

RELIGIO THE PHILOSOPHICAL JOURNAL

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

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

THE second annual session of the school of Applied Ethics will open at Plymouth, Mass., July 6, and continue six weeks.

THE Archbishop of Canterbury recently presided at the opening of the Fine Art Exhibition in Whitechapel on Sunday, a day on which the attendance is greater than that on all the other days of the week.

In the death of Miss Amelia Blanford Edwards the world has lost one of the most intellectual and versatile women of the present age. She achieved success in writing educational books, books of travel, of art and literary criticism and of fiction, as well as in her contributions to Egyptology and archaeology which she studied for years with untiring industry and unflagging zeal. She was not only a woman of great learning but of an amiability and beauty of character which won for her the esteem of all who knew her.

THE New York Legislature has passed a measure giving authority to the board of estimate and apportionment to appropriate an additional \$50,000 for the maintenance of the American Museum of Natural History in Central Park, to enable that institution to be opened two evenings of each week free of charge, and also on Sundays. It will be a grateful thing to the great number of daily toilers in New York, who are unable to visit this museum on week days, that the doors are to be thrown open at times when they can see its treasures.

In his work, "The Presumption of Sex," Oscar Fay Adams says that women care little for the convenience of others. That she makes needless delay in receiving her visitors. That she does not wait until another has finished speaking before beginning to talk. That she fails to recognize the importance of an engagement. That she accepts a street car seat and gives no thanks. That she is no hurry to get on or off the car, and uses valuable time of other people. That she pushes ahead of the column at the ticket office and demands her ticket. That she shows lack of manners in shopping, etc. Some of these charges would be as well-founded if urged against many men, while they are not true of the best class of women. But it must be conceded that they are true of too many.

AMONG those who seek to remedy existing evils, two equally dangerous extremes are advocated, says the Independent Pulpit; one, that all laws are wrong, and the other, that all wrong can be remedied by laws. Both of these extremes grow out of the idea that the sole object of government is the regulation of human conduct, whereas the true function of government is to secure to human beings the right to regulate their own conduct. There are certain rights that are natural, universal and inalienable, such as life, liberty and the pursuit of happiness. It is the natural right of every human being to live, and one has as much right, by nature, to live as another. It is the natural right of every human being to be free, and one has as much right, by nature, to be free as another. It is

the natural right of every human being to pursue happiness, and one has as much right, by nature, to be happy as another. Government does not confer upon men these rights. They are natural, and the only object we can have for government is to preserve and protect them.

THE Inter Ocean under the title "A Canadian Instance," says that in Toronto the saloon is open only six days in the week. "From 7 p. m. Saturday evening to 7 a. m. Monday morning, no one can buy a glass of wine, beer or liquor in Toronto. In the rooms of all the hotels are posted notices to the effect that guests requiring liquid refreshments must order them Saturday, as none will be served on Sunday." The fact is that to any one who wishes to buy "liquid refreshments" in Toronto on Sunday, hundreds of saloons, including those in first-class hotels are accessible, with certain precautions well known to the authorities and to the police, from whom the saloons have nothing to fear if the appearance of being closed is maintained. The saloons are often crowded on Sundays in Toronto as they are in Chicago, but in the former city the entrance is by some back or side door, while in the latter it is by the front door. The deception, hypocrisy and pretense of keeping the law, while secretly breaking it, is worse than the drinking, bad as that is.

It is really surprising to find so many people who either used to receive "impressions" before they knew anything of Spiritualism, says the Summerland, or who receive through their own organisms at times sufficient to convince almost any rational-minded person, it would seem, of the general truth of the fact that the spirits of men do return and communicate with those yet incased in flesh. Sometimes it is the means of bringing them to see the truth, yet many times they only give a silly explanation of the matter, enough to satisfy their own minds, and give it no more thought except as something to rebut the evidence of Spiritualism by stating that such and such remarkable incidents occurred to them and then add that they are not Spiritualists, apparently taking it for granted that spirits would never approach any but avowed Spiritualists. There is a great deal of spirit manifestation both in and out of the church that passes unrecognized for what it really is, from lack of earnest thought upon the subject, a feeling of repulsion to the name of Spiritualism, or a supposition that every one is subject to like experiences and that they have an unexplained physiological bearing, or belong to the wonders of the mind.

HENRI BRAULT gives an account of a sitting with the famous medium Eusapia Palladino on the 15th of January last and describes phenomena witnessed in full light. Tables were moved and writing produced in this way: A blank piece of white paper placed on the table was examined and found to have no marks on it; the medium placed the hand of the reporter in a position to write, but with nothing in his hand, and he traced or rather made a movement of his hand as if to write a "d;" the paper being examined showed a "d" perfectly outlined as if he had a sharpened pencil at the end of his finger. The same occurred with a lady Mme. Aramengo. Cards placed on the table

were written on the underside. In semi-darkness chairs were placed on the table and then again replaced in their former position. Complete darkness being produced touchings of hands on various parts of the persons present were experienced, a chandelier was placed on the table by some invisible power, too heavy to be carried by any person around the table. Little blue flames were seen, some a foot and half long; clappings of hands were heard above the heads of the sitters, and pieces of paper were rolled up and carried to the mouth; hands fumbled in the pockets of the sitters, withdrawing portfolios from which certain papers were taken, but no money, and hands were presented and shaken, and touches were so made as to trace the sign of the cross.

WHEN oxide of iron, says an exchange, is placed in contact with timber excluded from the atmosphere and aided by a slightly increased temperature, the oxide will part with its oxygen and is converted into very finely divided particles of metallic iron, having such an affinity for oxygen that when afterward exposed to the action of the atmosphere from any cause oxygen is so rapidly absorbed that these particles become suddenly red hot, and if in sufficient quantity will produce a temperature far beyond the ignition point of dry timber. Wherever iron pipes are employed for the circulation of any heated medium, whether hot water, hot air, or steam, and the pipes allowed to become rusty, in close contact with timber, it is only necessary to suppose that under these circumstances the particles of metallic iron becomes exposed to the action of the atmosphere, and this may occur from the mere expansion or contraction of the pipes, in order to account for many of the fires which periodically take place at the commencement of the winter season.

ANNALES DES SCIENCES PSYCHIQUES for March and April has a report of a curious case of premonition, by a near relative of Professor Charles Richet. It is given in the following letter, dated Vitry-Je-Francais, July 18, 1891: I have never bet on the races; no one had spoken to me of "Grand Prix." Friday evening, on reading my Figaro as usual, I read the name of the horses engaged for the race. From the stable of M. Ed. Blanc: Ermark, Reverend, Clamart; they were talking of the chances of Reverend. My reading ended, I extinguished my lamp. Why did I think of races which never concern me? The name of Clamart sounded in my ear so much and so persistently that it became an irritating buzzing. I re-lighted my lamp to put an end to this sort of obsession. Sleep came without dreams; but on waking Clamart was the first name, or better said, the first thought which came to my mind; I wrote on eight papers the eight names of eight horses designated as the favorites; the papers rolled up and mixed, I drew one of them; it was the name of Clamart which came out. I wrote to Pierre to place or have placed one hundred francs on Clamart: this happened Saturday morning. Sunday I was at Vespers; during the procession (it was the day of the feast of Corpus-Christi), the same buzzing returned and always, Clamart, Clamart. Monday, I learned that this animal, which had interested me by the provocation it had given me, was the winner of the "Grand Prix!"

A NOTABLE WORK.*

"Butler's Book," one of the most notable publications of the day, may be said to complete the missing link in the War of the Rebellion. It gives to the world for the first time many important facts in civil, political and military history. Its author's life is interwoven with some of the most momentous events in the history of this nation and there are few men capable of writing about these events with more fullness of knowledge and none with more fearlessness than Benjamin F. Butler. None of the autobiographies of eminent men who took part in the great struggle for preserving our national unity surpass or equal this in interest; for it abounds with much of historic value, incidents and events following one another in the narrative in rapid succession, the accounts being interspersed with anecdotes never before published, and supported by documents here given to the public for the first time, and every page fairly bristling with the author's strong and picturesque personality.

Over 700 of the 1150 pages of this volume are devoted to the War of the Rebellion. It is appropriate therefore that the work should be dedicated, "To the good and brave soldiers of the Grand Army of the Republic, by their comrade, a slight token of appreciation of the patriotic devotion to loyalty and giant heroism with which they endured the hardships and fought the battles of their country during the war of the rebellion, to preserve the existence and perpetuity as a nation of freemen, the proudest exemplar of a people solely governed by themselves, and able to sustain that government as more powerful than any nation of the earth. Upon our efforts and their success depended the future of free institutions as a governmental power, giving the boon of liberty to all peoples."

Some idea of the comprehensiveness of the work may be inferred from a mere reference to the chapters. Chapter one gives Gen. Butler's lineage and education; the second, early political action and military training; third, is given to a sharp review of Democracy in 1860, when squatter sovereignty and bleeding Kansas were the leading events. The fourth is "The call for troops." Fifth—"Baltimore and Fortress Monroe." Sixth—Seventh—"Recruiting in New England." Eighth—"From Hatteras to New Orleans." Ninth—"Taking Command of a Southern City." Tenth—"The Woman Order, Mumford's Execution." Eleventh—"Military Operations." Twelfth—"Finances, Politics and Justice." Thirteenth—"Exchange of Prisoners, 1863." Fourteenth—"In Command of the Army of the James." Fifteenth—"Operations of the Army Around Richmond and Petersburg." Sixteenth—"The Elections in New York and the Gold Conspiracy." Seventeenth—"Fort Fisher." Eighteenth—"Why I Was Retired from Command." Nineteenth—"End of the War." Twentieth—"Congressman and Governor." Twenty-first and Closing Chapter, "The Law."

Gen. Butler indicates his attitude in relation to religion in early life thus: "My much loved mother was a very devout Christian, believing in the doctrine of Calvin and viewing unbelief as the unpardonable sin. I had been very religiously brought up. I had been taught in the Sunday School and by her until I was, for my years, fully conversant with the Scriptures. I had committed to memory the four Gospels and once had recited them at call for a quotation in every part. I knew every word, not even excepting the first eighteen verses of the first chapter of Matthew where everybody begat everybody else. That chapter was my hardest lesson, but I once mastered it. My mother's clergyman, a good Baptist, was consulted upon my being sent to West Point. He advised strongly against it. He said that I was a religiously inclined boy and one well versed in religious principles; and at West Point, there was, he understood a great deal of freethinking among the pupils, if not among the teachers."

His mother wished him to be a clergyman and he

was sent to the Waterville (Me.) Baptist College, where a majority of the pupils were being educated for the ministry. When religious matters were discussed Butler says, "I was not found quite up to the belief they undertook to teach me. . . . Boy of seventeen as I was I believed I had a right to controvert a doctrine established at first by the boy, Calvin, only seven years older, three hundred years before, in a superstitious, witch-burning age, whose doctrine modern science and modern thought had overturned in most parts which could be brought to the test of actual truth." Butler sent a petition to the president of the college stating his heterodox position and asking to be relieved from going to prayers and the church. The response was a sharp and severe reprimand, and but for the grief the step would have caused his mother, he would, he declares, have left college. "The mistake that I made" he adds, "was one that I fear I have too often made since, not in religious, but in political matters, of declaring my opinions before the community was ripe for them."

What Gen. Butler's religious belief is now probably nobody but himself knows. He has never certainly given evidence of possessing a deep religious nature, and spirituality is not among his prominent characteristics; and it cannot be said that the political opinions which he declared before the war, were in advance of public sentiment.

Gen. Butler's animosities are strong and he cannot always conceal them. Gen. Halleck, whom he seems to have hated with all his heart, is excoriated. Seward's foreign policy is ridiculed, he is charged with securing the removal of the General from the command at New Orleans at the behest of the French government, and accused of general cowardice. Although Butler was aggrieved at that passage in Gen. Grant's book in which Butler was referred to as having been "bottled up," our author says, "I was in Congress during his administration as President, in which I gave him my hearty support, and from that time until the day of his death no word of unkind difference passed between us, and I can say without fear of contradiction that few men possessed a greater share of his confidence or had more personal influence with General Grant upon public questions than I had."

Gen. Butler devotes several pages to an attempt to show that West Point's claim to superiority in giving military instruction is without foundation. He says, "Grant evidently did not get enough of West Point into him to hurt him any; he was less like a West Point man than any officer I ever knew. The less of West Point a man has the more successful he will be. We see how little Grant had. All of the very successful generals of our war stood near the lower end of their classes at West Point. As examples take Grant, Sheridan and Sherman. All the graduates in the higher ranks in their classes never came to anything as leaders of armies in the war. The whole thing puts me in mind of an advertisement I saw in a newspaper in my youth. It contained a recipe for making graham bread out of coarse unbolted flour mixed with sawdust. The recipe ended as follows: (N. B.—The less sawdust the better.)"

Gen. Butler evidently does not believe in forgiving enemies. The notorious Brick Pomeroy during the war charged Butler with stealing spoons and with innumerable other offences. To none of this abuse has Butler hitherto made any reply, but in this book he relates that he undertook proceedings for divorce on behalf of "Brick's" wife who charged her husband with entirely neglecting her and "afflicting her with a terrible disease." The employment of Butler by the lady led to a speedy adjustment. "I had also," writes Butler, "been counsel against him [Pomeroy] in another case in the circuit court of the United States for the southern district of New York. In this case Pomeroy was sued for grievous wrongs done to a young lady, as the court records will show. But as Pomeroy was found to be utterly penniless and worthless, it was useless to bring the case to trial. I do not know whether Brick is alive or not. I should be sorry to learn that he is dead, because I hope that he may have the pleasure of knowing that, in justice to him,

I have presented his memory to go down with my own as far as mine will go."

Gen. Butler gets square with a number of his enemies in a similar manner. The entire work shows a strong masterful man, such as was needed during the perilous days of this Republic, but not a man to be admired for elevated thought, fine moral sensibility or deep and tender sympathy with humanity. The world will never admire Butler as it does Sumner, yet Sumner never could have maintained order in New Orleans nor have performed most of the useful service for which Butler's rather coarse nature, strong will and executive ability admirably fitted him.

TO WHOM IT MAY CONCERN.

DEAR SIR: Having been a reader of your esteemed paper for some time, I was at the time somewhat concerned as regards a notice and touch to the so-called Spiritualists in January 23d, 1892; also in February 6, last. Glad to know you have been able to satisfy yourself that this slate writing coming from the spirits is done by a simple trick, as this is practiced all over the world by the so-called Spiritualists. I want to learn this trick. It will be worth, at least \$50.00 to me to learn it, and I am willing to deposit that amount in any of the five banks in this city to be drawn by you when you teach me how to do this trick, namely to write between two slates that are screwed together and sealed over, then bound with twine. This is just the thing I want to learn. Will you kindly write and send in enclosed addressed envelope, and greatly oblige yours respectfully.

J. F. B.

SPRINGFIELD, Ohio, April 18.

Our time is too valuable to spend in writing letters to Smart Alecks and correspondents of the class to which this man evidently belongs. Hence this public reply which, with modifications to adapt it to their respective intellects and attitudes, will fit a number of infantile minds occupying mature bodies and distributed in various parts of the country.

We cannot undertake to comply with this correspondent's request, for several reasons. First, because teaching tricks is not our vocation; and, second, if it were we have no assurance that this man has either the brain to direct the necessary movements or the hand dexterous enough to execute them; and, third, we have already given directions in these columns how to do the trick, directions which if comprehended and patiently practised will soon make any one with aptitude an expert. Only last week a gentleman from Montreal, well known to us by reputation as a writer and successful business man, called at our office and in the course of conversation told us that from the description of the method given in THE JOURNAL he had readily learned to perform the trick and had given a successful public display of writing on slates thus prepared. So successful, indeed, that two observers sitting behind him had not detected his movements.

For ten shillings we can furnish our correspondent with a book entitled "Revelations of a Medium," a study of which will enable him or any man of mediocre ability to pass as a "splendid medium" with all that class to which by nature and circumstance he apparently belongs.

If the first part of the letter published above has any meaning, of which we are by no means sure, it indicates a perspiring struggle on the part of the writer to be sarcastic. Though he makes a dismal failure in this, he is successful in portraying the calibre of intellect arrayed against us. Intellect—if it can be thus designated—which finds a reservoir in certain printed "organs" wherein to discharge the bile generated in those uncanny circles where thieves and lechers pick their victims; and which is also brewed in the recesses of jealous and envious minds whose stupendous conceit and venality are only surpassed by their malice toward those who have won public confidence by unswerving adherence to truth and honor.

Times without number have we detailed our own experiences and those of others in the observation of genuine independent slate-writing. Only lately the striking and convincing testimony of Professor Coues and Mr. Coleman has appeared in THE JOURNAL. The head and front of our offending is that we decline to

*Butler's Book by Benj. F. Butler. A Review of his Legal, Political and Military career. Illustrated with 125 engravings, maps and photographs, etc. Boston: A. M. Thayer & Co., 1892; pp. 1154. (Dibble Publishing Co., 260 Clark street, Chicago.)

stand in with the fakirs, their confederates and dupes. Only a little less heinous is our determination to carefully sift evidence, our insistence upon scientific methods of investigation as to the phenomena, and our uncompromising attitude in support of the ethics and philosophy of Spiritualism in their purity, untarnished by the vagaries of cranks or the sophistries of those who in the name of liberty seek unbridled license.

TELEPATHIC PERCIPIENCY.

Z. T. H. writes: Apropos of the suggested spiritualistic exhibit at the World's Columbian Exposition, I am reminded to say that if there had been such a department at the Centennial show of 1876, I could have contributed something that was then regarded as a very remarkable "test." The "something" was two clasped hands in plaster-of-paris from a matrix of paraffine and the matrix was from the cabinet of a Mrs. Bennett of Boston, then widely known as "The West End Medium," but afterward still more widely known as a most ingenious, unscrupulous, and self-confessed swindler. I carried the specimen of plastic art to the medium Charles H. Foster, who not only pronounced it to be of spiritual origin, but indicated the spirits whose materialized hands had given shape to the matrix. And, curiously, the names of the spirits which he selected from a list of written ones were those of the departed friends in my own mind who had clasped hands in token of mutual and common regard. And this was not the only seeming verification of the genuineness of the hands. The Italian expert in plaster casts, to whom I carried the matrix to be filled, assured me that two clasped hands of ordinary flesh and bone and muscle, immersed in melted paraffine, could by no possibility have been extricated from a mould thus formed without shattering it. Nevertheless, Mrs. Bennett and her confederates afterward demonstrated the exact possibility of that very thing. Why did Foster, who was doubtless a psychic of great power, assist in this delusion? He probably did not intentionally participate in the deception as such, but tended to strengthen it.

Because Foster possessed extreme sensitiveness and responded readily, and often with accuracy, to impressions, he was a great medium. That he, of necessity, was as sensitive to impressions from minds enfolded as from these discarnated should go without saying. Z. T. H. went to Foster with a well defined conviction that spirit hands had given shape to the matrix and that he could name the spirits. He got from Foster the reflex of his own mind and thus confirmed himself in error, as thousands had done before him and as thousands have done since. The fault was not in Foster, who mistook the source of the impressions. Every true medium is a telepathic percipient, as likely at times to voice thoughts transferred from the sitter as those coming from an extraneous intelligence.

In 1876 THE JOURNAL had not started on its career of educating the public in these matters. There was a less discriminating and intelligent study of psychical phenomena than now. The powers of the spirit in the body were less realized and credited than at present. Thanks, first to the able investigators and Spiritualists for whom THE JOURNAL stands as an exponent, and, second, to the patient and persistent work of the Society for Psychical Research, some progress has been made in mapping out the psychical field and establishing a standard of evidence. Hence at the coming Congress there will be little danger of anything being voted a "test" that rests on such evidence as did the case which Z. T. H. very truly says might have been thus exhibited in 1876. With THE JOURNAL's corps in advance, the army of researchers has been led safely out of such quagmires, and the ground under its feet grows more secure with every step. That the proposed Congress will make new discoveries or rediscoveries is not expected. But that it will enable the forces engaged in establishing the recognition of Psychical Science to become better disciplined, and to have a fuller knowledge of their resources and of the safest and most promising routes by which to proceed, is confidently expected. That the Congress in 1893 will be an epoch-making event in the history of Psychical Research should be the wish of every honest and intelligent man and woman, and all should lend a hand to make it so.

PUBLIC SCHOOL CELEBRATION.

The Executive Committee appointed by the Superintendents of Education has addressed a message to the public schools of America urging the scholars to join with teachers in making the school the centre of the observance of the 400th anniversary of America on the 12th of October, 1892. In Chicago the day will be marked by the dedication of the Columbian Exposition grounds. The Executive Committee (which consists of Francis Bellamy chairman, representing The Youth's Companion, Boston, John W. Dickinson, Secretary of Massachusetts Board of Education, Thomas B. Stockwell, commissioner of Public Schools in Rhode Island, W. R. Garrett, Superintendent of Public Institution in Tennessee, and W. C. Hewitt, Superintendent of Michigan Educational Exhibit at the World's Fair,) wants to see the day signalized in every town and village in this Republic simultaneously with the Chicago exercises, and the public school, the most characteristic American institution which links all neighborhoods together, made a common bond for the celebration. The public school should occupy the most prominent part in the celebration, for it is as the Committee says "the ripe fruit of four centuries of American civilization."

The first approval of this suggestion came from scholars of the public schools. In response to the proposal, first published in the Youth's Companion, thousands of letters were received, showing the enthusiasm with which the idea was greeted. The Executive Committee says:

"It is for you, scholars of the American public schools, to arouse a sentiment in your schools and in your neighborhoods for this grand way of celebrating the finding of America. Educators and teachers will meet you from their side. But it is for you to begin. You will make it succeed if you unite to say that it ought to be done. The interest of the public will be awakened if the scholars join in the earnest request that the school be allowed to be the centre of the day's observance. There are thirteen millions now in the public schools. You have the chance to conduct a patriotic movement which will have a place in history, and will strengthen the Republic through the coming century. The first thing to do is to determine, when you read this message, that you will do all you can to induce your school to enter the celebration. Then show this message to your teachers; every patriotic teacher will be glad to help you if you show yourselves in earnest. Take the message to the school committee and the superintendent; their consent and aid are indispensable. After you secure the support of all these, then let the school vote that it will enter the celebration. The next thing after this public vote will be the appointment of a strong committee to take the charge. This committee should be made up jointly from scholars, teachers and friends of the school."

A simple programme of exercises will be furnished by the Executive Committee, one so arranged that if more elaborate exercises are desired they can be added, the aim of the official programme being to make the leading exercises uniform, and one feature the same in the Chicago celebration and the local exercises. The first duty of the local committees will be to awaken interest in the subject in their respective communities, through the local paper and by all other available agencies. The Executive Committee promises to make from time to time more definite suggestions through the Superintendents of Education and through the press. The movement is an excellent one. Let every city and village from the Atlantic to the Pacific have its local celebration on the 12th of October. It will link with the World's Fair 13,000,000 school children, and quicken and strengthen patriotic feeling and develop the much needed national spirit in America.

PSYCHICAL SCIENCE CONGRESS NEWS.

THE JOURNAL, under the above head will from time to time give items of interest concerning this Congress, and note the progress of events that lead to the final consummation.

A writer in the Nation, noted for the conservative stand it takes on current topics, devotes a column to the Congress, giving in substance the committee's

preliminary announcement. The article recognizes the position of THE JOURNAL very cordially, and speaks of the means taken to exclude "cranks and other objectionable persons" from the Congress.

"The chairman of the committee," says the writer, "is Col. John C. Bundy, editor of the THE RELIGIO-PHILOSOPHICAL JOURNAL, which has long been fully committed to the scientific method in dealing with the facts and theories of Spiritualism, and in denouncing and punishing every kind of fraud or folly to be found under cover of that name."

We learn from a private source that, through the kindly cooperation of a lady journalist in New York who is a member of the Advisory Council and actively interested in the coming Congress, more than two hundred newspapers in the United States and Canada have been furnished with suitable notices of the work, methods and objects of the Executive Committee.

Among prominent Chicagoans who have accepted the invitation of the committee to membership of the Advisory Council are Mrs. James M. Flower of the School Board, 361 Superior street, and Mrs. Charles Henrotin, Vice-President of the Woman's Branch of the Auxiliary, 65 Bellevue Place.

During the past month the vice-chairman of the committee, who has been specially charged with the correspondence necessary for the formation of the Advisory Council has been actively engaged in this duty, and many replies are already in hand. These are almost unanimously favorable, as will appear from extracts which THE JOURNAL will publish in due course.

The thanks of the committee are due to Dr. Richard Hodgson, Secretary of the American Branch of the London Society for Psychical Research, and to Professor William James, of Harvard, for timely and valuable suggestions respecting the composition of the Advisory Council. Both these gentlemen are themselves members of the Council, and have been invited to address the Congress.

Among the Spiritualists who will lend invaluable aid as members of the Advisory Council may now be named Mrs. F. O. Hyzer, William E. Coleman, and Hon. A. H. D. . . . Than these friends none stand higher in reputation for devotion to truth, which to them is above sects and parties. As fast as the onerous duties of the committee will permit, the correspondence with other Spiritualists of the same stamp and with psychical researchers of note will be carried forward with the view of completing an Advisory Council which shall be truly a representative and efficient body.

An article in a Continental journal recalls the incident of the invention of a method of transferring handwriting to iron, says the Industrial World. A Boston founder noticed one day that a ticket which had accidentally slipped into a mold lightly transferred its type to the iron. He followed up the hint thus afforded him and procured a heat proof ink, with which he wrote invertedly on ordinary white paper. This paper he introduced in the mold before the molten iron was poured in. When the mold cooled it was found that the heat had consumed the paper, but that the ink, which remained intact, had left a clear impression on the iron.

WHERE, after all, is the mental hygiene that will give us the "mens sana?" Certainly it is not to be found in the meditation and maceration of the recluse: not on the pillar of St. Simon: not in the contemplative idleness of the spiritual lounge: not in the accumulated dirt of the ascetic to whom cleanliness is not next to godliness. In none of these, but I take it in the simple discharge of duty; in the realization of the claims on us of the great human brotherhood; in the recognition of the spiritual; and in the unpretentious development of that particle of spirit that has been entrusted to our keeping.—Light.

stand in with the fakirs, their confederates and dupes. Only a little less heinous is our determination to carefully sift evidence, our insistence upon scientific methods of investigation as to the phenomena, and our uncompromising attitude in support of the ethics and philosophy of Spiritualism in their purity, untarnished by the vagaries of cranks or the sophistries of those who in the name of liberty seek unbridled license.

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Z. T. H. writes: Apropos of the suggested spiritualistic exhibit at the World's Columbian Exposition, I am reminded to say that if there had been such a department at the Centennial show of 1876, I could have contributed something that was then regarded as a very remarkable "test." The "something" was two clasped hands in plaster-of-paris from a matrix of paraffine and the matrix was from the cabinet of a Mrs. Bennett of Boston, then widely known as "The West End Medium," but afterward still more widely known as a most ingenious, unscrupulous, and self-confessed swindler. I carried the specimen of plastic art to the medium Charles H. Foster, who not only pronounced it to be of spiritual origin, but indicated the spirits whose materialized hands had given shape to the matrix. And, curiously, the names of the spirits which he selected from a list of written ones were those of the departed friends in my own mind who had clasped hands in token of mutual and common regard. And this was not the only seeming verification of the genuineness of the hands. The Italian expert in plaster casts, to whom I carried the matrix to be filled, assured me that two clasped hands of ordinary flesh and bone and muscle, immersed in melted paraffine, could by no possibility have been extricated from a mould thus formed without shattering it. Nevertheless, Mrs. Bennett and her confederates afterward demonstrated the easy possibility of that very thing. Why did Foster, who was doubtless a psychic of great power, assist in this delusion? He probably did not intentionally participate in the deception as such, but tended to strengthen it.

Because Foster possessed extreme sensitiveness and responded readily, and often with accuracy, to impressions, he was a great medium. That he, of necessity, was as sensitive to impressions from minds enfolded as from these discarnated should go without saying. Z. T. H. went to Foster with a well defined conviction that spirit hands had given shape to the matrix and that he could name the spirits. He got from Foster the reflex of his own mind and thus confirmed himself in error, as thousands had done before him and as thousands have done since. The fault was not in Foster, who mistook the source of the impressions. Every true medium is a telepathic percipient, as likely at times to voice thoughts transferred from the sitter as those coming from an extraneous intelligence.

In 1876 THE JOURNAL had not started on its career of educating the public in these matters. There was a less discriminating and intelligent study of psychical phenomena than now. The powers of the spirit in the body were less realized and credited than at present. Thanks, first to the able investigators and Spiritualists for whom THE JOURNAL stands as an exponent, and, second, to the patient and persistent work of the Society for Psychical Research, some progress has been made in mapping out the psychical field and establishing a standard of evidence. Hence at the coming Congress there will be little danger of anything being voted a "test" that rests on such evidence as did the case which Z. T. H. very truly says might have been thus exhibited in 1876. With THE JOURNAL's corps in advance, the army of researchers has been led safely out of such quagmires, and the ground under its feet grows more secure with every step. That the proposed Congress will make new discoveries or rediscoveries is not expected. But that it will enable the forces engaged in establishing the recognition of Psychical Science to become better disciplined, and to have a fuller knowledge of their resources and of the safest and most promising routes by which to proceed, is confidently expected. That the Congress in 1893 will be an epoch-making event in the history of Psychical Research should be the wish of every honest and intelligent man and woman, and all should lend a hand to make it so.

PUBLIC SCHOOL CELEBRATION.

The Executive Committee appointed by the Superintendents of Education has addressed a message to the public schools of America urging the scholars to join with teachers in making the school the centre of the observance of the 400th anniversary of America on the 12th of October, 1892. In Chicago the day will be marked by the dedication of the Columbian Exposition grounds. The Executive Committee (which consists of Francis Bellamy chairman, representing The Youth's Companion, Boston, John W. Dickinson, Secretary of Massachusetts Board of Education, Thomas B. Stockwell, commissioner of Public Schools in Rhode Island, W. R. Garrett, Superintendent of Public Institution in Tennessee, and W. C. Hewitt, Superintendent of Michigan Educational Exhibit at the World's Fair,) wants to see the day signalized in every town and village in this Republic simultaneously with the Chicago exercises, and the public school, the most characteristic American institution which links all neighborhoods together, made a common bond for the celebration. The public school should occupy the most prominent part in the celebration, for it is as the Committee says "the ripe fruit of four centuries of American civilization."

The first approval of this suggestion came from scholars of the public schools. In response to the proposal, first published in the Youth's Companion, thousands of letters were received, showing the enthusiasm with which the idea was greeted. The Executive Committee says:

"It is for you, scholars of the American public schools, to arouse a sentiment in your schools and in your neighborhoods for this grand way of celebrating the finding of America. Educators and teachers will meet you from their side. But it is for you to begin. You will make it succeed if you unite to say that it ought to be done. The interest of the public will be awakened if the scholars join in the earnest request that the school be allowed to be the centre of the day's observance. There are thirteen millions now in the public schools. You have the chance to conduct a patriotic movement which will have a place in history, and will strengthen the Republic through the coming century. The first thing to do is to determine, when you read this message, that you will do all you can to induce your school to enter the celebration. Then show this message to your teachers; every patriotic teacher will be glad to help you if you show yourselves in earnest. Take the message to the school committee and the superintendent; their consent and aid are indispensable. After you secure the support of all these, then let the school vote that it will enter the celebration. The next thing after this public vote will be the appointment of a strong committee to take the charge. This committee should be made up jointly from scholars, teachers and friends of the school."

A simple programme of exercises will be furnished by the Executive Committee, one so arranged that if more elaborate exercises are desired they can be added, the aim of the official programme being to make the leading exercises uniform, and one feature the same in the Chicago celebration and the local exercises. The first duty of the local committees will be to awaken interest in the subject in their respective communities, through the local paper and by all other available agencies. The Executive Committee promises to make from time to time more definite suggestions through the Superintendents of Education and through the press. The movement is an excellent one. Let every city and village from the Atlantic to the Pacific have its local celebration on the 12th of October. It will link with the World's Fair 13,000,000 school children, and quicken and strengthen patriotic feeling and develop the much needed national spirit in America.

PSYCHICAL SCIENCE CONGRESS NEWS.

THE JOURNAL, under the above head will from time to time give items of interest concerning this Congress, and note the progress of events that lead to the final consummation.

A writer in the Nation, noted for the conservative stand it takes on current topics, devotes a column to the Congress, giving in substance the committee's

preliminary announcement. The article recognizes the position of THE JOURNAL very cordially, and speaks of the means taken to exclude "cranks and other objectionable persons" from the Congress.

"The chairman of the committee," says the writer, "is Col. John C. Bundy, editor of the THE RELIGIO-PHILOSOPHICAL JOURNAL, which has long been fully committed to the scientific method in dealing with the facts and theories of Spiritualism, and in denouncing and punishing every kind of fraud or folly to be found under cover of that name."

We learn from a private source that, through the kindly cooperation of a lady journalist in New York who is a member of the Advisory Council and actively interested in the coming Congress, more than two hundred newspapers in the United States and Canada have been furnished with suitable notices of the work, methods and objects of the Executive Committee.

Among prominent Chicagoans who have accepted the invitation of the committee to membership of the Advisory Council are Mrs. James M. Flower of the School Board, 361 Superior street, and Mrs. Charles Henrotin, Vice-President of the Woman's Branch of the Auxilliary, 65 Bellevue Place.

During the past month the vice-chairman of the committee, who has been specially charged with the correspondence necessary for the formation of the Advisory Council has been actively engaged in this duty, and many replies are already in hand. These are almost unanimously favorable, as will appear from extracts which THE JOURNAL will publish in due course.

The thanks of the committee are due to Dr. Richard Hodgson, Secretary of the American Branch of the London Society for Psychical Research, and to Professor William James, of Harvard, for timely and valuable suggestions respecting the composition of the Advisory Council. Both these gentlemen are themselves members of the Council, and have been invited to address the Congress.

Among the Spiritualists who will lend invaluable aid as members of the Advisory Council may now be named Mrs. F. O. Hyzer, William E. Coleman, and Hon. A. H. Dailey. Than these friends none stand higher in reputation for devotion to truth, which to them is above sects and parties. As fast as the onerous duties of the committee will permit, the correspondence with other Spiritualists of the same stamp and with psychical researchers of note will be carried forward with the view of completing an Advisory Council which shall be truly a representative and efficient body.

An article in a Continental journal recalls the incident of the invention of a method of transferring handwriting to iron, says the Industrial World. A Boston founder noticed one day that a ticket which had accidentally slipped into a mold lightly transferred its type to the iron. He followed up the hint thus afforded him and procured a heat proof ink, with which he wrote invertedly on ordinary white paper. This paper he introduced in the mold before the molten iron was poured in. When the mold cooled it was found that the heat had consumed the paper, but that the ink, which remained intact, had left a clear impression on the iron.

WHERE, after all, is the mental hygiene that will give us the "mens sana?" Certainly it is not to be found in the meditation and maceration of the recluse: not on the pillar of St. Simon: not in the contemplative idleness of the spiritual lounge: not in the accumulated dirt of the ascetic to whom cleanliness is not next to godliness. In none of these, but I take it in the simple discharge of duty; in the realization of the claims on us of the great human brotherhood; in the recognition of the spiritual; and in the unpretentious development of that particle of spirit that has been entrusted to our keeping.—Light.

THE OPEN COURT

ERMACORA VS. LOMBROSO.

Dr. Ermacora, of Padua, has written a pamphlet entitled "*I Fatti Spiritici e le Ipotesi Affrettate*" ("Spiritistic Facts and Hasty Hypotheses") in reply to Professor Lombroso's article the gist of which was given in a recent editorial in *THE JOURNAL*. The same pamphlet contains Lombroso's paper in full. Since Dr. Ermacora's essay like the one which it answers, is in Italian and therefore accessible to but few English readers, it is deemed best to give the substance of it in these columns. Dr. Ermacora says that in Italy mediumistic phenomena have been ignored, the great majority of cultivated persons having held aloof from them. Now they will be easily persuaded to listen to the first learned man who has broken silence. Professor Lombroso is admitted to be a man entirely loyal to his convictions, but the question is raised whether he is sufficiently equipped, whether the sudden change of equilibrium which new stores of knowledge brought into his mind, has not caused him to abandon the reserve characteristic of the man of science. As the boldest man may start at the sudden sight of a harmless scarecrow, so the most solidly constituted man may in a period of excitement express mistaken opinions. As the opinions of Lombroso have so much influence among the cultured classes, Dr. Ermacora says in substance, that any error in them is liable to affect science, especially in Italy, for some years. Having observed a few phenomena which he had not before believed possible, the illustrious professor wrote: "I am very much ashamed and grieved that I have so long combatted with so much obstinacy the possibility of facts called spiritual; I say facts for I am still opposed to the theory of their production. But the facts exist and I pride myself on being a slave to facts." Dr. Ermacora inquires how could he be either favorably inclined or opposed to any theory of the phenomena before unknown to him, after having barely seen them for the first time? Let it be supposed: suppose that a man of considerable learning in jurisprudence or theology should be ignorant of electric phenomena and for a long time should deny their existence, and, to show him how ignorant he was, some one should conduct him to a central station of an electric light plant and having obtained a sight of the machine and the lamp he would admit that the phenomena existed but should assert that he was still opposed to the theory of the electricians, what value would that opinion of his have? None at all, because, while the theories of electricity might be erroneous, he would not yet be in a condition to determine how and where they were so or be able to substitute a better theory.

Lombroso's attempt to annex to the field of medical science investigations in transcendental regions is in keeping with the course the doctors took in the case of animal magnetism. Being ignorant of it they despised it at first but when obliged to acknowledge it as a fact, began to study it but with a new etiquette in claiming it as their own. This tardy reception even was a benefit to medical science and favorable for the investigation of mediumistic phenomena. Lombroso seeks for the cause of mediumism in physiology. It is difficult to see how mechanical, physical, and chemical phenomena which occur outside of the medium can be studied with competency and be well understood solely by those who occupy themselves with the human brain and especially with its diseases. Doctors are still disputing whether hypnotism is a physiological or a pathological state. We shall be grateful to Lombroso if he shall be able to discover the true points of contact between mediumistic phenomena and psychiatry, but to regard them all as psychiatric is as if one should say that digestion is an astronomical phenomenon because the astronomers discovered universal gravitation, because the chemists were of the opinion that chemical reactions de-

pend on universal gravitation between the atoms, and because, in fine, in digestion chemical phenomena do happen. Prof. Lombroso has seen in the spiritistic phenomena a mere matter of psychiatry for the sole reason that he is a psychiatrist, precisely as the theologian sees clearly how it is only the action of the devil, and to convince himself the better about it he acquires the information that the medium is neuropathic, has an injury in the parietal of the skull, tactile obtuseness, hysteric convulsions, etc., all circumstances which for a psychiatrist would be sufficient to give an explanation of the flights of the bells and raising of tables and still more of the materializations, but which it must be agreed were too few in comparison with the other phenomena.

After a few of the phenomena observed by Barth have been described Lombroso asserts that these can be explained in accordance with the theories admitted by neuropathologists. To quote: "It is understood how the force, we will say cortical and cerebral, of a medium might, for example, raise a table, pull the beard, strike, caress, which are the most general phenomena in these cases."

One may believe on the word of Prof. Lombroso that the neuropathologists understand all these matters, but do they always well understand phenomena which though within their domain, are of a less complex kind. For example Lombroso asserts without hesitation that in certain cases "by virtue of hysteria the nose sees." Although this phenomenon may have been known to neuropathologists for a considerably longer time than they have been acquainted with spiritistic phenomena, still there are many among them who have not as yet comprehended how the nose sees in cases of hysteria.

Mental suggestion though finally admitted by some is still denied by many authorities, among whom are Tarchanoff, professor of physiology in the imperial Academy of Medicine at St. Petersburg, who, after having confounded Cumberlandism with mental suggestion, triumphantly reached the conclusion that "it is at least time to make an end of all these experiments of mind reading," and Carpenter, one of the first physiologists in England, and who, be it said by the way, despite this fact heaped upon himself a considerable amount of ridicule by his inconsiderate attacks against the reality of mediumistic phenomena. Does Professor Lombroso believe these men understood as much as he does, or does he believe he comprehends phenomena still more mysterious?

As for the men who enjoy the greatest authority in all branches of medical science they, some few excepted, deny these phenomena because they believe them impossible. Are they not even sufficiently expert psychiatrists and neuropathologists to see quickly such an obvious explanation?

During the period of time in which Lombroso was combating the phenomena with so much tenacity because he believed them impossible and hence the explanation impossible, was he a full-fledged neuropathologist, or did he become so after the séance at Naples?

"Hypnotism" says Charcot, "is a world in which, aside from palpable, material and numerous facts which point always to physiology, there are to be met facts absolutely extraordinary, inexplicable up to this time, not responsive to any physiological law and thoroughly strange and surprising." "I," he adds, "occupy myself only with the first." Charcot must be without doubt a wicked neuropathologist, because he does not comprehend the hypnotic phenomena which are on the threshold only of the other more wonderful attested by Lombroso.

He knows that this thing which the aforementioned distinguished men ought to understand well, is without doubt what forms the supreme scope of their researches, and which they have studied for ages especially during the last generation. By destroying their systems one after the other they advertise to the world that they know but little. And one of the most sympathetic of them, Liébault, well known to psychiatrists says that he himself is of the opinion that medical attentions are generally useless, and with statistics at hand shows us that in some diseases cures are more numerous and more speedy without remedies.

It would seem therefore that these scientific men though necessarily more or less neuropathologists have these two special characteristics sharply defined of belittling themselves and of comprehending matters the less, the more they have investigated them in turn.

Having taken account of the experiments of Ottonelli in regard to the objectivity of visual hallucinations, Lombroso deduces from them "that the brain sees as the eye sees."

However this conclusion has a foundation only in the hypothesis that the human faculties are limited to the functions of the material body; a hypothesis which has not yet been demonstrated, and besides has been seriously attacked by the works of Spiritualists. Moreover the now well attested phenomena of clairvoyance is something more than a transference of feelings inasmuch as the clairvoyant can perceive images of objects, whether located at an enormous distance or placed in darkness.

Does the visual sense of the subject undergo a transposition of hundreds of miles? Lombroso says that "it is the brain which sees"; but does it see through opaque bodies and of course through the cranial wall? Then this is no more a vision than that of the eye, because the light and still less the image of an object, which is of course quite a different thing, cannot influence it. Now, if the brain does not become impressed through a luminous agent, what is the unknown agent which operates? Here he is tossed between Scylla and Charydis. To escape the occult he ingulfs himself always more and more.

To explain thought-transference the author has recourse to the very specious theory, and which between Mesmer and Ochorowicz has been set forth in various ways, viz.: That of vibratory irradiation from one brain to the other through a material medium which fills space. But he has the frankness to add: "The great difficulty is in admitting that the brain is the organ of thought and that thought is a motion." Here it would seem that Lombroso would like to weaken the phrase, "that cortical motion in which thought consists" used a little while before, but repenting of the most prudent words of his article, loses sight anew of his support and allows the following to escape him: "It is precisely because thought is a motion that not only is it transmitted but also reflected" whereby he contradicts himself a second time. But this great difficulty which he finds and which a little after he loses sight of is not the only one. Though it be admitted that thought is motion and nothing but motion, the law of the conservation of energy with which Lombroso shows himself familiar ought certainly to convince him that it is not some other great difficulty that confronts him but a sheer impossibility.

When a vibratory motion radiates from a center, its energy decreases as the square of the distance, and this too whatever be the nature of the vibration. Now, for example, increased a thousand times, this energy is reduced to a millionth of the first power. It would then necessarily be expected, between the limits of a yard and a thousand yards that the phenomenon would vary enormously in intensity. Now despite the fact that Lombroso asserts that he has noticed it to have occurred better at a short distance, and that this has also been observed by many others besides, has been noted in the experiments of Janet, Ochorowicz, Beaunis, Liébault, Liégois, Rossi-Pagoni, etc., besides the many recorded in the publications of the Society for Psychical Research, still the course of the observation of this phenomenon is quite far from establishing this law. On the other hand considering numerous cases of telepathy between points on the earth diametrically opposite and recorded by authors and periodicals most orthodox, it would seem that distance had but very little sensible effect and that, moreover whatever be the force which emanates from the agent, it goes direct to the percipient without sensible dispersion—without losing any of itself. Here is a new enigma. What intelligent action in the guise of a faithful porter conducts thought to its destination and not elsewhere? And it is not enough to oppose to this that a vibratory motion may be transmitted unaltered to any distance under the form of a bundle of parallel rods, because the idea of a thought-

bundle (*pensiero-fascio*) raises the following difficulties:

(a.)—No indication of an organ which in the guise of the projector can originate and direct the ray impulse in the required direction.

(b.)—Difficulty of maintaining a sufficient parallelism for thousands of miles.

(c.)—Difficulty of the crested wave (*puntata onde*) exactly reaching the percipient (receiver) at such a distance.

(d.)—The still greater difficulty of comprehending how this thrust or impulse which should acquire a precision greater than that possible with the best astronomical instruments can be executed by an instrument not planted on an immovable base but placed in the power of movements of the body of the agent (transmitter)—movements which have not in reason any connection with the action of the supposed impulse.

(e.)—Mystery about the progress of the impulse since, to the agent as commonly happens, the direction in which the percipient is to be found is unknown.

It certainly does not result more clearly to any body how the cortical strata can carry out a difficult impulse without knowing where to go and with a projector which does not exist.

Lombroso admits that the mechanical labor executed in spiritualistic phenomena outside of the medium and on inanimate bodies proceeds from the cortical portion of the brain and brings forward as a comparison the reflected motions of epileptics in consequence of cerebral irritation and suggests that, if in this case the muscle serves for the transmission of motion, in the former case the other may serve the same purpose. Now here the author incurs the charge of a strange equivocation in that he recognizes the human machine. The muscles do not transmit mechanical energy from the brain to the object set in motion, but, on a signal received from the brain transpose into mechanical labor the potential energy, the combustible matter brought through the circulation, because, when they act they burn considerable matter. At the extremities, the muscles are the engine the brain the engineer. Now what is the invisible engineer in motions at a distance? Will the engineer substitute for the engine his own forces? Not that I would say it was a priori impossible, but it is not understood how the neuropathologists see so quickly how the brain alone can with its own energy execute, as has been many times proven, a mechanical action of the self-same magnitude with that which might be produced by the employment of energy proceeding from the muscles. The comparison of the magnet does not fit because the question does not turn on transmission but on the origin of energy.

Passing to writing mediums, the author adopts the old hypothesis of semi-somnambulism proposed by Richmond as far back as 1853. First of all, to sustain it would be necessary to show the constant unilateral existence during the medium's writing of the other phenomena characteristic of somnambulism and analogous conditions; because here there is no question of determining their existence, whatever quality they may have. But further there are frequently to be found mediums who receive at the same time two different communications through their two hands preserving their own normal consciousness unchanged. In this case there exists contemporaneously three different personalities. However according to the hypothesis adopted by Wigan and Luys and applied to automatic writing by Richmond, Janet and others, these mediums, ought to possess three cerebral hemispheres. The author would have better served his thesis by abandoning the hypothesis of Luys which explains the double personality by action independent of the two hemispheres of the brain, and citing the experiments of Rochan who actually shows in his subject, Benoist, three co-existing personalities. But the misfortune is these three personalities simultaneously attributed to the medium are still not enough, because there have been observed cases in which by means of spontaneous writing there comes traced contemporaneously a very much larger number of communications with diverse characters and languages.

As for Janet whom the author cites as if he had defi-

nitively resolved the question, I am not of his opinion. Janet showed that the medium might have communications with a second personality belonging to him, which was long ago well known to the cultivators of transcendental studies, but, taking account of facts which pointed to this long ago, we are very far from being able to regard as proven that they are sufficient to explain them all.

Habitually to neglect the facts is to abandon the question and abandon the field of spirit phenomena as has so well been shown by Aksakow.

But Lombroso could not for a moment take any account of them because he was ignorant of them and he himself tells us so when he says "the facts occurring are rather vulgar, (like pulling the beard and raising the table) and almost always repeat themselves with unvarying monotony" and that "if in a circle of spiritists around the magic table there is no one who knows Latin, the table does not speak Latin any more." On the contrary if there is anything which is astonishing in mediumistic phenomena it is their multiform phases and the disturbance they bring into our notions, as well in the field of mechanics as in that of physics, in that of chemistry as in that of biology and of philosophy. Quite a different thing from psychiatry!

Taking into account the narrowness of the point of view of Lombroso in this matter, and noting that from the *pontifices maximi* of official science down to the loafers in the coffee houses, there is everywhere a skepticism proud in appearance but servile in reality, would it not seem that the phrases "very simple explanation" and "well adapted to the taste of the masses who neither think nor study" ought to rebound against the author?

Lombroso ridicules the mediums who pretend that they are *en rapport* with Tasso and Ariosto. But it is useful to observe that he takes no account of the various spiritualistic theories; the author has repeated only what occultists and spiritists declare. But it is one thing not to believe true the name which a masked person gives and another to deny altogether the existence of a masked person. The author hence undertakes to explain the communications received through the medium, whether of things unknown to him, or in languages with which he is not acquainted, by means of mental suggestion. Naturally it is the most obvious thing to do, and besides is exactly what has been presented to the mind of every one who devotes himself to the investigation of mediumistic phenomena, but this must have been entirely abandoned by whoever has thoroughly investigated the matter. The reason for it is that there are too many well authenticated cases of veridical communications on matters not only unknown to all the persons present, but unknown to any human being, and the communications in languages unknown to the medium and to all present. Whoever would like to acquaint himself with conspicuous examples of this has only to consult the works of "Oxon," Edmonds, Dale Owen, Wallace and the quite recent work of Aksakow. It is strange, however, that Lombroso should also fall into the same contradiction as does Ochorowicz in his most interesting work on "Mental Suggestion." In these authors' works are to be observed the great rarity of the phenomenon of the transference of thought; but, when it is a case of the explanation of phenomena occurring through a table they fully recognize the phenomenon of thought-transference at once.

A great merit which we ought to acknowledge in Lombroso is that of having raised the question in dispute in Italy, which has been at rest for some time, and of having acknowledged against the general preconceived opinions that the mediumistic phenomena are real, and not always, or so frequently as alleged, a mere fraud. A similar prejudice had once similarly retarded the investigation of hypnotism. But the existence of phenomena independent of any fraudulent manipulation whatever had been confirmed long ago, authenticated by methods quite as rigorous as those of Lombroso, inasmuch as he used only his own senses, still this for "a psychiatrist of mature years" should be unsatisfactory, considering that preceding experimenter not excluding Spiritualists themselves,

(of course those who have investigated from a scientific point of view), the testimony of the senses to be insufficient and have made use of numerous correctives, among which, is photography on which Lombroso promises us an opinion.

If Lombroso, as he declares, and departing from the method he is accustomed to employ in all investigations, wishes to plant himself only on convictions framed through his own researches, having no regard to others, it will surely be the fruit of the date tree and the longer he will have to wait before gathering the fruit.

Now if we should be willing to follow his example and take no account of any but our own experiences, what use would his fruits be to us even when they shall have ripened? Doctor Du Prel cites the case of a negro in the service of Livingstone who used to have the savage way of drinking milk out of the hollow of his hand. When Livingstone taught him that it was more convenient to use a spoon for it the negro at once made use of it by pouring the milk from it into the hollow of his hand and drinking it. It seems to me to psychiatrize or to theologize phenomena as yet so little known to be an analogous proceeding, with the aggravation that the milk in the hand of Lombroso would sensibly change color. Let him drink less of it by himself.

He is nevertheless within the truth when he recognizes that these phenomena have a close connection with psychic phenomena of man, but he should not confine himself to the surface of them but go to the investigation of them with a view to a thorough study from the foundation, according to the excellent methods of study pointed out by Du Prel and Aksakow who have been cultivating them for many years under this point of view.

FAMILIAR SPIRITS.

BY CASSANDRA.

In reading the memoir of Austin Phelps by Elizabeth Stuart Phelps, the well-known author of that flexible, mystic gate between the seen and unseen, I was much impressed by certain references to spiritualistic phenomena.

Professor Phelps affirms that the evil is as old as the world, is distinctly recognized as fact in the Bible, and always with condemnation. The whole business of seeking to unveil the future by means of familiar spirits is forbidden as a sin. The curiosity which prompts it is a sin. Good people have as clear a warning in the Bible to avoid it as they have to avoid lying or profaneness. . . . We are bound, as believers in God's Word, to deny our unhallowed curiosity about the future, and live in faith."

Professor Phelps, as an illustration of this sin, refers to the séance in the Bible between Saul and the Witch of Endor. (Samuel 1st, Chapter 28.)

In reading the experience of Saul at Endor with the medium, where his anxiety prompted him to go in search of his fate, we find that he received the truth from one who was nearly as much over-awed by the spell she had evoked, as was Saul at the materialization of the spirit of Samuel. If materialized spirits had voices and used them in the olden times, why not in this age? In this séance, Saul was not condemned for evoking the presence of the spirit, but was judged for the sin of unfaithfulness to his command, and not obeying the voice of the Lord.

In 1st Samuel, Chapter 9, is given an incident in the early life of Saul, where he is described as a comely, innocent, young man, a favorite son of a fond father who sent him on a certain occasion in the company of a servant, in search of a herd of stray cattle. They tramped many miles over mountains and plains and found them not. When they had come to the land of Zuph, Saul said to his servant who was with him, "Come let us return; lest my father leave caring for the cattle, and take thought for us." The servant said: "Behold now there is in this city a man of God, all that he saith cometh surely to pass; now let us go thither; peradventure, he can show us our way that we should go."

When they came into the place, "behold, Samuel

came out against them." Now the Lord had told Samuel in his ear a day before Saul came, saying: "To-morrow about this time I will send thee a man out of the land of Benjamin." When Saul drew near to Samuel he said, "Tell me, I pray, where is the seer's house." Samuel replied: "I am the seer; and to-morrow I will tell thee all that is in my heart, as for thy lost cattle, set not my mind on them, for they are found." The next day Samuel took Saul apart from his servant, anointed him, informed him of his journey home, of the people he would meet, and the incidents that would occur on the way. That the gift of prophesy should be given to him and that he should be a king over his tribe.

All these prophecies came to pass, and this story seems to prove that it was the plan and will of God, that the innocent, choice young man should be led into the counsels of this prophetic medium. Because he was pure in heart, and receptive in his nature, he was selected as an instrument for a certain purpose. When this phase of his character changed and he was no longer passive to be led, his karma was finished for that epoch, and his spirit passed the threshold, and the mantle of authority and discernment was transferred and rested for a time upon David. If we look to the Bible for authority to justify the reality and the vocation of mediums, this incident would establish the proof, that it was God's manifestation, then as in the present. All these chosen instruments were more or less faulty, because undeveloped, and could radiate light but for a brief period, because the appetite of the senses shut off the spiritual light. To rely exclusively upon the Bible in this age for knowledge, is "looking at the world through a Jewish pin hole," as expressed by one of the western lights of theosophy.

MARRIAGE IN RUSSIA.

By —

Let us follow now the curious ceremonial of the peasant's marriage. Of course this ceremonial, as all others that I relate, varies much as we pass from one government to another, but I will give the exact description of what takes place in our part of the world.

Marriage for love is the exception and not the rule amongst peasants. The newly married wife is considered as a useful workwoman by her husband and his parents more than anything else. But leaving all questions of sentiment aside, I will start from the moment when the son tells the father that he wishes to marry and that he has fixed his choice on so-and-so; it may be, however, that the father tells the son that the house is in want of a "fresh hand" and that it is time he should marry, not a very poetical way of putting things, but as I have promised to be exact, I must also state what is very frequently the rule. As to the poor girl, her opinion is very rarely asked or cared for, she only knows she must be married some day, and perhaps the sooner the better. It is in fact a very characteristic point in the Russian character generally and amongst the peasantry especially, of doing things "na avoss," an untranslatable expression but which pretty nearly corresponds to the English "taking a leap in the dark," with something more risky in it.

The choice of the "nevesta" or bride being made, the father of the "jenih" or bridegroom seeks out some old dame, as a rule amongst his relations or friends, whose duty, as "svaha," is to go to the parents of the future bride and start the preliminaries by asking them if they are willing to give their daughter in marriage. If so, the parents of the bride, choose and send a svaha to the parents of the bridegroom. Then begin interminable bargainings. The "jenih" must give so much meat and white flour and vodki for the marriage feast, must give in money what is called "kalam" to buy his bride, must make certain presents. The nevesta must give also meat and flour and vodki and have a certain quantity of dresses and household utensils. When finally all is settled to the satisfaction of both parties, the jenih who, if he is from another village, may not have even ever seen his future wife, arrives to look over the bride. In

company with his father he sits with the relations of the bride, who is brought forth by her svaha or her mother, and made literally to "show her paces." She is led around the room to show that she is not lame, made to lift her arms about to show that she is able to walk, and after having thus looked over his future wife the jenih leaves the house. If the girl pleases the jenih, then the day is fixed for the "zapoi."

The parents and svahi on both sides assemble, in company with their nearest relations, and whilst eating and drinking fix on the day of marriage. The bride and bridegroom are officially affianced from that evening. The poor nevesta is supposed every evening from the day of the zapoi till the day fixed for the marriage to sit and weep because her parents give her away to a strange house, and as a rule, this weeping, whether feint or real, is gone through with. Then begins after the zapoi, a grand time for the dievki or girl friends of the nevesta. They go first of all to the house of the jenih to measure and sew his bridal shirt.—I must explain here that this "roubaschka" or shirt is in reality the upper garment of the peasant, and is a species of blouse with a girdle round the waist. The jenih meets his future wife's friends with all due honor, spreads out an abundant feast of delicacies for them, delicacies consisting of cheap confectionary, nuts of different kinds and sun-flower seeds, not forgetting more solid eatables, including vodki. After the measuring and the feast, the girls clamor for vehicles and horses, and with merry songs, drive off to the nevesta, who meets them at her gate with tears and howlings,—and really howlings, for the poor girl is obliged by custom during the whole of the time, to make believe at least that she is suffocated by the most intense grief, and as tears cannot always be turned on at will she vents her supposed grief in most unearthly moanings and howlings. Then begins the getting up of the bridegroom's wardrobe which is sewn by the nevesta and her friends. When that is ready, a few days before the marriage, the jenih accompanied by his friends and parents arrives at the house of the nevesta. He brings with him all sorts of eatables and drinkables, and if he is rich, a dress for his future wife. The parents and friends do not come empty-handed either, and the evening is passed in singing and dancing and drinking vodki. At last arrives the fatal eve of marriage. The nevesta is taken off to the bath by her dievki. Every Russian peasant has a bath. This bath is a small log hut divided into two rooms. In the first one dressing and undressing is done. In the second is a brick stove of a particular structure, in which water is heated, and which has on the top a mass of bricks or stones that can be heated very nearly red hot. After having washed himself with soap and hot water, the peasant climbs up on to a species of bench fixed near the ceiling where the heat is already intense. He then throws water on the red hot bricks, and enveloped in a cloud of steam, he thrashes himself, or his wife does, (for it is the duty of the wife to heat the bath and wash her husband) with a bunch of birch twigs with the leaves on; this operation which lasts two or three minutes makes him look like a boiled lobster, and effectually gets all uncleanness off him. (Not infrequently after being thus "steamed" he runs out and rolls himself in the snow, no matter how cold it is). The peasant takes such a bath every Saturday, and on the eve of any great feast-day. Well, our nevesta is washed and brought home to her parents accompanied by the joyous songs of the dievki; of course, the poor girl makes more howlings and moanings than ever. On arriving home, she falls down at the feet of her father, and thanks him that up till now he has fed her and given her to drink. She repeats this same ceremony with her mother, brothers and sisters, and if she has a sister-in-law living in the family, thanks her for the trouble she has taken in heating the bath. The nevesta also reproaches her parents that they give her away, and asks them whether she has been a bad working hand, or whether they are tired of her that they thus act so rigorously. All these reproaches are chanted in a species of monotonous howl, but as they

are a ceremony or custom, they must be gone through with.

The sun rises at last on the wedding-day. In the morning, the dievki dresses out the nevesta in her bridal dress, during which operation the songs of the dievki form an agreeable contrast to the moanings of the nevesta. When she is dressed, the dievki starts off once more to the jenih and begs for braga, which is a very intoxicating kind of beer, made of hops and honey. There the lasses are again received with all due honor, and the braga having been poured into a large pail, it is carried off in triumph to the nevesta who now sits in expectation of the arrival of her future husband's best man. This important personage soon makes his appearance and announces the jenih will shortly come to take the nevesta to the church. But the dievki surround the bride and refuse to give her up. She must be bought. Then begins a bargain between the best man and the girls, who finally are appeased by a small sum of money. No sooner have the girls left the bride to her fate, for she is now considered as not belonging to them any longer, than the brothers of the bride make their appearance and demand a price for their sister. Armed with whips, they present a formidable barrier to the poor best man, who has again to dive into the depths of his pocket. The nevesta is finally bought after much bargaining and the bridegroom makes his appearance accompanied by his friends and relatives. Then begins a feast, in which the future couple, seated side by side, do not partake. As marriage is one of the seven sacraments of the church, they must fast until the priest has joined them in holy wedlock. So they sit with the handles of their spoons turned away from them, as a gentle hint that they may not yet taste of the good things spread before them. At last the torture of Tantalus ends and the final ceremonies before starting off to church are performed. All standing before the ikons, the parents of the bride take in turn a new image and bless their kneeling daughter with it; then a woman, generally some relative who goes under the name of godmother, blesses her in turn and keeps the image until the procession arrives in church. The bridegroom has undergone the same ceremony at home, before arriving at the nevesta's home, with the only difference that he has a godfather instead of a godmother.

Then the evahi give the bride a piece of money, a piece of soap, and a piece of bread; the piece of money so that she may be always rich, the piece of soap to keep off the evil-eye; this soap is said also to be very useful in case of any eye-disease, and is precious kept by the bride. As to the piece of bread, it is placed under the clothing in the arm-pit, and must be kept there until the return home, when the newly married couple divide and with all due gravity, eat it; it is a sovereign charm to make them love each other faithfully for life!

The bridegroom in turn has several new needles, that have never been used, fastened into the back of his coat; they are to keep off the evil-eye. He has taken care also, when putting on his boots that morning, to slip a piece of silver into each of them. This money is the perquisite of his wife, when she will pull off his boots in the bridal chamber, as a sign of obedience to the wishes of her new lord. Then comes the jenih's turn to buy his wife's bed and wardrobe; this last is contained in a box generally of enormous size, the bigger the box, the richer is the bride. Having appeased the guardians of these treasures, who are the dievki, the bed, consisting of a pillow and coverlid, is placed on the vehicle that conveys the jenih to church, for he does not ride, either going to or coming from church, with the bride. He probably consoles himself of her absence by seating himself on her bed. The trunk and other movables are conveyed to the jenih's house by the dievki who do not go to the church. Then everybody comes into the yard where the bridal carts more or less in number, and drawn by two or more horses are awaiting to carry bride and bridegroom, and all the best-men, svahi, friends and relations off to church. The father and mother of bride and bridegroom alone remain, as church law forbids them to be present at the marriage ceremony.

This law holds good for the ceremony of baptism when the parents of the child are not allowed to assist. Here the bride, before setting, once more takes leave of her parents, and one might think, by the distressing cries that are made on both sides that the girl was being led to the scaffold. These heart-rending leave-takings concluded the brother of the bride helps her to her place, and everybody seats himself as best he may. The cry "Go with God," is raised, but the gates open not—they are held closed by male relatives of the bride—the jenih must "buy the gate" with a bottle of vodki. The gate being bought is thrown open, the drivers shout, the bells tinkle, and the whole procession dashes down the street, up to the church gates.

In the center of the church stand the analoi or reading desk, which is a movable construction. Before this desk, a few paces off stand the young couple. The priest begins by blessing two wax tapers, decorated with ribbons and flowers. These lighted tapers are held during the whole ceremony by the young couple: the peasants say that the one whose taper burns the shortest is the one that will die first. Then the priest gives the couple wine to drink out of one cup, in sign that they must divide their worldly goods. The marriage rings are presented to the priest, who with the bride's ring, makes the sign of the cross on the bridegroom declaring that "the servant of the Lord—such-a-one—is married to the servant of the Lord—such-a-one—in the name of the Father, Son, and Holy Ghost." This is repeated three times, and the same ceremony gone through with the bride, who must then exchange rings three times with the bridegroom. The marriage rings are then placed on the third finger of the right hand. A piece of carpet, or silk, is then spread on the floor. The young couple must step forward and stand on this carpet. Superstition says that the one who places his or her foot the first on this carpet, will be the ruler in the household; it is needless to add that the bride always strives, and generally succeeds, in placing her foot the first on the fatal silk. The priest then takes two metal crowns, much resembling the Imperial one, only adorned with the images of saints, instead of precious stones, and goes through the same ceremony as with the rings, putting the crowns on the heads of the couple. The whole of these ceremonies are accompanied by prayers and chants and appropriate quotations from the Evangelists. The priest having joined the hands of bride and bridegroom, and preceded by the diakon with lighted taper, leads man and wife three times round the analoi. He then takes the crowns off them, blesses them and the ceremony ends by the newly-married couple being led by the bridegroom's best man to the Ikonostase where they kneel before the images, and pray for future happiness. The marriage party then drives off to the house of the jenih. Here begins the marriage feast. But the new married couple have but stepped over the threshold, when they are covered by a shower of hops and oats. They are met here also by the parents of the bridegroom and are blessed once more; the parents, friends, and relations of the bride are absent. The bride and bridegroom sit apart in a separate room in company with their svahi and only the best man of the bridegroom is allowed to enter, to perform his duties of pouring out vodki and attending to their table. The position of best man is far from enviable for it is his duty to minister to one and all the guests. Finally the vodki has had its effect and the guests depart, leaving the young couple to their own devices.

But do not imagine that the feasting finishes here. On the following morning, the young men, friends of the bride and of her husband, arrive and inquire if he (the young husband) has not found a little lamb they have lost. The little lamb represents the young bride; on his affirmative answer, everyone must drink for joy that the lamb is found. Then the young man sends to his wife's parents and begs them to come to him; as they don't come, the new son-in-law makes his appearance himself and reiterates the invitation. His step-mother is obliged to offer him an omelet, which he in turn is obliged to eat, as a sign that his wife pleases him. It is considered a mortal offence, if the omelet is

not offered, and when offered, not eaten. Then all come back again to the new home, and the young husband and wife are now seated with the rest of the company at the place of honor. The tumblers are filled with vodki, and all are ready to drink to the health of the young couple, when suddenly the cry is raised, "The wine is bitter, the wine is bitter," and everyone stands with glass in hand. The young couple must rise and "sweeten" the wine, which they do by kissing each other three times. The wine thus sweetened is drunk, and the festival is continued as long as the guests can stand or sit. Cases of fatal apoplexy from drink are not rare at marriage feasts. A fairly well-to-do peasant will have given as much as twelve gallons of vodki and over one hundred gallons of strong-brewed braga to his guests; and when I add that vodki is much stronger than gin or whisky, and braga a very intoxicating drink, more so than English ale, one can only be astonished at the drinking capacities of the moujik and that apoplexy is not more common than it is.

I would not like my readers to think that I want to defend drunkenness, yet taking into consideration the education of the moujik, his hard life, his social and moral status, I feel moved only by intense pity when I see a drunken moujik and excuse him in the words of the Proverbs: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." (Chap. xxxi. 6-7.)

RECIPROCITY—CHICAGO AND TORONTO.

Mr. B. F. Underwood opened a recent address on the Sunday Question at Toronto in which the principle of reciprocity in missionary work was stated in the following language:

The voices of Christian preachers from Toronto and other Canadian communities are not infrequently heard at Sabbath conventions held in the United States against what they call Sabbath desecration, in favor of what they call keeping the Lords Day. Their solicitude for the Puritanical observance of Sunday in my country is not surpassed by my interest in a rational settlement of the Sunday question in theirs. The principles of freedom, of justice, of common sense are not limited by the boundary lines which divide nations, and the discussion of questions of public interest involving the rights of man, raised above the passions and prejudices of mere party politics, and above the contentions of local factions, should be considered in the cool, unimpassioned light of the understanding from all the existing points of view. If the Toronto preacher believes that running cars and reading newspapers and visiting libraries and art galleries on Sunday are sins against God, sins that will result in the damnation of souls, that the only proper place to go on that day is the church, and that the only proper thing to do on that day is to read the Bible and hear him and the like of him tell them how good God is and how bad they are, and to repeat what Abraham, Isaac and Jacob, and Moses and David and Solomon did and said,—I say if he believes these things, it is his duty to preach them, and there is no place, if such teachings be true, more in need of such preaching than the city of Chicago in which I live. But since it is my conviction that such views in regard to Sunday observance are mere superstition, unworthy of rational minds, it is my duty to say this; and I know of no large community in America, in which the agitation of this subject is more needed, than Toronto—the stronghold of Protestant conservatism, which means intellectual rigidity the same as does Roman Catholic conservatism. Intellectual rigidity is the sin against the Holy Ghost which is unforgivable, unredeemable, irreversible, because it entails loss to the living and to millions yet unborn.

CLAIRVOYANCE.

In an article in the Christian Register, Mr. G. B. Stebbins says:

Clairvoyance is beginning to be accepted; and that acceptance will be more perfect as we realize it as the finer sight of the spirit world, of which we have here some opening foregleams.

A single clairvoyant testimony must suffice. Myra Carpenter, a woman of best character, witnesses her mother's physical death, at that mother's request, who met the transition as a sweet and solemn passover. Miss Carpenter writes:

"Her last words were to me. Sitting in her room, I became clairvoyant, when the painful scene of a mother's death was changed to a vision of glory. Beautiful, angelic spirits were watching over her. I

could feel them as material, and yet they conveyed a sensation which I can only say was like that of compressed air. They stood at her head and feet, and hovered over her. They had no wings, but the perfect human form, so pure and full of love that it was sweet to look at them.

I turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed; and then a veil seemed to creep over the eyes, hearing ceased, and then feeling. The spirit began to leave the limbs, as they die first; and the light that filled every fibre of each part drew up toward the chest. At first, as this occurred, a veil seemed to drop over the part from whence spiritual life was removed. A ball of light was gathering just over her head; and this increased so long as the spirit was connected with the body. The light left the brain last; and then the silver cord, connecting that light over the head with the body, was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again. But how changed! She was light and glorious, free from pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to earthly objects, but joined her companions; and they seemed to go through the air. I tried to follow them in the spirit, for I longed to go with my mother. I saw them as they seemed to pass through an open space, when a mist passed over my eyes and I saw them no more. I soon awoke, but not to sorrow as those who have no hope. This vision, far more beautiful than words can express, remains stamped on my memory. It is an unfailing comfort."

The testimony of the clairvoyant agrees with the visions of seers and prophets, the words of the apostles, the faith of the Church Fathers, the argument of philosopher and scientist, and the ripe thought of the venerable college president.

They all fitly frame together to give us the proof palpable of the spirit body as a permanent reality, its triumph over physical death as a cheering "survival of the fittest," verifying that voice within which says, "Thou shalt not die."

APPARITION AT THE MOMENT OF DEATH.

A woman who lived with her husband and their little girl in a village some four miles distant from our house, came to assist in house-cleaning. For convenience sake she slept in the house. Late one evening she went to fetch water from a well about fifty yards from the house. To the astonishment of the servants she presently rushed back, pale and trembling, to say that her little girl had appeared to her in her nightdress, holding out her arms to her. She felt sure something had happened, for when she called to her child, and ran to meet her, the figure vanished. She insisted on going home at once, and the servants vainly tried to persuade her to remain till morning, and that she had only imagined the appearance. Nothing could induce her to delay her return, and on being informed of the circumstances, we desired a groom to drive her home in a dog-cart. At a short distance from the village they met the woman's husband on his way to tell her that their little girl was dead. She had fallen from a window, and had died at the time her mother had seen the apparition. —*W., in Light.*

In the room where the monkeys are kept by a dealer in Washington there is a cage containing a young white-faced cebus of more than average intelligence writes R. L. Garner in the Forum. On the same shelf and in an adjacent cage is the little capuchin Puck. They can easily see and hear each other through the open wire partition which separates them, there being no other obstruction. I have visited Puck for many weeks almost daily, and always supply him with food after requiring him to ask me for it in his own language. Having but little interest in the white-face, who is very shy of me, I rarely showed him the slightest attention until within the past few weeks, when I observed him trying to utter the capuchin sound for food, which always secured for Puck a banana or some nuts. Seeing that Puck was always rewarded for uttering this sound, the little white-face began to try it, and as soon as I discovered his purpose I began to reward him in the same way, and have thus seen one step taken by a monkey in the mastery of another tongue. At first his effort was quite poor and I could not at once decide what he meant; but practice has developed in him great proficiency, and now he speaks it almost as plainly as the capuchin himself. This was doubly interesting to me in view of the fact that I had long believed that no monkey ever acquired the sounds of another species. I frankly admit that this one instance is alone sufficient to cause me to recede from a conclusion rendered untenable by such certain proof, the cogency of which is emphasized by the short time in which it has been accomplished; but I still regard it as a rule that monkeys do not do so.



O, LITTLE BIRD UNDER MY WINDOW.

O little bird under my window
 A-making your nest so gay,
 You fill me with sorrowful longing,
 On this budding April day.

For a time away in the distance
 When my early Spring came round,
 And my chosen mate for me builded
 A little nest on the ground.

And happy and warm and sheltered
 The silence did over me brood,
 While I sat in my nest, as you do,
 And my own mate brought me food.

A-watching and waiting and hoping
 For the end of my time of rest;
 When the life should awake that was stirring,
 All cradled so warm 'neath my breast.

And so, just like you, my wee birdie,
 We made us a home so dear,
 But a hand in the dark bereft me
 And my nest was empty and drear.

To a far away sky my love wandered,
 To me, oh, so early lost;
 From this frozen land to whose pathway
 No mate has returning crossed.

O wings that are fettered, unloosen!
 O feet, that are frozen and still,
 'Tis the voice of the spring that is calling,
 Make your way, o'er the vale and the hill!

And I look far away o'er the tree tops,
 And murmur, "Come back yet once more,
 Forget all the sorrow of parting,
 And be happy again as of yore!"

But birdie, perhaps I'm the laggard
 That's left in this early Spring time,
 Who lingers and flies not to welcome
 Her mate in some winterless clime.

Or it may be that I am the wanderer
 Who stays from the home-nest away,
 Who tarries alone in the earth-land,
 Far, far from my own love to-day.

O faithful and true to me ever,
 I know that where'er you may roam,
 You aye will await for my coming,
 And apart we shall ne'er find a home!

—HARRIET H. ROBINSON.

Mrs. CORNELIA K. HOOD, of Brooklyn, N. Y., is a woman who has not only identified herself with the practice of law, but is prominently connected with societies for the advancement and mental culture of her sex. She is president of the Kempin Club, the only woman's law club in New York. The Kempin Club was organized by the members of Dr. Emily Kempin's first class of women students, and is a counterpart of the Portia Club at Boston. It now has twelve active members. Mrs. Hood is also president of the Kings County Political Equality Club. The president advocates woman suffrage. "Women," says Mrs. Hood, "are by nature true to their principles. Even the lower class of uncultured women would make good use of the right to vote. They are naturally shrewd, quick to detect an evil and more ready to discountenance it than men. Bad women are not so, as a rule, by choice, but they are the creatures of adverse circumstances. Woman's mental and political elevation must be furthered by women of wealth, position and leisure, and that class of women is now becoming interested. Great strides are being made in the West. It is only in the East that people are so prejudiced and conservative. This conservatism of women does more than anything else to prevent women's emancipation." Mrs. Hood is a pleasing woman with soft brown eyes and a wealth of dark hair. Sitting in her luxurious home, surrounded by a bevy of social friends and admirers, no one would ever suspect her of possessing such strong, advanced ideas as have long characterized only the fanatics of her sex. The Brooklyn Women's Club, which is almost as old as Sorosis, also commands a share of Mrs. Hood's time. She presides over the music committee, and a more thorough and experienced chairman it would be difficult to find. She has devoted over fifteen years to diligent study of instrumental music, and plays frequently at social gatherings.

Miss Grace Dodge, of New York, in a recent letter described the origin and growth of the New York club, which began ten years ago when a number of young women, of whom the speaker was one, held an informal meeting to discuss the subject. It was thought that only a few

would be present, but over sixty came. They knew very little of the practical workings of such a society, and made many mistakes in organization and administration, but they persevered and now the club has a membership of over 1,000, with an annual income from monthly fees of \$3,000. The club includes women who earn all the way from two dollars a week to \$2,000 a year, and there is such absolute democracy that no one thinks of inquiring what position in life the members hold. All over fourteen years of age are eligible, and those between fourteen and sixteen constitute the junior department, paying only ten cents a month. The regular fees entitle the members to the use of the rooms, books, etc., to all the entertainments given, and to the class in the Delsartean system of physical culture, but the other classes including French, German, literature, cookery, etc., are paid for at a rate which just serves to compensate the teacher. The rules are very strictly administered and the monthly fees are carefully looked after. If a member fails for three months to pay her name is expunged from the roll. It is very seldom that this happens, except in the case of a few who join without any serious purpose of continuing in the club. Even those who are poorest are able to save enough for their fees, and it is pleasant to see that sometimes when a member is temporarily embarrassed, a number of her friends will contribute toward paying her expenses. The speaker said that though the ticket budget of the club was now very flattering, the New York girls are really the poorest that there are, and that she has often been struck, on going to smaller cities, with the fact that the girls there were really much better off than those in the metropolis. She made a clear showing of the usefulness of the guilds and her suggestions will be helpful to her listeners.

Mrs. HUMPHREY WARD, who wrote the phenomenally successful book "Robert Elsmere," and in season became the most widely discussed woman in the English-speaking world, has just published another novel, "The History of David Grieve." A correspondent who recently saw her at the Cosmopolitan club thus describes her: "Mrs. Ward does not very closely resemble the portraits of her which have become the most familiar. She is not dark, austere and acute of face as might be inferred from the sharp outlines of the black-and-white sketches. On the contrary, she is of that medium type between blonde and brunette which is popularly denominated fair. Her head is not strikingly large. Her features are long and not perfectly regular, expressive of power and continuity rather than of effeminate dilettanteism. Her forehead is pretty well concealed by the old style of combing the hair down smoothly on either side. Her hair has a positive tendency to wrinkle and wave—to crinkle, rather, like waves under a very gentle wind. Her eyes are full and luminous, and it would be venturesome to say of what color—perhaps gray, perhaps chestnut, perhaps brown or blue. They are of various hues, according to the external light and the internal occupation."

The daughter of John Brown of Ossawatimie, Mrs. Ruth Thompson, who resides in California, is in straitened circumstances, and one of her friends is trying to help her and her family by selling for her some of her father's autographs. This friend, writing to Miss Kate Field, of Washington, says: "Where the next dollar will come from I do not know, but I do know it is needed. I still hope to sell more of the letters, as I have half a dozen left. I hear that dealers in the East are getting from \$15 to \$25 each. Possibly you may see the way to interest some friend who would be pleased to help."

MISS ISABEL F. HAPGOOD, Tolstoi's translator, writes that the fund she is collecting for the starving Russian peasants, to be distributed by Count Tolstoi, has already reached \$2,440.92, and that the reports that Count Tolstoi had been forbidden by the Russian government to go on with the work are totally unfounded. Miss Hapgood's address is 9 East Twenty-second street, New York City.

MISS JEAN LOUGHBOROUGH has been designated as architect for the Arkansas State World's Fair Building. She was notified recently that her plans had been accepted, and that she would be made the Superintendent of Construction of the building. The design is of the Rococo style of architecture, which prevailed in the seventeenth century in France. The first settlers of Arkansas were French. The

building will be 60x80 feet, two stories high, covered with a staff, and have a glass dome in the center. On the first floor will be a beautiful fountain, constructed of the many colored crystals found at Hot Springs. Miss Loughborough is an assistant secretary of the Board of Lady Managers in Mrs. Palmer's office. She is also lady manager-at-large of the Arkansas World's Fair Association.

Mrs. JOHN C. BUNDY, of No. 582 LaSalle avenue, says last Sunday's Inter Ocean, gave an informal reception yesterday evening to the members of the Press League and a few invited friends. A paper previously read by Miss Mary H. Krout, the President of the Press League, before the Illinois Women's Press Association was repeated by special request. Dainty refreshments were served and the evening was further enlivened with delightful vocal music by Miss Bessie McDonald.

THE One Hundred and Sixty-First Report of the Directors of the Redwood Library and Athenaeum Newport R. I., to the proprietors, submitted Aug. 19, 1891, shows that the number of books added to the library the last year is 506 and that the total number of books in the library is 36,201.

THE RIGHT TO HYPNOTIZE.

Referring to the bill introduced into the New York Legislature to restrict the right to hypnotize to duly licensed physicians, Light says:

Every intelligent person has a very high opinion of the general sincerity and earnestness of the medical profession as a whole. They are felt to be a high-minded, conscientious class of men, discharging very important functions in a way which is beyond all praise. Yet to admit this is not to admit that medical men have any right to claim to monopolize the practice of hypnotism. Nay, speaking with all respect of them as to their true and legitimate functions, I think many people will feel that they are, as a fact, the very last class to whom a monopoly of the right of psychical research should be granted. They are as a class, intensely conservative, and they have committed themselves to a materialistic basis of judgment, which must prevent them from making any but the very slowest progress in the really important, and to all spiritual psychologists, most interesting side of this study. And it looks a little as if the real animus of this claim to exclude all non-members of the faculty from this study was to prevent this spiritual side of it from being further investigated. They made up their minds that there is nothing there, and they are seeking to place on the statute book an Act to prevent anyone who does not wear their spiritually purblind spectacles from looking any further into it, for fear they themselves should once more be proved to have been wrong.

Therefore, it behooves all who believe in the free discussion of these subjects to combine to oppose in the most strenuous way such proposals as these, which, being carried in one country, will soon be proposed to be enacted in others. All legislation to prohibit is difficult, and often disastrous work, and should only be resorted to in cases where nothing else will avail to prevent unscrupulous persons from oppressing their weaker brethren. Most of all will it be difficult—and, indeed, as I believe, absolutely impossible—to apply it to a matter where, from the nature of the case, the law-breaker can so easily and perfectly cover his tracks. The only person who will be deterred by such an enactment as this from practicing hypnotism will be the conscientious investigator whose sense of right will not permit him to break the law. But nothing will be easier than for an unscrupulous man to make use of the very hypnotic power he possesses to conceal his breach of the law, by conveying the suggestion that not himself but some innocent third person has been the agent.

If what the doctors required was the discouragement of displays of hypnotism on platforms at places of public amusement, we should have a great deal more sympathy with them. Nothing is more to be deprecated than that this subject should be lightly played with for the sake of making money out of psychical power. But that is a very different thing from taking this investigation at one sweep of the pen out of the hands of hundreds of conscientious

and painstaking inquirers, by whose exertions the reality of the power has been brought to public recognition, and who know a great deal more about it than the vast majority of that class who are thus seeking to secure for themselves the entire monopoly of this practice and investigation.

DOGS IN HEAVEN.

Little Henry M. and his fine Newfoundland dog, Neptune, were good friends and constant companions. Neppy had a kennel in the rear of the grounds, from which he could guard his master's home. One morning Henry was full of grief to find that some mean person had poisoned his faithful friend, and felt his loss was very great.

He did not tire of talking about Neppy's good qualities.

Not long after this loss poor little Henry had to bear another; for the good old family horse "Morgan" died. Then little Henry seemed inconsolable. Finally, he roused from his sobbing, and said: "Well I s'pose it's all for the best, as Morgan is probably now in heaven, with Neptune. They were such good friends here they will be glad to see each other again"; and, with this comforting thought, ran out of the house, and over to a good neighbor, who was a very pious woman. Upon entering the house, he exclaimed, "Well, Mrs. Smith, I suppose I must not feel bad any more because Morgan died; for he is up in heaven with Neptune." "Why, Henry!" exclaimed Mrs. Smith; "animals don't go to heaven. I'm afraid your mother don't talk to you much on serious subjects. It is only human beings that go to heaven." "Yes'm; but Morgan was most human. Mamma said so the last time we drove him, because he knew so much." "But, my child, what do you suppose God wants with dogs in heaven?" "Why to chase the sinners out, of course!" was Henry's convincing reply.—E. E. M. in the Christian Register.

HIS PREOCCUPIED MIND.

He came home last night a bit tired from a busy day's work and his wife waited until he had got off his overcoat and sat down, says the Detroit Free Press.

"Did you get that piece of silk I asked you to bring up to-night?" she inquired, seeing that he had not laid it before her.

"Yes, dear, I left it out there in the hall."

"Did you get the pins?"

"Yes, dear."

"And the ribbon?"

"Yes."

"And Bobbie's shoes?"

"Yes."

"And a wisp broom?"

"Yes."

"And a wick for the kitchen lamp?"

"Yes."

"And some matches?"

"Yes, they are with the other bundles."

"And did you see the man about the coal?"

"Yes, it will be up Monday."

"And the man to fix the grate in the dining-room?"

"Yes, he's coming as soon as he can."

"Did you see Mrs. Smith about the sewing society meeting?"

"She said she'd come."

"And—oh—yes; did you get a new shovel for the kitchen stove?"

"N—n—o," he hesitated; "I forgot it."

"Good gracious!" she exclaimed. "What did you do that for? You know we needed that shovel, and I told you about it the very first thing when you went down town this morning. I do think you men are the most forgetful and careless creatures that ever lived." And she flopped out to see about supper.

Surnames in France began about 987 when barons used to designate themselves by the names of their estates; and that had been the general practice of deriving surnames, though by no means the origin of the names of all the nobility of Europe. Names were taken from badges, cognizances and nicknames applied to individuals. Among the commonality, surnames are said not to have been general before the reign of Edward II. It will be found, upon examination, that many of them originated in the still older custom of adding to the son's Christian name that of the father; many more from the names of trades and many from accidental distinction in size and color, probably originally applied to the founder of the family. Many who display crests and arms nowadays would be reluctant to emblazon them upon linen and silver, carriage-door and livery, if they knew the true origin of their now vaunted display.



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2. Where can such editorials be found? I am amazed at times to find such versatility of subjects treated—treated too with such lucidity and learned illustration. There is no stale, re-hashing of old platitudes; no sing-song of the "sweet-by-and-by;" no dull-dusting of old literary clothes, but all is fresh, fair and full of fatness. (That is not one of Prof. Coues' alliterations!) Speaking of this gentleman's recent "Bug-a-boo Business." No such articles as these have appeared in spiritualistic journals for years. Like all of his work, there is no "guessing" when he is through. The "fact" stands without question. By the way a friend of mine sent me a copy of Light, published in London—a journal which occupies the same position in England that THE JOURNAL does in America. What was the first thing that met my eye on opening it? Guess. Prof. Coues' "Bug-a-boo Business!" I suggest that he take a trip-abroad.

3. Then THE JOURNAL'S corps of correspondents. Where do they all come from? Not a dull one among them, except possibly the writer. They are learned, profound, witty, sagacious, sensible. Then the variety of subjects upon which they treat. From hypnotism to heaven; from Blavatsky to Boehme; from the Messiah to the millenium; from the workshop to the mission of woman; from speculative philosophy to Spiritualism and—Spiritualism in its highest form. And so I could go on; but this article must have a limit, so wishing the new volume of THE JOURNAL a prosperous one, I have the pleasure of signing myself,

A PAID-UP SUBSCRIBER.

JONATHAN EDWARDS ON HELL.

TO THE EDITOR:—In view of the interest now taken in things theological, these quotations from Jonathan Edwards' sermons may prove curious and interesting. We do not have much hell-preaching nowadays. Edwards' sermons are full of meat and are good reading. Huxley says of him that "his demonstration of the necessarian thesis has never been equalled in power, and certainly has never been refuted." With the limp theology of our time, which sacrifices logic to sentiment and hides in phraseology what it dares not proclaim, Jonathan Edwards would have had little sympathy. "He thought there was no need that the strict philosophic truth should be at all concealed," says one of his biographers. Hell, to him, was a reality to be shown to sinners; not a surmise to be explained away. There is not a Presbyterian clergyman in New York to-day who would venture to present its terrors in pictures as terrible as those in which he indulged. For example:

"I shall mention several good and im-

portant ends which will be obtained by the eternal punishment of the wicked.

"The saints will be made more sensible how great their salvation is. When they shall see how great the misery is from which God has saved them and how great the difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them a sense of the wonderfulness of God's grace. * * * The views of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven."

"The sight of hell torments will excite the happiness of the saints forever. It will give them a more lively relish of their own happiness!" (Sermon XI.)

"When they shall see how miserable others of their fellow creatures are; when they shall see the smoke of their torment and the raging flames of their burning, and shall hear their shrieks and cries, and consider that they in the meantime are in the most blissful state and shall surely be in it to all eternity, how they will rejoice! * * * How joyfully they will sing to God and the Lamb when they behold this!" (Sermon XIII.)

"Do but consider what it is to suffer extreme torment forever and ever, from one age to another; in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth, with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries! How dismal will it be under these racking torments to know that you never—never shall be delivered from them; to have no hope; when, after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend up forever and ever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet." (Sermon XI.)

Does Rev. Dr. Van Dyke warn sinners thus? Or was this the truth a hundred years ago, and is it falsehood to-day? *

DISS DE BAR AGAIN.

TO THE EDITOR:—A woman calling herself the "Immortal Vera P. Ava" is in our midst, accompanied by a Professor Orchardson, whom they claim is commissioned by the "Higher (?) Powers" to protect her. Knowing you to be fearless in the upholding of what you know to be true, and equally as fearless in assisting to expose what you know to be false, I ask you, in the interests of humanity, to write us what you know of the twain, and greatly oblige,

Yours Truly,

EMMA ROSS GILMAN.

CANTON, Ills., April 20.

Inquiries of similar import have come to us from other cities in Illinois during the past few weeks, and we begin to wonder if people ever recollect what they read in newspapers. Ann O'Delia Salomon, alias Mme. Diss De Bar, alias Vera P. Ava, has already acquired more newspaper publicity than usually falls to the lot of an adventuress. She is a crafty, audacious pretender and dead-beat. She is a rough counterpart of Blavatsky; a better sleight-of-hand performer, more versatile, more dramatic, but with less intellectual strength and culture, and never a gleam of moral sense, which her Russian prototype sometimes had. She surpasses Blavatsky in hypnotic power, but it is of a coarser sort, and would be impotent in the circles where the mahatma-maker held sway. "Prof." Orchardson has, so far as we know, had the reputation of being a sincere and honest man, but a crank. Previous to meeting Madam Diss De Bar, he was a materialist. After having a personal conflict with her, during which he, in self-defense, repeatedly threw her to the floor, pulled off her wig, etc., he finally succumbed to her mesmerizing wiles and will, and is now apparently her blind dupe. He has a wife and family living in Michigan. When the obese and bewigged woman corralled him he was working as a portrait painter, in Chicago, and exploiting socialism when opportunity offered.



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TO THE EDITOR:—If there was some way that I could get this into THE JOURNAL without causing the editor's cheek to blush with modesty I should like to say a word about his work. Possibly, if I mail this—in "strict confidence"—to the "publisher" he may find some way to meet my difficulty. Having said this much let me say at a venture:

1. THE RELIGIO-PHILOSOPHICAL JOURNAL stands at the head of all the spiritualistic papers in America; nay it stands first and foremost in America's journalism. Proof: (a) It is the only paper that tells the truth without deviation, fear or favor. (b) No one who has a thought to express, be he Jew, gentile or freethinker or conservative can fail of a hearing if he or she is respectful in language and short and sententious in clothing the thought advances.

2. Where can such editorials be found? I am amazed at times to find such versatility of subjects treated—treated too with such lucidity and learned illustration. There is no stale, re-hashing of old platitudes; no sing-song of the "sweet-by-and-by;" no dull-dusting of old literary clothes, but all is fresh, fair and full of fatness. (That is not one of Prof. Coues' alliterations!) Speaking of this gentleman's recent "Bug-a-boo Business." No such articles as these have appeared in spiritualistic journals for years. Like all of his work, there is no "guessing" when he is through. The "fact" stands without question. By the way a friend of mine sent me a copy of Light, published in London—a journal which occupies the same position in England that THE JOURNAL does in America. What was the first thing that met my eye on opening it? Guess. Prof. Coues' "Bug-a-boo Business!" I suggest that he take a trip-abroad.

3. Then THE JOURNAL'S corps of correspondents. Where do they all come from? Not a dull one among them, except possibly the writer. They are learned, profound, witty, sagacious, sensible. Then the variety of subjects upon which they treat. From hypnotism to heaven; from Blavatsky to Boehme; from the Messiah to the millenium; from the workshop to the mission of woman; from speculative philosophy to Spiritualism and—Spiritualism in its highest form. And so I could go on: but this article must have a limit, so wishing the new volume of THE JOURNAL a prosperous one, I have the pleasure of signing myself,

A PAID-UP SUBSCRIBER.

JONATHAN EDWARDS ON HELL.

TO THE EDITOR:—In view of the interest now taken in things theological, these quotations from Jonathan Edwards' sermons may prove curious and interesting. We do not have much hell-preaching nowadays. Edwards' sermons are full of meat and are good reading. Huxley says of him that "his demonstration of the necessarian thesis has never been equalled in power, and certainly has never been refuted." With the limp theology of our time, which sacrifices logic to sentiment and hides in phraseology what it dares not proclaim, Jonathan Edwards would have had little sympathy. "He thought there was no need that the strict philosophic truth should be at all concealed," says one of his biographers. Hell, to him, was a reality to be shown to sinners; not a surmise to be explained away. There is not a Presbyterian clergyman in New York to-day who would venture to present its terrors in pictures as terrible as those in which he indulged. For example:

"I shall mention several good and im-

portant ends which will be obtained by the eternal punishment of the wicked.

"The saints will be made more sensible how great their salvation is. When they shall see how great the misery is from which God has saved them and how great the difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them a sense of the wonderfulness of God's grace. * * * The views of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven."

"The sight of hell torments will excite the happiness of the saints forever. It will give them a more lively relish of their own happiness!" (Sermon XI.)

"When they shall see how miserable others of their fellow creatures are; when they shall see the smoke of their torment and the raging flames of their burning, and shall hear their shrieks and cries, and consider that they in the meantime are in the most blissful state and shall surely be in it to all eternity, how they will rejoice! * * * How joyfully they will sing to God and the Lamb when they behold this!" (Sermon XIII.)

"Do but consider what it is to suffer extreme torment forever and ever, from one age to another; in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth, with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries! How dismal will it be under these racking torments to know that you never—never shall be delivered from them; to have no hope; when, after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend up forever and ever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet." (Sermon XI.)

Does Rev. Dr. Van Dyke warn sinners thus? Or was this the truth a hundred years ago, and is it falsehood to-day? *

DISS DE BAR AGAIN.

TO THE EDITOR:—A woman calling herself the "Immortal Vera P. Ava" is in our midst, accompanied by a Professor Orchardson, whom they claim is commissioned by the "Higher (?) Powers" to protect her. Knowing you to be fearless in the upholding of what you know to be true, and equally as fearless in assisting to expose what you know to be false, I ask you, in the interests of humanity, to write us what you know of the twain, and greatly oblige,

Yours Truly,

EMMA ROSS GILMAN.

CANTON, Ills., April 20.

Inquiries of similar import have come to us from other cities in Illinois during the past few weeks, and we begin to wonder if people ever recollect what they read in newspapers. Ann O'Delia Salomon, alias Mme. Diss De Bar, alias Vera P. Ava, has already acquired more newspaper publicity than usually falls to the lot of an adventuress. She is a crafty, audacious pretender and dead-beat. She is a rough counterpart of Blavatsky; a better sleight-of-hand performer, more versatile, more dramatic, but with less intellectual strength and culture, and never a gleam of moral sense, which her Russian prototype sometimes had. She surpasses Blavatsky in hypnotic power, but it is of a coarser sort, and would be impotent in the circles where the mahatma-maker held sway. "Prof." Orchardson has, so far as we know, had the reputation of being a sincere and honest man, but a crank. Previous to meeting Madam Diss De Bar, he was a materialist. After having a personal conflict with her, during which he, in self-defense, repeatedly threw her to the floor, pulled off her wig, etc., he finally succumbed to her mesmeric wiles and will, and is now apparently her blind dupe. He has a wife and family living in Michigan. When the obese and bewigged woman corralled him he was working as a portrait painter, in Chicago, and exploiting socialism when opportunity offered.

BOOK REVIEWS.

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

Gestures and Attitudes: an Exposition of the Delsarte Philosophy of Expression, Practical and Theoretical. By Edward B. Warman, A. M., author of "The Voice, How to Train it, How to Care for It," "Principles of Pronunciation," etc., with 154 illustrations. By Marion Morgan Reynolds, Boston. Lee & Shepard, Boston; pp. 422; price, \$3.00. (A. C. McClurg & Co., 117-121 Wabash ave., Chicago.)

This beautifully bound and admirably printed volume gives a plain, comprehensive idea of the teachings of Francois Delsarte the great master of expression. The exposition is divested of technicalities and what is presented in regard to the body and its control for the expression of thought and sentiment is made clear by numerous illustrations giving the human figure in a great variety of postures.

This work is not only for the orator, the actor and for those generally who have chosen a public career, but for all who wish to cultivate a graceful carriage of the body. "Awkwardness" says the author "is a waste of vital force; besides it often places a man in embarrassing situations.... One of the most essential elements, the prime factor in appearing well in all the walks of life, is in understanding and practically applying the laws that govern harmonic poise; this is of especial importance as regards a correct standing position." Mr. Warman has taught Delsarte's philosophy many years and this work is probably the most complete and the best that has been produced on the subject.

The Presumption of Sex and other Papers. By Oscar Fay Adams. Boston: Lee & Shepard, 1892; pp. 149; cloth, \$1.00. (A. C. McClurg & Co., 117-121 Wabash avenue, Chicago.)

Portions of this work appeared originally in the North American Review. Its author has been an observer and to his own he adds the observations of many men and women in different localities, in the treatment of his theme. The mental limitations and moral defects of women and men are described vividly. If the author is severe in his remarks on women in general, he is not less so in exposing the brutality of men; "The masculine sex taken in its entirety," he says, "is a brutal one"; and what is most to be regretted is that his statement broadly speaking is true. Still there are thousands and hundreds of thousands of men who have advanced beyond the disposition and practices which the author mentions in proof of his positions, and a larger number of women who are measurably free from the imperfections which Mr. Fay has found so common among women. A perusal of the book may help to take the conceit out of some readers of both sexes.

Tatters. By Beulah, author of Zaraila, etc. Boston: Lee & Shepard. 1892. pp. 311. Paper, 50 cents.

A romantic story, well written with some spiritualism in it. Not the least attractive part of the book is the fine portrait of the author, which forms the frontispiece of the volume.

MAGAZINES.

The Season—for May, just out—contains new designs for ladies' and children's garments of every kind, all in seasonable and practical designs, suitable for every occasion. This is one of the greatest specialties of The Season. Every lady who secures one of these journals can always find among its illustrations something beautiful and new in design, and fitted for making up garments, either for home or street wear, from the plainest morning gown to one for the most ceremonious occasion. International News Co., 83 and 85 Duane street, New York.

THE National Builders Album of Beautiful Homes is the title given a volume containing two hundred and thirty elevations, perspectives, floor plans and interiors of villas, residences and cottages, especially designed for the work by George O. Garsay, Architect. The book is finely calculated to give practical aid to the country builder and those to whom an architect is not accessible or who desire suggestions to aid in forming plans for building. The work is well bound in cloth and will be found useful to both mechanics and those contemplating building homes. The price is \$3. and it is published by the National Builder Publishing Co., Adams

Express Building, Chicago. The same concern publishes an excellent monthly, The National Builder, a medium for disseminating useful information to architects, mechanics, and all who employ them or expect to build. Mr. Daniel G. Garsay, the efficient manager of this publishing company came here from Muskegon, Mich., to assume the direction of the business, and in a comparatively short time he has largely increased the popularity and scope of the enterprise.

The Inland Architect and News Record for March is a very solid and attractive number. Among the editorials is one on "Alleged Combination of American Electric Light companies in presenting bids to the World's Columbian Exposition" and another on "Proposed Establishment of a Technological Institute at Chicago." There are several valuable contributed essays with a number of beautiful illustrations of handsome residences, statuary, etc. This monthly journal is of special interest to architects and builders and all who are interested in architecture, construction, decoration and furnishing. B. L. Muller, Jr., manager, and R. C. McClean and C. E. Ilsey editors, 19 Tribune Building, Chicago, Ill.

The question whether the nominee or the platform should have the greatest weight with voters in the Presidential campaign, will be discussed in the May number of the North American Review, by Senator Quay of Pennsylvania, Senator Vest of Missouri, Representative Boutelle of Maine, Representative Burrows of Michigan, Representative Wilson of West Virginia and Representative Kilgore of Texas.

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Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

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 She ran to evolution;
 But both agreed that love was naught
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 Or worse, an art too fully taught
 Within the world in general.

They vowed to clear the shoals on which
 So many barks had stranded,
 For in platonic friendship rich
 Their souls should be expanded;
 And so they met brimful of hope,
 With spirits pure and kindly,
 They studied Darwin, Huxley, Cope,
 Discoursed of Spencer blindly;

The utter of the utterly,
 The known and the unknown,
 And all the strange philosophy
 That he succeeds in showing;
 The nebular hypothesis,
 The plan of the creation,
 Of life the strange antithesis,
 Of sex the true relation.

They read "Cosmic-Philosophy,"
 And "Common Life and Function,"
 And "Arguments from Anatomy"
 In dutiful conjunction;
 They pored o'er "Genesis of Rocks,"
 Discussed co-operation,
 The tariff and the equinox,
 The power of conversation.

He came one quiet afternoon,
 They aired another topic,
 The habitation of the moon,
 (Of course 'twas philosophic);
 They talked about the starry sky,
 Of Mars and strange Orion,
 Then of Tyropean vales that lie
 Below the hills of Zion.

Around them then a silence fell,
 A strange, sweet charm, unbidden,
 And Eros wove a fairy spell,
 Unchallenged and unhidden.
 His hand caressed the bowing head,—
 Ah, why does she dissemble!
 Her rounded cheeks are flushing red,
 Her slender form a-tremble.

And then, his lips sought her sweet lips,
 In just the good old fashion,
 And crude philosophy, alas!
 Was merged in tender passion.
 Fades evolution, science, arts,
 Ancient and modern history,
 All these are less than longing hearts,
 And love with its sweet mystery.

—HELEN N. PACKARD.

They talked of matter, mind, and change, Of life, and its solution,
 He took a philosophic range,
 She ran to evolution;
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 Fades evolution, science, arts,
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And then proclaims, with lofty brow,
Her mission is to be a lawyer.

Life glides no more on golden wings,
A sunny waif from El Dorado;
I have learned how true the poet sings,
That coming sorrow cast its shadow.
When tutti-frutti lost its spell,
I felt some grief impended;
When she declined a caramél
I knew my rosy dream had ended.

She paints no more on China plaques,
With tints that would have crazed Morillo,
Strange birds that never plumed their backs
When Father Noah braved the billow.
Her fancy limns, with brighter brush
The splendid triumphs that await her,
When in the court a breathless hush
Gives homage to the keen debater.

'Tis sad to meet such crushing woes
From eyes as blue as Scottish heather;
'Tis sad a maid with cheeks of rose
Should have her heart bound up in leather.
'Tis sad to keep one's passion pent,
Though Pallas' arms the fair environ;
But worse to have her quoting Kent
When one is fondly breathing Byron.

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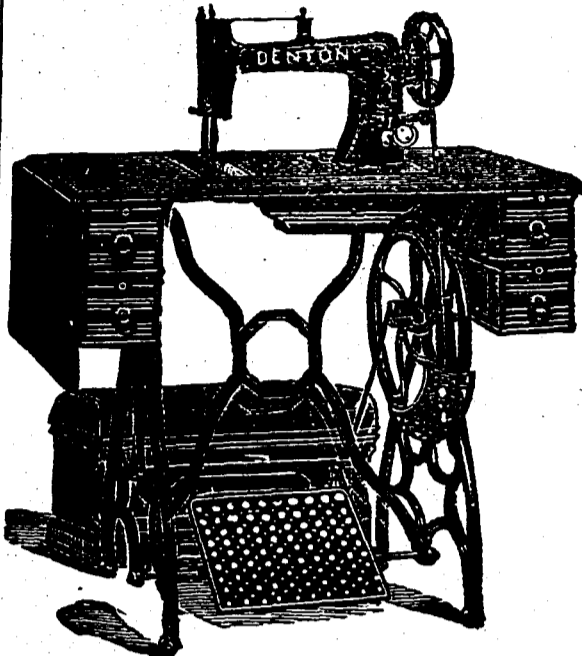
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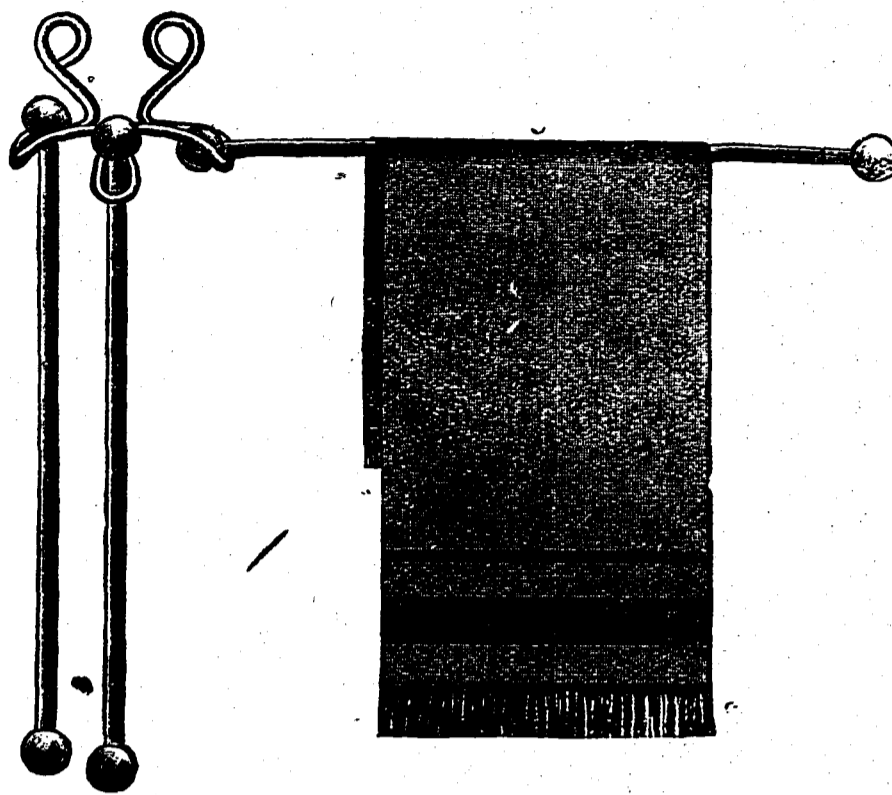
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BOOKS WANTED.

"Spiritualism, its Facts," etc., by E. W. Capron. This work is long out of print. There are probably copies in the hands of those to whom they are of no particular value. We will be glad to hear from such and have them name price. "My Experiences, or Footprints of a Presbyterian to Spiritualism" by Francis H. Smith, is wanted by a subscriber. Any one having a copy will please inform us.

A PHILADELPHIA gentleman, a good judge, writes: "I have read 'Upward Steps of Seventy Years,' with great interest. Its literary style, its valuable facts, its live criticisms, and fair and truly Catholic spirit are worthy of high commendation."

REPORT of the Association for the Advancement of Women. Nineteenth Women's Congress, Grand Rapids, October, 1891; Syracuse, N. Y.; C. W. Barden, publisher. This report contains the names and addresses of the officers and members of the Association with reports of committees, topics, papers, etc. It is a pamphlet of eighty-six pages and it has much interesting and valuable information relating to woman's work and progress.

BLAVATSKY'S DISCIPLES.

The grand annual convocation of Blavatsky's disciples convened in Chicago last Sunday. Including the sick and insane there were twenty-one delegates in mortal form. Of gnomes, elementaries, astrals and mahatmas there was a countless number. One-third of Helena Petrovna Blavatsky's ashes attended, guarded by that noble son of Erin, W. Q. Judge, who lent dignity to his office of Lord High Ash Holder. He had just had his teeth put in order by a tonsorial artist specially imported from Thibet for the purpose; and with tongue lubricated with oleomargarine made from the milk and tallow of Himalayan goats, and attired in Chatham street's best, he appeared a guru worthy of his goddess. But for his brogue no one would have guessed that his last reincarnation was on the banks of Kilarney. With that astuteness born of contact with mahatmas—those noble works of Russian art—the Lord High Ash Holder parted his closely clipped and well singed teeth and thus spake: "Spiritualism has no reason for being, though Spiritualists are constantly seeking one. * * * The Spiritualists have become a laughing stock. The Theosophical society does not encourage any psychical investigation until people are entirely prepared for it." Then he threw some of the sacred dust into the eyes of the score of delegates present and commanded one Meade of the "European Section" to discourse on "Reincarnation," that favorite and exhaustless theme of Blavatskites.

"From my knowledge of Madame Blavatsky," said the fragment of the European Section, "and from what she has often told me, I am certain that her work on this earth for theosophy is to be continued, perhaps is being continued now. But if she has been reincarnated and is among us, neither you nor I would recognize her as Mme. Blavatsky, unless we had learned to know her spiritual as well as her physical nature. Reincarnation's methods are infinite. The spirit may pass from one body at death like a flash to another living body, or it may rest for hundreds of years."

Our office cat says the esoteric significance of Mr. Meade's remarks is this, namely: That the inner circle of Blavatskites are cautiously preparing the minds of the lay Blavatskites for a grand master stroke. A new revelation. Nothing less than the dogma that when Blavatsky's body was dead and cremated the spirit forthwith, "like a flash," passed into and took possession of Anne Besant, who is now none other than Mme. Blavatsky.

PROF. JOHN DEWEY, of Michigan University, writes that it had been the intention to bring out the first number of Thought News this month, but it has been decided to postpone it for the present. "The difficulty was not lack of encouragement," says Dr. Dewey, "on the contrary we found the projects awakened so much interest that we thought it better to wait until more time and means should enable us to act more commensurately with our desires. Some further announcement may be expected next fall."

SAYS a Denver paper: "The Dante class held its last meeting for the season at the residence of Mrs. A. C. Phelps, Friday morning. Mrs. Mitchell's paper on the closing cantos of the 'Paradiso' was listened to with intense interest. She herself illustrates the fact to which she alluded, that Dante penetrates to the moral core of those who come within his sphere, and possesses them wholly. To those who followed her in her high interpretation of the 'Paradiso,' the interpretation, like the poem, seemed illumined by the light of the land of Dante's vision. Mrs. Mitchell will give

a short course of lessons on modern philosophy, at the residence of Mrs. M. H. Mechling, beginning next Friday. The subject for the first lesson is "The Philosophy of Immanuel Kant." An urgent request, signed by a number of the leading women of Boston, has been received by Mrs. Ellen Mitchell to repeat there the Dante lectures she has been giving in Denver. The high order of Mrs. Mitchell's work is recognized by the finest Dante scholars of the country.

WHEN Col. Van Wyck was running for Congress in the Fifteenth New York District there was a certain Irishman who steadfastly refused to give the old soldier any encouragement. The Colonel was greatly surprised, therefore, when Pat informed him on election day that he had concluded to vote for him.

"Glad to hear it, glad to hear it," said the Colonel; "I rather thought you were against me, Patrick."

"Well, sir," said Patrick, "I wuz, and when ye stud by me pig-pen and talked that day ye didn't budge me a hair's breadth, sir, but after ye wuz gone away I got to thinking how ye rached yer hand over the fence and scratched the pig on the back till he laid down with the pleasures of it, and I made up me mind that whin a rale kernel was as sociable as that, I wa'n't the man to vote agin him."—Our Dumb Animals.

Mr. Charles A. Dana, in his speech at the recent New York Tribune fiftieth anniversary celebration, said among other things: Mr. Greeley had a moral code by which his newspaper was run. Every man who controls a newspaper needs a moral code. I have noted down what I regard as Mr. Greeley's code. It is this: Always give a hearing to your opponent.

Never attack a man and refuse to let him answer in the same column.

Be always as considerate of the weak and friendless as the powerful.

Waste no strength in the advocacy of that which is intrinsically impossible.

Never compromise your own opinion on account of your subscribers or advertisers. If they don't like your ideas they can go to another shop.

This was the doctrine of Horace Greeley and he never violated one of these principles to my knowledge. These rules have not materially changed. They are to-day in force in every reputable newspaper office in the country. They are the foundation of the ethics of the profession. They are the decalogue and the fulfillment of the newspaper world.

AT THE CAPITAL.

POLITICAL EXCITEMENTS LARGELY OVERSHADOWED.

A MOST INTERESTING INTERVIEW WITH A NUMBER OF PROMINENT OFFICIALS.—HOW THE STRAINS OF PUBLIC LIFE ARE OVERCOME.

WASHINGTON, April 29.—The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressman Springer's dangerous and long-continued illness, the sudden death of Senator Plumb, and Mr. Blaine's constant ill health have mustered from the grave the memory of an army of public men who have died in the harness. Senator Beck dropped insensible in the Potomac Depot on the exact spot where President Garfield was shot.

Secretary Folger worked to the last and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase, Ben Wade, Senator Schenck, and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendleton passed away while seated in a railroad train.

Senator Charles Sumner, Massachusetts' pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of those untimely deaths. It was with a view, if possible, of solving this question that I called upon a number of prominent men, the results of which are given herewith. It is well known that one of the nation's greatest men is Gen. B. F. Tracy, Secretary of the Navy, and that no man in Washington has worked harder, more persistently, or more effectively. His timely and efficient work in building up our national defense when the question of war with Chili was being agitated, must necessarily have brought a great strain upon his system. He was found, however, at the head of the Navy Department, and in very good humor. Referring to the subject Gen. Tracy said:

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took good care and good medicine to prevent its increase or continuance."

"May I ask, General, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it all that I desired, and, although that was some time since, I am, as you see, well today, although I am still taking the same medicine, which is Warner's Safe Cure."

Colonel Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of public men and the strains which public life brings. Many prominent men break down suddenly, and, while this may also be true of other walks in life, it seems especially true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of life in the case of public men than any other known discovery. That remedy is Warner's Safe Cure. The most remarkable instance of its power is that of Mr. J. Henderson Wilkinson, the well-known pension attorney. His restoration to health through its use was simply marvellous. I myself believe in it implicitly."

Congressman J. C. Belden of New York, when approached upon the subject, said:

"Ex-Governor Alvord of Syracuse, N. Y. and also ex-Speaker of the House, furnished the most wonderful instance of the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alvord was, but he is now hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L. H. Eggeston, Judiciary Division, Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me, and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.