

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, JULY 30, 1892.

NEW SERIES—VOL. 3, NO. 10.

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

TOPICS OF THE TIMES.

SAYS the editor of the Chautauquan for August: The presidential election of this fall will be the first of its kind in our history regarding one feature. Within the past four years, thirty-five States have adopted the secret ballot, the effect of which the coming election gives the first opportunity to judge. In some of these States the law is imperfectly constructed, but in all there is an absolute secrecy of the voter from the moment of securing his ballot until it is deposited.

A CURIOUS argument is addressed to Gov. Buchanan, of Tennessee, in support of a protest against the pardon or commutation of the sentence of H. C. King, condemned to death for murder. It is that to pardon King or commute his sentence would be to defraud the brothers of his victim, "who refrained from wreaking vengeance in order that the law might be vindicated." This self-denial deserves, the argument is, that the sentence of the court, confirmed by the highest court of the State, should be executed. There is in this protest an interesting revelation of public sentiment in the South, which is based upon the assumed right of these brothers to have "wreaked vengeance," if they had chosen to do so.

THE leading liquor organ, The Wine and Spirit Gazette, says: "The liquor dealers of Chicago . . . are among the staunchest opponents of the opening of the Fair on Sundays. If the Fair grounds are closed on Sundays thousands of visitors will most likely patronize on that day the numerous beer gardens, concert halls and other places of amusement where liquor is sold. A golden harvest is expected by the liquor dealers of Chicago from the closing of the Fair on Sundays." The liquor dealers and the mass of the clergy are in favor of the same policy, which, if carried out, will close the elevating and educational exhibits of art and science in the Exposition on Sunday and turn the great visiting multitude over to the omnipresent temptations of the concert halls and the saloons.

PINKERTON operatives, it is said, visit the United States recruiting offices and get the men rejected by the regular army or the surplus of applicants. They also visit the large shipping offices and secure men who, when out of work, decide upon going to sea as a last resort. The recruits are always told to be careful and never draw their weapons except in direct emergency. This instruction has proved worthless in numerous instances, and proves how dangerous it is to give even a quasi authority to a hot-headed and ignorant man who is also armed. Men who have been in the army are preferred because of the discipline they have undergone and their knowledge of firearms. Ex-policemen are also acceptable, but they must not be too old. These men really have no authority to make arrests. They are not sworn in as constables or deputy sheriffs except in a few cases, and are to all intents and purposes no more than private citizens. The uniform placed upon them by the Pinkertons when they are uniformed invests them with no more

police authority than a miniature captain's uniform on a United States officer's five-year-old son would give the child the privilege to exact salutes from the privates at a military post.

A female hypnotist was convicted of grand larceny in Oakland, Cal., June 29, says Summerland. According to the testimony on which she was convicted, Mrs. Mary Martin, the hypnotist, took an undue advantage of her friend, Miss Sarah Leonard, while the latter was a guest at her home. Mrs. Martin exercised a remarkable control over Miss Leonard, and it was claimed by some that she had mesmerized her. At any rate, Miss Leonard transferred all of her property, amounting to about \$4,000, to Mrs. Martin, without taking any consideration whatever. As soon as she got from under Mrs. Martin's influence she realized what she had done, and took steps leading to her arrest and conviction. It is not often one hears of hypnotism being used to achieve criminal ends, and the salutary effect of meting justice to those who do attempt it may have the effect of deterring others from attempting crime in this new way.

"FIFTY Years Since Channing," an address given recently by Rev. J. W. Chadwick, is an able statement of the various influences in scholarship reform and religious progress which have helped to enrich and enlarge liberal Christianity, making it more free and natural. The article is broad in its view, scholarly and valuable. It would be difficult to take in more comprehensive views of the matter, save that the able author has made one strange omission. Not a word is said about the great spiritual movement, which has so stirred the thought of the world in the last half century, modifying opinion and lighting up darkened souls in every civilized land, making a deep mark in the lives of many Unitarians. One of the strongest and most uplifting and widest influences in the world of thought in our age ignored! A goodly company of Unitarian clergymen, and a large number of Spiritualists in the churches of that denomination, will mark this ignoring with surprise and regret. It is a pity that a man who has said so many, many good things as has Mr. Chadwick should so utterly fail, in this leading matter, to appreciate the signs of the times.

SAYS President Andrews in the New World: "Materially, the workingman is gaining a little. Well may we rejoice that his wage is no longer the scanty four shillings a week, fixed for Warwickshire hands in 1588, under Queen Elizabeth's Statute of Laborers. His very discontent, by a well-known law of human nature, proves that he is profiting. Yet many representations, as commonly pressed and understood, mislead. Thus when Mr. Goschen, a few years ago, following Mr. Giffin's line of argument, showed that the number of small fortunes and incomes in England was increasing faster than large, faster than fortunes in general, faster than population, he did not touch the really poor at all. He dealt with incomes from \$750 a year upwards, estates under \$5,000 in value, house rents of \$100 and on, small shareholdings, small insurance policies, and the like. But what is all this to the caravans of poor fellows with starving

incomes or none at all? Is it not almost mockery to argue hope from a more felicitous distribution of "estates," "rents," "policies," and "shares," in Britain, when English villages, unable to give employment, are emptying their impoverished sons and daughters into the cities at the rate of sixty thousand or seventy thousand yearly, only to make their situation, if possible, worse yet; when, as a report of Mr. Burnett, labor correspondent of the Board of Trade, assures us, the sweating system is forcing men and women to work sometimes for thirty-three or even thirty-six, consecutive hours to avoid starvation, and when the hungry hordes of East London poor, but for the Christian work done among them, or for fear of the police, would speedily march to the sack of the West End!

THE calm and sober sentiment of the American people calls for arbitration between the owners of the Carnegie factories and their workmen, says the New York Press. The American people do not ask or expect the owners of the Carnegie property at Homestead to abate one jot or tittle of their legal rights; but popular sentiment does expect them to recognize and to act upon moral obligations between man and man. Public sentiment expects the Carnegie company to suggest or to accept some method of arbitration whereby the existing differences can be arranged, the workmen continue to earn fair wages, and the company to conduct a profitable business. The Carnegie company has found its property uninjured, and is once more in possession of that property. The skilled workmen, familiar with the processes in the mills, are at hand. The vastly valuable plant is useless without the men, and the men can earn nothing at Homestead unless they work for the company. Surely these two parties, with interests so identical, can be brought together and arrive at a common basis of agreement that will conserve the rights of the employers and respect the manhood and protect the interests of the employes.

HON. C. C. BONNEY has persuaded the National Educational Association which held its annual meeting recently at Saratoga Springs to postpone its next regular meeting until 1894 and to come to Chicago next year and take part in the World's Educational Congress to be conducted under the auspices of the World's Congress Auxiliary, of which Mr. Bonney is President. Dr. William T. Harris, Commissioner of Education for the United States, is to be in charge of these conventions of men and women who instruct others. In addition to this general Education Congress, in which all the departments of education will be presented in their relations to each other, Mr. Bonney has arranged for special Congresses of the faculties of the higher institutions of learning; of the educational authorities of different countries; of kindergarten societies and teachers; of business and commercial colleges; of persons concerned in the education of the deaf; of persons concerned in the education of the blind; of college fraternities; of college and university students; and of representative youth from the public schools. Besides all these, there will be conferences on such subjects as physical culture, domestic and economic education, agricultural education, and educational authorship and publication.

VACATION TIME.

Summer vacations for the man of business, the brain-worker, the professional man—and woman—and even for those mechanics and other workers who can possibly afford it, have become very fashionable only within the last quarter century. Previously only people of wealth and leisure and invalids whose leisure was enforced, thought it incumbent upon them to change location and scene during the debilitating hot months. But the advance in hygienic study has shown, or has seemed to show, that the recuperation of energy by a few weeks of entire rest from the pursuits which engross the greater part of one's time, is really a paying investment to those even whose necessities seem to demand the whole time for their business. So it is becoming the fashion for workers everywhere, as well as for those who have no other business than to lead or follow the fashions, to take a vacation some time during the summer. In these days of statistics it would be interesting if true statistics of the real saving made by these rests could be got at, as well as those of the loss entailed by physicians' bills and increase of domestic unhappiness through over taxed nerves by the stay-at-homes. Then we could reckon more accurately in our social statics as to who are most in need of these relaxations, and encourage such to take vacations in the interest of society's general well-being.

As men and women grow elderly, habit is apt to make the life grooves in which they run, hard to get out of even temporarily, and especially if their time has a business or money value; and they grow indisposed to make even necessary temporary changes, but it would be better for themselves and others could they be persuaded to do so.

During the first few days of such enforced vacation the neglected business may haunt their waking hours, but presently they will begin almost insensibly to take in the soothing loveliness of nature, to which busy people are apt to grow blind. Like the man in Bunyan's *Pilgrim's Progress*, who once finding a jewel in a dung-heap, kept busy ever after looking for others which he never found, and for years never raised his eyes from his eager search until it became impossible for him to do so, so we in our intentness on pursuits outside of the mere loveliness of nature grow deaf to the seductive voices with which she woos us, and blind to the beauty with which she is so richly adorned. We have not time to listen to the rhythmic music of the wind-swept trees, or to note the fairy shadow-dance of the sun-touched foliage. We see no longer the enchanted forest with its ogres, or the beautiful air castles which the cloud-shapes pictured to us in childhood; with whatsoever deep message the sea may be charged, its "wild waves are saying" nothing to us in our sordid absorption. If we sometimes glance at the clouds it is but hastily to see whether they are charged with rain which may interfere with or further our plans, and in the cities the signal service flag serves our purposes as well. The song of the birds no longer thrills our hearts with sympathetic hope or gladness, and if we hear them at all, it is to anathemize their noisiness. We grow hard, rigid or torpid in our devotion to our chosen work, and it is from this atrophied state that vacation time should rescue us.

Then to those who take these vacation times for use and recuperation, and do not make of them a weariness of the flesh as do those

"Fashion pining sons and daughters
That seek the crowd they seem to fly,"

the days or weeks devoted to renewal of acquaintance with nature and consequent renewal of youth will be the most profitable of the year, whether they seek the needed change in forest solitudes, on the mountain heights, by the rock-bound breezy coast, near placid lake or trout stream, in "the tent on the beach," yachting on "the deep blue sea" itself, or in safer boating on inshore bays where "voices keep tune" to the rhythmic dip and paddle of the oars.

The poets and writers who best describe and picture these outings will be good company to take along.

One can read with more appreciation Browning's *La Saisiaz* when he has himself

"Dared and done! the climbing both of us were bound to do,
Petty feat, and yet prodigious: Every side my glance was bent
O'er the grandeur and the beauty lavished through the whole ascent
Ledge by ledge broke out new marvels, now minute and now immense:
Earth's most exquisite disclosure, heaven's own God in evidence!"

Auerbach's "On the Heights," too, can be read with new pleasure. By the sea-side one can exclaim with Campbell,

"Hail to thy face and odors glorious sent!
'Twere thanklessness in me to bless thee not
Great beauteous Being! in whose breath and smile
My heart beats calmer and my very mind
Inhales salubrious thoughts."

Sidney Lanier in his "Hymns of the Marshes" pays sweet tribute to the "green colonnades, of the dim sweet woods, of the dear dark woods," which he calls

"Beautiful glooms, soft dusk in the noonday fire—
Wildwood privacies, closets of lone desire,
Chamber from chamber parted with wavering arras of leaves,—
Cells for the passionate pleasure of prayer to the soul that grieves."

In the hot summer days now upon us who does not with Alexander Smith, "pant for woodlands dim," and long

"To lose the sense of whirling streets 'mong breezy crests of hills,
Skies of larks and hazy landscapes with fine threads of silver rills;"

or wish with Whittier,

"To feel, from burdening eares and ills
The strong uplifting of the hills."

and at last decide with Bryant to

"Away! I will not be to-day,
The only slave of toil and care,
Away from desk and dust! Away!
I'll be as idle as the air."

"Beneath the open sky abroad
Among the plants and breathing things
The sinless, peaceful works of God,
I'll share the calm the season brings."

But there are toiling over-worked thousands yet to whom vacation time is only a meaningless phrase or exasperating suggestion, and others to whom it means only added labor. Every year thoughtful philanthropy is widening the area of its blessed privileges, and may not the release from their regular routine of thought which it brings to earnest men and women, give them the needed time in which to plan for others more needful even than themselves of rest—the poor, the sick and the miserable—some methods of securing it for such!

THE OCCULT.

The Liverpool Daily Telegraph of January 28th, mentions that at a supper party where the planchette board was being experimented with a question was asked as to the horse which would win the Royal Hunt Cup at Ascot. The answer was "Suspender," which was correct. Still more curious is what subsequently happened. Planchette was appealed to with regard to the forthcoming race for the Northumberland Plate, when it promptly and unhesitatingly wrote down the name of "Newcourt." It is added that nobody present knew that such a horse was running; at any rate, it was a complete outsider; yet, to the surprise of the racing world, it proved to be successful. Planchette had, therefore, not only predicted correctly the winner of one race, but the winner of two, and in the second case in the teeth of what may be called professional and expert opinion.

The same journal says that a popular London clergy-

man has recently been devoting one or two Sundays to the topic of ghosts; and, in order to impress his congregation still further with the reality of the subject, he had a series of "spirit photographs" on view in the vestry, at the close of the service. In a few remarks on the matter which he has since printed, the author of this new pulpit departure records that there is "a great and calm tolerance of the occult" nowadays in English society.

The Telegraph says that it does not intend to discuss the question of the genuineness of these apparitions. The really remarkable fact is that educated and intelligent persons should be brought to believe in them. It says that popular beliefs of the world, like its nursery stories, are all very much akin, and seem to start from some common origin. And it is surely rather absurd to expect illiterate villagers to rise superior to ideas which have weight with such cultivated people as members of the Psychological Research Society. If Messrs. Gurney and Myers may, without incurring much ridicule, express their belief in second sight, why should a peasant in the wilds of Cornwall or Cumberland not be permitted to feel some confidence in his own village exponent of the occult?

Doubtless in what is sneered at as popular superstition there is a modicum of truth and the business of science is not to sneer at, but to investigate it, submit its claims to the tests of verifications, and co-ordinate whatever truth may be found, after discarding the error, with all other actual knowledge. The experiences of intelligent and reputable persons, cannot be fairly disposed of as imaginary upon merely a priori grounds. Telepathy on such grounds has been denied by physicists, but such eminent men as Professor Oliver J. Lodge have at length been compelled to recognize it as true. The movement of physical objects without contact has been pronounced impossible because it involves violation of the law of attraction of gravitation, but Lombroso witnessed the phenomena recently and said that he was ashamed of having so long denied the fact, since he had especially prided himself upon facts. Let all the alleged phenomena of Spiritualism and occultism be examined, and all imposture and error exposed and the truth established and acknowledged as such. Of supercilious denial of facts, and refusal to examine them because of their alleged contravention of the laws of nature, we have had enough.

SOME UNDISCOVERED REASON.

The editor of *Light* recently received a communication purporting to be from J. G. Wood, through the mediumship of a person whose honesty is beyond question. In the communication Mr. Wood is represented as saying "You remember our talk on spiritualism," etc. The editor of *Light* whose belief in spiritualism is strong enough to remain unshaken before any of the unexplained questions which confront the investigator, says: Now, my memory especially of late, in time of great sickness, is not infallible. I may have met J. G. Wood, but I have no recollection of having done so. I remember no talk with him on any subject whatever. Certainly I did not know him, and he assuredly was not one of my friends. This is one of the cases which I consider to be out of the range of mere error. I can understand verbal, even serious mistakes. I should not allow them to prejudice my mind against the general truthfulness of a message. But this is, I submit, a wholesale fabrication quite inconsistent with the claim set up by the communicating intelligence. Again, when we find Manning, Spurgeon, and others—including a murderer just executed—communicating immediately after leaving the body, but without saying a word worth remembering, it is impossible to avoid the conclusion that there must be behind all this something that we do not yet understand, some law which we have not discovered. In the case of the present medium—If I may discuss such a point respecting one so blameless in life and so incapacitated—even if the will were present, for obtaining materials for such a long-continued course of fraud, the power is absent.

and therefore I contend that we must seek for some explanation of our difficulty on the side of those who communicate and not on ours. The fault, it would seem, must lie with the "intelligent operator at the other end of the line." It becomes necessary to look into the question from this point of view. We have seen what throws doubt on these communications—wholesale misstatements, utter vagueness, the suspicious use of names, either current at the time and in the mouths of most men, or well-known in history, and contradiction between messages given—these must be admitted to be reasons for hesitation on our part. But after all, what would be, to a reasonable mind, adequate proof of the identity of a spirit? What evidence would be sufficient? What class of evidence should we seek? How much should we require before acknowledging conviction?

HERO WORSHIP.

Men have a poor eye for the truest heroes round about them in their own day; their hero worship is concerned chiefly with the past, says Edwin D. Mead in his Editor's Table in the July New England Magazine. Emerson said of Webster, at the time of the Fugitive Slave law, when Garrison and Phillips and Parker and Whittier were waging their great fight: "He knows the heroes of 1776, but cannot see those of 1851 when he meets them in the street." However severe this view of Webster may be, the word is true of a thousand thousand men. It is as common to-day as it was in Christ's time and before Christ's time, for men who busy themselves in painting the tombs of the prophets to be just as busy in stoning the prophets sent unto their own generation. Carlyle himself, the greatest of all our hero-worshippers, whose name rushes to our lips at the very mention of heroes and heroism, had but a poor eye and ear for the heroic figures and voices of his own epoch. He never caught Mazzini's vision, he hardly understood what Mazzini was about in the world, even when he had him for his neighbor and went in and out with him day by day. There had been no considerable exhibition of heroism in England, according to his vision, for two centuries—no real body of heroes since the Puritans. It may well be doubted whether, had he been the contemporary of Cromwell or of Luther, whom he celebrated so well, he would not have been found their enemy and counted them malcontents, busy-bodies, and disorderly fellows. But it is not chiefly or usually a question of enmity or captiousness toward our heroes; it is a question of blindness, deafness, and indifference—lack of adequate recognition, appreciation, and support, while they are still with us in the flesh. It has become a proverb that blessings brighten as they fly; and so it is true to most of us that our heroes grow in stature as they get farther and farther away in the past.

UTILIZATION OF WOMEN'S POWERS.

Mrs. Van Rensselaer in an article in the Forum for July declares that in the women of America lies the nation's best hope of intellectual advancement, because leisure is what is needed for such advancement, and our women have leisure in an immeasurably greater degree than our men. From this she goes on to point out how under our present social condition not only leisure but wealth also are at the service of American women, and all the opportunities these bring. Mrs. Van Rensselaer's plea is for the utilization of this leisure and wealth so that our women who now generously exert themselves to raise funds for hospitals and churches and other such charitable and missionary work, and those who spend their time and their money in social display, might, if this same force were properly directed, become the patronesses of art, of the sciences, and the leaders of a higher intellectual life than almost any American community can now boast of.

There is indeed here a prodigious misdirection of energy, if not a positive waste. Under modern industrial conditions it seems improbable that there ever will be any great degree of leisure enjoyed by men of great capacity, for it is a remarkable fact that

the leisure of forcible man seems to have disappeared from the world with the advance of our modern industrial system; and it is not the less true that the leisure of women then for the first time became greatly augmented. The conditions for intellectual labor, and particularly for intellectual inspiration, have for these reasons essentially changed in recent years, and an analysis would show that in almost any American city or town of considerable size there are not enough men of positive force who can get leisure from the exacting occupations of the time to carry out any non-remunerative undertaking; whereas in every such city or town, if the leisure and the wealth of the women were concentrated, there might be made a literary, scientific, or artistic centre.

This is a most practical and fruitful suggestion, and it might be worked out in a larger or smaller way in almost any American community. Certainly no more inspiring hint has been thrown out to the vast army of women that have organized themselves for so many worthy purposes for the advancement of their sex.

PSYCHICAL SCIENCE CONGRESS NOTES.

The Assistant Secretary of the Smithsonian Institute, and Director of the United States National Museum, Professor G. Brown Goode, of Washington, has caught up with the procession of psychical events, as appears from his letter:

WASHINGTON, JULY 6, 1892.

MY DEAR DOCTOR COUES: I owe you an apology for not replying earlier to your kind invitation. I thought I had attended to it. I shall be very glad to serve as a member of the Council, if you desire it.

G. BROWN GOODE.

One of the eminent psychists of the French school of hypnotism at Nancy, Professor Liébeault, sends the Committee his cordial recognitions, though he has apparently mistaken in some respects the purpose of the correspondence which may have been addressed to him by the Committee on another Congress as well as by that on the Psychical Science Congress, and has conceived the idea that tender of membership in the Council implies that the person invited must come to Chicago if he accepts. But it is scarcely to be expected that details of so vast and comprehensive an enterprise as that of the hundred Congresses which the Auxiliary has projected should be obvious at first sight. The Committee will correspond further with their distinguished collaborator in psychics.

NANCY, JUNE 14, 1892.

SIR: I feel much flattered that you should have placed me on your medical Committee and invited me to take part in the Psychical Science Congress which will be held next year at the Chicago Exposition. I recognize with thanks the honor which you do me. But it is quite impossible for me to attend the meetings which the Congress will hold, and which cannot but be very interesting. I can only express to you my keen regrets, and my hopes for the progress of Psychical Science.

With renewed thanks, dear sir, accept the assurance of my sentiments of great consideration.

A. A. LIÉBEAULT.

THE TWO WORLDS PUBLISHING COMPANY LTD.,
MANCHESTER, ENGLAND, JUNE 27, 1892.

DEAR SIR: I could not express the good wishes I feel toward your efforts. It will give me great pleasure to cooperate in every way possible with you in this matter. I am convinced that the time has come for thorough and determined efforts to understand and explain psychical phenomena, and endeavor to establish Psychical Science on so sure a basis that it will command the assent of the most critical.

E. W. WALLIS.

MR. STUART CUMBERLAND has increased his circle of Imperial and Royal acquaintances, says the Pall Mall Gazette. A few nights back he and Mrs. Cumberland and their relative, Miss Phyllis Bentley, had the honor of being included amongst the golden wedding guests of the King and Queen of Denmark at

Castle Bernsdorf, when his thought-reading powers were put to various interesting tests. For instance, he correctly divined a date (1842) thought of by his Majesty the King of Denmark, and wrote out a word in Russian characters (namely, Russia) thought of by the Czar. With the Czarina, the Queen and Crown Princess of Denmark, and other exalted ladies, he did many curious things, while he correctly interpreted the secret thoughts of the Duke of Cumberland, which were to despatch off-hand the ever-good-natured Crown Prince of Denmark. As a final experiment he took the Crown Prince of Greece to his Royal Highness's bedroom at the top of the Castle, and fetched a portrait of H. R. H. the Duke of York, that being the object the Crown Prince had thought of. Miss Bentley's experiments, which go to show that the phenomena for which magnetic powers have been claimed are explicable upon a scientific basis—that of a knowledge of leverage and balance—also created a very great interest. In the experiments with the cue neither the Czar, the Crown Prince of Denmark, the Crown Prince of Greece, nor the Duke of Cumberland was in any way able to either disturb Miss Bentley's balance or to push the cue to the ground. The failure of the Czar, who is, physically speaking, the strongest monarch in Europe, to lift Miss Bentley by her elbows, caused very great amusement and surprise. It was a most interesting moment when the Czar of all the Russians, who has only to raise his little finger to make millions bow themselves to the earth, utterly failed when putting forth all his strength to push the fragile young English girl against a wall. Another interesting moment was when Miss Bentley lifted four nations with the greatest ease in the persons of the Czar, the Crown Prince of Denmark, the Crown Prince of Greece, and the Duke of Cumberland, seated on a chair.

THE man who speaks the language of the monkeys has just started for Europe, and within two months will probably be on the western coast of Africa, ready to undertake his journey into the abode of the large gorillas and chimpanzees. This man is Robert L. Garner. He has demonstrated that each tribe or species of monkeys has its own peculiar language. Of the small monkeys Mr. Garner regards the brown capuchins as the most intelligent. Mr. Garner is now able to converse with a brown capuchin. But the time has come when Mr. Garner thinks he ought to carry out his scientific investigations on a larger scale. He has chosen for his base of operations a portion of the vast continent of Africa within 200 miles or so of Stanley Falls. Here he expects to find plenty of big monkeys, and he will also be among a tribe of blacks but little advanced from the wild animals of the forest. Mr. Garner's two chief aims are to learn the language of the apes in that region and converse with them if possible, and then, by studying the speech of the natives, to see if there is any similarity or connection between the language of the apes and that of the natives. To do this as perfectly as possible he is going to take the phonograph to Africa and use this instrument to catch the speech.

LOUISVILLE has a "girl preacher," aged fourteen, whose professional card bears the legend: "Sunday meetings for men only," says the Indianapolis Journal. "Weekly meetings open to both sexes. (Plenty of fans and ice water)." This parenthetic bit of information leads to the inference that she makes it warm for her hearers, and supports the assertion of her admirers that her evangelistic powers are truly wonderful. The phenomenon's mother travels with her, but it does not appear whether or not that lady's sense of propriety permits her to be present at the meetings for men only.

A DISPATCH from Ripley, Ohio, says: During a storm here to-day (July 18th), lightning struck the house of William Mann, and his nineteen-year-old daughter Mamie was prostrated. When she recovered she was able to see perfectly, though she has been blind for fifteen years.



A NEW LIFE OF PAINE.*

By B. F. UNDERWOOD.

Several biographies of Thomas Paine have been written, some of them by his admirers, others by his traducers, like Cheetham, but in these two volumes by Mr. Conway we have the only life of that strong and unique personality which comes up to the real standard demanded by his character and career, the only life of the celebrated political and religious reformer which, while giving a full record of his public work, presents to the reader the man as he actually was individually and in all his varied relations to the prominent men and events of his times. This is the only biography of Paine that has appeared written from the truly modern historic point of view. Mr. Conway has for many years made the politics and history of the last century, and especially everything pertaining to the American Revolution, subjects of patient and careful study, and he came to this work with large knowledge not only of Paine's personal social and political life, but of the events and the spirit of the three countries and of the times in which Paine lived and acted. Mr. Conway, personally with great care and patience, searched records in Europe and America which a certain historical ostracism has buried in the archives of these countries, and found among them documents of great value in producing this life. He has certainly brought to his task a thoroughness of preparation, an impartiality, a sympathetic yet independent spirit, and at the same time an elegance in literary construction which make the work one of the most remarkable and useful biographies of the century.

Mr. Conway says in his preface: "Having proposed to myself to write a critical and impartial history of the man and his career, I found the vast Paine literature, however interesting as a shadow measuring him who cast it, containing conventionalized effigies of the man as evolved by friend and foe in their long struggle. But that war has ended among educated people. In the laborious work of searching out the real Paine I have found a general appreciation of its importance, and it will be seen in the following pages that generous assistance has been rendered by English clergymen, by official persons in Europe and America, by persons of all beliefs and no beliefs. In no instance have I been impeded by any prejudice, religious or political. The curators of archives, private collectors, owners of important documents bearing on the subject, have welcomed my effort to bring the truth to light. The mass of material thus accumulated is great, and its compression has been a difficult task. But the interest that led me to the subject has increased at every step; the story has abounded in thrilling episodes and dramatic surprises; and I have proceeded with a growing conviction that the simple facts, dispassionately told, would prove of importance far wider than Paine's personality, and find welcome with all students of history."

Mr. Conway has handled his large mass of facts with skill and arranged in orderly sequence a large amount of his historical information, some of it of a very important character never before given to the public. No one who is familiar with the histories of England, France and America during the eighteenth century, will lay aside these volumes having read them, without concurring with Mr. Conway that "there has been a sad absence of magnanimity among eminent historians and scholars in dealing with Paine."

Mr. Conway shows not only the incalculable services of Paine during the American Revolution,

never before so fully presented, but he shows that "the whole circle of human ideas and principles was recognized by this lone wayfaring man. The first to urge extension of the principles of independence to the enslaved negro; the first to arraign monarchy, and to point out the danger of its survival in presidency; the first to propose articles of a more thorough nationality to the new-born states; the first to advocate international arbitration; the first to expose the absurdity and criminality of duelling; the first to suggest more rational ideas of marriage and divorce; the first to advocate national and international copyright; the first to plead for the animal; the first to demand justice for women; what brilliants would our modern reformers have contributed to the coronet for that man's brow, had he not presently worshiped the God of his fathers after the way that theologians call heresy!"

Mr. Conway's investigations throw new light upon many of the events and circumstances connected with Paine's career concerning which hitherto there has been more or less mystery. For instance the imprisonment of Paine in France during the Reign of Terror is shown by documentary evidence to have been brought about by Gouverneur Morris, who was jealous of and hostile to Paine, because of his superior tact and judgment in arranging with the French government for settling certain international affairs advantageously to the young Republic. "The silence of Washington" in regard to Paine's imprisonment in France is also explained in a way which shows that the real facts were withheld from Washington, and that any apparent indifference to Paine's situation was the result of the President's desire to secure the advantages of a commercial treaty with England. Robespierre is seen in a new light and important missing links in the history of the French Revolution are supplied.

The influence of "Common Sense" and the series of papers called "The Crisis" in the work of establishing a free government in America and the effect of the "Rights of Man," not only in France and in England, but throughout Europe, where it was soon translated into a dozen languages, is described in a very graphic manner and the proofs cited must convince the most prejudiced disparager of the great agitator and reformer.

The portion of the work which relates to Paine's religious views and writings, written from the standpoint of one who is familiar with modern religious thought, and the stages by which it has been reached, is a valuable contribution to the literature relating to religious evolution. "The Age of Reason" is defined as "The Uprising of the Human Heart Against the Religion of Inhumanity." Mr. Conway shows that in religious as in political matters, Paine's way of thinking was modern, that he anticipated much of the religious criticism the justice of which has been confirmed by researches made since his time and that "his religious ideas, developed through long years, require and repay study." Paine is declared to be a more complete master of the comparative method than Tindal in his "Christianity as Old as Creation," and in Paine's studies of "Christian Mythology," "one is surprised" says Conway "by anticipations of Baur and Strauss. . . . Thus in discussing the liabilities of ancient manuscripts to manipulation, he mentions in his second Part that in the first, printed less than two years before, there was already a sentence he never wrote, and contrasts this with the book of nature wherein no blade of grass can be imitated or altered. He distinguishes the historical Jesus from the mythical Christ with nicety, though none had previously done this." "The Age of Reason," was not merely a digest of negatives criticism. "But there was an immortal soul in Paine's book. It is to the consideration of this, its unique life, which has defied the darts of criticism for a century, and survived its own faults and limitations that we now turn." Those who have never read "The Age of Reason," and who repeat parrot-like what they hear, that it is a coarse, vulgar tirade against Christianity, or that it is entirely and wholly antiquated, would do well to read the eleventh chapter of Mr. Conway's work. After quoting

at length the words of Paine to show his reverence for Jesus, Mr. Conway adds: "Three noble and pathetic tributes to the Man of Nazareth are audible from the last century—those of Rousseau, Voltaire, and Paine. From its theologians and its pulpits not one! Should the tribute of Paine be to-day submitted, without his name, to our most eminent divines, even to leading American and English Bishops, beside any theological estimate of Christ from the same century, the Jesus of Paine would be surely preferred."

Not the least interesting part of this biography are the chapters which relate to the personal tastes, habits and associations of Paine, his friendships, his conduct in the presence of danger, his bearing under misapprehension and injustice, his reflections and observations upon death and the future life, in which he firmly believed, and upon a great many other subjects of permanent interest. Mr. Conway gives too much space perhaps to the refutation of clerical falsehoods and slanders in regard to Paine, but the wide currency they have gained from persistent repetition in the pulpit and in theological books and papers is the excuse for the exposure of them, which is complete. Thomas Paine was in some respect the greatest and in many respects the most advanced man of his age. No man was more devoted to humanity. He had a brave heart as well as a clear head. He was not in favor of compromising with error. He wanted justice done and he was ready to make any sacrifice for it. No one can read Mr. Conway's narrative and fail to see that Paine's public work was as useful, as beneficent in its results, as that of any man born in the same century. The life of such a man is of the deepest interest. Mr. Conway's masterly biography is likely to be the recognized, authentic life of Thomas Paine and to be valued by all scholars and students for the many historical facts which it gives, now new to the public, in regard to the American and French Revolutions. It will be appreciated by men of letters as a valuable contribution to the biographical literature of America, and lovers of freedom everywhere should feel grateful to Mr. Conway for this life of one of the best men and bravest champions of the rights of man that ever lived. The book is admirably printed in large, clear type.

THE MIDDLE WAY—FAIR TRADE.

By M. C. SEECEY.

The "middle way" is the way of truth. It is the best way because it reconciles the extremes in the antagonisms of life. It is the better way for it conserves the good already attained and reduces the opposite evil to a minimum. This is illustrated in practical politics more than in any other field of amelioration. It avoids radicalism on the one hand and too much conservatism on the other. It is not the popular way because men are prone to be partisans and to let the selfish do the thinking when the unthinking follow for the excitement of partisanship. The man who strikes the mean between extremes is never a popular man; but he is always the safe man because he has the courage of his convictions and tells the truth! He caters not to the mob nor does he "bend the pregnant hinges of the knee" to the so-called great, "that thrift may follow fawning." He is the man of common sense and has the sympathy of true wisdom for the unfortunate. He is not a reformer but a helper!

"Fair Trade" is now becoming an expression for attaining ends by the "middle way." The expression had its origin in England. It was coined by the Tories to meet the extreme free-trade views of the average Englishman. It has been made recently a shibboleth by Lord Salisbury in his great speech suggesting a modified protective tariff in the interests of "Fair Trade." In America it is in process of evolution and is called "reciprocity." I mean the reciprocity of Mr. Blaine, which is different in many respects from the "reciprocity" of the McKinley bill. Reciprocity with Mr. Blaine is positive—looking to fair trade between America and all other countries. It is not free trade in the broad sense; nor is it protection in the sense of the McKinley bill. It may be likened to the ordinary transactions of business life.

*The Life of Thomas Paine, with a History of his Literary, Political, and Religious Career in France and England, by Moncure D. Conway to which is added a Sketch of Paine by William Cobbett. (Hitherto unpublished.) Two Volumes Royal Octavo with Portrait, pp., 899. New York, G. P. Putnam's Sons, 1892. Price, \$5.00.

It means the exchange of products mutually desired by each nation. It is on a large scale the mutuality of bargain and sale of reciprocity. It has nothing to do with a tariff or with free trade. The McKinley bill has made Mr. Blaine's policy a negation—meaningless. As it is now operated it is a failure. It is not "Fair Trade." It is only a prophecy of what is to be.

The English are beginning to find out that America means something. That so-called free trade in England does not meet the problem presented by the high tariff of America. She is excluded from our markets. Our tariff is prohibitory to a large trade which England formerly enjoyed. She is bound to have our agricultural products, and hence these must remain free on her tariff list. She is in a "fix"—"mad." For once in her existence she is beaten at her own game of exclusion. Americans rather enjoyed it. Lord Salisbury sees what few Englishmen see—that England is doomed unless there is a change. "Retaliation" is in the air, but it will amount to nothing. The Golden Club cannot meet the situation. Lord Salisbury is right and all Englishmen will soon see that he is right. Then they will drop that which never had an existence in Great Britain. "Free Trade," said Salisbury, "will triumph." A protective tariff will follow. Then England will be in a position to negotiate for reciprocity. This is the meaning of the present Tory movement. Reciprocity between Great Britain and the United States will be the beginning of the union of the English-speaking peoples. So good will come from an apparent evil. We shall then have fair trade to be followed by free trade as it is in the American Union.

Nearly all political economists agree that free trade is the ideal of commercial relations between nations if it could be made practical. Here comes in the condition of human environment which has thus far made such a consummation impossible except in the United States of America. We see its practical working all around us. No one thinks of it; thinks of its advantages. In the American Union there are nearly fifty States—on an average as large as Great Britain. Each State is autonomous, with its area, distinctive government, the master of its own internal affairs, holding only a slight subservience to the central power—the Federal Government. We are emphatically many-in-one. Only in America has the problem of free trade been solved. We have demonstrated that it is possible, but only possible where Federal Government is possible. Until, therefore, we have "the federation of the world and the parliament of man," free trade is not only impracticable but impossible. The reason is obvious: diversity of interests and the selfishness which comes from the antagonism of those interests. Each nation must "protect" itself, and by "protection" I do not mean "prohibition" as we now have it, but protection as taught by Hamilton, Jefferson, Jackson, Clay, Webster, and the other great men who have ruled in our politics. To them "protection" means to place our "infant industries" on a par with their foreign competing rivals. This is practical free trade, and must remain until we can get the ideal actualized.

England professes to hold to free trade. She has spent millions of dollars in subsidies, in corruption funds, in bribing newspapers and high officials to make what she calls free trade a power to crush all others that she may enjoy the trade of the world—without a rival! She no longer enjoys this privilege. The present Tory movement led by Lord Salisbury, is a confession of the fact. Her day of commercial rule has come to an end. England has concealed the fact from the world that she now has fifty-three articles on her "tariff for revenue only" list which yields protection to her industries. She raises one hundred millions of dollars of revenue on what her free-traders call a "free-trade revenue tariff." The fact is England, and no other civilized nation, has ever had unqualified free trade except the American republic. Free trade in its implicitness—to again use a philosophic term—belongs to barbarism; to the early history of the race. It has taken ages and ages of protection, guilds, subsidies, benevo-

lences and other forms of exaction without compensation to make free trade explicit. An object lesson: look at the history of Great Britain. For near a thousand years that people submitted to every form of protection which the mind or perverse wickedness of the human heart could invent. It was only when Cobden and Bright marshaled their forces for its extinction that they succeeded, in 1846, in modifying the old system to its present proportions. They did not get free trade but a tariff for revenue only with fifty-three articles still protected! It was a proud victory—a prophecy of what is yet to be.

While other nations are in the struggle to protect themselves we will enjoy the benefits of our own free trade, and extend to them "Fair Trade" until they are willing to accept reciprocity as the middle way for the ultimate attainment of free trade in the federation of the world—the first step being the union of the English speaking peoples! Lord Salisbury has started the movement which will enable England to share Mr. Blaine's reciprocity! When this consummation is reached the ground is laid not only for free trade in its actuality but for that fraternity between the American people and the English people which has had no existence since the war of independence.

Mr. George and the rest of the free-traders have but little to base a hope upon until a union is reached which will make the English speaking peoples practically one nation. Federation alone will solve the problem. The proof is apparent on the American continent—in these United States! Protection (we do not mean prohibition as contained in the McKinley bill) is an expedient—a necessity until humanity evolves the conditions—as in the American Union—for free trade in its true sense. Reciprocity is the beginning of the end—"The Middle Way."

MEDIUMSHIP.

By G. B. STEBBINS.

In THE JOURNAL of July 2d I read with much interest and enjoyment the article on "Danger of Mediumship"—the views of Stainton Moses and Elliott Coues—and can well adopt as my own the words of the latter, "To me personally it is always a pleasure to find myself in close agreement with the experienced editor of Light. That pleasure has been mine so often that it has ceased to surprise me." I can express the same feeling touching the views of Mr. Coues, with this qualification; his training and habit of thought lead him to emphasize inductive scientific methods, and the skeptical mood that goes with them, more, and intuition less than I do. But, as both these methods at last verify each other, I find myself in large unity with his leading conclusions, and thus recognize the worth and need of both these able investigators. To me, it is ever a cause of invigorating enjoyment, after I have reached a conclusion, by my own thought and experience, to find some royal thinker—Plato, Swedenborg, Emerson, or Epes Sargent for instance—advancing the same views. It is as though the doors had opened to a grand hall where a noble guild were holding high converse.

After meeting hundreds of mediums for forty years, never as a marvel-hunter but as a spiritual student, I should say the wise use is good, the unwise abuse is bad. No faculty or power of man is evil or dangerous, if devoted to high ends and wisely used, and this broad principle covers mediumship. Every faculty or power, if wisely used, is healthful and helpful to mind and body, and this includes mediumship. Wisdom comes with thought, experience and consecration to pure and uplifting purposes. This whole matter is so new that our thought and experience are fragmentary but gaining. As to consecrations: "These treasures are given to us in earthen vessels." I have known men and women who have been enriched in spirit, enlarged in mind, strengthened in body by their mediumship. Selden J. Finney was a striking instance of these. Those who have been thus benefited have usually meanwhile cultivated their normal faculties by thought and study, kept themselves in such high mood that no evil influence could sway them, and sought for the normal use and

control of their own powers, holding themselves open to all useful influences and spiritual illumination. I have known others (fewer than most suppose) who have been weakened in mind and body, and enervated in will and morals. These have usually allowed themselves to be passive to all influences, good or ill, thoughtlessly yielding, making little or no effort for self-culture or growth.

"Powerlessness during trance" comes from weakness and unwisdom in the normal state. I have never known the trance condition made the means of evil act or word when the medium was pure-souled and strong in the normal state. Coarse language to identify persons may be used, mistakes in fact or thought may occur, but when vice or villainy is acted or upheld by a trance medium the root of the whole matter lies in the moral weakness and depravity of the person entranced.

Public mediumship has been, and is, highly useful, but is full of trials. All honor to those who withstand them, as a goodly company do. The ignorance and prejudice of the multitude, and the selfish eagerness for marvelous tests of professed Spiritualists, are the great trials of mediums, the great obstacles in the way of their high and happy development. While it is natural that hungry hearts should seek circles, it must be remembered that promiscuous sances, made up of varying and incongruous materials, are not of high or lasting benefit.

Mrs. Lydia A. Pearsall, a wise medium and a true woman, whose gifts and grace grew through all her long experience, would never sit in a promiscuous circle. She said she could not safely, and I have known others wise like her in that matter. More select and persistent private sances, and more patient care and private mediumship are needed. Mediumship could lead to finer culture, and the opening and illumination of the inner life of the medium, and we have no right to urge blind methods which will impoverish rather than enrich their manhood or womanhood. I have sat quietly in circles where I thought that more than half the manifestations were results of clairvoyance or of some psychologic power of medium and sitters, but where all was eagerly held as from the Spirit-world. We must discriminate. The more we realize the wonders of our inner life the more shall we realize, and the more rationally appreciate the real pressure of emigrants to the higher life who return to bring us messages of life and light, to help us in our needs, and give hope and solace to the bereaved. That "most mediums resort to stimulants or intoxicants," so far as I know is not correct. Some do, more do not.

A word as to average honesty, and this topic must be left. Morally there is no difference between the fraudulent pretense of mediumship and the position of a clergyman preaching and upholding a creed he does not believe. The proportionate number of the last is quite equal to that of the first. Heaven pity the poor creatures of whatever name. Let all dishonest mediums and preachers retire to private life, hoe corn, wash dishes, do anything honest for a living, and not "steal the livery of the court of heaven to serve the devil in."

Detroit, Mich.

COMPULSORY AND DENOMINATIONAL EDUCATION.

[CONCLUDED]

The advance of the age does not come from, or is in anyway assisted by our modern religion. We might pray and worship, rant and cry, groan and moan, until our tears were blood and ran in streams through the gutters of our streets; we may shut ourselves up in convents and hermit cells and pray and wrestle with the eternal powers as shown and explained by our modern religion, until we grew fast to the ground on which we knelt, and we would never give the world a telephone, a telegraph, a steam engine or an electric motor, nor would we be able to remove one of the unjust hardships out of modern life.

All children must be educated. It is our duty to educate them irrespective of their family, their na-

tionality or their religion. It is a sin against humanity, against all the goodness in the world, a sin against God himself if we do not do this. It is our bounden duty.

When religion comes in to oppose and retard the progress of learning, of light and reason, we must cry to that religion "stand back;" for when religion attempts to stop education and cripple the intellect; when religion would keep thousands in darkness and ignorance because they are afraid the views of the children of parents who belong to this or that church might be changed in regard to religion, and wish to establish schools to educate their own children, which shall be governed by and under the influence of the church to which they belong, and prefer to educate their children thus rather than to have them instructed at public schools; when religion wishes and tries to do this and stand between other poor and helpless children, and light; between other children and their education, and strives to destroy the laws that have been made and established to enable these children to obtain an education, it is no longer religion, but superstition, fanaticism and hypocrisy.

We want free and compulsory education, but we do not want a compulsory educational system that will be dictated to by any sect or laws that will allow every or any denomination to establish and govern its own independent schools or colleges; or that will enable this system to gain any headway, or allow the children of the rising generation to be placed in the hands and under the care of incompetents, bigots, fanatics and superstitious imposters.

The only way to make the educational system effective is to put all the children in the same boat. Place them all under the same law and compel all to keep that law. The question is education not religion. It is not a family affair, not a church affair, or a thing to be influenced by any sect. It is a public question, a national affair and should be treated as such; must be away and entirely separated from every other question. It is one of education alone.

The school—all institutions of learning—should be entirely apart and not connected in any way with any church, any denomination or any sect of people. They should be entirely separate institutions and have no connection whatever. They should be as distinct as the church and the state or the church and the government. A creed, a belief, an idea, or any religious thought should never escape the mouth of a teacher or professor in any public institution. All religious views should be dropped, entirely shut out of all places of public instruction and learning.

No matter of what religion the teachers may be, or what their belief, they should never be allowed to advocate or oppose any religious idea or belief; they should be allowed but one motto, and this they should place on the walls of all our schools, but never allowed to step beyond or past these few lines. Never be allowed to enlarge upon or explain them, but if appropriate to any of the offending children, take them by the hand to where this motto may be written or placed; and each time children disobey, instead of thrashing them with a stick or cane, lead them over gently, and point them to that sentence, "Do unto others as ye would that they should do unto you." This is the essence of justice. This is all the religion we ought to have, all we want in our national and public institutions of learning. This is all the religion we should attempt to teach, and all that we should allow to be taught. Paste this motto on the walls of our public schools, and no other, then no denomination can object to sending their children to a public school be they Catholics, Protestants, Hebrews, Spiritualists or Mohomedans.

We want no denominational and private institutions of learning. Denominational education is a relic of the dark ages. It means superstition; it means fanaticism; it means class distinction; it means an age of hypocrisy and mockery; it means shadows and shams where we should have facts and realities. It means oppression and tyranny dressed in the robes of justice and freedom. It means blasphemy, falsehood and lies, bedecked in the costumes of heaven. It means crucifixion, abortion and murder of all the

good of the world. We want no narrow religious superstitious views about the here and the hereafter thrown around in our public schools. Teach your children what you wish at home; have their names inscribed and registered on whatever church roll you may desire, the State has nothing to do with it, and your child shall never hear a word of dissent, a word of rebuke, or a reproach from his teacher.

This is a country in which a man has a right to his own opinion, but as soon as that right interferes with the right of another, he has overstepped his mark and his right, and it is no longer a right but an injustice. So in education, when a public teacher begins to discuss the Bible or talk on religion, no matter how few words may be uttered, he has overstepped the rights of some of his students or scholars.

I advocate free and compulsory education, and the placing of all institutions of learning in our country on the same basis. I advocate as beneficial to our race the abolition of all denominational and private schools or institutions of learning, and the establishing and placing of them all under the supervision of our government, and any person who objects to this law is a traitor to our country, to American institutions and to our race; for to him the welfare of the State, the welfare of our nation and our race are secondary matters.

All children should be compelled to attend the same school in their several districts, and all children should be compelled to attend school regularly until they were at least fourteen years of age, neither should they be allowed to leave school at that age unless they could pass a satisfactory grade, which would prove that they had a good and solid education, or, at least, a good and broad foundation. All persons should be kept regularly at school until they could pass a grade of efficiency that would be satisfactory and which should be adopted and settled upon as the established standard mark of proficiency necessary to attain before children could leave school.

There is no doubt that half the children in America at the present time are not receiving as much instruction or the education as the children of the South Sea Islands. Take New Zealand, Tasmania, and Australia: these colonies have free and compulsory education and enforce and make their educational laws; do that for which they were made. They also offer children a stimulus in the shape of honors and scholarships for all who can successfully pass certain examinations before a certain age. We ought not to lose lightly the stand we have taken before the open gaze of a startled world, dazzling as we have in the past the whole human race, as the leaders and guides of progress and civilization, and allow New Zealanders and Fijians to glide past us and set us examples in reforms we have not yet adopted, attained or accomplished.

Every person must admit that it is our duty to see that every child has at least a good common school education, and the question seems to be, how shall it be done? What effective laws shall we adopt that will be practicable and accomplish the end for which they shall be made? How shall we get the children to take an interest in school and education themselves, to love school and see the usefulness and necessity of an education?

The simplest as well as the surest, most effectual, and cheapest way to compel every child to attend school regularly is to establish Boards of Education in every city and district; to enact laws compelling the parents, guardians or relatives to send in the names of every child under their care, with full particulars in regard to their age and the school that said children are attending, to the Board of Education in their city or district. This should be a law plainly understood, made known to all and strong enough to insure its enforcement. Every family coming to a city or district to reside should be compelled to send in such notices before the expiration of thirty days after their arrival or residence in that district. These notices should be sent to the Board of Education every three months at least, and reports for each school should be made from these notices, with a list of the children reported as attending

that school, according to the reports of the parents or guardians of these children. That is, a separate report should be made for each school, containing the names of all children reported in these family notices as being scholars, or in attendance at that particular school. These notices should be forwarded each to its proper school for examination, and to be checked by the records kept in such school. After such reports have been examined and checked, to be returned to the Board of Education together with a regular quarterly report made by the school from the school records, giving the name, address and attendance of each child during the past quarter, and making note on said report and otherwise calling the attention of the Board, wherever there are any discrepancies between the report of the parent or guardian, and the records of the school, when all points which do not tally and correspond entirely, should be investigated and effectual steps taken to enforce the observance of the law, and to secure and enforce the rights of the child.

It is also our duty to make it impossible for children to obtain work or employment until they have first received a good common school education by imposing a fine of \$100.00 per head for every child under fourteen years of age, or even if over fourteen years of age (unless they had a certificate of proficiency signed by a proper officer of the State, stating that said person had passed the necessary examination required by the law, and being the standard of proficiency that should be passed, before being allowed to leave school) that should be employed or found in the service of any person during school days or school hours. The fine to be paid by the person employing such children.

It is ridiculous to impose fines upon the parents of the offending children, as, in many instances, it is utterly impossible for many of them to spare the time necessary to see that their children attend school. Therefore, the only duty the parents should be called upon to perform, should be the observance of the law in regard to sending in the regular notices, which they should be compelled to do at the proper and regular times, and this law should be enforced under a heavy penalty.

This will give the Educational Board in each district all the information necessary, and the Board will learn exactly who they have to look after and stir up. A child should never be sent to a reformatory until every other attempt had failed, and if we make our schools a little more interesting and pleasant, there will be little need of reformatories at all, as there would be very few boys or girls that it would be necessary to send there for offences of any kind.

The question now arises, how shall we make schools interesting, enjoyable and comfortable for all children? No person will do anything that is unpleasant or offensive to them unless they are compelled, and children do not vary in this particular from grown-up persons. We ought and must make our schools so interesting that it will take the law to keep them away instead of having a school system, which, present facts prove and declare to be so offensive and undesirable to the children, that the law cannot even compel an attendance.

I advocate a thorough and radical reform in our common school system and management. Stricter examinations on practical business and social points for teachers in the common schools. We must also remember that children must have a certain amount of recreation and enjoyment, and these should be mixed up with their studies and become a part of their instruction.

Every school should have its gymnasium, its swimming baths, its base ball grounds. Every school should have its gymnastic professor, its professor of outdoor games, its swimming master, its dancing master, and all these things should be mixed and blended in a harmonious routine of desirable change. If these plans were adopted school would soon become one continual round of pleasure, until it would take forty police officers to keep one youngster away from school,

instead of fifty to make him go. Let us try and make life what it may become, and not be determined to keep it as it is.

APPARITION AND SPIRIT MANIFESTATIONS.

Dr. Gaston de Messimy contributes an article to *La Revue Spirite* for June which translated is as follows:

My mother related to me several times the following incident: In 1835 finding herself in a convent of Ardèche, on the eve of making her first communion as she was praying with fervor in her bed before going to sleep, she perceived in the dormitory some steps from her, a luminous form representing a woman clothed in a long white robe whose head and hands were radiant and the countenance impressed with an ineffable serenity. My mother recognized in the traits of this angelic being who was smiling upon her with happiness, one of her aunts who was living in Martinique, and whom in the language of childhood she called "Aunt Mimi," in place of Marie. Divided between surprise and joy at seeing her good aunt, she called to her, opening her arms as if to ask her for a kiss. Aunt Mimi smiled upon her again with a kindly expression and the vision slowly disappeared like a cloud of incense, leaving my mother in an indescribable commotion. Some weeks afterwards my mother received from her family in Martinique a letter announcing the death of her aunt—of her who had appeared to her. This good aunt, after a life consecrated to prayer and good works, had died in the odor of sanctity and the date of her death coincided with that of her apparition to her niece.

The following incident which I also derive from my mother took place at Martinique in 1856 in the place called *La Fontaine Chaud* (the warm fountain), an establishment for bathing in warm salt water—the property of my family situated in the Commune du Prêcheur; I was then two years old. My parents had given me as god-father Abbé B—, vicar of the Cathedral du Mouillage a Saint Revre. This young priest, who was very well educated and belonged to a noble family of the South of France, was very kind, charitable and attentive to the sick. One evening as my mother was lying on her bed, my father being absent, she heard during the night steps as of some one walking in her chamber; at first she gave it no attention believing herself mistaken, but the sounds of steps continued, becoming more and more apparent as if of some one approaching the bed. A night lamp which was placed on a small table allowed my mother to see that there was no one in the chamber. Nevertheless she called the servant, a good negress a long time in her service, and telling her of the sounds she had heard, told her to look everywhere to discover the cause of them. The negress rumaged about among the furniture making a thorough search of the room without any result and retired supposing rats to be the cause of the disturbance. But the sounds were again heard approaching nearer and nearer to her bed, until after some seconds of silence which seemed quite long to my mother, she had the perception of the presence of an invisible being near her pillow and from which she heard a light breath which directed upon the night lamp all at once extinguished it. Immediately she felt her wrists and knees clasped and pressed to such a degree she set up a cry. The negress ran in and gave my mother attention, whom she found overwhelmed with the excitement of the seizure of wrist and knee.

"I shall hear of some misfortune to-morrow," thought my mother. The servant terrified in her turn crossed herself quickly not knowing to what saint to make her vows to, discover the "troubling mystery," but united her prayers to those of her mistress for the "soul in trouble," for it could be nothing but a "soul in punishment." The next morning my mother bore on her wrists, arms and knees a bluish circle, an irrefutable proof of the tangibility of the invisible being which had manifested itself, and in the course of the same day she learned that my god-father had quite suddenly expired at Saint Pierre.

In 185— a young man, a creole of Martinique, whose father, a merchant, had embarked six weeks before on a merchant vessel in the harbor of Bordeaux

where his business called him, had an apparition of his father under the following circumstances: He had gone to bed after locking his chamber door securely and was reading in bed. On his night table was a water bottle and glass. It might have been ten o'clock, when, suddenly, he heard a little noise at his chamber door which, mysteriously pushed, opened wide, without the least noise of a key turned in the lock, or any noise from the hinge. How had "it opened?" In short, he had not recovered from his fright, when he saw a man all clothed in black, with a very pale countenance and with slow steps which he directs towards the bed by which he stopped.

The young man recognized in this man his father, and not being able to conceive how he had already returned home, nor how he had entered the chamber, said to him, his throat choked with anguish, "What! My father—you already—returned?" "My son," replied my father, "I am thirsty." Then the son, trembling in all his limbs, extended him a glass of water which the father emptied at a single draught; then he disappeared in the same fashion he had entered, the door closing mysteriously behind him, without the least noise and was locked. This apparition caused in the young man such a nervous shock that he had a brain fever, which came near producing his death. He had, during his sickness, the impression of the presence of his father as he had appeared to him. His conviction was that his father had died. In fact, about forty days after this apparition the son received a letter from a correspondent of his father at Bordeaux telling him that his father had died in France after a short sickness. Now the date of his death coincided almost exactly with that of the apparition. (This was related to the mother of the correspondent by the young man himself and was also recorded in a journal at Martinique.)

M. D—, mayor of the Commune of R—, (Alpes-Maritimes) in 1889, related to me the following incident which happened to his father. One evening his father being at his fireside heard his dog barking and at the same time a noise of heavy steps approaching the house. Without doubt his dog had just noticed some one, when a man entered the room in which M. D— was, who recognized in the features of the newly arrived one, his own brother who had died a few months before. M. D— not being able to recover from his surprise or credit his eyes, so greatly had the apparition confounded him, stood there immovable before his brother the dead man, who said to him, "Brother, go, I beg of you, to Nice and settle for a pair of boots which I owe for to X—, shoemaker, No. —." Then he disappeared, leaving his brother petrified with astonishment. M. D— some days afterwards went to Nice, to the address indicated by his brother, found the shoemaker who told him in substance that his brother was indebted to him for a pair of boots, a thing wholly unknown to M. D—. Not being able to explain to him this fact whose exactness was in every respect so perfect, M. D— paid the shoemaker and went away still quite excited at the remembrance of the apparition of his brother.

M. G—, teacher at R—, (Alpes-Maiteines), related to me, in 1889, the following incident in his father's experience, and which he could not relate the particulars of without being greatly moved. His father being one day out hunting seeing a bird in a tree immediately brought his gun to his shoulder, but at the moment he was about to pull the trigger he felt the bottom of his coat pulled, then, turning around in surprise and seeing no one behind him, again raised his gun, but at the moment of drawing trigger again, felt a pull in the same place again, turned round and finding no one near became quite excited. Wishing to try a third time, to bring his gun to his shoulder a third pull again prevented him and then he felt his hair rise on his head, while a cold sweat bathed his brow and his legs threatened to give way. All at once an idea came to him; he rubs his forehead and recalls the fact (or rather the spirit which had so kindly notified him recalled to him the fact) that he had carelessly left his ramrod in the barrel of his gun, which might have caused the bursting of the

barrel producing a serious accident. He withdrew the ramrod and betook himself home thankful to providence for deliverance from his great peril.

Mme. L—, creole, at Martinique, the wife of a physician at Porto Rico related to me the following: She had a son who had embarked at Saint Pierre on a merchant's vessel for Bordeaux where he was going to study law. One sleepless night Mme. L— haunted by an unexplainable feeling of sadness heard her son call to her in a voice full of distress, "Mamma! mamma!" and at the same time heard the splash of water in the reservoir in the court yard, as if some one had fallen into it. Some time afterwards Mme. L— learned of the wreck of the merchant vessel and the death of her son in the neighborhood of Bordeaux by a violent tempest.

THE CASTLEREAGH STORY.

The Castlereagh story is quite familiar to the readers of Scott and Lockhart's noble biography. In the latter part of the year 1822, Sir Walter, writing to that gallant young son of his, then a lieutenant in the Fifteenth Hussars, whose portrait, visitors to Abbotsford will remember, hangs directly over the mantle-piece in the library, says:

"You have heard of poor Lord Londonderry's (Castlereagh's) death by his own hand, in a fit of insanity. This explains a story he once told me of having seen a ghost, and which I thought was a very extraordinary narrative from the lips of a man of so much sense and steadiness of nerve. But no doubt he had been subject to aberrations of mind, which often create such phantoms."

A little further on Lockhart supplies the ghost story, to which Scott's letter alludes, in these words:

"Lord Castlereagh, when commanding, in early life, a militia regiment in Ireland, was stationed one night in a large, desolate country house, and his bed was at one end of a long, dilapidated room, while at the other extremity a great fire of wood and turf had been prepared within a huge, gaping, old-fashioned chimney. Waking, the middle of the night, he lay watching from his pillow the gradual darkening of the embers on the hearth, when suddenly they blazed up, and a naked child stepped from among them upon the floor. The figure advanced slowly toward Lord Castlereagh, rising in stature at every step, until, on coming within two or three paces of his bed, it had assumed the appearance of a ghastly giant, pale as death, with a bleeding wound on the brow, and eyes glaring with rage and despair. Lord Castlereagh leaped from his bed, and confronted the figure in an attitude of defiance. It retreated before him, diminishing in size as it withdrew in the same manner that it had previously shot up and expanded. He followed it, pace by pace, until the original childlike form disappeared among the embers. He then went back to his bed and was disturbed no more. This story Lord Castlereagh told with perfect gravity, at one of his wife's supper parties, in Paris, in 1815, when Scott was among the hearers. I had often heard him repeat it—before the fatal catastrophe of August, 1822, afforded the solution in the text—when he merely mentioned it as a singularly vivid dream, the product, probably, of a feverish night, following upon a military debauch, but affording a striking indication of the courageous temper which proved true to itself, even amidst the terrors of fancy."

A GERMAN writer has recently said of the want of mental charity: "All uncharitableness lies like a cloud between us and the face of the Lord, and does not allow us the full joy of communion with him again until bitter tears of repentance have been shed. Any one who knows the inner life can out of his own experience recall many proofs of how every unkind word, every uncharitable dealing, every resentment of an injury, came as a disturbing element between him and God." And not only does all uncharitableness lie like a cloud between us and the face of the Lord; but it lies like a cloud and like a dense obstacle between ourselves and the person of whom we allow such thoughts to come. A friendship can be absolutely broken by uncharity of thought, even though it is never expressed in word or deed. Conversely it can be so strengthened, so cemented in closest union of spirit by mental currents of love and goodwill, that each is carried to new heights and into a purer atmosphere. The issues of life are all in the thought atmosphere; and it is because of this truth that any holding of depressed, despondent or uncharitable feeling is certain to result in disaster and defeat; while to see the conditions of life in the mental image, as noble, beautiful and radiant, is to come into the currents of that abounding energy which creates success and transfigures life.—Lillian Whiting.

WOMAN AND THE HOME.

THE MINUET.

Grandma told me all about it,
Told me so I couldn't doubt it,
How she danced—my grandma danced—
Long ago!

How she held her pretty head,
How her dainty skirt she spread,
How she turned her little toes—
Smiling little bonnet rose—
Long ago!

Grandma's hair was bright and sunny,
Dimpled cheeks, too—oh, how funny!
Really quite a pretty girl,
Long ago!

Bless her! why, she wears a cap,
Grandma does, and takes a nap
Every single day; and yet
Grandma danced the minuet,
Long ago!

Now she sits there, rocking, rocking,
Always knitting at naps' stacking,
(Every girl was taught to knit
Long ago!

Yet her figure is so neat,
And her ways so staid and sweet
I can almost see her now
Bending to her partner's bow,
Long ago!

Grandma says our modern jumping,
Hopping, whirling, rushing, bumping,
Would have shocked the gentle folk
Long ago!

No, they moved with stately grace,
Everything in proper place,
Gliding slowly forward, then
Slowly courted back again,
Long ago!

Modern ways are quite alarming,
Grandma says, but boys were charming—
Girls and boys, I mean, of course—
Long ago!

Bravely modest, grandly shy—
What if all of us would try
Just to feel like those who met
In their graceful minuet
Long ago!

With the minuet in fashion,
Who can fly into a passion;
All would wear the euns they wore
Long ago!

In time to come, if I perchance,
Should tell my grandchild of our dance,
I should really like to say,
"We did it, dear, in some such way,
Long ago!"

—ATLANTA JOURNAL.

THE MODERN CORINNA.

The announcement that the ancient University of Heidelberg is about to admit women to the Philosophical Faculty, and give to them its degree, is one whose interest and importance far transcends that of its specific import, important as is that alone, for it is one of the signs of the times which holds a special significance. Heidelberg recently celebrated its 500th anniversary, and its great age and the conservative German spirit are two factors in the case which would not have been regarded as favorable to so radical and progressive a movement. If, then, the ancient University of which least would have been expected in the way of liberal ideas regarding the higher education of women opens its doors to them, how encouraging is the outlook. If this concession prove satisfactory at Heidelberg all departments of the venerable institution will then be opened to women.

Few countries have held more conservative ideas regarding woman's place in the social economy than Germany. Of late years several German women have worked with great energy for the diffusion of truer views. Notably among these is Fraulein Helene Lange. The influence of the Empress Frederick has always been thrown on the side of progress. Public sentiment is surely, though slowly, becoming enlightened, but it has its way to make against the inherited prejudice of ages.

But the leaven of the true conception of women's possibilities is working everywhere,—in Japan, in Germany, in England, and in our own country. There is accumulating an immense reserved force of silent thought, which will burst into bloom, which will externalize in action in a way that will seem strangely sudden to those unac-

quainted with this long preliminary preparation. All great events at last come with swift and sudden power, although the causes may have been long in operation.

It is now only 31 years since Vassar College, the first provision made for the higher education for women in this country, was opened; but to-day we see in prosperous working the "Annex," Smith, Bryn Mawr, Wellesley, Osgood, with co-education at Cornell, the University of Michigan and many others, and Yale's first initial movement toward opening her doors to women. It is the opening of the great universities to women on equal terms with men that is now the great desiderata in education. No new college can give the spirit, the association, the thrill of life that has been communicated by generations of scholars, as can the established universities. The women's colleges are better than no college at all, but they are a meagre and imperfect substitute for the advantages offered in an older university, and not until their entire resources are open to women on equal terms with men will the ideal of the higher education of women be attained.—Silian Whiting in Boston Budget.

It is not as a profession that women lecturers have chosen the platform. There is no class of women now on the rostrum who may even be accused of being there solely to "make a living." Each is a herald of a cause whose importance has been borne in upon her until she must lift her voice. Another characteristic of the fast-increasing platform women is that their cause is not a selfish one. Did any one ever hear a woman address a public audience upon a topic that was either selfish or mercenary? Woman has not mounted the platform until having herself endured long, she now sees misfortunes, moral and political, crowd upon those dear to her; the time has come; her lips are touched with fire and she cries out first for others she would defend, then for her own advancement, and that rather as a means than an end. Freedom and temperance first prompted our mothers to strife timidity, brave ridicule, and grow strong with opposition, to protest against the wrongs of a misgoverned people. Of late, it is believed, the enfranchisement of women would add a class of voters mainly opposed to the demoralization of manhood accomplished by the enthronement of the man power. This fact, clearly seen by those who have studied the subject, has developed a formidable array of female-suffrage lecturers. Having a mighty cause, woman has entered upon a campaign against the forces most un-republican in our government, an incidental result of which will be to develop unsought, a talent of speaking in her which will surely divide honors with the Garrisons and Phillipses, if not with the Websters and Sumners.—Margaret N. Wishard, in the Chautauquan for July.

The literary workshop of Frances Hodgson Burnett is described as a place so attractive that all who see it would fain devote themselves to literature under the same conditions. There is a bay-window recess, in which a divan, cushioned and pillowed in the most luxurious way, tempts one to laziness and day dreams. There is an open fire with a big, black fur rug in front of it, and on either side a big armchair. The hangings are of vandyke red, brocaded in a faint, half-design of yellow. Yellow is the predominating tone in the carpet, over which rugs are scattered. The walls are hung with many engravings and etchings. The desk where Mrs. Burnett writes is a broad, flat-topped one of oak, carved about the edges. It has ponderous legs on either side of the front, which are fitted up with receptacles for books. The carved doors are ornamented with brass knobs and hinges. On the top are an inkstand, a leather writing pad and photographs of her two sons, Lionel and Vivian. Another photograph of Vivian stands on a bracket in a corner with a pottery jar containing a bunch of violets beside it. The mantel shelves are full of bric-a-brac.

SECRETARY FOSTER has written a letter to Mrs. Martha White, of Copalis, in Chepalis county, State of Washington, informing her that for her great bravery in January last the government has awarded her a gold medal. The British bark Ferndale went ashore 350 yards from the beach, near Gray's Harbor, Wash., at 3 o'clock in the morning. At 6 o'clock Mrs. White heard of it. While Mr. White went down to the lonely beach hunting for bodies washed ashore, Mrs. White patrolled the beach near where the bark was lying. Suddenly she caught a glimpse of a man strug-

gling in the water. He was almost exhausted, and, throwing herself into the raging surf, she managed to reach him and assist him through the breakers. Then she took him to her cottage and returned to her watch. Later she rescued two other sailors and when her husband arrived with assistance she lay unconscious beside the senseless sailor whom she had last rescued.

MINNEHAVA, the 18-year-old daughter of Sitting Bull, is to be honored with a life size statue in the South Dakota woman's exhibit at the Columbian Exposition. It is related that she died of a broken heart after having loved hopelessly an army officer at Fort Sully.—New York Commercial Advertiser.

THE HOMESTEAD AFFAIR.

The following is an extract from a sermon the most sensible we have seen reported concerning the unfortunate Homestead affair, by Rev. Charles G. Ames, of Boston:

It is true that I have a right to hire a private watchman to guard the house; a right, also, to arm him with a revolver to meet a possible burglar. If I may hire one, why not ten or one thousand? If I may furnish revolvers, why not muskets and cannon? The answer is that the exercise of the larger power interferes with the functions of civil government, and threatens the peace of society.

The existence of such an organized body as the Pinkerton men, an unofficial armed police, is obviously offensive and menacing. It makes it possible for any man to carry on a private war on his own account, if he is rich enough to pay these mercenaries,—men who hire themselves out, not merely as private watchman and detectives, but as soldiers. In a few States this is forbidden by law, and it seems likely that every legislature will take early action to stop such a dangerous use of irresponsible power. In every such conflict it is not the rights of workmen nor the rights of employers, but the rights of humanity, that suffer most.

Suppose the armed legions of Pennsylvania advance upon Homestead and the strikers suddenly retire before the point of the bayonet or the thunder of shot and shell. The supremacy of the laws will be vindicated. Carnegie will come into possession of his own, and other thousands will toil at furnace and forge, but these, our sore-hearted and sour-spirited brothers, will be scattered everywhere as apostles of discontent, and will be hailed everywhere as martyrs of labor. Dragons' teeth will be wide sown, in a quick soil; and we shall simply put off the coming day of evil.

It is worth while to remember that events are the chief educators of the masses. It would be a measureless calamity if millions of workmen should somehow get an impression that the government of this country is in the hands of the money kings, and that the laws are cunningly manipulated so as to make monopolies possible and permanent.

If this impression prevails, will it be strange if the workmen's respect for law is so weakened that he is tempted to try his hand at lawlessness? Alas! that not even the reasonable voice of Terence V. Powderly is raised to tell the organized laborers of America that their non-union brethren, whom they denounce as "scabs" and "rats," have equal rights with themselves before the laws of God and man. The truth is that both the capitalistic and the labor organizations must moderate their pretensions and come under the limitations of public law. At present both of them attempt to set up a government within the government, to exercise the powers which belong only to the State.

THE POWERS OF THE SOUL AFTER DEATH.

But, if such are the enjoyments afforded by devotion to the Spiritual Ministry of Man, even here below, what must it then not be when the human soul shall have deposited its mortal spoils? We see that our bodies, here below, are destined to enjoy all their faculties and hold communion with each other. When they do not enjoy their faculties they communicate nothing, as we see with infants. When some bodies enjoy their faculties and others do not, those which enjoy them can communicate to those who do not, and have knowledge of them; whilst they know nothing of the former. Apply this to the law of souls. Those souls which, here below, do not en-

joy their faculties are respectively in absolute nothingness; they may be near each other, they may dwell together, without transmitting any impression to each other. Such is the case of most people of the world, not to say, perhaps, of all mankind; for during our journey on earth, our souls are to each other as the bodies of infants; they really communicate nothing, compared with those active treasures with which they might have mutually enriched each other if they had remained in their primitive harmony. When some of these souls leave their state of infancy, that is, when they leave their bodies, and after having devoted themselves here to the true Spiritual Ministry of Man, they come to enjoy their faculties after death, it is not surprising that they should be able to communicate some of their treasures to souls still in the body, though these understand neither the reason nor the means of this communication, even while they experience its effects. Thus an infant may feel the salutary impressions which another body in possession of all its faculties may communicate to it, though it can neither see nor know the source from whence they come. And, when several of these regenerate souls are in the enjoyment of their active faculties, after leaving their bodies, it is not surprising that they should then unfold all their relations (*trappings*) to each other; this seems so natural, that we need not seek evidence of it in the physical order.—Louis Claude de Saint Martin, "Man: His True Nature and Ministry," (Edward Burton Penny's translation, pp. 321-2.)

VERACITY.

Complete truthfulness is one of the rarest of virtues. Even those who regard themselves as absolutely truthful are daily guilty of over-statements and under-statements. Exaggeration is almost universal. The perpetual use of the word "very," where the occasion does not call for it, shows how widely diffused and confirmed is the habit of misrepresentation. And this habit sometimes goes along with the loudest denunciations of falsehood. After much vehement talk about "the veracity," will come utterly unvarnished accounts of things and people—accounts made unvarnished by the use of emphatic words where ordinary words alone are warranted; pictures of which the outlines are correct but the light and shades and colors are doubly and trebly as strong as they should be.

Here, among the countless deviations of statement from fact, we are concerned only with those in which form is wrong as well as color—those in which the statement is not merely a perversion of the fact but, practically, an inversion of it. Chiefly, too, we have to deal with cases in which personal interests of one or other kind are the prompters to falsehood; now the desire to inflict injury, as by false witness; now the desire to gain a material advantage; now the desire to escape a punishment or other threatened evil; now the desire to get favor by saying that which pleases. For in mankind at large, the love of truth for truth's sake, irrespective of ends, is but little exemplified.—Herbert Spencer.

DECREASING FAMILIES.

The decrease in the size of families is a subject which causes some alarm. Taking the United States as a whole, it is found by the census figures that in 1850 the average family consisted of 5.55 persons. There has been a gradual decrease, it being in 1860 5.28, in 1870 5.09, and in 1880 5.04, and in 1890 4.94. Looking at the different geographical divisions, it is found that this rule holds true except in the Western division, where the average size of the family has risen from 4.18 in 1850 to 4.88 in 1890, the increase having been steady through the intermediate decades. This result would have been expected, of course, on account of the settlement of the West in the last few years, the population having increased rapidly and being more and more brought to the family basis instead of that of single individuals or young families settling in Western Territories. The small average size of the family in Oklahoma, now a Territory just opened for settlement, shows the influence of new settlements upon the size of the family. In Oklahoma the size of the family will increase until population becomes fairly dense, when it will follow the rule of older communities and decrease. When population becomes more or less urban in character the maximum is reached, and after that a constantly receding average will probably be shown, at each succeeding census.—Carroll D. Wright, in The Popular Science Monthly for August.



A. LEAH UNDERHILL—POVERTY.

To THE EDITOR: In May, 1890, I was at the home of my valued friend, Mrs. Leah Underhill, a woman of rare psychic gifts. In May, 1890, I was at her home in New York for a week—my last visit, as she and her noble husband passed to the higher life soon after. In previous visits of my wife and myself remarkable manifestations had always been witnessed. On this visit Mr. Underhill's illness required much care, his wife was weary and nothing of the kind occurred, or was expected, until the last day or two. My object in part in going to the city was to find a publisher for my book, "Upward Steps of Seventy Years." All the week, up to Friday, I did not meet with success. Friday afternoon I took the Sixth Avenue cars for the pleasant home on Thirty-seventh street, with my mind made up to try no longer there, but go to Boston on Monday. Reaching the house at about four o'clock I found Mrs. Underhill in the second-floor sitting-room, by a little table or round work-stand, with work basket and needle in hand busy at her household sewing.

I sat down near the opposite side of the stand, no one else being in the room, and during our talk on passing matters for a half hour raps came frequently on the table. Such sounds were not uncommon, and for some time she paid them no attention, but at last she said: "The raps last so long. I think there must be something for you. Let us see." Dropping her work and turning toward the table, touching its top with her hand part of the time, this message was rapped out, letter after letter, I writing it down as Mrs. Underhill had responsive raps to the right letters while repeating the alphabet,—a rapid process with her: "My dear friend Giles B. Stebbins, do not be troubled about your book. It will all come right."

At this point I asked: "Leah, have you any one in mind, or any idea who this is?" And her reply was: "No. I am not thinking of any one," and I said: "Let us get the name;" the raps came at once and spelled out: "William Lloyd Garrison." "That is good," exclaimed Leah, "he used often to come here when on earth, and he was long your friend." I then asked if I had better go to Boston, to see his son Francis, who is in a book publishing firm, and others, and the reply rapped out gave no encouragement of success there. This ended the message. I had told Mr. Underhill that I was trying to get a book published, giving no particulars, and he had told his wife.

The next morning I went down to the centres of business, was advised by a friend to see John W. Lovell, after some hesitation decided to do so, went to his place in the great book printing building, and in fifteen minutes he agreed to publish the book—much to my surprise. Then came to my mind that message of the day before—so soon and so unexpectedly verified. Comment is needless.

"Poverty," is the title of an article on page 2, of July 2d issue,—largely extracts from a contribution to the New World in June by President Andrews, of Brown University, R. I. With no wish or aim to detract the just merits of this gentleman I must say that, as a class, I do not put high value on the merits of industrial or economic disquisitions by college professors, simply because they are theorists, lacking practical experience. Some of them have made valuable contributions to the discussion of these topics, others deal in theoretical assumptions. Carey, Edward Atkinson and W. D. Kelley have had personal experience in labor and business. This does not make them infallible, but it adds to the value of their views. On page 6 M. C. Seecey gives a summary of his experience with workmen, full of information such as no learned collegiate theorist could give.

If I were asked, were it possible, to drop out of my life the years among farmers, as a merchant, and in practical relations to business and industry, and accept in place the knowledge which ten years of university education would give me, I should hold it a poor exchange to be respectfully declined. This not from depreciation of the real worth of collegiate culture, but because practical experience with and among men is better than the cloistered exclusiveness of the scholar and theorist.

Combine the two and infuse the moral element and we have real education such as we see the dawn of in technical education to-day.

With over \$369,000,000 deposited in the savings banks of Massachusetts to-day, the depositors being over a fourth of the total population, and over \$200,000,000 of this the savings of working people, there must be more widely distributed wealth than ever. In 1860 the total deposit were but \$45,000,000; an increase of \$324,000,000 in thirty years.

Looking back over sixty years I know that wages have largely increased, and that the poor are not growing poorer. The fair conclusion, to me, is that the tendency and result of our industrial methods is progress from poverty, and not a plunge into its darker depths. This is hopeful but should not blind our eyes or relax our efforts to ward off real perils or remove the causes of dangers, whether they come from faults in these methods, or from the selfish tyranny of capital, the shiftless incompetence of ignorance, or partly from both.

President Andrews states that in 1885, nearly a third of the laboring people in Massachusetts were unemployed one-third of the year. Hon. W. D. Kelley tells of a time, between 1857 and 1860, when a large majority of skilled workmen were out of employ and a Philadelphia car company advertising for 250 laborers at sixty cents a day had five thousand applicants in a few days, many of them skillful artisans. This was before the days of enormous capital, splendid machinery and "extreme" division of labor.

An earnest wish for the improvement of our common lot, with injustice to none but benefit to all, is a noble feature of our age. Rich and poor alike feel the thrill of this uplifting impulse as never before. All cannot agree, and all may err, but free and fair discussion must carry us nearer the truth.

In, and through, and over all, must shine the growing inner light of spiritual culture and development, giving basis for solid character and ripening warmth for noble ethics and natural religion.

Confidence in the Eternal Goodness, a finer sense of duty and fraternity, a faith to which is added knowledge of a progressive immortality, are to make us "wise unto salvation" from many of the ills of to-day and to open the way for a better tomorrow. G. B. STEBBINS.

DETROIT, MICH.

"PRETENDERS TO MESSIAHSHIPS."

To THE EDITOR: I read the article with the above heading in THE JOURNAL of July 16th. It seems sad that people will allow themselves to be duped by "false Christs," but it is the natural result of church teachings in the past. There could be no "faithful" in the church had they not been taught to consider credulity as faith, i. e., to accept the words of mortal man as being words of "God." When "God" speaks to us it is within ourselves only and never from without, and true embodiments of "The Christ" teach this and asks for nothing from the pupil. The true minister will point the way that he traveled to attain his power and will never claim that he is that power. If he does this he is self-deluded, for no man of himself has power, and if he proves selfish with what is given him even that little which he hath is taken away and he becomes an imposter before his church. There is a bright star on the western horizon breaking through the darkness which symbolizes the ministers of progression who are given boldness enough to stand up in their pulpits and point the way to the attainment of divine power. These men like Saul have seen the light and cannot go backwards. They must go upwards and onwards and carry with them the multitude who are seeking their guidance. When we get more of these ministers whose creeds and dogmas have been wrested from them by the hidden power of God, the opportunity for bogus messiahs will be gone. For they are but imitators of Barnum. They have learned that the people are too credulous like the men of Athens and can be led and misled into bondage. The greatest good to the greatest number for the immediate future is coming from the efforts in the direction of psychical research and the sower will not know where to look for the harvest. Not one will find what they are expecting to find. They will start out like children to the fields hunting daisies when many of them who are truly "seeking" will find roses more beautiful than they ever thought possible. We who have been brought up in materialism know but little of the latent

occult power existing within us. If we would find that latent power we must be ever faithful, always hopeful, and live in charity remembering that what is poison to us is meat to another; hence instead of condemning those who seem to differ from us let us try to understand them, for we are all traveling towards the same destination; we only differ in our choice of methods. In the occult "all roads lead to Rome." JOS. W. WADE.

IN MEDIO TUTISSIMUS IBIS.

To THE EDITOR. Not always, Henry Clay's compromise between the tariff and pro-slavery parties, did not avert the interstate war. Mr. M. C. Seecey seeks a middle way between individual and collective ownership of land, but does justice to neither. He ignores the all-important distinction between personal ownership, which within the area measured by its own capacity for productive labor, should repudiate taxation, and private monopoly which should be impossible on any terms, since for it, land is only a means of exploiting other men's labor with legal privilege. Mr. Seecey, by invoking the State or general government as the limiting power, instead of the local autonomy, falls into the category of the Georgics and State Socialists, Bellamites and other bellamites, whose whole therapeutics is that of Moses' brazen snake, lifted up for the snake-bitten to look at. Their ideal State is just the opposite in its gratuitous attributes to the behavior of all the States that I know of, at least, though it has been stated that Switzerland is at this moment doing better. In autonomic legislation the people have more chance of justice by the ballot; that of great areas is essentially despotic and capitalist in its bias. Justice to the principle of collective ownership implies higher forms of organization than are yet general, if, indeed, any such exist above the Shaker or monastic communisms. Tapolibampo is an essay in this line. The best elaborated ideal is Fourier's, but this, notwithstanding some dozen so-called phalanxes, has never really been experimented.

A. K. Owen has avoided the Georgic charlatanism of compounding an ideal collective society with our civilized aggregations. No one will dispute the justice of his autonomy's absorbing by rental, for public uses, increments of land value as fast as they accrue. Irrespective of organization, the fact is inexorable that increasing pressure of population on the means of subsistence must be met either by greater restrictions of area, or by the extension of the surplus mouths. Each autonomy must make its own arrangements.

As to British landlordry, it was an organization of the Norman conquest when as yet land abounded; that of Russia was an integral element of serfdom and virtually persists under taxation, which alone is the real determining cause of the actual famine. Ancient Rome added land-monopoly to the religious and political privileges of its patricians, duly fortifying it with usury, as under our actual constitution and those of other modern governments, so that proprietary titles to the land one works shall not be exempt from bondage for the means of working it. Mr. Seecey, dupe of bogus reformers, concludes with a flourish of trumpets from a convention of "Free Soil Democrats," viz., "All men have a natural right to a portion of the soil,"—now Nature, what are you good for if you don't make right facts?—and as the use of the soil is indispensable to life, it follows that some must use it that others may live, just as it is necessary that some must weave and sew that others may wear clothes, or that some must build that others may be housed; but not at all that "the right of all men to the soil is as sacred as their right to life itself." Suppose it were so, is land, any more than life, sacred to the State which confiscates and conscripts both at its discretion? Or does the sanctity consist in the sacrifice, as when murder and pillage in national war, become virtuous? Such natural rights are good for buncombe and stump capital, but luckily, all men don't want them, and the farmers' sons who have them, run away from them to slave in cities. It is a justice to recognize in Mr. Seecey his ambition to revive the faculty of thought from Georgic hypnotism. He dimly sees the necessity of limiting the areas of land tenure, which is, indeed, the main pretension of the single tax scheme, though virtually evading such limitation by its proposed method. They are not anxious to parade on

paper the raw head and bloody bones of direct taxation, the stand and deliver of a military police, although to that complexion their single tax must come, in horrid contrast with the gentle merchant's "Come walk into my parlor," my shop, my bazaar, which the fly does freely, when he feels like it. Well, Mr. Seecey theoretically takes the bull by the horns; his ideal State will peremptorily limit legal titles to land, but then, this desideratum effected, his loyalty gratuitously gushes in the single tax devotion of his old love. He does not see that after monopoly has been suppressed in its two forms of landlordry and speculation, a single tax on land values, if it comes out into rural affairs, must bear exclusively on the least moneyed and most laborious class, and render more onerous than ever the use of the soil for production, since the working farm-owner is least tributary to the tariff and his "improvements," cost least in proportion to his field of production. Of all modes of taxation, it is the least feasible and most unjust. It is virtually that of barbarians, whose small development of manufactures and of commerce leaves their government mainly dependent on the tribute it levies from the soil, "in nature," as it is phrased, by armed bodies of tax collectors, a true governmental banditti.

If there is, since Mr. Bergh's death, a society extant for protection of animals against cruelty, I must invoke their charity for the eld-hopper, against Mr. Seecey's single tax collectors. Yet is he a true son of those revolutionary fathers who, after having autonomically achieved independence of foreign taxes, found nothing better than to reinforce the same to their own "representatives." Personal liberty, and especially that of the pioneer settler fortified within his homestead limits, affects these governmentalists as the sight or sound of water does a mad dog.

I read with pleasure in RELIGIO PHILOSOPHICAL JOURNAL, July 9th, the critical statements of Mr. G. B. Stebbins. Without controverting any of them, I subjoin modifying remarks.

1. It is usual and misleading with statisticians of a capitalist bias, to ignore, in their comparison of wages at different epochs or in different countries, certain facts of importance, viz.: the corresponding ratios of the unemployed. Thus, while the standard of wages may be higher where machinery abounds and profits are greatest by production, in manufacturing districts, it does not follow that the average annual wages of all who depend on their own labor for subsistence are higher.

2. No account is taken of the employers' speculative trickeries in rentals and supplies, viz.: a given company I could name as representative, charges all in their employ more than double the rental value for the most wretched hovels, and this whether the workman occupies them or not. The prices of goods, provisions, etc., are also set above the average elsewhere and no competition is allowed, such as the "Pluck-me-store" system. Again, credit prices are advanced while payments are retarded. I have known the case of an operative at a cotton factory of Columbus, Ga. His child died at a time when he was out of money but had done a number of weeks' work yet unpaid. In order to bury his child he was obliged to draw from the "Pluck-me-store," at about ten per cent a month. No wonder that where any other mode of livelihood is possible, people eschew wage work. Mr. Stebbins cites the low wages of North Carolina. The standard there is common in the Southern States, as far as I know, of agricultural regions; but there are comparatively few that work for wages. Access to the soil is easy and people could live much better than they do, if they had higher ideals of comfort and some notion of the culinary art.

I note that Mr. Colton has asked me some questions, but I lost THE JOURNAL containing them before I had time to read the article. EDEWORTH.

She sent some money to Ireland to pay the passage of her sister to Boston. She came by the "Cephalonia." The girl watched the papers carefully to see when the steamer would arrive. At last there was a report of her, but it was terribly disappointing to the girl, who went to the mistress in great distress, and said to her: "The 'Cephalonia' has got in, but oh, saints in Heaven! an accident has happened to her." The lady took the paper and this is what she read: "The 'Cephalonia' below; she has broken her record!"

BOOK REVIEWS.

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

The Spirit of Modern Philosophy. An Essay in the form of Lectures by Josiah Royce, Ph. D., Assistant Professor of Philosophy in Harvard University. Boston and New York: Houghton, Mifflin & Co., The Riverside Press, Cambridge, 1892; pp. 519. Price, \$2.50.

This volume contains two main divisions: First, a series of lectures on studies of thinkers and problems, comprising historical discussions; second, a course of four lectures on suggestions of doctrine, in which the author aims to fuse into a synthesis the thoughts which the history of modern philosophy suggests. There is also an introductory lecture, and three appendices. The lectures are popular in expression and felicitous in style, abounding in colloquialism and too often marred by flippancy which careful revision should have eliminated before their publication. Of his own philosophical creed Dr. Royce says with the modesty of a thinker, it is "growing and still elementary," which is true of every philosophical creed that is entitled to any consideration whatever. The systems of philosophy which are complete and final, which explain the nature of things and solve the mystery of being may be safely left unexamined and the books expounding them may be wisely thrown aside unread. Dr. Royce aims to suggest and expound in a manner adapted to the general student, what seems to him vital and valuable in the history of modern philosophy. The historical part of the book begins with Spinoza and ends with Herbert Spencer; Kant, Fichte, Hegel and Schopenhauer are made the subjects of four chapters, and very interesting chapters they are. But Dr. Royce having selected certain tendencies as characteristic of modern philosophy and laying particular stress upon certain problems discussed in the period from Kant to Schopenhauer, some thinkers of great eminence, even Descartes and Leibnitz are scarcely named. The truly Catholic spirit of the author may be inferred from his statement that each of the philosophers however much they may differ has "an element of permanent truth about life, a truth which in its isolation may indeed contradict the view of his equally worthy co-workers, but which, in union, in synthesis, in vital connection with its very bitterest opposing doctrines, may turn out to be an organic portion of the genuine treasure of humanity." The discussions of Spinoza, of Kant and other thinkers are sympathetic, discriminating, suggestive, and really helpful to the student of philosophy. Very interesting is the chapter on Schopenhauer, who it is claimed, along the line of evolution, connects Kant with Spencer and Darwin. How this is done cannot be explained here. Dr. Royce is a thorough idealist, and of objective evolution consistently speaks as follows: "I do not grow restive in listening to the story of evolution, merely because I am well aware that the whole temporal view of things is largely illusory, and that the true Self, far from being subject to time, creates time. I rather delight in this craft whereby the Self hides its true nature in energetic nebulous masses and in flying meteors, pretends to be absent from the inorganic world, pretends to have descended from relatives of the anthropoid apes, pretends, in short, to be bounded in all sorts of nutshells; yes, plays hide and seek amongst the reons of forgotten time, when the planet was not, and demurely insists that without phosphorus it could not possibly have learned how to think."

Dr. Royce has aimed to keep within certain limits, but his discussions cover a vast field of thought. The attempt in the concluding lectures, to form a coherent body of doctrine out of the results reached by great thinkers of the past, may not be a great success, but the work considered as a whole is a very valuable contribution to philosophical discussion.

Old Shrines and Ivy. By William Winter. New York: MacMillan & Co. 1892. Cloth, pp. 296. Price 75 cts.

The author of this work in the preface, says: "In these sketches and essays * * the reader is desired not only to ramble in various parts of England, Scotland, and France, but especially to linger for awhile in lovely Warwickshire, and to meditate upon some of the works of that divine poet, Shakespeare, with whose story and whose spirit that region is hallowed." In addition to the chapters on Shakespeare's plays and European places celebrated in history, three of the essays relate to American scholars, Longfellow, Cooper, and

John R. G. Hassard. The name of the cultured critic who is the author of these essays is sufficient guarantee of the charm which pervades all the pages of this gem-like volume.

MAGAZINES.

The August number of the Popular Science Monthly is full of strong names and excellent matter. Prof. E. S. Morse leads off with an article entitled "Natural Selection and Crime;" Lord Randolph Churchill describes "The Diamond Industry at Kimberley;" Herbert Spencer writes on "Veracity;" Prof. H. C. Bolton gives some "Historical notes on the Gold Cure;" and Mary D. Steele writes of "Royal Society; or Scientific Visionaries of the Seventeenth Century." The other contributors include Andrew D. White, Carroll D. Wright, M. F. Regnault and names equally well known.—The American Edition of the "Review of Reviews" for July gives much space to and copious illustrations of America's political men and matters at the recent conventions. Considerable attention is also paid to the various phases of the woman question in England and this country. The illustrated article by W. T. Stead on "How to learn a Language in Six Months," will be of general interest as a study in natural mental development. The other articles are so numerous and include so wide an area of interesting subjects that they can not here be individualized. As usual many portraits of distinguished men and women of all countries find place among the illustrations of this notable magazine.—The International Journal of Ethics for the quarter ending in July contains the following articles: "Natural Selection in Morals," by S. Alexander; "What Should be the Attitude of the Pulpit to the Labor Problem?" by W. L. Sheldon; "Ethics of the Jewish Question," by Charles Zeublin; "Machiavelli's Prince" which is a consideration of the question of morals in government, is by W. R. Thayer; B. Carneri, writing from Marburg, Austria, discusses the question of "The Founding of a new Religion," evidently with the hope that the ethical societies may become the founders. Frank Chapman Sharp gives "An Analysis of the Idea of Obligation" as to our duty toward our fellow-men. The review department gives appreciative criticism of a number of recent philosophical works.—Current Literature for July has its usual bright resume of literary events, dealing with authors and their works, giving current poems in full, bits of verse, extracts from story and criticism, with dashes at the World's Fair, latter-day philosophy, social, philosophical, scientific and statistical.—The Freethinkers magazine for July discusses Spiritualism, pro and con, in articles by Herman Wettstein, Hudor Genone, J. Leon Benwell, P. J. Andrews, Cyrus Cole, D. D. Sipe, R. E. Kidd and C. C. Pomeroy. The poetry of this number includes a poem on "Ingersoll and Grandchild," "The Poet's Lament," and "The Dreamless Sea."—Babyland for August has a most charming frontispiece entitled "Trying to be a Man," a baby boy trying on his papa's shoes.



Willie Tillbrook.

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OUR "JUDGMENT-DAY."

BY ANNA MORRIS WHALEY.

It comes, the Day by seers foretold Through gleams of light then given, Till wider open'd the gates of gold And 'round us dawns our Heaven. The "judges" come a shining host Now versed in Heavenly lore, Who through the earth waves, tempest-tossed Had steered a while before.

In gentle tones of love they teach, That Law's unchanging sway Will due unfoldment bring to each Through life's eternal day. That paths, through embryo aligned Fulfill eternally, Nor place can fell destruction find Throughout the ether free.

An angry God's avenging fire, They quench in floods of light, And backward trace all judgments dire To Superstition's night. They gild with hope the mortal strife— Grim terror of the past— Till Death, as angel of our life, Is known and crowned at last.

O'er priestly lines of narrow span, Heaven's tidal wave they roll, And point the universal plan, The birthright of the whole. Harmonious, thus, with boundless Power, Which rounds the shining spheres, We onward press, as hour by hour The moving vista clears.

Responsive to the pulse divine, The conscious realms we scan, And trace the powers which endless shine, Epitomized in man. Through earth's environments he breaks To scale the heights of Time, And powers of earth and Heaven awakes Through inner light sublime.

We hail the "coming of the Lord"— Bright hope of sacred page— In truths which speak, with grand accord In triumphs of the age. Eternal forces at command, Now mark the mighty change: The lightnings wield their magic wand, To bring the world in range.

The steam's hot breath, the music shrill Of "Gabriel's trumpet" doth sound; The seeming "dead" responsive thrill At earth's exultant bound; The "mountains" tottering to their fall Are Ignorance and Crime; The "falling rocks," the dogmas, all Crushed out by truth sublime.

Nor lofty spire, nor cloister's gloom Now wear a holier air Than anvil, forge or busy loom Uplifting truest prayer. —Thus light and power to man has come, Borne on a cycle's wing, And still from plants in endless bloom, New flowers are blossoming.

A boy in a Wichita (Kan.) school has been suspended for reading the following essay on "Pants": "Pants are made for man and not man for pants. Women are made for men and not pants. When a man pants for a woman, or a woman pants for a man they are a pair of pants. Such pants don't last. Pants are like molasses—thinner in hot weather and thicker in cold. The man in the moon changes his pants during an eclipse. Men are often mistaken in pants. Such mistakes make breeches of promise. There has been much discussion as to whether pants is singular or plural. Seems to me when men wear pants they are plural, and when they don't wear any it is singular. Men get on a tear in their pants and it is all right, but when the pants get on a tear it is all wrong."

A YOUNGSTER being required to write a composition upon some portion of the human body, selected that which unites the head to the body, and expounded as follows: "A throat is convenient to have, especially to roosters and ministers. The former eat's corn and crows with it; the latter preaches through his'n, and then ties it up. This is pretty much all which I can think of about necks."

Warm weather makes a demand upon the vitality which you should be prepared to meet. In order to overcome its debilitating effects, take Ayer's Sarsaparilla. It purifies and invigorates the blood, sharpens the appetite, and makes the weak strong.

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REMARKABLE ARE TWO EPITAPHS, THE FIRST

of which is said to be upon a tombstone in the city of Sacramento: "Here is laid Daniel Borrow, who was born in Sorrow, and Borrowed little from Nature except his name and his love to mankind and hatred to redskins; who was nevertheless a gentleman and a dead shot; who, through a long life, never killed his man except in self-defense or by accident; and who, when he at last went under, beneath the bullets of his cowardly enemies in the saloon of Jeff Morris, did so in the sure and certain hope of a glorious and everlasting Morrow." The other, which belongs to a Nevada burying-place, is such a noteworthy achievement in this line that it may fitly conclude our compilation of a few of the curiosities of epitaph literature: "Sacred to the memory of Hank Monk—the whitest, biggest-hearted, and best-known stage-driver of the West; who was kind to all and thight ill of none. He lived in a strange era, and was a hero, and the wheels of his coach are now ringing on golden streets.—Chambers' Journal.

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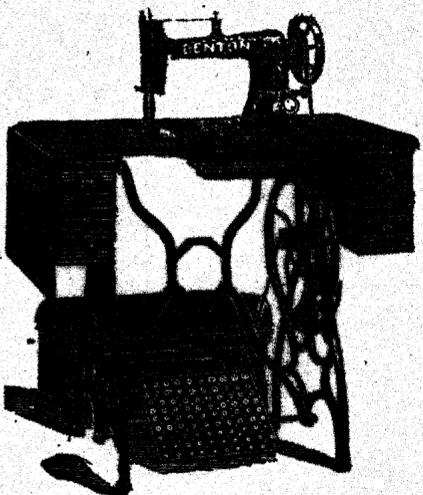
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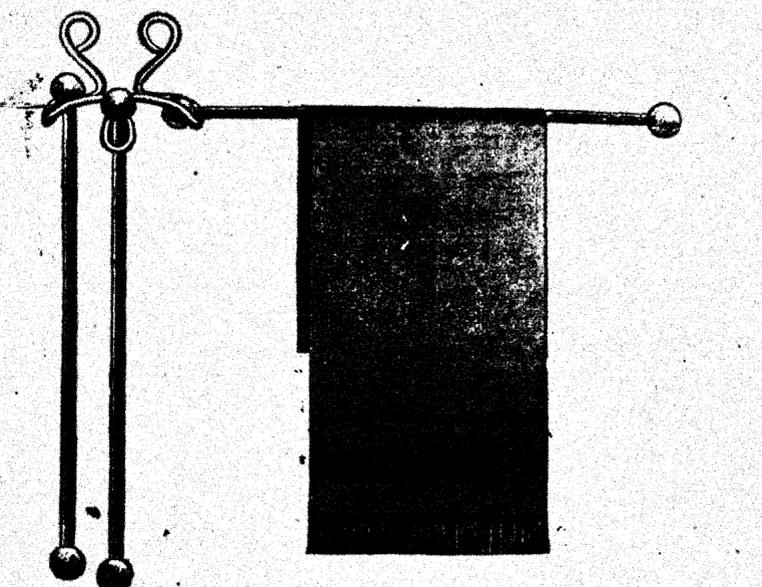
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CONTENTS

- FIRST PAGE.—Topics of the Times
SECOND PAGE.—Vacation Time. The Oeul. Some Undiscovered Reason.
THIRD PAGE.—Hero Worship. Utilization of Women's Powers. Psychological Science Congress Notes.
FOURTH PAGE.—The Open Court.—A New Life of Paine. The Middle-Way.—Fair Trade.
FIFTH PAGE.—Meditation. Compulsory and Denominational Education.
SIXTH PAGE.—Continued Article.
SEVENTH PAGE.—Apparition and Spirit Manifestations. The Castlereagh Story.
EIGHTH PAGE.—Woman and the Home.—The Mince. The Modern Corolla. The Home-stead. A Fair. The Powers of the Soul After Death. Veracity. Decorous Families.
NINTH PAGE.—Voice of the People.—A Leah Underhill.—Poverty.—Pretenders to Messiahs.—In Medio Tutissimus Ius.
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—Alone With Death. Miscellaneous Advertisements.
TWELFTH PAGE.—Our Judgment-Day. Miscellaneous Advertisements.
THIRTEENTH PAGE.—Vacation Verses. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—General Items. Miscellaneous Advertisements.

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As THE JOURNAL goes to press this week, Mr. Bundy's condition indicates no perceptible change of symptoms. In spite of the extreme heat he has held his own. Although he has been confined to his bed and extremely ill for nearly six weeks, he still possesses a reserve of strength on which his physician relies as the important factor in his recovery. If many of the personal letters to Mr. Bundy or inquiring about him are unanswered it is not because they are unappreciated, but because of the demands on the working force of THE JOURNAL during the torrid heat of this season when all work not absolutely necessary has to be omitted or deferred.

PROCEEDINGS of the Society for Psychological Research for June 1892, Part XXI, Vol. VIII, is given wholly to "A record of Observations of Certain Phenomena of Trance," by Richard Hodgson, L. L. D. The record comprises minute and careful statements of what was observed during sittings with the celebrated Boston medium, Mrs. Piper. The account given by Dr. Hodgson is exceedingly interesting. Some extracts from it may be given in THE JOURNAL, but the entire statement of 167 pages—should be read by all who are interested in Spiritualism or psychical science.

A LADY in this city relates a curious experience in regard to dreams that both she and her father had dreamed several times, says the Portland (Me.) Argus. She would wake in the morning with the memory of hideous, snarling cats. This happened occasionally for some time, and the same was true of her father. Finally, when traveling a long way from home she entered a picture gallery and there were the cats of her dream. She recognized the picture immediately, though she had never seen it before and did not know that it existed. Soon after her father saw it and exclaimed: "There are the cats of my dream!"

SPIRITUALITY is the life as well as the active force in love. Man as an animal, with an animal's instinct, may possess and give forth friendships, these may melt into unities, may eliminate from the nature much of its selfishness by bestowing a portion of it upon others, but love is in itself spiritual. It possesses in itself that, which in matter is known as cohesive attraction, the making of two or more particles of matter one, a unit of form and body. Is it at all strange or unnatural that the projector or founder of human society should begin with the strongest force in the man and woman nature to make a unit of two through love and thus found the family, a discloser of conjugal and parental love, and make the family the basis of human society, which also should be the units of families cohering in one society? And the strong, perfect society, like the strong, harmonious, loving family, will then rest, upon the unselfish, noble, spiritual loving man and woman unit nature.—The Better Way.

The Standard tells how vocation should be spent: The "how," indeed, is even more important than the "where," although the latter is apt to be the more engrossing consideration. Perhaps all that needs to be said upon this subject may be summed up in the one word, rest. This is what the tired man or woman needs. To change one form of over-stimulus or over-activity for another is no sure way to find the recuperation which one is supposed to be seeking when on a vacation. And still, after all, not too much, either, of even rest. There must be time and opportunity for the reaction sure to follow upon months of strenuous toil to expend itself; and yet one needs to guard against the

sluggishness of both mind and body in which such reaction may result. One should not be so completely out of touch with his ordinary sphere of active life as that, when the time comes for a return, he must scourge himself to do it like a slave to his hated task. We rest in order that work may be easier for us, and happier, and more effectual. We rest, not because there are portions of our lives which we can afford to waste, but because rest is itself a species of service, just as "They also serve who only stand and wait."

Under date of March 14, 1858, the well-known writer Louisa Alcott, wrote in her journal, published since her death:

"My dear Beth (a younger sister) died at three this morning after two years of patient pain. . . . A curious thing happened and I will tell it here, for Dr. G. . . . said it was a fact. A few moments after the last breath came, as mother and I sat silently watching the shadow fall on the dear little face, I saw a light mist rise from the body, and float up and vanish in the air. Mother's gaze followed mine, and when I said, "What did you see?" she described the same light mist. Dr. G. . . . said it was the life departing visibly. . . . So the first break comes, and I know what death means—a liberator for her, a teacher for us."

Two more advances of 25 cents a ton each on anthracite coal are talked of by the managers of the Reading combination, one to be made August 1st and the other September 1st. It is to be remembered that no less than four advances of like degree have already been made since the formation of the combination. There is now no doubt as to the intention of the ring to push up the prices to a point that will yield a return on all the inflated capitalization of the Reading system—provided the public and the hard coal market will stand it. And what are they to do about it? Meantime President McLeod of the Reading writes smooth articles for the magazines on the "economics" effected by the combination in the distribution of coal, out of which alone, he would have the public believe, the extra revenues to his system are to be derived.

OLIVE SCHREINER, who wrote the "Story of an African Farm," received only \$65 for that production, but many people think it gave her a permanent place among literateurs. When in London Miss Schreiner lives in a tiny suite of rooms in a building devoted to workingwomen. She retires to her "den" on her African farm, in the midst of green fields, when she has anything important to write.

THE Chicago Herald says that "the receipts of twenty-six Sundays with an average attendance of 200,000 people at 50 cents each will be \$2,600,000." But that is not the real reason why the World's Fair should be open on Sunday. An average attendance of 200,000 for twenty-six Sundays would be worth more than a year of ordinary education in the school of observation to about 5,000,000 people who might otherwise be obliged to forego such great benefit at nominal expense.—Milwaukee Journal.

It is related of Miss Alice Sunderland, a pretty country girl who lives with her father on a farm a few miles from Greenup, Ky., that she speaks to animals in an unknown tongue and that they obey her implicitly, even against the commands and blows of their owners. She also foretells, hours ahead, just where and how many animals will be found at certain spots and what they will do. Saturday she gave a public test of her power. She said five yoke of oxen would be found on Spalding

hill at a certain hour. She described minutely what the animals and driver would do at her approach. It came about as she predicted. Many other wonderful things are told of her.

It has again been announced, says an Eastern paper, that Rev. H. Price Collier has again tendered his resignation as pastor of the Unitarian church of the Savior, at Pierrepont street and Monroe place in Brooklyn, and that in all probability his resignation will be accepted when his congregation returns to town. This action is on account of Mr. Collier's separation from his wife, who is now with her parents in Boston. Mrs. Collier is a high church woman and although she attended her husband's church in the morning she went to Trinity church in New York in the afternoon. The temperaments of the minister and his wife, it is said, were as different and as difficult to reconcile as their creeds.

THE thirteenth annual summer assembly of the Cassadaga Lake Free Association at Cassadaga Lake, Lily Dale, Chautauqua county, New York, opened July 22d and will extend to August 28th. Lectures will be given every day. August 3rd will be "Grange Labor Day" and August 24th "Woman's Day."

THE wealth of Mr. Carnegie is estimated at forty million dollars. He employs about twenty thousand men. He has a manor house near Ascot, England, a Highland castle in Scotland, a house on Fifty-first street, New York, a residence in Pittsburgh, and a winter residence in the South.

THE address of J. J. Morse, of England, has been recently changed from Liverpool to 36 Monmouth Road, Bayswater, London, W. England, a change which his American friends are requested to bear in mind in writing him.

MRS. ELIZABETH L. WATSON has been giving some excellent addresses in Los Gatos, California, before large and deeply interested audiences, to many of whom the truths of Spiritualism were new.

MRS. M. A. HAWLEY, of Westfield, N. Y., will visit Cassadaga camp meeting and exercise her clairvoyant gifts while there. Mrs. Hawley may be found at Dr. Hyde's cottage.

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