. Gladstone concludes thus: But signal as these qualities of Mr. Gladstone are, grand as his opportunities have been, and splendid—with all its mistakes and perversities—his record, he has had one supreme advantage which heaven bestows only on the most fortunate and deserving. He has had a noble and faithful wife, the fast friend, the faithful protectress, the sure support of her illustrious husband's years of toil and glory. Anybody looking even now on the comely face of "Katy," as she is always called at Hawarden by all except the young folks, would know that she had been a most beautiful woman; and when she and her sister were married on the same day at Hawarden to Mr. Gladstone and Lord Lytton respectively, never probably had two such handsome young brides been seen in the length and breadth of the principality. The occasion was celebrated among other ways by the publication of a volume of Greek and Latin translations dedicated *In duplices Nuptias*, "to the two-fold nuptials," and while that book shows the versatility of Mr. Gladstone's learning in his equally skillful command of Italian and Latin poetry, it stamps Lord Lytton

as the very best writer in Greek verse that we have ever possessed outside professional scholars. Mr. Gladstone's titled brother-in-law died, unhappily, by his own act in a frenzy of delirium produced by fever, but the light of an unbroken felicity has always fallen, as it well deserved to fall, upon the wedded life of William Ewart Gladstone and Catherine Glynné. Her solicitude for the noble life, with whose solace and felicity she has been charged, is upon all occasions touching, but occasionally becomes sorely tired by the irrepressible energies of her illustrious lord. Dining recently in the company of the distinguished pair, Mrs. Gladstone said to me: "I commission you, Sir Edward, to-night to keep my husband from talking to the opposite side of the table. He has a great speech to make soon and his voice is a little hoarse with a partly departing cold. Engage him as much as you possibly can in whispered conversation." Never did a faithful person more earnestly devote himself to a duty than I to that. I cheerfully allowed my turtle soup to grow cold and took little or no notice of a delicious mayonnaise while I humbly sought to lead the thoughts and talk of Mr. Gladstone into paths which I imagined would be most alluring. In the moment of apparent success somebody dropped on the other side of the table the remark that the Phœnicians were a Semite people. The webs I had woven round my eminent prisoner were broken like spider threads. He flew with quick intellectual swoop at the theorist, for he seemed to hold the view that the Phœnicians were of another stock, and all I could do was to turn to Mrs. Gladstone and penitently beat my breast while she smiled a gentle forgiveness, and Mr. Gladstone, as is his splendid custom, *prenait la parole* and kept it to the delight and profit of the whole table.

A RECENT number of the Philadelphia *Ledger's* "household" column is devoted to the Southern woman students, particularly the medical student. She is pictured in "her gray serge gown, Tam O'Shanter cap of dark cloth, and daintily gloved and shod; with her soft voice and the winning manners so native to her." Efforts throughout the Southern States are being put forth to make obligatory that the position of physician in charge shall be held by women only in hospitals where insane women are sent for treatment. Virginia has just passed such a law. The Southern States were behind those of the North and West in making the move toward a medical education for women, as the records of the Pennsylvania woman's medical college, which they generally select, will show. In 1888 this college graduated one Southern woman, Dr. Callis Lee Haynes, of South Carolina. This year there are 25 in the college. Dr. Haynes has for the past two years served as resident physician in the insane asylum at Staunton, Va. Five of the students at the present time in the Pennsylvania college plan to go as medical missionaries to work in foreign lands. The rest expect to return South and take up general practice. The "Household" maintains "that there is not a Bryn Mawr college or other strong institution of learning, not a woman's club, or a woman's art class, or a woman student in the university law school, to say nothing of the biological, chemical and other special students, or a college woman's annex, but owes its existence, its toleration, or its triumphs to the position gained by the women who would study medicine here in 1850, and others elsewhere about that time." And further: There is not a diploma granted at Barnard college, or a certificate of proficiency at Harvard, but is owed, in the first place, to the courage for 40 years of the women students and graduates in this single profession, to Emily and Elizabeth Blackwell, of England and New York, and to Ann Preston, Emeline Cleveland and Harriet Sartain, of Philadelphia.

A REMARKABLE contest is going on in the Virginia Senate. It is over a bill which provides for the appointment of a female physician in the female wards of the insane asylums of the State. It passed the House almost unanimously, but has been bitterly lobbied against in the Senate by the doctors. Within recent years there have been some shameful scandals in some of the Virginia asylums. This was a potent factor in the introduction of this measure, which is earnestly championed by women all over the State, but the indications are that it will be defeated. The arguments used against it are that women are morally, physically, and mentally unfit to practice medicine; that it would mean the

importation of "short-haired Yankee" women doctors into Virginia; that no first-class female medical talent could be secured in the United States. One prominent physician of this city argued that female doctors might flirt with male doctors. The advocates of the measure have shown that there are now no less than twenty-three Southern women who have graduated in medicine and many others are studying, among them Gen. Wade Hampton's daughter. The bill passed the House almost unanimously, and is supported with three exceptions by the leading papers of the State, while it is overwhelmingly popular with the masses.

ALLEN G. THURMAN after a married life of fifty years thus refers to marriage: "Marriage a failure! Those who say so are poor guides and poor observers. They forget that happiness means contentment, and contentment does not rush into the newspapers. Of course there are unhappy marriages, but this only proves that unfortunate couples have made mistakes. They are to blame, not the institution. I have been married half a century and marriage has been my salvation. My wife is the best friend I ever had. My advice to men and women is: 'Get married.' It is the only natural state. All nature hunts in couples, and nature is a far better teacher than a corrupt and selfish faction of society." And the man who paid this tribute to womanhood not long before his wife's death was the noblest Roman of them all.

It is pleasant to learn that Mme. Schliemann, widow of the discoverer of Troy's ancient site, is carrying on his work, which falls fittingly into the hands of one who is of Grecian birth and has long had a deep interest in the same line of studies that occupied her husband. She is said to be an accomplished antiquarian. The collection of antiquities gathered by Dr. Schliemann was left to the German Empire, and fills fifty-eight cases in the Royal Museum at Berlin.

## LAKE PLEASANT.

A correspondent writes: The stockholders of the Lake Pleasant Association held a meeting at Greenfield on the 22d of February, at which nearly all the stock was represented. Mr. Henry C. Douglass, of Windsor Locks, Conn., was elected Treasurer; Mr. A. T. Pierce, of Boston, remaining President of the board of Trustees, and general manager, having associated with him, Mr. James Wilson, of Bridgeport, Conn., and Mr. A. T. Whiting of Utica, N. Y. The Secretary is J. Milton Young, of Haverhill. The meeting was harmonious in its proceedings, and a fine list of speakers and test mediums, are being engaged for the coming camp meeting.

## REDUCED TO ONE DOLLAR.

We are gratified to be able to announce a substantial reduction in the price of that admirable book by Epes Sargent, "Scientific Basis of Spiritualism." Heretofore it has been held up to the price at which it was originally published, \$1.50. Now it will be retailed at \$1. It is an invaluable work for everybody and should be in the house of every intelligent student of the world's progress.

A GREAT mass meeting was held at Central Music Hall, Chicago, last Saturday evening in favor of an open World's Fair on Sunday. The meeting, held under the auspices of the American Secular Union, which has come West and is doing some good work of late, was made up largely of working men. Among the unions and societies that had sections allotted to them in the hall were the following: Local Union (55); American Flint and Glass Workers; Federation of Turners, thirty-five societies; United Carpenters' Council; Carpenter's Union, No. 28; Socialistic Labor Party; Glaziers and Glass Cutter's Union; Tin and Sheet Iron Workers; Cigar Maker's Union; Journeymen Tailor's Union; Amalgamated Society of Carpenters and Joiners; Printer's District Council, Ottawa,

(Ill.) Turnverein, Englewood; Social Science Society; Central Labor Union; Car-maker's Union, and Machinist's Union. Ringing speeches were made by Judge C. B. Waite, B. F. Underwood, Attorney H. C. Bennett, Mrs. Corinne S. Brown, Mrs. M. A. Freeman, M. V. Britzius, Charles Barry, and one or two others. There was but one sentiment manifested at this great meeting and that was in favor of an open Fair on Sunday.

Our friend Ex-Judge Dailey, of Brooklyn, in the interests of justice and humanity lately succeeded in securing the commutation of the death sentence in the case of an Italian named Trezza to imprisonment for life. There was so much doubt as to the guilt of Trezza that the New York press commends Judge Dailey for his efforts and Governor Flower for his action. As a token of their appreciation the leading Italians of New York City and Brooklyn gave a banquet in honor of the law firm of Dailey, Bell & Crane and others who had been active in the matter. Judge Dailey was greatly surprised when at the close of the banquet the chairman, Banker Morosini, presented him with a massive solid silver service, suitably inscribed. Judge Dailey made a brief address, assuring the guests that he had simply done his duty and thanking them for the substantial and elegant assurance of their consideration. Speeches were made by Banker Morosini, Editor Boss-tti, J. D. Bell and F. E. Crane.

ON last Sunday Dr. Fred Willis closed a month's lecture engagement in this city, during which time he had many hearers not often seen at such meetings. If Dr. Willis and speakers of his calibre would only always speak their highest convictions on the practical side of things and unite for mutual benefit and the improvement of the rostrum there would soon be a higher intellectual, moral and spiritual standard, a healthier state of affairs.

"PROFESSOR" ACKERLY is successfully working Mississippi river towns with the stale spiritistic fake learned from Rothermel & Keeler years ago. His show is such a barefaced swindle that it is inconceivable how people rating themselves as ordinarily-intelligent can be deceived by it. The last heard from him was an account of his show at the home of one Dr. O. G. W. Adams in Dubuque, published in the Dubuque *Telegraph*.

A WRAPPER worn out in the mail, bearing ten 5-cent Italian stamps and apparently from the office of *La Sfinge*, via del Boschetto, Rome, came to hand on Monday devoid of contents. We regret the loss and caution foreign correspondents to wrap matter in stout paper. Ignorant of the character of the enclosure we can furnish the postal authorities no description.

Our old contributor and staunch friend of THE JOURNAL, Mr. Silas Bigelow of Lake Mary, Florida, has the thanks of the office for a box of fine oranges grown on his own place. Some unknown California friend also has our thanks for a similar favor.

AMERICAN Notes and Queries, 619 Walnut street, Philadelphia, offers \$100 in prizes, (first prize, \$50; second, \$25; third, \$15; fourth, \$7; fifth, \$3.) for best answers to one question. The question is: "Which is the longest word in the English language?"

AN experience in "Pure Spiritualism," is the title of a very interesting and important paper which will appear in THE JOURNAL next week from the pen of Professor Elliott Coues.





## PSYCHICAL EXPERIENCES.

TO THE EDITOR: On the afternoon of January 5th 1892, two strangers to us called and introduced themselves as Mr. C. F. Dilse, formerly of Troy, Ohio, now of Kansas city, Mo., and J. T. Holcomb of Marshfield, Mo., both in the employ of the Reliance Manufacturing Company of Kansas city. They stated that they had been informed by the proprietor of the hotel that we sometimes held sances for spiritual manifestation at our home, and begged the pleasure of attending one that evening. I told them to come at eight. At the appointed hour, neither of the gentlemen having put in an appearance, we closed the door and commenced the sitting, a few other friends being present. The sitting lasted about an hour. Just as we had arisen from the table and the two or three visitors were leaving, the two gentlemen came, bringing with them a third party whom they introduced as Mr. R. M. Wilson of Troy, Ohio, who, Mr. Dilse, said, had been a schoolmate of his. But they had not met previous to that evening for five years, and their accidental meeting at the hotel, (neither knowing that the other was in the State), had hindered himself and his friend who were engaged for the sitting, until the hour had passed. As Mr. Wilson had to go south the next morning he was very anxious to have a sitting, so to oblige them we consented and myself, wife and the three gentlemen sat down at the table.

Raps soon commenced, and in asking the question "Are you a friend of mine?" the signal "no" was given by raising one side of the table. Mr. Wilson and Mr. Holcomb sat at one side of the table, I at the other; Mr. Dilse at one end, and my wife at the opposite end. The table was raised from the side where the two gentlemen sat. When Mr. Wilson asked "Is it a friend of mine?" the answer came "yes," the signal being given by raising the side of the table as usual.

Mr. Wilson asked "Will you spell your name?" Three raps came, indicating "yes." Mr. Dilse, at the request of the other sitters called the alphabet and the name "Small Willis" was spelled. We asked if any one present knew any body that would correspond to that name. Mr. Wilson said that he knew a man in or near Troy, Ohio, named Willis (he had spelled his last name first) Small, but so far as he knew he was still living. I asked the question "Did you pass out within the last month?" and the signal "yes" was given. I asked for one rap to be given for each day since he had passed out of the body, and the side of the table raised fifteen times. Counting back fifteen days from the date of the sitting, as given at the head of this article we found that his demise would have occurred on the 22nd of December, 1891. The question was asked "Did you pass out in the morning of that day?" "No." "In the afternoon?" Three raps. "Will you rap out the number of the hour in which you passed out?" Five raps were given, indicating that it was five o'clock in the afternoon. "Did you pass out at five o'clock in the afternoon of December 22nd?" Three raps.

We then asked the spirit to rap when we named the disease of which he died, and three raps were given when "la grippe" was named. All three of the gentlemen averred that they knew nothing of the death of Mr. Small; indeed Mr. Wilson was the only one of the three who knew him. We, wife and self, did not know such a person.

On the following Monday, Mr. Dilse, whose business had taken him away for a few days, to the same town Mr. W. went to, returned and told us that Mr. Wilson had informed him that the message had been confirmed in every particular.

Mr. D. further stated that he had known Mr. Wilson from boyhood, and believed him incapable of telling a falsehood in regard to the matter. The table was a solid board and could not have been moved in the manner it was fraudulently, without the knowledge of the other sitters, for the room was well lighted.

Now was that message given by the spirit of Mr. Small, or by the sub-ego of Mr. Wilson, he being the only one of the party who knew Mr. Small?

Mr. John Burgess who is engaged in the business of buying and shipping poul-

try at this place had his business house destroyed by fire on the night of January 30th, and on the noon train on the 31st, he received a letter from his wife who was visiting her parents in Illinois, 226 miles away, in which the following paragraph occurred: "I had a strange dream about you last night. I dreamed I saw you and pa running in your bare feet, towards your business house which was burning."

The letter was written January 30th. The dream occurred the night before the fire. Mr. Burgess says that his wife has often had presentiments.

Mrs. Ella Stern, a lady living in New Columbia, Ill., in a letter to my wife, says that her brother was convinced of spirit return in the following manner: He had gone to a sance with some friend when his brother-in-law, (Mrs. Stern's deceased husband,) came and rapped at the table. He was asked to spell a message, and when the alphabet was called the information was spelled out that a young lady of his acquaintance, a resident of the town, but who was at the time away from home visiting, had been killed at about ten minutes before sundown that day, by a fall from a horse. The young man laughed at this message, but the power manifesting assured him it was true. He then asked if he should telegraph and find out, and was told to do so. He arose from the table, went to the telegraph office, and wired to some one in the town where the lady was visiting, and found it was substantially true that she was killed that evening from a fall from a horse. Mrs. Stern was skeptic herself before her husband's death, although she had seen various spirit manifestations at our sittings when here and her husband was a good medium. Since the death of her husband and their only child, she has received messages from both, that she says have fully satisfied her of their spiritual origin. Yours truly,  
S. T. SUDDICK.

A letter addressed to the post master of Troy, Ohio, by a representative of THE JOURNAL asking in regard to Willis Small, elicited the following reply, which would seem to indicate that our friend Dr. Suddick was imposed upon in some way in regard to the gentleman alleged to have passed away.

DEAR SIR: Willis Small lived near Troy many years and then moved to Troy where he now lives. He is not dead but liveth. He just returned from the west a few days ago, and his wife told me he would be here for five or six weeks. Chas. F. Dilts formerly lived here but went to Kansas city a year or so ago. R. M. Wilson came home with Willis Small I believe. J. T. Holcomb don't know. Respectfully,  
N. C. CLYDE, P. M.

Troy, Ohio.

## ONE SIDE.

TO THE EDITOR: The esteemed JOURNAL is praised among Spiritualists and their enemies for its warfare against fraudulent mediums; but does it always as vigorously attempt to discern the reliability of reports of fraud? I hope so, and that the admission to its columns of Chas. W. Hidden's proof-bare denunciation of Mrs. Mott-Knight was a mistake.

Mrs. Knight's record, her character, her thousands of friends among the best Spiritualists and investigators; the fact that I have never before known of a charge of fraud against her; that among her friends and believers are Lyman C. Howe and others of like character; that I have investigated her slate-writing more fairly and thoroughly than Mr. Hidden seems to have done—explain the piquant brevity of this letter and my not asking your space for a review of facts. If Mr. Hidden's self-presenting say-so has any believers, they may want more proof in its denial than the above. But, Mr. Hidden prevents argument by confining his charge to—I saw, I detected, I condemn. "As a Spiritualist," he asks THE JOURNAL to denounce a reputable lady and medium on the authority of a league of "magicians,"—one of them "a wealthy, retired physician and one of the best magicians in America." Honest exposure of dishonest fraud is the desire of all sincere Spiritualists and outside observers, and certainly does "win transient enemies among phenomena-inclined;" but how few magicians are honest in their claims and especially in their charges against spirit power which is so often their best ally.

The four "magicians" Mr. Hidden assures us "knew a thing or two" about tricks." Therefore, they found tricks. Is it not a well-known rule that those who

loudly claim to know "tricks," look for "tricks" and always find "tricks." This is not only true of determined doubters, but also of self-praised guardians of the truth. Some of the well known features of Mrs. Knight's slate-writing are: No pencil; often no contact with the slates in any way by the medium; great length and reasonableness of messages received; and, in particular refutation of Mr. Hidden's charge of prepared slates, the fact that messages are often received through her, and new slates riveted together and not previously seen or touched by the medium.

Mr. Hidden cannot expect his "partly developed" slate to be taken in evidence; but if he can arrange for a meeting with Mrs. Knight whereat his "black art" shall come under the test, a forfeit may be arranged which would make it profitable to him to duplicate with his art Mrs. Knight's manifestations.

Sincerely,  
W. A. MELLON.

Kansas City, Mo.

## THE OTHER SIDE.

TO THE EDITOR: I have just read in your JOURNAL of February 12 an article from Dr. Charles Hidden of Newburyport Mass., giving the public something in regard to Mrs. Mott-Knight's mediumship. Mrs. Knight has been in Topeka and I know her very well, and while I think she may have some mediumship, I am quite sure she mixes lots of fraud with it. I discovered one of her frauds on her first visit here about nine or ten years ago. She was then not Mrs. Mott-Knight but was living with the other one; I do not remember his name, but she has since "shipped" him and I suppose married Mr. Knight as she goes by his name, and has visited here with him once since. The first time Mrs. Knight was here and whilst she was not Mrs. Knight, but Mrs. somebody else whose name I have forgotten, she all at once discovered she had developed a new phase of mediumship which she played on a good many, but especially on my friends at whose house she stopped a few days, and my husband and myself—my husband was then living but has died since. Her game was this: she would make a peculiar noise through her teeth, a sort of whistle, and this she called spirit whispers. Another phase was this: She would make a heavy stomach sound; that she said was the voice of her Indian guide. There was only a rumbling sound and no words, but she said she, and she only, could interpret it. This Indian would sometimes ask in his way for articles which he wished his medium to have, and his medium after interpreting what he said was pretty sure to have a present of the article the Indian had been begging for.

After a while I began to suspect the medium, and then to watch her, but said nothing to my friends. I found with very little practice that I could do it as well as she could. The day after she left, a friend coming in, I commenced the whispering. I saw the lady looking around very strangely but I said nothing, and soon I began the guttural stomach sounds. Then my friend exclaimed "am I crazy or what is the matter; I certainly hear that Indian." I then explained the whole thing; my friend will testify to this as well as to some other things in regard to the slate-writing. I have since read an article from some one in some paper about Mrs. Mott-Knight's wonderful phase of mediumship of this same character. We have not made these things public; for what is the use? More than half the people would rather be humbugged than not, and any one that wants facts is called a fraud-hunter. Reading Dr. Hidden's article made me feel like adding my testimony to his as I am some acquainted with him, and the Dr. Merrill he speaks of is a relative of my husband by marriage. Mrs. ENOCH CHASE.  
Topeka, Kan.

## IN THE INTERESTS OF PEACE?

TO THE EDITOR: "The Coming Climax," recently brought out from the same press which issues *Unity*, is a book which has excited astonishment not only among readers of *Unity* but among some of the most radical writers, and challenges inquiry as to its motive or inspiring cause.

Its key note and spirit are most reliably found in the book itself and on that point a few extracts may throw some light. "When Channing spoke... there were only two millionaires in America, Stephen Girard" [typical fiend!!!] "and J. J. Astor. There are now over 3,000.... Then the rule of great corporations was unknown, while now they devastate our whole land. The

evil and peril then existent have increased an hundredfold." The spirit of the work is further shown by abundance of epithets such as "The Triumphant Plutocracy," "Capitalistic Knaves" etc., etc., *ad nauseam*. P. 112: "The great American middle class is big and strong, it is rich in blood and solid in muscle. Its voice is public opinion and its will the law of the land," yet on the same page he says "The Triumphant Plutocracy, which has by craft and corruption usurped the Government of this Republic".... P. 117: "Ranked against these eight millions are about three millions who back up the plutocratic *Status quo*." P. 119: "Issue is now squarely joined between them. These rival forces hate one another with a hatred that is deep and dangerous".... "Our national atmosphere is charged with moral dynamite and any accidental shock may give it physical expression." Let us pass from p. 119 to p. 277, where "within the next five years a rain of fire and blood" is hinted at; thence to p. 290 where "capital and labor have joined issue in a combat to the death in the American republic.".... There is hate, and dangerous hate, on both sides. It is utterly out of the question for their differences to be compromised by the parties themselves.... proof on proof of the absolute impossibility of their peacefully coming together and reconciling their animosity." P. 291. The writer speaks confidently and without reservation concerning this perilous hatred, because he is sure of his facts."

Let us turn to p. 308 where we get a hint of vigilance committees, thence to p. 321 where complete organization of all workers is shadowed, thence to p. 347 where there "is an almost certain indication that black days are indeed close upon us" and where the writer "turns his back on the past and goes fearlessly forward into the future."

On p. 353: "The millionaires now dictate the actions of all municipal, county, state and government officials at their will." On p. 354: "The millionaire is dishonest, greedy and cruel and believes in no agencies save craft, gold and force. He would remorsefully slaughter millions of lowly people if he could thereby establish his tyrant rule upon an unshakable foundation." On p. 356, "the plutocrats believe in killing opposition by shooting down all who protest against their oppressions.".... p. 357, "there is an army of 32,000 drilled and disciplined Pinkerton thugs in this country. Who pays it? Why, the plutocrats." P. 370: "The divine principle of the brotherhood of man is now secretly making way.... Very soon dynamite, the democrat, may step forth.... The aristocratic oligarchy is busily mobilizing the Pinkertons, the regular army and the National Guards.... The plutocrats and producers are fronting each other in the order of battle."

P. 409: "Boom! Boom! Boom! What is that? The Dynamitard is here.... Where are the military? Gone, annihilated, withered into nothingness by an all-devouring flame, and a hungry populace, crazed with rage, are masters."

Having reached this dire and appalling climax it is scarcely worth while to wade through seventy additional pages of dismal details of destruction. Four hundred and eighty pages of sound and fury!!

Such is the book which its publishers say is written wholly in the interests of peace. I need not challenge the intelligence of your readers by denying such a statement, nor by offering any interpretation of the foregoing extracts.

The question which defies any attempts at solution is, how can any possible good result from such vehement and wholesale denunciation of a class which the writer estimates at 3,000 people in the United States, and which includes among their number such names as Crerar, Cooper, Carnegie, Cornell and a host of others whose benefactions have rendered them immortal. J. T. DODGE.

## SOCIETY OF ETHICAL SPIRITUALISTS.

TO THE EDITOR: The new society of Ethical Spiritualists recently celebrated the first anniversary of their birthday. The treasurer reported no debts and a balance on hand for the coming year. Our meetings have been interesting and helpful—our exchanges men and women of exceptional ability. Our pastor Mrs. H. T. Brigham exchanges with Mrs. R. S. Lillie the 1st two Sundays of March. At our annual election the officers of the society were all re-elected for the coming year.

B. V. CUSHMAN.  
New York, February 22.



BOOK REVIEWS.

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

**The Crisis in Morals.** An Examination of Rational Ethics in the Light of Modern Science. By James Thompson Bixby, Doctor of Philosophy in the University of Leipzig. Boston: Roberts Brothers, 1891, pp. 315. Cloth, \$1.00.

Dr. Bixby in this work states clearly and fairly the position of Herbert Spencer in regard to the basis of ethics, and gives the distinguished philosopher credit for large contributions to the thought of the age. Furthermore he expresses concurrence in much that Spencer has advanced; at the same time he examines critically the leading propositions in the "Data of Ethics," takes exception to its theory of the experiential origin of conscience and offers objections to it which, if not unanswerable are at least ingenious and plausible. These objections may form the subject of an article in a future number of THE JOURNAL and will not be discussed here. Dr. Bixby is able, lucid and candid, and he writes as one confident of the essential truth of his position and the superiority of the ethical philosophy which he defends over the system that he criticizes. The work is perhaps the best critique of Spencer's "Ethics" that has been published.

**Fetichism.** A Contribution to anthropology and the History of Religion. By Fritz Schultze, Ph. D. Translated from the German by J. Fitzgerald, M. A. New York: The Humboldt Publishing Co. 28 Lafayette Place, pp. 112. Price, 30 cts.

This volume, one of the best on the subject ever written, goes into an examination of the mind of the savage, his intellect and his morals, the relation between the savage mind and its object, and then discusses the subject of fetichism in the light of the fullest of knowledge. The belief in fetiches, fetich worship, fetich priesthoods, fetichism among non-savages; stones, mountains, water, wind, plants, animals and men, as fetiches; the highest grade of fetichism, the worship of the moon and stars, transition to sun worship and the worship of the heavens, are all considered in a manner both instructive and interesting. The work is a contribution to psychology and, it may be said with equal justice, it is a contribution to mythology, since fetichism is the first step in religion. The Humboldt Publishing Company has placed the public under obligations to it for putting in a cheap and readable form, a work of such great value to common readers interested in religious and psychological studies.

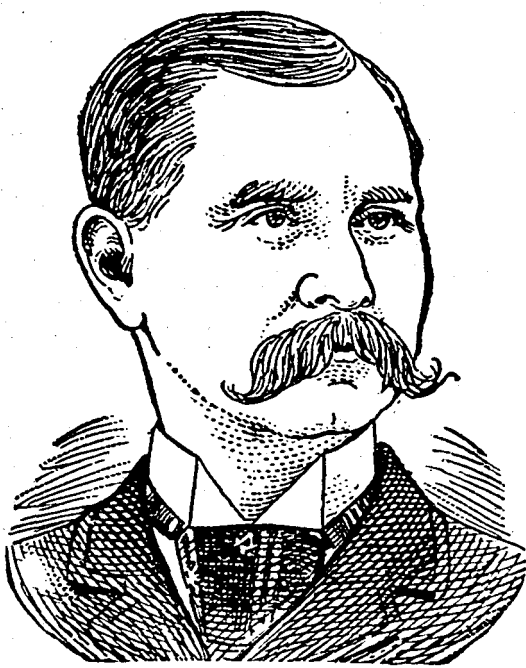
**Spiritism.** By Edelweiss. New York: United States Book Co., (Successors to John W. Lovell Co.) 150 Worth st., pp. 135. Paper, 25 cents.

This little work by an earnest Spiritualist gives an account of spirit manifestations observed by the author, indicates the folly and peril of seeking communication with the Spirit-world from unworthy motives, and testifies to the elevating influence which true Spiritualism carries with it. In the opening chapter the author says, "In my youth a novel amusement was introduced into Sweden called table turning. In answer to my inquiries as to what this might be, I was told that it was something new and remarkable which had been first discovered in America, where it had created a great sensation, had been brought to England, France and Germany and finally gained a footing in Sweden." The experiences of Edelweiss from that time onward, as well as the reflections interspersed in his chapters, are interesting.

MAGAZINES.

The *English Illustrated Magazine* for February has for its frontispiece a portrait of Mr. Arthur Balfour, first Lord of the Treasury, following which is a sketch of "The Fourth Party," by Henry W. Lucy. There is in this number also a portrait and sketch of Mrs. Humphrey Ward, "Locomotive Works" at Crewe, by C. J. Bowen Cooke, and "How Pianos are Made" by Joseph Hutton, both illustrated, are among the instructive articles. There are stories by Henry James and Mrs. Oliphant, with illustrations. A very attractive number. MacMillan & Co., 112 Fourth ave., New York.—Perhaps the most important article in the March number of the *Atlantic Monthly* is "Why the Men of '61 Fought for the Union," by Major General J. D. Cox (at one time Governor of Ohio, and

Secretary of the Interior, and now Dean of the Cincinnati Law School), which furnishes another aspect of the principles involved in the contest between the North and South, and which will be read with interest by those who have enjoyed Professor Shaler's and Professor Gildersleeve's views on the same subject. Another important article is by Professor George Herbert Palmer, of Harvard University, who writes on "Doubts about University Extension," a scholarly paper, which will command the attention of the many persons interested in the work of university extension through the country. Mr. Crawford continues his serial of Italian life, "Don Orsino," and Miss Isabel P. Hapgood has a vividly written paper on Russian travel, called "Harvest Tide on the Volga." Miss Agnes Repplier contributes an interesting essay on "The Children's Poets," in which she demonstrates that it is not necessary for children to understand poetry to enjoy it; and that very often children do not understand precisely the infantile kind of poetry which is written for them, but prefer poems like Tennyson's "Lady of Shalott," which not all grown people comprehend.



Officer A. H. Braley of the Fall River Police

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**May**

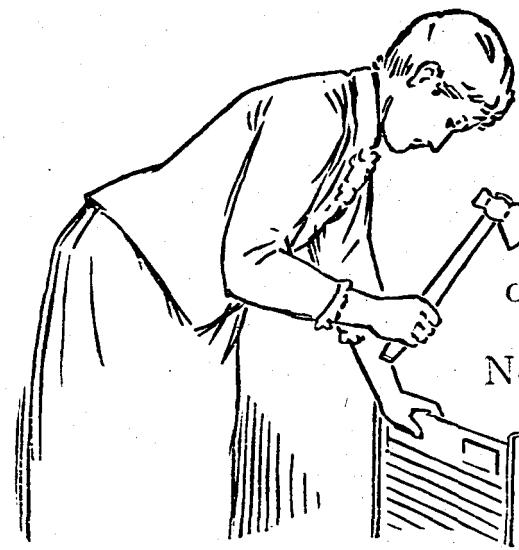
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**FROZEN FOOTSTEPS.\***

Beautiful snow, for such does it go,  
 Beautiful snow do I say,  
 Men hurrying by with beaming eyes,  
 Searching for something to-day.  
 Lanterns and torches shine bright through the night,  
 Through the mist, the frost and the snow;  
 A father was found under a tree he had felled,  
 Out, out in that beautiful snow.

His children looked for him, Annie and Hans,  
 As wandering away in the night,  
 Crying and sobbing in anguish aloud.  
 "Shall we ever see father to-night";  
 A bright light they saw, and an angel appeared,  
 "Oh, mother! Oh, mother!" they cried;  
 She embraced them, and kissed them, and put them to sleep.  
 Out, out in that beautiful snow.

A big throng of men in a group looking down  
 On two little souls now made one;  
 They were tightly frozen in each other's arms  
 By that great and omnipotent One.

So out in the cold, the frost and the snow,  
 Out in the bleak and the cold,  
 Three souls were united by that cold world of ice,  
 Out, out in that beautiful snow.

A fair spirit hovered o'er those men of the world,  
 As they in pity looked down  
 On the three frozen friends lying side by side.  
 What of the four that should lead to the fold?  
 They little thought of the meeting above,  
 Of the father, children, mother and all,  
 When led by the angel Love;  
 So out in the winter's cold that night, out in the whirling snow,  
 Four souls were united by that cold world of ice,  
 Out, out in that beautiful snow.

\*Many years ago there came to Montana, and to one of our mining camps, a father and his two little children. Everyone noticed how fond the father was of his children, and they of him, even amidst the hurry and bustle of a mining camp. The writer caught the little family circle in sweet converse one evening, and the father was informing his little ones about their angel mother, who had died giving them birth, in a far-away distant land, where the rose and vine so closely grew and where on a beautiful river happy couples still sailed. He instilled into the little ones' minds, thoughts of his happy youth, and said "I want you to be always good, and if by chance anything goes wrong think of your angel mother, and let your thoughts go to her for she is watching you and, apparently so far away, she is yet very near to you at all times." This conversation occurred when the leaves were turning golden; so from sunny, golden days I respectfully refer you to "Frozen Footsteps."

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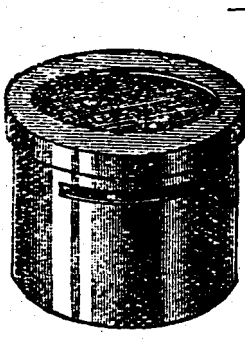
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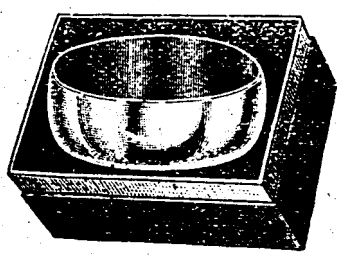
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An Oakmont mother picked up the jacket of her twelve-year-old boy and marveled at its weight. She did not marvel so much after she had taken the following articles from the pocket: A broken and rusty iron toy pistol, a book strap, a yard of top string with a tin button at one end of it, a piece of dog chain, a bunch of bristles, a pocket mirror, a rubber cork, two hickory nuts, toy watch and chain, match safe, three marbles, part of the works of a watch, combined pencil and penholder, cartridge shell, a screw, two wire nails, piece of tailor's chalk, several pebbles, three tobacco tags, small corkscrew, two pieces of lead pencil, slate pencil, piece of wire, piece of blue chalk, a pen wiper, a hair curler, toy sleigh bell, shoe button, cancelled postage stamps, several scraps of paper and some odds and ends that defied classification.

"What are you doing with all that stuff?" queried the mother, as she surveyed the outfit for a junk shop.

"That's nuffin'," replied the urchin. "You ought to have seen it before I traded off the other things."—*Pittsburg Chronicle Telegraph.*

ANOTHER one on the dominie: He was trying to explain the Darwinian theory to his class, when he observed that they were not paying proper attention. "Boys," he said, "when I am endeavoring to explain to you the peculiarities of the monkey I wish you would look right at me."

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**BOY'S ESSAY ON COLUMBUS.**

Columbus is a great man and is known even now for miles around, although it is 400 years since he immigrated and discovered the United States. He is very fond of finding out things, and the roundness of the earth like an orange or a ball is due to him. He also made an egg sit up, which is harder, my mother says, than making boys do the same in church like me. I wish my father was more like Columbus's must have been, for when I tried to make an egg stand up on end he told me to stop right away or I'll send you to bed. Who knows what country I might discover if my parents did not discourage me right in the beginning, just as I was ready to start out and begin to commence?

Columbus didn't have a much easier time than I do though. Everybody thought he was crazy, and several times he was incarcerated behind prison bars for various things, and once he came before a large number of people in chains.

He fell in with King Ferdinand and Isabella, who gave him enough to pay his fare over to the United States, which he went to, though it was slow work, and some of the sailors said, let's go back, but he wouldn't, which was good for us, for if he had have where would we be living now? In Turkey, maybe, where the people ain't Christians, but Mausoleums, and are ruled by suitans, who get elected because their fathers have just died, and are thrashed every fifty years by the aristocrat of all the Russians, which would be terrible.

Columbus was nearly three months crossing the ocean in three boats. He set sail August 3, 1492, at 8 o'clock in the morning, and the cyclopedia says the first thing he did was to weigh his anchor, though it never says why. Then he sailed right ahead for three days, when he broke his rudder and had to go to Africa to have it fixed, which delayed him some and the crew got mutinous, which he immediately put a stop to and set out again, this time keeping up until he got to America, where he planted his flags and said; "Oh, never mind about that," to the mutinous sailors, who said they were sorry they had been mutinous.

Then he kissed the beach and told the proprietor it belonged to King Ferdinand and Isabella, but the proprietor never murmured. Then he went back to see King Ferdinand and Isabella, who made him round shouldered with honors and riches, which Columbus liked so much that he started out again and discovered America several times more before he died, but it got monotonous to people after awhile, and for a time Columbus ceased to be a great man, even King Ferdinand and Isabella going back on him. He died in 1506 and had several fine funerals.—*Harper's Young People.*

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The New York Central Railroad and the Wagner Palace Car Company have scored another great success by the magnificent tour of the International League of Press Clubs in a complete vestibuled train of Wagner palace cars from New York to San Francisco and return. The press and public of the Pacific Coast pronounce this the finest train ever seen west of the Sierra Nevada Mountains, not excepting the Presidential train which visited the Pacific Coast last year. The following telegram, just received, indicates the success of the tour of the International League:

SAN FRANCISCO, CAL., Jan. 15, 1892. George H. Daniels, G. P. A., N. Y. C. & H. R. R. R., Grand Central Station, New York:

The International League of Press Clubs, in convention assembled, direct us, by unanimous vote, to announce to you their safe arrival in San Francisco, and heartily thank you for the safe transmission across the continent on schedule time of the magnificent Wagner palace car train so generously placed at the disposal of the delegates. It may also be gratifying to you to know that this train has excited admiration and praise of all who have seen it.

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 —The Press, New York, Jan. 18, 1892.

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By Mrs. NETTIE COLBURN MAYNARD.

Illustrated with portraits, and a frontispiece of Lincoln from Carpenter's celebrated painting.

In this narrative Mrs. Maynard tells of her early life, and the discovery of her mediumship, and brings her career down to the time of going to Washington. Beginning with chapter VII, Mrs. Maynard recounts her first meeting and seance with President Lincoln and follows it up with accounts of further seances at which Lincoln was present, including some at the White House.

"I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my volition," writes Mrs. Maynard (page 91).

Lincoln is quoted as saying: "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me."

Mrs. Maynard tells a plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Lincoln, and that he was strongly impressed by what he saw and heard no intelligent purpose can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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Christmann was the second man of the second batch of ten citizens who ranged themselves before Judge Kerr yesterday morning to offer excuses in the regular form. The judge demanded his excuse and the man made answer:

"Your honor, I ask to be excused on the ground of incapacitation. I am a foreigner."

"Ever been naturalized?" queried the judge.

"No, sir."

"Where were you born?"

"In Minnesota."

"Minnesota is in the United States."

"Yes, your honor, but doesn't the Bible say that we are all wanderers and foreigners on the face of the earth and not capable of judging our fellow-men? Under that law I claim to be a pilgrim and incapacitated from serving on a jury."

The face of the court was a study during the delivery of this remarkable speech, and without a moment's hesitation he remarked:

"You are not a foreigner, sir, but you are mentally incapacitated from serving on a jury with your fellow-men, and are excused from service on that ground."

A decorous titter from the spectators and assembled jurors accompanied the Biblical foreigner to the door, and he has doubtless resumed the business of cigar-box making with a few new ideas on the perspicacity of the judiciary.—St. Paul Pioneer-Press.

CHANGES IN HEALTH.

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Of all the seasons in the year, the Spring is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is one of the causes of the sluggish, tired feeling so general at this season, and which must be overcome or the health may be

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THE African explorer, Paul B. du Chaillu, was lately explaining to a very small boy the various inconveniences of life in the Equatorial forest. "It's dreadful, Dickie," said he, "to thing that there are benighted tribes who do not know what soap is, and who do not wash from one year's end to the other." Dickie was pensive for a few moments, then, "I wish," said he. "I was a 'nighted tribe."

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PASSED TO SPIRIT-LIFE.

Mrs. Mary Wilson passed from mortal life February 22, 1892 at the home of her daughter, Mrs. Emily Coverdale, No. 78, 35th street, Chicago. She was born in Donegal, Ireland, February 1st, 1804. Quebec, Canada, was her first home on the Western continent and there occurred her marriage following which she came with her husband to the United States in 1858. Her home for forty years has been with Mrs. Coverdale, the surviving one of her two children, and a daughter's filial devotion has tenderly sheltered her as the helplessness of age came on and sought to shield her from its attendant suffering. Raised a Presbyterian she had long since accepted the advanced truth of Spiritualism in its best phases. Funeral services, impressively appropriate were conducted by Mrs. Emma Nickerson-Warne on Tuesday, the 23d inst., and burial followed at Oakwood Cemetery.



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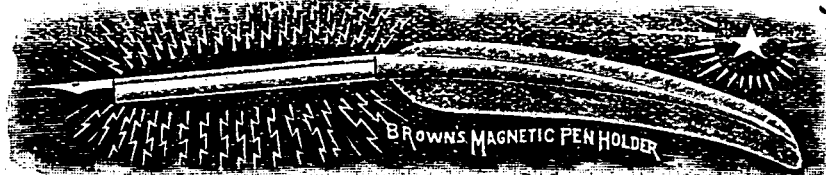
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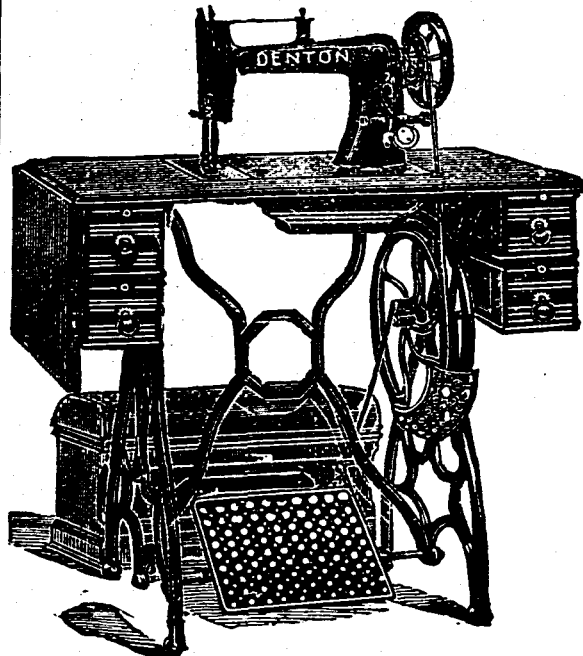
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