

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

MRS. L. E. CHITTENDEN, in the Chautauquan, explains "Why American Children are Nervous." Dietetic causes are perhaps most to blame, so this writer thinks. Tea and coffee, late hours, clothes too tightly cinched, small shoes and insufficient exercise do the fell deed which leads to sallow faces in youth and nervous prostration later.

QUITE inexcusable, from a military, legal and moral point of view, was the torture inflicted on Private Iams of the Pennsylvania militia by order of the colonel of his regiment with the approval of General Snowden. Iams' praise of a cowardly attempt at murder was an offence that deserved punishment, but it was not, as some papers defending the inculpated officers have claimed, treasonable. Even if he had been guilty of treason the accused was entitled to a court martial. Altogether the affair is a blot upon the State of Pennsylvania that can only be effaced by prompt action on the part of Governor Pattison to redress the wrong and punish the outrage.

ALFRED BINET in an article on "Mental Imagery" in the Fortnightly thus sums up the four different kinds of memory: The visual, characterized by the use of visual images in all the operations of the mind and memory. This probably exists in the case of painters who can execute a person's portrait after having seen that person only once. The auditive, which implies a special memory for sounds, as in the case of most musicians. The motive, marked by the special use made of images derived from motion. The indeterminate, which exists when the different varieties of imagery are employed alternately, according to occasion.

AN interesting literary memorial of Carlyle's intimacy with Emerson is noticed in the Bookman. This is an article on "Indian Meal," which appeared in Fraser's Magazine in May, 1849, over the signature "C," and, says the writer, Carlyle's authorship of it is undoubted, though it has not been included in any edition of his complete works. Carlyle, who wished to see Indian meal an article of general consumption, corresponded with Emerson on the subject, with the result that Emerson sent over from Concord a barrel of Indian corn in its natural state, and the corn, having been ground and prepared for the table by Lord Ashburton's French cook, was metamorphosed into meal "sweet among the sweetest, and on which a grown man could be supported wholesomely, and even agreeably, at the rate of little more than a penny a day."

THE law has permitted Mr. Carnegie and Mr. Frick to consolidate great interests and to perpetuate their unified power by means of incorporation, says the Review of Reviews. Why should not the law say that all corporations employing more than a specified number of men should, under certain carefully defined conditions, be obliged to arbitrate points arising between them and their workmen, and to accept the results of such arbitration? If capitalists object to such restrictions, there is nobody to compel them to avail themselves of the advantages of incorporation.

Hiding behind corporation methods, employers are learning to shirk that personal and individual responsibility that formerly mitigated some of the horrors of industrial conflict. The demand for compulsory arbitration in the case of large employing corporations is reasonable, and it is necessary for the well-being of the state. The Commonwealth of Pennsylvania has some rights that deserve consideration; and all this social turmoil and great cost of military interference at Homestead would have been avoided by the simple expedient of a law compelling Mr. Frick to justify his new scale, upon demand of the men, in a court of arbitration. If he had been sustained, the men could have done nothing else than go back to work peaceably. If they had chosen to rebel against the court's decision, the sharp condemnation of public opinion, backed up by the force of the civil authorities, would have made their position hopelessly weak. Property massed in the corporate form holds at present an undue advantage over mere individual men. The creature is tending somewhat to overshadow the creator.

ARCHDEACON FARRAR has an article in the Contemporary Review against sacerdotalism in which he warns the ultra churchmen of the Established church of England that there are myriads of both laity and clergy who will never accept the utterly disproved assertions which they so constantly repeat. In declaiming these assertions, says the Archdeacon: "We claim to be churchmen in the very best and fullest sense of the word, because we can superabundantly prove to every unbiased mind that we follow the guidance of the only authorities which we regard as final or supremely important—the New Testament, the Prayer Book and formularies of the Church of England, the decrees of the Four Great Councils, the clear doctrinal teaching of the best writers of the primitive church in the earliest days of Christianity, and the carefully-weighed and accurately expressed opinions of every one of the great divines whom hitherto the Church of England has most delighted to honor."

PROF. JAMES BRYCE declared, in his "American Commonwealth," that the weakest place in the political system of the United States was municipal government; that the Federal government and the State governments had carried out the purpose for which they were established fairly well, but that the gravest problems that had been encountered in the republic thus far were the problems that grew out of the government of municipalities. In the August Forum Mr. Frank Morison maintains that a city is not only technically but logically a corporation, and not a political community. Politically every resident of a city is resident of the county and of the State and of the nation in turn, but so far as the city is concerned he is simply a member of the corporation, and the business of the city government is corporate business and not political business. The problem is to pave streets, to supply water, to protect public life, and such tasks as these, as well as police duty. Now, the management of a corporation is always put into the hands of men who have an interest at stake. In the same way, Mr. Morison argues, the maintenance of a city ought to be put into the hands of men who

have something at stake, viz., property-holders. As a matter of fact, however, he shows by an analysis of the Common Council of Boston (and the same is true of most of our American cities) the men who have municipal government in hand are men who have no stake in the city; that is to say, are not tax-payers at all. It is along the line of this analysis that Mr. Morison would attack the problem of municipal misgovernment, and he would so have the affairs of a city conducted as to make sure that men who have the power to spend money for the municipal corporation should be men who are themselves interested in the corporation—a view that is sure to provoke sharp comment, but which certainly is worthy of serious consideration.

THE Congregationalist advocates open-air preaching as one of the best ways to reach the non-church-going class in the summer months. The ears of the people, it says, are accessible in warm weather, and persons who never can be lured to church may, as they spend long summer Sundays in parks or on the street, be reached by the pleading words of one who knows how to present Christ or by the tender strain of a gospel song. But why try to reach the people who go to the parks during the hot weather with any theological service? Why not let them alone? Why not give them a rest from preaching? Why not leave them to pass Sunday as they see fit, according to their own taste, chatting with one another, viewing the beauties of nature and listening to her myriad voices, or indulging in such games and sports or such exercises as they may elect. Why should preachers tag folks around, with Bible and hymn book in hand, at parks and public places and annoy them with old-fashioned sermons and exhortations? Why impose preaching upon unwilling ears? The clergy must preach of course, for that is their business, but they should do their preaching where their audiences will be made up of those who wish to hear them.

MR. ARNOLD WHITE contributes to the Fortnightly an article in regard to the work of the Salvation Army, full of facts ascertained at first hand and corroborated by the independent evidence of competent observers. The conclusions to which his investigations have led, summarized, are as follows: That General Booth and his family are honest to the core. That they barely take enough food to keep body and soul together. That one and all, for the good of others, are working themselves almost to death. That so far from making a good thing out of the army, they either work for nothing or for a bare pittance. That General Booth himself is of independent means, and has given thousands of pounds to the army; that two of his sons-in-law have abandoned good positions to work in the army, and that his son is working for one-twentieth of his cash value. That the funds laid out by General Booth on the Hadleigh Colony have, on the whole, been well and wisely spent, with the exception of four houses, costing in all £1,400, which should be let or sold if the army is to maintain its high standard of ascetic self-denial. That the capital laid out on the colony is intact, if it has not increased in value. That money is urgently needed in order to fulfill the original programme, and that, if supplied by the public, will be well spent.

DIRECT TAXATION.

The colonies of Great Britain are solving some of the problems now discussed in this country. Jeremy Bentham was the real suggestor of the Australian ballot system, but Australia made it practical. It is now adopted in many states of the American Union. The British empire is gradually preparing the way to dispense with all forms of raising revenue, except by direct taxation. This foreshadows the Federation of the English speaking peoples now governed by the English Crown. When this is accomplished that people can have unrestricted commercial intercourse and the two empires through reciprocity can be more closely united. If peace can be preserved and no foolish statesmanship be enacted it will not be many years, perhaps, before the dreams of the visionaries, so-called, will be realized and the English speaking nations be one in the practical work of advancing the interests of humanity.

The Sydney Quarterly has an article written by Sir Robert Stout, which after giving an historical survey of the changes that have been brought about in direct taxation in New Zealand, says:

"In 1891 a change in the incidence of taxation was a feature of the Budget, and the alteration made is the following: First, as regards land. Land is valued first at its unimproved value; and, secondly, the improvements on it are valued. It is proposed that the land shall pay one penny in the pound on its improved value, and all improvements over £3,000 in value shall pay one penny in the pound. There is also to be given £500 exemption. The land owner will have the right to deduct mortgages, the mortgagee paying one penny in the pound in place of him, subject also to the £500 deduction. So that so far as the small farmer is concerned, he gets an additional exemption of his improvements from taxation. As to the large farmer, he also gets the benefit of this exemption, but a new proposal has been placed in the Act of 1891—a graduated system of taxation has been introduced. This system only touches the improved value of land. Improvements and all other capital are exempt from the graduated system of taxation. The graduation begins at from £5,000 to £10,000 in value, one-eighth of a penny in the pound is charged; from £10,000 to £20,000 two-eighths of a penny in the pound, and so on, gradually rising up one-eighth of a penny until where the unimproved land is of the value of £210,000 or upwards, one penny and six-eighths of a penny in the pound is levied in addition to the ordinary penny rate. The result of this is that large properties of over £210,000 in value will have to pay the heavy tax of 2½d. in the pound. In addition, the improvements over £3,000 will have to pay one penny in the pound."

Another new scheme that was given effect, according to this article, is a tax on absentees who are owners of land, the provisions being that if the owner of land has been absent from or resident out of the colony for three years or over prior to the passage of the Annual Taxation Act, he is to pay an additional twenty per cent. This graduated tax also has to be paid without any deduction from mortgages. The same Act also provides for the imposition of an income tax on companies, an income tax from businesses and an income tax on profits or salaries from employment or emolument. It was proposed by the treasurer that the income on companies should be levied at their net profits without any exemption. No definite sum in the pound has yet been fixed as the income tax, but it was assumed that it would be sixpence or one shilling. The income from business was levied also on the net profits, but there was an exemption allowed of £300. No rate has been fixed for this income tax, but it was assumed that it would be sixpence in the pound. The income tax on salaries or other emoluments was also subject to an exemption of £300, and it has been assumed that that would be at half the rate of income from business, trade, manufactures, etc. This the new taxation scheme that was adopted by the Parliament at its last session. Sir Robert Stout says that four-fifths of the New Zealand newspapers are opposed to the new system and

its authors. He thinks, however, that although it may cause the sale of large estates it will not cause the withdrawal of capital, for capital has not been called upon to pay increased taxation. Whether or not New Zealand has solved the difficult problem of direct taxation, he says, remains to be seen.

SCIENTIFIC TREATMENT OF SPIRITUAL PHENOMENA.

Professor William James, who ranks among the foremost students of psychology in this country, has an article in the August Forum explaining the scientific value of the work done by the Society for Psychical Research and classifying many kinds of spiritual and psychical phenomena, dreams, hallucinations, apparitions and the like according to the scientific method.

Professor James very justly remarks that "orthodoxy is almost as much a matter of authority in science as it is in the church," and he adds: "If Messrs. Helmholtz, Huxley, Pasteur, and Edison were simultaneously to announce themselves as converts to clairvoyance, thought-transference, and ghosts, who can doubt that there would be a prompt popular stampede in that direction?" Professor James, who abandoned medicine some years ago to teach philosophy at Harvard and whose achievements in science and literature have won for him a well-earned reputation, is willing to incur the criticism of scientific students and the incredulity of the public by declaring that there is scientific value attached to the investigations of ghost stories and apparitions from the unseen world; and he maintains that there are things which not only admit of scientific treatment, but positively call for it, in the large group of phenomena that the Psychical Society has gathered by circulars throughout the world. He speaks of things that he confesses have broken down for his own mind the limits of the admitted order of nature, and he says that science, so far as it denies such exceptional cases, "lies prostrate in the dust for me." He goes further than this and declares that "the most urgent intellectual need is that science be built up again in a form in which such facts shall have place." As may well be inferred, the facts about apparitions and séances and supposed communication with the dead are no less interesting—indeed, are rather more interesting—in the handling of a man of scientific training than as parts of mere entertaining literature.

Early in the work of the Society for Psychical Research large groups of wonderful performances supposed to be of spirits were discovered to be simply frauds. It was discovered, too, that other large groups were nothing but the phenomena discerned by persons of unusual nervous organization, which were sufficiently explained on purely physical grounds; but after all the humbugs have been exposed and all the purely physical "freaks" explained, there remain groups of phenomena of which there is as yet no satisfactory scientific explanation. Professor James has gone over all the principal experiments that have been made by distinguished members of the society both in England and in the United States, and has summarized the long step that has been made toward a proper study of spiritual phenomena. And this general article is one of the most instructive and valuable scientific treatments that has been made of so large a number of facts of this particularly interesting kind.

AN INCIDENT.

Among the incidents mentioned in Dr. Richard Hodgson's "Observations of Certain Phenomena of Trance," published in the June number of the Proceedings of the Society for Psychical Research, is one which occurred at a sitting which Professor William James had with the medium, Mrs. Piper. The medium said to Professor James, "Do you know the—the—little one? A little one, Eliza. It is a little one in the spirit. Do you know a father named William? He is what you call the papa. . . . She has got the remembrance of her papa. . . . The last thing

the little one remembers is the knife; her papa opened the knife. She asked him to open the knife. That is the last thing she says she remembers." In reply to the question, "What did she die of?" the medium, taking hold of Professor James's necktie said, "Diphtheria. She got that of a lady. A lady came into the place that had a trunk. You know trunk? Some clothes that had been tending the lady." This is a condensed statement of what was said in part. Professor James having written to Mr. and Mrs. Salter giving an account of the sitting with Mrs. Piper, Mr. Salter responded as follows: "Baby Eliza did play with my knife and asked me to open it but a short time before she died, indeed it was the last show of intelligence that I distinctly remember." Mr. Salter adds that he had related the incident to many people and that the whole question is whether in any way it could have got to Mrs. Piper, that if Mrs. Piper had not heard of it in any way it is certainly remarkable."

Mrs. Salter had seen Mrs. Piper, but she writes to Professor James "I am ready to swear if necessary that I did not tell Mrs. Piper of the knife incident. I recall clearly the whole interview." One other person who knew of the incident had seen Mrs. Piper, but had no recollection of mentioning it, and both Mrs. Salter and Professor James think it unlikely that the person did mention it to Mrs. Piper. Mrs. Piper, who is a truthful woman, says that she had never been told of the knife incident but had been told that the baby died, whether of diphtheria or scarlet fever she could not remember. The probabilities were so strong that the incident had not been learned by Mrs. Piper in any known way, that this minute statement by the medium of what occurred during a child's last illness, seems to have made a distinct impression upon Mr. and Mrs. Salter and others acquainted with the facts. The Spiritualist has no difficulty in believing that the last impression made upon the dying child was the most prominent when passed to the higher life, it came by mediumship again in contact with the things of earth.

PREACHERS AND LABOR LEADERS.

The divergence between the churches, even of the most liberal class, and the workingmen was never more clearly or more painfully shown than by a recent investigation made by the Massachusetts Congregational Association. The Rev. John P. Coyle sent inquiries to preachers and church officers and to the officers of the labor organizations, to ascertain whether in their opinion industrial discontent had anything to do with the falling off of church attendance. The replies do not indicate directly to what extent industrial discontent has had effect, but indirectly they brought much more significant information than could have been anticipated. The results of this interesting inquiry are set forth in an article on "Preachers and Labor Leaders" in the August number of The Forum, being one of The Forum's "Studies in Practical Religion." The preachers admit that 38 per cent of the workingmen are alienated from the church, but they think that industrial discontent has had little to do with it. On the other hand, the labor leaders declare that 48 per cent of the workingmen are alienated from the church, and that the reason is to be found in the alliance of the church with the industrial interests that are hostile to labor.

"Church members are accused of being first and most merciless in cutting down the wages of helpless girls while maintaining their own salaries and dividends. A report is made of one employer who gave largely and with much applause to the building of a church, and then deducted the cost of it from the wages of his help. And such men as these are the pillars of the churches, occupy the chief seats, fill the highest offices, impart to them their tone, and welcome the workingman if he comes as a beneficiary, which his self-respect resents. When lockouts and strikes occur, the churches and preachers side with the employer, deride labor organizations, sneer at their leaders, and throw the weight of their influence

against them. Seldom is the church just enough even to be neutral. It is a 'mammonized' institution; it belongs to the plutocrats, and gives disgusting exhibition of its servility when it grovels at the feet of a public robber until he throws it in contempt a few thousands out of his ill-gotten millions."

The value of this inquiry is that whatever the facts may be about non-attendance on church or about the causes of it, the alienation of the workingmen and the churches is real; and the preachers and the labor leaders have got so far apart as to misunderstand one another.

READING CHARACTER.

There are many methods by which students of physiology believe that they can read character—by the face, by the hand, and so forth. An English paper is authority for the statement that a Chicago hotel keeper maintains that a woman's hair is the most unfailing index of her disposition. He will not even have his ideas described as theories; they are, he maintains, facts. If he desires to know anything of his visitors, he looks not at their faces, but at their hair. His first contention is not infallible. The finer the hair the gentler the birth," he declares; and there are, doubtless, many exceptions to this rule, if it be one. If the hair is fine and glossy, the gloss indicating constant attention, he is more than satisfied. The closer the ends of the hair cling together, when unaffected by an artificial force, the more intellectuality does the owner possess is one of this philosophical publican's beliefs.

When the ends, and particularly the body of the hair, show a tendency to curl, it is an infallible sign, he declares, that the owner has "inherent grace and poetic ease of body." The straighter and less yielding the hair the firmer and more positive is the woman's nature. Treachery and jealousy hide beneath lustreless or dead black hair in nine cases out of ten. When hair is broken or split it indicates an unbalanced character and "queer notions." The lighter colored the hair the more sensitive and "touchy" is the owner, is another of his maxims.

Brown hair means common-sense and good judgment, and red or auburn hair is warmly commended. "I would trust an auburn or red-haired woman for more days' board without her having any baggage than I would a woman with hair of any other color, brown locks not excepted," the inn-keeper declared. The existing notion that red hair is occasionally allied to hasty temper he does not negative. Red-haired women are at times highly impulsive and quick spoken; but they are always honest and sensible, and, "as a general rule, among the brightest and gentlest of gentlewomen."

LATE DREAM DATA.

The Leipzig School of Experimental Psychology report the following as result of systematic observation on sleeping and dreaming:

(1.) With increase of age, sleep becomes lighter and dreams fewer. Children, however, dream but little, if at all, the maximum of dream frequently being reached between the ages of twenty and twenty-five. The curve of sleep does not, as might be expected, run parallel to the dream-curve, but in a straight line, sleep becoming steadily lighter from childhood onwards. (2.) The intensity of dreams increases with their frequency. (3.) Frequent dreaming and light sleep vary together, but not proportionally. A deep sleep is attended with but small decrease of dream-frequency. (4.) The more frequent the dreams and the lighter the sleep, the better is the waking memory of them. Women form a possible exception to this rule. Though their sleep is light, not much of dreams is remembered.

There is a very great difference between the sexes. Women sleep more lightly, and dream more than men. In men the frequency of dreams has no effect upon the duration of sleep. Whereas this influence is very large in the case of women, sleep with much dreaming lasting on an average an hour longer than dreamless sleep. Much dreaming brings with it, for women,

the necessity of a longer period of sleeping, e. g., of day-sleeping. Women who are light sleepers require half an hour less sleep than heavy sleepers. On the whole, women's sleep is more interrupted than men's. A suggested reason for this difference is that women can gratify their inclination on the matter of sleep more easily than men. The majority of men questioned represented themselves as feeling tired on awaking; the women not.—Mind.

PSYCHICAL SCIENCE CONGRESS NOTES.

In behalf of the Executive Committee Dr. Coues lately laid the Announcement of the Psychical Science Congress before certain of the Foreign Legations at Washington, stating that in this truly international enterprise the Committee were earnestly desirous that the best fruits of the spiritual philosophy of the nations thus addressed through their respective ministers at Washington should find full and fair representation with those of other great nations; and requesting, therefore, that such minister would be pleased to designate some scholar of the highest attainments in Psychical Researches, whom the Committee might have the pleasure of inviting to present before the Congress a communication on any of the subjects named on the programme. His Excellency the Japanese minister responds as follows:

LEGATION OF JAPAN, WASHINGTON, JULY 6, 1892.

PROFESSOR ELLIOTT COUES, ETC., CHICAGO, ILL.

SIR: I beg to acknowledge the receipt of your communication dated the 4th instant, having reference to the Psychical Science Congress to be held under the direction of the World's Congress Auxiliary of the World's Columbian Exposition; and desire to say, in reply, that I shall take pleasure in acquainting the Imperial Department of Education with your request, in order that you may be informed of the name of the Japanese scholar best fitted to perform the task you designate

I am, dear sir,

Yours very respectfully,

GOZO TATENO.

The Baron H. Der Garabedian of Cilicia in Armenia, Asia, at present in the United States on a private mission, is well qualified in every respect to represent at the Congress the highest spiritual philosophy and psychical science of his remarkably interesting country. We print a portion of his response to the Committee's invitation to membership in the council, taking a little liberty with the text in consequence of the Baron's comparative unfamiliarity with our own "grammarless tongue."

HOTEL VENDOME, NEW YORK, JULY 14, 1892.

DOCTOR COUES: With profound gratitude I received your very welcome letter. Indeed it a great honor to my long-forgotten nation, to see one of its wandering children honored by a man of learning and wisdom of the most wise and most great nation of the earth. My good master, not I am, but my nation is, under a greater obligation to you for your extension of such an honor to your most humble servant. Indeed I am unworthy of such position in your mind of me. But at the same time I will gladly put myself under the shadow of your wise hand, and accept the invitation, for which I thank you very much.

Sir, I am yours most gratefully,

H. GARABEDIAN.

Our most genial and delightful of friends, Mr. H. H. Furness, of Philadelphia, has tried in vain to evade the Executive Committee, on the score of uselessness, helplessness, and we do not remember what else in the way of ineligibility to our council,—all of which those who best know this distinguished Shakespearean scholar and psychical researcher will know best how to take. He seems to surrender at discretion, and throw himself on the mercy of the Committee:

WALLINGFORD, DELAWARE CO., PA., JULY 1, 1892.

MY DEAR SIR: I have time now only to say that if you and Bundy really wish me to accede to the request you made of me, and know beforehand that I cannot do a stroke of work, and that in all probability I shall not at any time be present in Chicago, then, although I may lament your foolishness, I think it would be churlish in me to refuse.

In the hope that you have entirely forgotten what that request is, I shall not specify it more explicitly, nor refresh your memory one bit; but simply beg you to believe that I am Col. Bundy's and yours.

Faithfully,

HORACE HOWARD FURNESS.

OXFORD AND CAMBRIDGE CLUB, LONDON, S. W. /
JULY 4, 1892.

PROF. ELLIOTT COUES, M. D.

DEAR SIR: I am happy in accepting the invitation you have conveyed to me to be on the Advisory Council of the Psychical Science Congress of the World's Congress of 1893, and in offering, in response to the desire expressed, the following remarks and suggestions, as tending, possibly, to further the objects in view

Truly yours,

EDWARD MATTLAND.

[Our esteemed correspondent's remarks will be found in another column.—ED.]

COLONEL ALBERT A. POPE, who is engaged in the effort to make the roads of this country better than they are, thinks it would be a helpful idea to have a building of road making exhibits at the Chicago Exposition. Such a display would include statistics of the extent and kind of improved roads made in several European countries; cost of construction and maintenance, with rates of wages; diagrams and photographs of good and bad roads at home and abroad; and of larger machines used in the work; and sections of good roads of gravel, Telford, macadam, plank, asphalt, wooden blocks, bricks, granite blocks and stone slabs. Selim H. Peabody, Chief of the Department of Liberal Arts, promises to try to find a place for the road exhibit, and Mr. Pope heads his own movement with a subscription for the expenses. The importance of such an exhibit to the whole country may be faintly imagined only from the knowledge that every country landholder possesses as to the effect of good or bad roads on the value of his land, whether for residence purposes or for timber or crop production. There are a million bad roads in the United States which stay bad, and the good country roads require no end of money and care to make them stay good. Light of any kind and every kind is urgently needed by the problem of country roads, and the proposed display at Chicago will be thoroughly in line with the most practical and useful purposes of the Exposition.

PRESIDENT HARRISON in pursuance of a joint resolution approved June 29, 1892, resolved by the Senate and House of Representatives, has issued a proclamation appointing October 21, 1892, the four hundredth anniversary of the discovery of America by Columbus as a general holiday for the people of the United States. "On that day," says the proclamation, "let the people so far as possible, cease from toil and devote themselves to such exercises as may best express honor to the discoverer and their appreciation of the great achievements of the four completed centuries of American life. Columbus stood in his age as the pioneer of progress and enlightenment. The system of universal education is in our age the most prominent and salutary feature of the spirit of enlightenment, and it is peculiarly appropriate that the schools be made by the people the center of the day's demonstration. Let the national flag float over every school-house in the country and the exercises be such as shall impress upon our youth the patriotic duties of American citizenship."

PERILS OF INVESTIGATION.

BY REV. MINOT J. SAVAGE.

If one wants peace in this world, the "safe" thing is to stick to the old, reputable ways endorsed by the majority "common sense" of the place where he happens to live. Only, if everybody had always done that, humanity would never have got out of the jungles or into clothes. So, fortunately for mankind, there is always some restless fellow, like the character in Dickens, who "wants to know." He is willing to defy the "common sense" of the hour for the sake of trying to get his questions answered. But this same common sense of the hour is not going to be outraged unavenged. The man who dares to know more than the average has to pay for his temerity. And he will be very fortunate indeed if he do not have to pay toll (of heart-ache, loneliness and reputation) in more directions than one.

The wide field of thought thus opened is too large to be traversed in one newspaper article. But I have a special reason for wishing to say a few things as to the perils that beset investigation in the psychical field.

1st. That one must dare the disapprobation of his "religious" friends who hold that all things that it is proper for anybody to know are already "revealed" and that if there are any "spirits" they are sure to be evil ones,—all this goes without saying.

2d. Then there are the square-toed materialists who will have their shy at you. If the universe is purely a piece of mechanism and as well-regulated as a machine that has run so long might be presumed to be, is it not a little curious that out of this machine should have come so many supernormal fancies to disturb the orderly people who assume to have it in charge?

3d. Then there are the friends who privately think you are a fool to want any more proof of immortality than the personal "consciousness" which they claim to possess that they are immortal.

4th. Then, again, there are the ones who, on the basis of one unsuccessful sitting and a few newspaper "exposures," have come to "know" that the whole business is a humbug. The investigator must be content to have these people look down upon him with a sort of pitying condescension.

5th. But there is one other thing that is harder to bear than either of these. And it is concerning this that I wish to free my mind a little through the columns of your paper.

I have never had any esoteric doctrines that I have supposed the world was not ready for. A noted clergyman once said to me, "What I think in my study is one thing, and what I think it is wise and best to give the people on Sunday is another thing;" and I have felt a contempt for this particular man ever since. Who am I that I should assume to be so wise that the Almighty has taken me into his confidence and trusted me with secrets that the world is not "ready for?" Poor world! That it should need to be fed on lies so long because of the weakness of its digestion! Poor God! That he should make so many things true that it is not safe for people to know! I fear I am a poor person to entrust with this sort of secrets. If the Lord doesn't want me to tell anything that is true, he had better not let me find it out! It seems to me such a pitiful insult to God to suppose he has made a lot of things true, that, at the same time, are not safe.

Here comes in the point I wish to make. Every little while I come across an article in some Spiritualist paper, written by a "friend" always and from a "friendly" point of view, informing the world that "Mr. Savage is really a Spiritualist, only he doesn't think it wise and best as yet to say so openly." And in one case, not long ago, the writer went on to say that he approved of my course. He, the writer, was a Spiritualist; but he thought that Mr. Savage could probably do "more good" by occupying his present

position and not risking a loss of standing by espousing openly an unpopular cause. If the writer really thought so, it struck me as a curious way to help Mr. Savage keep the matter quiet. Now if there is any type of character for which I have always felt a special contempt, it is the Nicodemus type, in the Bible or out of it. To serve a cause by wearing the uniform of its enemies—well, leave that to the spy. Here is one peril that besets the path of the psychical investigator. One more must be mentioned.

A clergyman in the West wrote me, not long since, saying that a palpably fraudulent Spiritualistic "show" was occupying the attention of the town, and that I was being freely quoted as endorsing that sort of thing. When anyone doubted, some one would say, "But there is Mr. Savage; he is a clear-headed and competent investigator, and he believes." Look at his published articles on the subject and see! If only they would look at my published articles and see and report only what I have really said! But this sort of abuse of my position has been reported to me from, not the interior of the country only, but also from the Pacific coast.

On a certain occasion, when a woman had made herself particularly disagreeable as a speaker in one of Mr. Beecher's Friday evening meetings, after she sat down, he looked up and remarked with a twinkle in his eye, "Nevertheless I still believe in women's speaking in meeting!" So, in spite of all the disabilities connected with it, I still believe in psychical research.

But some one of my readers will perhaps say, that, after all this talk, I have not told what my real position is. A gentleman was once asked as to his religion. He replied that it was "the religion of all sensible men." When asked what that was, he replied, "No sensible man ever tells." But notwithstanding this illustrious example, I am quite willing to tell.

1st. I am an investigator. I want to know the truth, whatever it may be. I cannot understand how anybody should want anything else.

2d. So far, I am in possession of certain facts that I do not know how to explain, except on the supposition that I have been dealing with some invisible intelligence. I hope this is true. If any one can explain them in any other way, I am quite ready to accept the explanation. In the meantime I propose to wait and study and not tell any more than I know.

WAYLAND, MASS., July 24, '92.

OPENING THE COLUMBIAN EXPOSITION ON SUNDAY.

BY LOUISE FARLEY SUDDICK.

Almost from the inception of the World's Fair undertaking, a movement was instituted among the clergy and others, to interfere with the opening of the great Fair on Sundays. The subject was reviewed by the religious and secular papers, and at last found its way into the different Conferences and General Assemblies, was admitted to discussion, and finally action began to be taken. Most of the conferences have taken steps in the matter, and a movement is now being set on foot calling upon the various churches to voice their dissent to opening the Exposition on Sunday.

One of the most unique of these petitions has lately been read in some of the churches, with a recommendation by the presiding minister that it be acted upon. The petition is addressed to the World's Fair Commissioners, and prays that the Exposition buildings be closed on Sunday, and that no intoxicants shall be sold in any of the buildings or upon the grounds. These two propositions are virtually classed as one and the same, and furthermore there is appended a pledge to support no candidate for office who does not recognize this wish of the people, and promise to use his influence to have it enforced. The wording of the above may not be exact, but the substance is given. The document is read in the churches and an affirmative vote is taken on the spot. It is safe to say that within five minutes after the subject is first placed before the congregation the vote is taken and carried unanimously. In some cases the clause referring to the pledge to support no candidate who will

not use his efforts to enforce this petition is recommended to be stricken out, as it might be thought to savor a little of politics.

Now, what I am trying to get at is this: What possible relation or similarity can there be between selling intoxicants in the Exposition buildings and keeping the buildings open on Sunday? Or why should voting against the one necessitate the voting against the other? Yet these two clauses, so widely dissimilar, are lumped together and voted on as if they were a single proposition.

I wonder how many members of those congregations who have taken such a vote, or who will be called upon to take such a vote, have given one hour's serious thought to the subject of opening or closing the World's Fair on Sunday—how many have weighed the matter pro and con, and have balanced the comparative advantages and disadvantages. And until one has given a subject some thought he or she is incapable of expressing an intelligent opinion on that subject, much less of dictating to a great and intelligent body, like the World's Fair Commissioners are supposed to be and ought to be, what methods of procedure it would be best for them to follow in order to secure the highest enjoyment, instruction and happiness for ourselves and the hosts of visitors we have invited to our shores in '93.

I wonder too, how many are aware of the fact that this action on the part of the Assemblies and General Conferences was by no means unanimous; that some of the ablest ministers of the day, many of the most thoughtful educators and philanthropists, are strongly opposed to closing the great Fair on Sunday and have openly and repeatedly voiced their dissent.

Let us consider for a moment what effects may reasonably be expected to follow Sunday closing. The occasion of the Columbian Exposition, as every one knows, is the celebration of the discovery of America. Its object, to bring before the eyes of all nations the progress made in civilization, in the arts, sciences and industries of the world between that not very remote time and the present; and its tendency as an educator of the people is plainly apparent. The city of Chicago will be filled with visitors, from every nation and clime under the sun, who have come for enjoyment, entertainment and instruction. If we close the doors of the Exposition and bar them out of these elevating and refining sources of enjoyment, they will seek other sources of amusement—for other doors will be open to them, the saloons, the gambling-houses, the low-class theatres, and other resorts of grossness and vice.

Let us hear what the President of the World's Columbian Exposition, ex-Senator Palmer, has to say on the subject: "If I know the minds of the directorate it is to open the great show on Sundays. Possibly it will be decided to close the doors half the day, in the morning, and keep them open from twelve o'clock. The machinery will not be running, as it will be best to have one day of rest for the exhibitors. But the show will all be there, and the people can see it that day as well as any day of the week." We consider the best interests of Chicago in making that decision, for otherwise the grog-shops of the city would be crowded with visitors."

Again it is a right that is due to the laboring people, those who run the machinery, and who have care of the various exhibits, and are obliged to remain at their posts throughout the week, as well as to the great mass of toilers in the city, that they should have one day in which to rest and visit the Exposition with their families. The Rev. J. H. Crooker, of Madison, Wis., is in favor of Sunday opening, and bases his argument on the fact that Sunday is the only day the laboring element will have to witness the great show and he further maintains that these classes will receive more true religion from witnessing the display of products of all nations than they could possibly get by attending church. Mrs. Isabella Beecher Hooker, one of the Board of Lady Managers of the World's Fair says: "If I were an autocrat I would open the doors of the World's Fair every morning as early as I could wake up, but I would close every grog-shop within twenty miles of Chicago. Sunday

I would open all the art galleries, and all the buildings where there is music, turn the whole place into a great Sunday-School, and notify the nations of the earth to come early. The greatest display of the Fair should be the display of the spirit expressed in the words, "Thou shalt love thy neighbor as thyself." In marked contrast to this spirit of kindness is a reply given by the Rev. M. Patton at a meeting of the World's Fair directors. A speaker advocated the opening of the Exposition on Sunday on the ground that the laboring men could not lose time during the week to attend, when the reverend gentleman most unfeelingly replied, "So much the worse for the laboring men."

On the last Saturday in February a great mass meeting was held in Central Music Hall, Chicago, in favor of an open World's Fair on Sunday. It was made up largely of working men, and among the Unions and Societies represented, and who had sections allotted to them in the hall, were: The Local Union of American Flint and Glass Workers; Federation of Turners, (thirty-five societies); United Carpenters' Council; Carpenters' Union; Socialistic Labor Party; Glaziers' and Glass Cutters' Union; Tin and Sheet-Iron Workers; Cigar Makers' Union; Amalgamated Society of Carpenters and Joiners; Printer's District Council, Ottawa, (Ill.) Turnoverin, and Englewood; Social Science Society; Central Labor Union; Car-Maker's Union; and Machinists Union. There was but one sentiment manifested at this great meeting, and that was in favor of an open Fair on Sunday.

Elizabeth Cady Stanton says that closing the gates at Philadelphia, during the Centennial there kept out the poor let in the rich; for it is a known fact that American millionaires, prominent statesmen and foreign autocrats, got in at their own sweet will, on Sundays the same as other days. At the other great Centennial in this country, that at New Orleans, the gates opened on Sunday. The machinery was hushed, and all the sales and pushing of enterprises for personal profit was stopped, but the great throngs enjoyed the outside scenery, the lakes, the live oaks, and the beautiful and extensive grounds, and the great Music Hall was thronged as at no other day.

I wish all who will be called upon to vote on this important subject could hear or read the whole of that grand speech by Mrs. Stanton—I do not think that any one then could have the heart to vote for closed doors on Sunday. She says, "If we would lift the masses out of their gross pleasures we must cultivate a taste for more refined enjoyment. The object of Sunday observance is primarily to give the people a day of rest and recreation, a change from their ordinary employments, a little space of time in the hard struggle of life for amusements. It needs but little reflection to see what a potent influence in these directions the World's Fair will be."

A writer in the Woman's Tribune says that the spot appropriated for the World's Fair grounds, has always been one of the two great breathing places for the Chicago people, the only possible chance of the poor to get the fresh air and out-door life, and if the gates are closed to them on Sunday it will be positive robbery to them. And the same writer says "Every consideration of humanity and good order seems to demand that there shall be extra inducements to draw people out of the crowded heated city, and that the Fair grounds should be opened entirely free, or at a much reduced price." Many other authorities might be cited as recommending a more charitable and humane view of the Sunday opening, among whom are Professor David Swing, and President Andrews of Brown University, the latter of whom wants "all art galleries and free libraries open on Sunday." But this article is already too long. In conclusion I would ask would it be anything but fair for ministers before putting this matter to a vote to lay the subject plainly and squarely before their congregations in all of its aspects, and to give them a little time to consider it before taking action? On the contrary I would mildly suggest, —and perhaps I ought to beg their pardon for doing so,—that any minister who fails to do this exercises an arbitrary and unfair sway over the minds of his flock, and a report sent up by such a one to the

effect that he and his entire congregation are emphatically in favor of closing the Fair on Sunday, is far from correct. In the first place the minister puts the proposition before his congregation in a manner that plainly implies which way he expects them to vote; and they vote that way. I have conversed with intelligent church members who have frankly admitted that they were at heart, opposed to closing the great Fair on Sunday, and that they had been strongly inclined to "rise in meeting" and say so, but that their fear of being considered contrary, or their natural aversion to doing anything that would seem conspicuous, had kept them silent, and they had reluctantly gone with the majority.

CUBA, MO.

ON PSYCHICAL RESEARCH.

By EDWARD MAITLAND.

Considering that the object of psychical research is the elaboration of a science, not of individuals but of universals, and therefore not of men but of man, would not your motto "not things, but men," better read, "not things, nor men, but man?"

In view of the facts, first that the results of such research in respect of the phenomena obtained, depend largely, if not wholly, on the degree of psychical unfoldment attained by the researcher himself; secondly, that owing to the liability of the medical profession, from the nature of their studies, to have their mental horizon limited to the merely physical and physiological, while the possibilities of psychical research are not thus bounded, but indefinitely transcend such horizon, reaching to the spiritual and the divine; and, thirdly, that endeavors are being made to obtain legal enactments restricting psychical research in respect, at least, of one its departments, that of hypnotism, to the medical profession;—in view of these facts, is it not advisable that the Committee enter an executive protest against the proposed restriction, and in favor of leaving such research wholly free and unfettered, and open, therefore, to all who, while devoid of medical qualification, may be naturally endowed with the other qualifications necessary to enable the science to be expanded to its full extent, thereby securing to the world the benefit of the highest knowledge attainable by such means?

*Our correspondent does not notice that the motto he criticises is that of the World's Congress Auxiliary, not of the Psychological Science Congress, whose motto is, "Psychics and Physics—Two Sides of One Sheet."—Ed.

AS OUR WANTS SO ARE WE.

By W. WHITWORTH.

Our wants are our severest task-masters. They are the gauge of our desires. As they spring into being our desires go with them, and we steadily bend our efforts to their attainment.

Our wants come, not so much from within as from without. We want as we see. That which our neighbor has gained gives birth in our breast to a want for like possession. Until noted in the neighbor's ownership we had no thought of it. Hence our wants multiply with the multiplicity of our neighbors' acquisitions, often much faster than control of means for their attainment.

Herein lies half the poverty of the world. Therefore I am free to say: "Blessed is the man whose wants are bounded by his own door-yard;" in which I take for granted that his door-yard is in keeping with his condition. If it is a waste patch of weeds and stunted grass, heaps of rubbish and broken-down fence, depend upon it the owner will be a slouch full of discontented repining at his want of luck, and irrepressible want to have some well-to-do neighbor's thriftier possessions. On these possessions he will look with an evil eye of envious repining, nor be slow to say: "What right has he to more than I've got? I'm as good as he is, and things had ought to be evenly divided."

And so this sort of chap keeps right on wanting whatever he sees, but never stumbles onto the idea of working honestly to attain it.

Now, right across the way is another order of hu-

manity. He is possessed with insatiable wants, but is willing to labor early and late, and pinch and save to satisfy his craving. He commenced with a small lot and wooden shanty scarce more than a hovel; but he kept adding lot by lot as his wants pressed him on, till now he has a big residence surrounded by extensive lawn, garden and orchard, with this curious fatality, that the more he grasps the more greedily he wants more. His wife, who is a refined lady, wants a pretty flower garden and the lawn kept nicely trimmed. But he says: "No, ma'am; flowers cost money and they are no good. I shall grow vegetables I can sell. That pays. As for a fine lawn—pah! I shall rent the lawn to old Burgess for the hay he needs for his cows. He'll mow it when it gets ready and pay for it. And the fruit I shall sell. That's what I want with the place."

For similar reasons he keeps the front of the house closed with shutters to save the cost of curtains, and his crushed wife leads the life of an imprisoned hermit, eating her heart out for want of the sunshine of life her soul hungers for, till she is sick almost to death.

Some day a certain grim shadow will come into a darkened room where his poor worn-out body will lie, demanding a settlement of accounts. When the utter uselessness of his life is then laid bare to him, what barren emptiness it will show! Wonder if he will want to carry his gettings to the other shore?

Not long since, in one of the city papers, a gentleman made the wonderful announcement that he had reached a condition in his life that perfectly contented him. He had a cosy home worth \$5,000, and \$50,000 securely invested, netting a yearly income of \$8,000. From this he took \$1,500 each year for his summer travelling, and lived happy and contented on the remainder. Adding that he could easily increase this amount, but felt no use for it as what he had filled the measure of his desires.

Thrice blessed mortal; in this whirling, rushing, mad competing age, in hunger to greedily scrape and hoard beyond possibility of rational enjoyment, a monument should be erected to his memory and held for exhibition at the coming World's Fair!

And yet, modestly I contend, I have fenced in my wants to still more circumscribed compass than has he. My little cottage home is not worth \$5,000. Perhaps not more than \$1,000. But out of every window my eyes rest on beautiful green grass, and dotted here and there all over the landscape I see clumps and rows of tall Lombardy poplar trees, with now and then a scattered elm or maple, their limbs and foliage swaying and tremulous in the soft breeze, clean cut against the blue sky. How beautiful it all is! How beautiful is this world of ours, despite its wearing turmoil and strife and pain.

My income only reaches the humble sum of two dollars per day, lying in the bank of steady ten hours' a day labor. It is reliable, thank God, in the hands of one of the honestest, biggest hearted bosses I ever knew. The labor is sweet and wholesome, because it is congenial to my taste, and gives no more of strain than suffices to keep mind and body in healthful condition. I enjoy my food and sleep with pretty nearly all the zest of the old delicious boyhood days, because I am blessed with this world's choicest gift, good health.

And I have that other supreme blessing, ability to earn my bread without the crushing misery of being dependent on others.

Ah! what richness there is in the feeling of manful independence! Not the egotism that despises a brother's aid and comfort we all so many times stand in need of. But the proud spirit that cannot bear to lean for support on another while being able to stand erect on our own feet.

For the rest, each day gives me sufficient food for my needs, decent clothing, and a clean, soft bed to sleep on. What more need I desire? To ride such a fine carriage as that of rich old Bludgeon, whose gouty legs carry him along in a painful hobble? My sturdy limbs with all their seventy years of wear and tear can tramp over their three or four miles with no more than wholesome tiredness that does good in

place of harm. Do I envy the wealthy their great possessions? Not in the slightest. Riches bring heavy cares and sore temptations hard to withstand. When my day's toil is over, cares are ended. I can lie back on the cool porch watching the exquisitely graceful waving of the growing corn in the next lot, with the restful feeling that my day's duties have been honestly performed, let my thoughts revel in sixty years of past recollections, and gaze into the future I believe will be the fruition of all the good has been achieved in my life here.

What need to say more? Do I despise possessions and gifts that are greater than mine? Ah, no! In young days gone by I had ambitious projects interlapping all over the years to come. Then a ceaseless string of wants spurred me on to restless, fiery exertion, filling my soul with only selfish desire to achieve that of which I alone was to reap the glory and benefit.

Experience has taught me that this was not well. I have learned that the sweetest happiness this world can give grows out of ministering to the wants of others.

Thank the good Father for everything. I am contented with my humble lot that surrounds me with a few tried friends who will lighten and comfort my last earthly experience; showing by their love that my life has not been in vain.

MORE INSPIRATIONAL ARCHAEOLOGY.

By R. W. SHUFELDT, M. D.

It is now nearly a year ago that through the columns of THE JOURNAL the writer sent back to the happy hunting grounds the lying Indian who so grossly insulted a Spiritualist in the innermost recess of the sanctum sanctorum of the latter. That mendacious, materialized, "independent-intelligence" fraud has no doubt kept up a world of thinking in the interior, to say nothing of the probability that upon numerous occasions he has constituted himself an indignation committee of one and howled out his grievance, behind the veil, to the disembodied spirits of his prehistoric brethren.

And we now have another "Indian spirit" in the toils, one who comes back to us from the heaven of that race with some more information, and the present contribution will be devoted to a careful examination of the nature and truth of the tidings he brings.

Unfortunately, I have as yet but a part of the story in my hands for treatment, though what is here said about it, may, it is hoped, be the cause of bringing out the remainder. It comes to me in the following manner, and from such a source as to command our most careful consideration. A distinguished member of the American Branch of the Society for Psychical Research, who at the same time is one of the best known members of the British Society, sends me for investigation a card photograph. This card measures 18.5 centimetres by 10.5 centimetres, and has a fancy gilt serrated edge, the whole being evidently gotten up for sale, as its face evidence most unmistakably indicates, the object photographed is against a dark background, and appears to be a bar of stone suspended by a stout cord; while beneath it we find in gilt letters the words "Wheeler," "Unadilla, N. Y." The back of this photograph is entirely covered by a piece of white paper, pasted on, upon which is printed the following information:

SPIRIT COMMUNICATION

BY WHICH THIS STONE PESTLE WAS RECOVERED AFTER BEING BURIED 112 YEARS.

In August, 1891, I was sitting with a friend who sometimes writes by spirit power. A number of names were written, among them was printed in rough capital letters the following name, "John Shin."

(Question.) "Well, Mr. Shin, did you know anyone here, and how long have you been gone?"

"Me don't know you. Me lived in Mohawk River Valley. Me been gone since big war between great father and king. Me come down from up river with big chief Sullivan. Me bury pestle and mortar on Big Flat, four moons up river."

(Question.) "Can you tell us so we can find it?"

"Yes, me bury him near water hole, two hands toward sunrise, four hands down."

After making diligent search on a place called Big Flat, four miles above this village, on banks of Susquehanna river, an old well was found; and after digging in several places about it this stone pestle was found, six feet (two hands extended) due east from the well; it measuring 17 inches in length, 1½ in diameter, weight 3½ pounds.

After making diligent search about this old well, the mortar was nowhere to be found. The Indian thought white face had ploughed it up, perhaps many years ago.

This spirit appears to have been one of Gen. Sullivan's Indian allies, who marched a large army down the Susquehanna valley, in the year 1779, and upon consulting history of Sullivan's expedition I find that August 1, 1779, he encamped at a place called Aleout, four miles above Unadilla, and burnt a Troy settlement, which was near this old well where this was found.

A. WHEELER.

Unadilla, N. Y.

There can be no doubt whatever as to what this statement evidently intends to convey, and it requires criticism for more than it stands in need of explanation. Granting that the object photographed is a stone pestle such as was used by Indians in this country at the time the above statement purports it to have been in use,—the first question that comes up to us is,—is the finding of such an object, in the place it was said to be found, to be considered as anything out of the way? The answer to this question is simply—no. Those skilled in searching for such things might within a radius of 100 miles about Unadilla find a dozen or more of them within a month. Indeed, it would be no surprise, to an archaeologist were he told that a dozen of them had been unearthed in a day in that very region by a single collector. Thus it will be seen that for a person, unaided by any information whatever, to find a stone pestle, such as is shown in the photograph, near a well "four miles above Unadilla" would be by no means a remarkable circumstance. This being true, there is no necessity of my commenting upon the bearing that such a fact has upon the case now under our examination.

Next we require the undoubted evidence that General Sullivan when he camped at Aleout upon August 1, 1779, had a man among his Indian allies by the name of "John Shin." Unfortunately I have no evidence upon that point, beyond what is given upon the back of the photograph, and which is reproduced above. It, in my opinion, stands in need of corroborative evidence of a very different nature. In these days the point would present no special difficulty, for the Indian's name would appear upon the muster-roll of the Indian scouts with the command, and be on file somewhere.

There are several other very important things to know, and upon which I have no evidence, but they are of a nature that more or less testimony can be gained about in the future. As examples we may ask: Was the person who found the pestle a skilled field archaeologist or the reverse? Did the pestle have the appearance of having lain in the place where it was found for a period of over a century? Did the ground above it bear the evidence of ever having been ploughed up at any time? How far beneath the surface was the pestle found? From what the alleged "John Shin" testifies, is it not likely that he buried both mortar and pestle at the bottom of the same excavation? Granting this to have been the case, in ploughing up the mortar, is it not highly probable that the plough would have likewise turned out the pestle, especially when we come to consider that the latter was 17 inches long? (!) What motive had the alleged "John Shin" in burying his mortar and pestle, and then, after the lapse of over a century, coming here in spirit and telling a person whom he did not know about it? Granting the existence of such things as "spirits," is it possible for them to ever forget anything, and further is it possible for them to recall every single act of their lives while they were upon this earth in the flesh? If they do happen to possess

such extraordinary power, as it would appear they do, it would seem that the alleged "John Shin" could now inform us where his mortar is, as it would require the exercise on his part of a far lesser power. Place us in possession of such information as these kind of questions should call out, and we can decide with more certainty upon the merits of the case in hand.

We now arrive at a point where our criticism can be more decisive, and, in the first place: Did the Indian allies of Gen. Sullivan's command, when addressed, reply in such language as is recorded above as having been used by the spirit of the alleged "John Shin?" To this I would reply and say that it is by no means at all likely. The expression "Mohawk River Valley" is utterly different from an Indian's method of indicating such a locality; and a still greater improbability of expression is seen in the sentence, "Me been gone since big war between Great Father and King." From the pale of criticism we are now called upon to pass into the realm of the ridiculous, for what can be more absurd than the next sentence, "Me bury pestle and mortar on Big Flat, four moons up river." Who ever heard of any Indian whatsoever using the terms "pestle and mortar" in speaking of those objects? It is absolutely incompatible with the rest of the language used in the sentence. Had the alleged "John Shin" spoken the English language well enough to have properly used the terms "pestle and mortar," he most assuredly could never have said "me bury," much less "four moons up river." It is piteously absurd upon the very face of it.

Passing to the language used by the alleged "John Shin," in reply to the last question given him, as set forth on the back of the photograph, the miserable attempt to imitate an Indian mode of speaking English is seen in the use of the words "water hole" for the word "well." The well, when built at the time it was said to have been, must have been a very substantial one indeed to have endured for a period well nigh on to a century and a quarter. Certainly neither the Tories nor the men in Sullivan's command spoke of such a well as that must have been, as a "water hole"! It is far more likely that they used the word "well" and the Indians did likewise. Besides, an Indian that would say "pestle and mortar" most surely would not call a "well" a "water hole." So far as my knowledge carries me, and without the slightest bias one way or the other, I must confess that the language said to have been used by the alleged "John Shin," and recorded on the back of the photograph we have under consideration, appears to me to be just such language as would be used by some white man of the present day attempting to use English as he suspected Sullivan's Indian allies used it, and from sheer ignorance had made a most abominable failure at the attempt. This is all I have to say upon this point, and "a pity it is, 'tis true."

With the sincere hope that Mr. A. Wheeler, of Unadilla, New York, may realize all that he expects to from the sale of his very excellent photograph of an Indian stone pestle, I now beg the privilege of leading Mr. "John Shin" gently up by the hand and introducing him to a seat close alongside that copper colored rascal that so utterly deceived the other Spiritualist as to have him forget all he formerly knew about the manufacture of Indian arrow-points.

PSYCHICAL SCIENCE.

The material side of the World's Columbian Exposition naturally occupies so prominent a position in the eye of the public that perhaps character and scope of the World's Congress Auxiliary has not yet been fully recognized. The Auxiliary, whose motto is "Not Things, but Men," undertakes what may be called the subjective as contrasted with the objective side of the World's Fair. Having nothing to do with any material exhibit of the world's progress and present position in the arts, sciences or industries, the Auxiliary proposes to show the actual mental, moral and spiritual status of the nations in a series of International Congresses, representative of the best contemporaneous thought in all departments of intellectual activity. Through the able and liberal policy of the Hon. C. C. Bonney, President of the Auxiliary, somewhat more than one hundred such Congresses have been projected and grouped under about fifteen

main departments. Each Congress is managed, under the direction of the Auxiliary, by an Executive Committee, mainly composed of residents of Chicago, but the plan of organization also includes for each Congress a body designated as the "Advisory Council," chosen by invitation of the Committees from among the most eminent and authoritative representatives in all countries of the subjects which the several Congresses will respectively discuss.

As an example of the organization of these Congresses may be cited that which occupies itself with psychical science—certainly the most novel and probably not the least remarkable of the series. There can hardly be a subject more far-reaching in its human interest or one appealing more strongly to our common human nature than the general problem of life and death as viewed from the standpoint of the psychical researcher. If psychical science be a true science, and if the phrase have any real meaning, it is simply the "science of the soul," whose bearing on individual and social, moral and religious questions cannot be overestimated. It touches us all alike, in that we are all under spiritual as well as material laws of being, and yet affects each one of us differently, in that the same general principles are specifically modified in their application to every individual. Persons in every walk in life, of whatever inherited tendencies or acquired cast of character, may be found to agree that psychical phenomena and problems can be and have been subjected to investigation by the scientific method. Societies for psychical research now flourish in most countries. They have already done much to throw light on the "night side of nature" and clear away the rubbish of fraud and folly with which the whole subject has been obscured and by which it has been brought into disrepute. The occasion of the World's Fair has been taken as one on which it is eminently desirable to bring such matters fairly before the bar of public opinion and try them in judicial spirit. The case, it seems, is to be put in the hands of some of the most eminent experts of the world in psychical research best qualified to state the facts and draw authoritative conclusions.

This Congress adopts as its motto "Psychics and Physics—Two Sides of One Shield." The committee in charge of the arrangements consists of Col. John C. Bundy, editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, Chairman; Dr. Elliott Coues, the Washington Scientist, Vice-chairman; Mr. Lyman J. Gage, President of the First National Bank, of Chicago; Mr. E. E. Crepin, Rev. Hiram W. Thomas, D. D., D. A. Reeves Jackson, Mr. J. H. McVicker, Mr. D. H. Hammer and Mr. D. H. Lamberson, all of Chicago. In the recently-issued announcement of the Committee it is proposed to treat the phenomena of psychical science historically, analytically and experimentally. The provisional programme includes the general history of these phenomena; the value of human testimony concerning them; the results of individual researches into psychics, and the origin and development of psychical research societies. Among the subjects for special inquiry and discussion are named telepathy or thought-transfer, or the alleged action of one mind on another independently of the recognized channels of sense; the whole question of hypnotism or mesmerism in its various phases and applications, including its therapeutic uses; the causes and nature of hallucinations and alleged apparitions; such psychical phenomena as clairvoyance, psychometry, automatic speech and writing, trances and other psychical states commonly called mediumistic, together with the whole range of the manifestations classed as spiritualistic. With these data to go upon, the Congress will undertake to bring the whole subject into scientific shape, and especially to determine what bearing, if any, the researches of the psychist have upon the question of a future life of the human soul or spirit.

Thus far the work of the committee has been mainly directed to the formation of the Advisory Council of the Congress. To this end Professor Coues was requested and authorized to enter into correspondence with the leading psychical researchers of the world, as well as with other eminent individuals more or less directly connected with the progress of psychical science and in sympathy with the plans, methods and purposes of the Congress. The responses thus far received have been almost unanimously favorable, and are such as to give the most gratifying evidence of appreciation of the great work the committee has undertaken. Among those who have accepted the invitation to membership in the council are representative men and women of many different countries, and the list is as yet far from completed. The London Society for Psychical Research supports the Congress with such councillors as Prof. Henry Sidgwick, its president, and Mrs. Sidgwick; Mr. F. W. H. Myers, its honorary secretary; Prof. W. F. Barrett, who founded the American branch of the society in 1884; Mr. W. Stainton Moses, the editor of Light and president of the British Spiritualists' Alliance, and many others of scarcely less note. The leading French psychists look with special favor on the Congress, to

judge from such members of the council as Camille Flammarion, the astronomer royal of France; Prof. H. Beaunis, Prof. A. Binet, Prof. P. Janet, Prof. Th. Ribot, Prof. Ch. Richet. Among councillors from other countries in Europe may be noted Baron Carl du Prel, Munich; Dr. J. U. Hubbe-Schleiden, editor of the Sphinx, Leipzig; Prof. Curt Vanderlinden, Amsterdam; Countess Caroline von Spreti, Munich; Madame Agathe Haemmerle, Odessa; Michael Petrucci Solovovo, St. Peter-burg. The American members of the council already enrolled are much more numerous, as being more easily reached by correspondence. Among them we note the names of Richard Hodgson, LL. D., secretary of the American branch of the psychical society; Prof. William James, of Harvard University; Miss Frances E. Willard, president of the Woman's Christian Temperance Union; Hon. W. T. Harris, United States Commissioner of education; Rev. Minst J. Savage, of Boston; La Marquise Lanza, New York; Mrs. S. E. Hibbert, Washington; Mrs. E. A. Conner, of the American Press Association of New York; Mrs. D. G. Croly, president of the Women's Press Club of New York; Prof. E. D. Cope, of the University of Pennsylvania, Philadelphia; President Henry Wade Rogers, of the Northwestern University, Evanston; Mrs. Elizabeth Boynton Herbert, Evanston; Mrs. Lillie Devereux Blake, of the New York Woman's Suffrage League; Hon. John Hooker, of Connecticut; Prof. E. W. Putnam, of the Peabody Museum of Archaeology, Cambridge; Dr. Lester F. Ward, of the United States National Museum; Medical Director R. C. Dean, United States Navy; Dr. R. W. Shufeldt, United States Army; Dr. L. G. Janes, editor of the Evolutionist, Brooklyn; Miss Octavia W. Bates and Mr. Giles B. Stebbins, of Detroit; Prof. John Dewey, of the University of Michigan, Ann Arbor; Hon. H. S. Beattie, of New York; Judge A. H. Dailey, of Brooklyn; Col. Elisha Bailey and Surgeon Wright, United States Army, San Francisco; Mr. W. E. Coleman, San Francisco; Rev. Robert Collyer, New York; Rev. Lyman Abbott, New York; Mrs. J. M. Flower, Chicago; Mr. B. E. Underwood, Chicago; Mrs. Mary A. Livermore, Melrose, Mass.; Hon. T. W. Palmer, Detroit; Matilda Joselyn Gage, New York; Mrs. L. M. Stansbury, Denver; Rev. A. R. Kiefer, Colorado Springs; Major Moses P. Handy, Chicago; C. Stainland Wako, Chicago; James McArthur, Chicago; Mrs. Elizabeth Lowe Watson, California; Dr. R. J. Nunn and Judge W. D. Harden, of Savannah, Ga. But the list is thus far very incomplete.

Some of the most eminent psychical researchers are already slated for addresses or papers to be presented to the Congress, but the final programme for the occasion is not yet announced. — Baltimore Sun.

A CRIMEAN GHOST STORY.

During the Crimean war a captain in the army had a younger brother in the Seventh Royal Fusiliers before Sebastopol to whom he was much attached. One night he suddenly awoke in the bed and saw the figure of his brother kneeling in the room, looking anxiously and lovingly at him, through a light sort of phosphorescent mist. He noticed with horror a wound on the right temple of the head of the recumbent figure, from which a red stream flowed.

"The face was of a waxy hue, but transparent looking, and so was the reddish mark." The narrator got up, went into the next room, called the members of his family and told them what he had seen. On the Monday following news was received of the storming of the Redan, and a fortnight later a friend brought the intelligence of the brother's death, he having been killed in the attack. The narrator adds that "both the colonel of the regiment and one or two officers, who saw the body, confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it."

The precise time of the poor officer's death is uncertain, for the body was not found for thirty-six hours afterward. The brother's presentiment of what had happened was, however, on the night of the day on which the Redan was stormed.

Another case, this time illustrating the transference of pain, is that of the wife of a well-known landscape painter, who awoke in bed with a start one morning, feeling that she had had a severe blow on her mouth, with a distinct sense that her upper lip was bleeding. She applied her handkerchief to what seemed the injured part, but there was no blood, nor, on looking in the glass, was there any swelling. She took note of the hour (7 o'clock), went to bed again, and treated the matter as only a dream. Some little time afterward her husband, who had been out in a sailboat all the morning, returned, and the wife noticed that he had rather purposely sat further away from her than was usual, and every now and then put his handkerchief furtively up to his lip, in the way she had herself done earlier in the morning. Asking for an explanation she was told that "when I was sailing, a sudden squall came up, throwing the tiller suddenly around, and it struck me a bad blow in the mouth under the

upper lip, and it has been bleeding a good deal and won't stop." The hour, the husband said, must have been about 7. His wife adds that "I then told him what had happened to me, much to his surprise and to all who were with us at breakfast."

INCREASE OF SLUM POPULATION.

A study of this last table throws great light upon the supposed concentration of population in the slums of the cities named. In New York the increase in the congested wards (and I have taken for this purpose all the wards south of Fourteenth Street) was, in the twenty years from 1870 to 1890, but 51,178, or 9.38 per cent; while the increase for the whole city for the twenty years was 573,009, or 60.81 per cent. The remaining wards, or those north of Fourteenth Street, were the territory where nearly all this last-named gain took place. It was 521,831, or a gain from 1870 to 1890 of 131.56 per cent. Certainly during the twenty years there has been no perceptible increase of population in the congested territory described.

Turning to Philadelphia, and taking the compact wards, we find there has been a loss in the twenty years of 28,611, or 6.56 per cent, the wards other than the congested wards showing a gain of 101,583, or 168.91 per cent, while the total gain for the whole city was 372,942, or 55.33 per cent.

Similar conditions are shown for Boston. In the first section of the preceding table relating to Boston the population for 1880 and 1890 only is given, as explained. This shows that in the ten years named the congested wards, which include all the slum population of the city, the gain was only 1,020, or 1.04 per cent; while in the remaining wards there was a gain of 84,618, or 31.96 per cent. The second section of the table relating to Boston shows the population for 1870, 1880, and 1890 for the whole city—for Boston proper, that is, the old city territory prior to any of its annexations and the population of the annexations. In the twenty years the population of Boston gained, including all, 197,921, or 79 and a fraction per cent; the old city proper gained but 22,549, or 16 and a fraction per cent; while the population of the annexations increased 175,402, or 156 and a fraction per cent, in the twenty years.—Carroll D. Wright in the Popular Science Monthly.

CAMILLE FLAMMARION in a recently published paper says: A mechanic has calculated the cost of making wooden soldiers of natural size and good condition. As, after all, the victims of to-day are only an affair of number, money, and stratagem, he has decided that all the armies could be reproduced in wood or other similar material (soldiers in fir, under officers in oak, officers in rosewood, captains in mahogany, colonels in cedar, and generals in ivory), and that they could be drilled by steam power, the artillery being included in the calculation. The leaders of the two nations at war and their staff officers would conduct the strategy at their risk and peril. The victory would belong, as heretofore, to him who by his skill should succeed in checkmating his adversary and in destroying the greatest number of combatants. That improvement on ordinary armies would have the advantage of leaving the husbandman to his field, the workman in his factory, and the student to his studies, and would promote public prosperity and happiness. That may answer as advice to future ministers of war when men, having finally reached the age of reason, shall refuse to fight. But for centuries ministers and generals can rest upon their laurels.

It is said by scientists to be a fact that all our senses do not slumber simultaneously, but that they fall into a happy state of insensibility one after another, says the Scientific American. The eyelids take the lead and obscure sight, the sense of taste is the next to lose its susceptibility, then follow smelling, hearing, and touch; the last named being the lightest sleeper and most easily aroused. It is curious that, although the sense of smell is one of the first to slumber, it is the last to awake. Hearing, after touch, soonest regains consciousness. Certain muscles and parts of the body begin to sleep before others. Commencing with the feet, the slumberous influence works its way gradually upward to the center of nervous action. This will explain the necessity of having the feet comfortably warm before sound sleep is possible.

BEAUTIFUL it is, to see and understand that no worth, known or unknown, can die even in this earth. The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green; it flows and flows, it joins itself with other veins and veinlets; one day it will start forth as a visible perennial well.—Carlyle.



IN THE BALLROOM.

Mid rosy banks of rarest bloom,
And sweet low sounds of pleasure,
Adown the silken, scented room
She treads the winsome measure:
And perfumed gallants proudly bend
To meet her modest glances,
And catch the whispered word, that lend
Allurement to the dances.

Her liquid rubies lightly tint
The laces that enfold her,
Half lost within the dreamy glist
Of either milk white shoulder:
Bar, ah! the gem of her pure heart,
Beneath its dainty covers,
Lies hidden from the subtlest art
Of all these would-be lovers.

And quite in vain their courtly wiles,
Their compliments and graces;
For even as, with bows and smiles,
The waltzers take their places,
Within her happy thoughts she sees,
Distinct as some old etching,
A winding lane of laurel trees
Thro' far-off woodland stretching.

She listens to her praises set
In silver-chorded speeches,
But dreams, the while, of one she met
Upon those vine-clad reaches,
For, ah! the sweetest tributes heard,
The most impassioned sung,
Can never drown the faintest word
Of his remembered wooing.

When golden streams of music fall
Athwart the rhythmic revel,
She only hears the cut-bird's call
Far down the grassy level
Of distant pastures, with the glow
Of star-eyed daisies lighted,
Wherein, a few short months ago,
Her simple troth was pledged.

And so her fancies dwell aloof,
In blithest freedom faring
To where, 'neath some imagined roof,
In love and labor sharing,
They two shall rest forevermore,
Far from this gay, mad riot;
And count the blissful moments o'er
In calm, delicious quiet.

NELLY BOOTH SIMMONS.

A NEW and profitable field for labor has been discovered by a Miss Francis Benjamin Johnson of Washington, into which other women might enter with success. After studying art for two years in the Julian studio in Paris she came home, taught for a time and then turned her attention to photography, furnishing illustrations for several New York magazines. She studied photography as a science and became thoroughly informed in all its branches. Last year she was sent abroad under a commission from the United States National museum in order to study photographic exhibits, and when she returned was offered the unusual courtesy of a course of photographic study in the museum. Miss Johnson has lately been traveling in the West and studying the beauties of the western mountains, making illustrations of them by means of the camera.

A FRIEND of mine, says Polly Pry in the New York Recorder, was telling me recently about her cook. She is a colored woman, and one of her stipulations, before she accepted the situation, was that she be allowed the privilege of having an upright piano in her kitchen. This was agreed to after some demurring. The family is a very musical one, and now when her work is done this ambitious domestic always sit down to "practiced." Sometimes in the evening her husband brings in his violin and they play duets. The wife has also arranged with a lady in the house, who is a teacher, to take four lessons a week at half price, and means to perfect herself as a pianist. This is ambition, indeed, and the best of it is that the cooking is always excellent and never "off the key."

A WOMAN in Massachusetts tells a capital story of the time when Miss Mary Lyon, the founder of Mount Holyoke seminary for women—one of the first advanced schools for women in this country—was soliciting contributions for the seminary. Miss Lyon visited the sewing society of a small town and found the ladies busily engaged in making shirts and socks for young

men who were studying for the ministry. So eloquently did Miss Lyon set forth the need of help for women who should have an education that one woman left the shirt upon which she was sewing unfinished, reflecting that the man for whom she was working could earn a dollar a day, while she and her sisters could only earn one dollar a week in teaching. After that she worked for women.

THE three places in the world where a full and unlimited privilege of voting is accorded to women are, Pitcairn Islands, Iceland and the Isle of Man.

COUNT GODET D'ALVIELLA, who has been a close student of the history and philosophy of religion, has an article in the Revue de Belgique, on "The First Parliament of Religions in Chicago." From a translation of this article by Mrs. H. M. Whitmarsh, printed in Unity, the following extract is taken: We are only beginning, at least on the European continent, to take into account the crisis into which we are precipitated by the divorce of religion and science. The scientific spirit, forced to develop itself in antagonism with dogma, once freed from the bonds in which the church had hoped to imprison it, has affected to despise and tried to uproot the religious sentiment which it considered exclusively under the features of a narrow and irrational fanaticism. But the religious sentiment which is essentially the universal aspiration towards the ideal, has taken its revenge, like a spring kept down too tightly, and has unloosed the mystical reaction whose irresistible force is making itself felt about us in art, drama, literature, politics and philosophy, as well as in religion. This reaction is making its way, even where it has not taken the form of a return, pure and simple, to old forms of worship. It depends upon us in a measure that this reactionary movement shall become not only an instrument of aesthetic, moral and religious revival, but a new force in the service of human progress and social pacification. For this end we should facilitate, for all religions, access to the way in which the promoters of the congress have not hesitated to enter, and it is for this reason that I feel that these pioneers of a new reformation have a right to all our sympathies as to all our encouragement. While elsewhere one sees men fold their arms and shut their eyes, they, with the practical American spirit, have put themselves resolutely to work.

JENNESS MILLER Illustrated Monthly for August contains numerous articles of special interest to women. Mrs. Miller writes interestingly of "Liberty, Love and Art." Miss Mary F. Seymour has a timely article on "Typewriting as a Trade." Baroness von Meyerinck discusses "Music and Voice Culture." There is an interview with Superintendent Jasper on "Public Schools and Women as School Teachers." There is also an article on the "Cost of Girls in Colleges." "The Writers of Young France," by Vance Thompson, is timely and bright. In addition to these are articles about "Fashions," "Children," "Hints for the Home," and many brief papers very interesting to women. It is a magazine that no woman should be without. Price, \$1.00 a year, 10 cents a copy. Address, Jenness Miller Co., 114 Fifth Ave., New York.

THE love of ornament is inherent in the human race, says Jeweler's Review. Everybody loves to deck his person, from the savage who wears around his neck a string of bones to the society queen who glitters with a thousand gems. It is not an ignoble passion, this love of ornament, although there is a strong argument for the possession of reasoning power by animals in this very passion. Take a dog, for instance. Have you ever noticed what a difference

there is in the actions of a dog after it has had put about its neck a collar or ribbon? How proudly it struts and how it wants every one of its friends to notice the ornament? The primal parent Bowser bird was born with a vain streak. This remarkable bird decks its home nest with all sorts of ornaments, feathers, bits of wood, etc., and when it is in captivity any objects which its keeper may throw in the cage are utilized for ornaments—pieces of cloth, glass and other rubbish. The horse whose trappings are fine steps more proudly than the animal whose harness is mean. With human beings the desire to better appearance, to look "pretty" as the wits have it, is just as laudable an ambition—when carried out in good taste—as the hankering for the betterment of mind or the establishment of fortune. The beautiful things of this world of ours were not put here for our harm: to love the beautiful is the highest education.

A "medium," says a writer in Two Worlds, may be defined as one who by virtue of his organic constitution, is largely endowed with this "psychic force" already adverted to, and who is able, especially under such conditions as are presented in séances, to attract still more of this power, just as a magnet has the quality of attracting to it all smaller magnetic bodies. The power thus gathered becomes centered in the medium, who, for the time being, becomes as a battery for the storage of power, capable of being utilized by the disembodied controlling intelligences for the production of the phenomena. The varied phases of mediumship and phenomena are all the result of this one force, just as motion, heat, and light are all exhibitions of the one "molecular energy" under differing conditions. From this definition it will be seen that mediums do not possess any preter-human qualities; that mediumship is not a gift of the spirits dependent on moral purity or intellectual ability, but is a strictly natural possession due entirely to a peculiar organic fitness and, as such, mediums and mediumship range into line along with the other facts of Spiritualism as being in perfect harmony with all the laws of nature.

THE responsibility for the attempt to assassinate Mr. Frick rests upon a creature who, we are truly glad to say, has no connection with the hostile workmen of the Carnegie company. The assassin has no place in the American scheme, although America has had her assassins, native born. Neither has "organized labor" a place for him. The worst enemy any cause could have is this crazy apostle of the assassin's creed. That Mr. Frick has been struck down in this manner is not surprising. He won the hearty dislike and even the hatred of organized labor, because of his relentless warfare against trade-unionism. His methods of preparation for the struggle with the amalgamated association, the novel defenses for the Homestead mill, and the employment of the Pinkertons before the sheriff had had a chance to antagonize the workmen, together with his record as an employer of labor in the coke region—all this served to arouse extremely bitter feelings toward him among the laboring classes. That some unbalanced mind should become unpoised under the influence of the popular excitement following the recent riot on the banks of the Monongahela, is an incident extremely deplorable yet not surprising.

ONE of the California exhibits at the World's Fair, we learn from the San Francisco Examiner, is to be a talented young woman blacksmith, bearing the tempting name of Miss Ray Sunshine Beveridge, says the Chicago News. The World's Fair Commissioners of that State have in-

vited this muscular exponent of woman's work to bring her forge to Chicago. From the stories of the way in which the amiable California young woman swings a sledge-hammer we are inclined to think that she will be a very interesting exhibit. It is just possible that Mrs. Potter Palmer, clever and intrepid as she is, on being brought face to face with that much-talked-of nail which she is to drive with a hammer, may shrink from the ordeal and give the task to the California girl who hammers iron for the love of it.

Now that Lord Salisbury's ministry has but a few more days to live, according to all calculations based on Mr. Gladstone's nominal majority in the House of Commons, interest deepens in the movements of the aged statesman who is about to become prime minister of Great Britain for the fourth time. The political situation in Great Britain is of great interest and the results that are to spring from it will occupy no obscure place in the history of government.

The almost universal inquiry is concerning the reality of a future life. How few of those who profess and call themselves Christians can sincerely say that they are entirely satisfied of it. Says Rev. J. Page Hopps in the London Truthseeker, this current disbelief in a life beyond the grave is not confined to men of the world, to men of science, to infidels, or to the utterly careless. And he has reached the conviction that there is little genuine trust, a great deal of sentimental hope, a large amount of vague expectation or awestruck sense of mystery, but very little downright belief in continuity of being after death, among persons who are supposed to be believers. These imaginary believers are startled, or irritated, or shocked, if you calmly and seriously talk about the dead as being alive, if you speak of them as men, women and children still, if you describe them as doing things which men, women, and children would be likely to do; if, in short, you accept people's own statements and treat the dead as really alive. It all comes to practically this: that you find their so-called faith in a future life is only a section of cloudland, with the characteristics of incoherency, unreality, and thin, gray haze. It is without realness, and outside of the limits of human conception. Yet Christian professors assume to tell us that such misty, cloudy, evanescent faith, is solid enough ground for a firm belief in the continuity of life after death. They have much to say of "the promises," yet cannot tell us anything whatever of the reality of their meaning. Is it not obviously time to add to faith the substantial ground-work of knowledge? That is what Spiritualism does; and yet they will fully reject it, alleging that all such knowledge does away with the "mysteries of faith." It ought, on the contrary, to strengthen it, to broaden and deepen it, and effectually build it up.—Banner of Light.

Why is direct majority rule asked for in this country to-day? It is because those asking it are convinced that the highest practicable freedom is to be realized here through the majority. Lawmaking is now a monopoly. The monopolists in this respect are the politicians and those plutocrats who purchase law. Majorities voting directly on proposed measures would not only suppress the politicians but represent their own interests as against those of men privileged. Further, many barriers maintained by the present system of lawmaking would go down. Home rule, for example, would be claimed by communities—the home rule consistent with the general order; and wherever communities should be prepared for radical social reform, that reform would come. The firmest basis for future advances in freedom would thus be established. No firmer basis can be had than the speedy responsive will of the majority. Could the citizens of this country vote directly on the laws, they would at once clear away a deal of rubbish law. They would also disrupt many trusts; reorganize the public services in cities; overturn the present banking system; disorganize the national political parties as they now exist. So much of good, at least, might they do quickly.—J. W. S., in Twentieth Century.



EXPERIENCES.

TO THE EDITOR: In citing chapters of my experiences, I beg leave, for general benefit, to speak of my observations in the presence of other mediums as well as of that which is my own experience from time to time. I am not a physical medium, but I am blest with frequent manifestations, yet always at times when least ready to receive visitors of such distinction. Then I do not only see them in their perfect forms of angelic beauty, but I hear them speak and sometimes I am able to note down what they say as they speak; but I am not able to induce control or clairvoyance, nor can I ward either off when they come upon me. It is a power outside of myself and yet I realize that within myself is contained all that makes this state of things possible.

I have the fullest confidence in my spiritual guardian, for I am certain he would permit nothing that would prove otherwise than beneficial to others as well as to myself and it has been proven so. It is asserted that mediumship is the basis of Spiritualism. It may be so viewed, but it is inherent in the divine universal cosmos and is like man himself, mortal and immortal. Its phenomenal phases are the mortal mixed with the immortal in the same manner as individual man, and all that is produced is to be well tested by man who by such means is to gain a better understanding of himself and of nature's laws so variously operating.

Just recently it has been my privilege to witness a phenomenal display in shape of materializations. My observations in part pained me, inasmuch as I could not then see the invisible workings, but the objective, I therefore appealed to my guardian for a solution. He said: "I will show you the phenomenal system in panoramic form." Immediately there arose before me a huge iron beam, from it ran out branches in all directions. It was like great machinery that had its force attached to all mortal activities and was operated by actual workers, spirits of low degree who in appearance were like the world's actual workers in mines, quarries and manufacturing establishments. I took notice that all spirits so employed were assigned to labor because of moral and spiritual default and thus earn their promotion from place to place upward. I saw that these works were all mapped out, yet some do overstep their marked limits, especially when the medium with whom and through whom they labor puts forth strong desires for something at variance with the mapped out labors, and the sitters are not pure in their desires. My guardian then explained that these phenomena of whatever name and dissimilarity were all produced by the crude chemical, electrical and magnetic forces which are at this time in an unusual struggle for liberation and cohesion with the refined that are used in making up the chemical and electrical balance upon which the world's and man's progress is dependent. This is the chief cause of these labors, namely, to improve earth's chemistry.

Then I said, "Show me something specific about this medium in question." I realized a change in the electro-magnetic current and a small but powerful magnifying glass adjusted to my eyes enabled me to see this person who in spectral form stood before me for inspection. My attention was riveted on the brain. I noticed each cell and the marks of the degree on them; but only a few of the faculties were active. I saw the quality and connection of the spiritual brain in the mortal brain and here in this case the spirituality was so nearly of the mortal cast that the line of demarcation could hardly be detected even in this manner. Then, the will of the spiritual operator and the individual will could act at the same time on this line, producing a mixture of results that were in my opinion neither fraudulent nor genuine. I sighed wearily and said, "Oh, make it clearer than this to me." Then appeared a group of spirits. They showed me how it was their action, or better said their effort to manifest, but that in some way the waves of force from the individual will and that which they sent over this line both acted and how it resulted. I clearly saw this, that under such conditions spirits of high spiritual attainments

could not possibly manifest only as they submit themselves to this crude form. The anxiety of these spirits to convey the knowledge of their presence to their friends was quite intense and I felt it as I saw it. A slight touch to that brain by my guardian and I saw all live functions aroused to action. The brain is a wonderful part of man complexly constructed and active and I observed the nerve attachments to each sense by reason of which from nature and from above force is induced to which action is due, and each sense through those nerves sent forth its mandates to the sensorium or top brain, thence they were quickly dispatched to the ganglionic centers whence cooperation of the force was desired and thus demanded. This response seemed wholly automatic—a mere involuntary nervous and muscular movement responding to the first sensation caused by the induction of force by the operating spirit, and yet I saw the propelling lever in the strong individual will, so in this case, the will of the operator and that of the medium coincided and was in substance this—to produce what was aimed for at all hazards because it is and was a matter of traffic, a vocation by which to earn a livelihood, and too, character is involved and must be sustained.

I became more and more puzzled as I saw this and said, "But how then shall we know what is the result of spirit operation and what the action of the heart and mind of man himself?"

My guardian smiled and said: "You cannot quite comprehend these complex mental activities and if we were to bring all this knowledge into men's possession perfect and without a flaw it would deprive them of much needed mental exercise and much craved honors. You see, if intelligent man has an office to perform in assisting the fanning mills of heaven to sever the chaff from the good grain, then he must perform those duties. His individual as well as the world's general improvement makes this necessary." There then suddenly appeared before me all the mediums with whom I have ever come in contact and their attending guardians with them. They were each one marked in a different finite degree and the forces acting upon them from their several economies were well defined. I saw above them the conditional managers governing these strange and to some extent objectional performances, as they took mortal form in well-marked experiences. These conditional managers used lenses like the astronomers in their experiments, to change the hue of shades and shapes of images.

Reader, I cannot tell you how it affected me. I saw that mediumship especially in the lower degrees was means to ends in the hands of the higher, lords to bring about a desired state of things divinely mapped out, and I said as I saw the shades in their complex shiftings, "This reminds me of so many competitive games of chess played by the conditional managers who by a touch cause all this change and whirr and we witness and realize the ridiculous or pleasing results as the case may be, and when these managers get cornered among themselves they pawn these helpless, ignorant mediums to help out and accomplish that for which they labor." "Yes," said my guardian, "It appears so from this standpoint, but we will change the shades and position and permit you to see from the other side these really beneficial transactions."

MRS. M. KLINE.

VAN WERT, O.

[TO BE CONTINUED.]

"A LEAF FROM THE PAST."

TO THE EDITOR: Mr. Whitworth, in THE JOURNAL of July 16th would defend single tax from contempt as a vagary by the illustrious precedent of a Persian despotism 560 years B. C., whenever that problematic basis of chronology may have occurred. Here is a venerable respectability "sculptured on rocks," and which logically tallies with Mr. W's other pet, "the greenback craze," in the purity of an arbitrary governmentalism, from which both alike beg the question of to be.

I have never derided the greenback; it is too dangerous. Not more so, perhaps, than the despotism of gold and the Goulds, but too dangerous. Its advocates, viewing it through the colored medium of their wishes, exalt into a concept of general and persistent prosperity the transient benefit of a politic expansion in the currency. They blindfold themselves to the natural and fatal league between the State or general government and capitalism. They

deplore the billions wasted or used in riveting the chains of usury by the previous overruling of Thaddeus Stevens' wise counsels but they blink the inexorable fact of that tending to contract, or to favor the contraction of the currency, which since as well as before the transient flush has characterized governmental action. Begging the question of fiatism, all their electoral zeal can at best determine another single act of fiatism, capricious like the first. Their principle, the true inwardness of their movement, is not expansion, but governmentalism, irresponsible and arbitrary, which their powerful enemies will confiscate as they have done in the past. Do they doubt the capacity of our great financiers to adapt their speculations to transient expansions? The danger of fiatism, irrespective of the risk of depreciation, consists in the impunity of rascality, that a power controlling the circulation of trades' life blood must enjoy—the *nolle prosequi* privilege of financial credit.

Moreover, are all greenbackers state socialists? If not, they are inconsistent. What is meant by issuing money? Paying it out in salaries, in pensions, to bureaucrats and partisans. Unless then, government appropriate other kinds of works, as it has banking and the postoffice, the millions outside these special provisions can reach the people only as the excretions of its bureaucrats and pensioners, and in order to obtain the use of money (legal tender) we are led to tolerate every monstrosity of parasitism. In the brute sphere, carnivora prey upon frugivora, as bureaucracy preys upon agriculture and the useful arts; but it was reserved for financial feudalism to diet the producers on the excretions of their parasitic masters. This begging and waiting on government to fiatize money is of a piece with our neglect of meteorology or sanitation, and then having prayers for rain or penitential processions to stop pestilence.

One may not worship at the shrine of Gold the autocrat, and repudiate all legal tender claims for specie basis in exchange; leaving every exchangeable value equal rights to its appreciator in the market, who brings his own ideal standard for its measurement.

One may combat land monopoly with ethical zeal, and equally repudiate the intervention of a fraudulent legality in the equalization by nullification or confiscation of land values.

Labor, with judgment and skill, which gives the only ethical title to land, equally and alone justifies the issue of paper based either on that land or on its produce.

During the centuries of historic record, it is possible that some one of the countless governments, may at some time, have been less rapacious and more philanthropic than is the general character and habit of those monsters. It is possible that the instinct of self preservation at a critical period, may have appealed effectively to the sentiment of nationality for the currency of its paper, as did Charles XII of Sweden for that of his leather disks. In either case, the temporary expedient owes its success to governmental erethism, and to sentiments that ill withstand prosaic wear and tear in piping times of peace.

Money monopoly has been the incidental sequence to the scarcity and relative constancy of value in the metals coined. Modern probably, has been the states' arbitrary intervention, raising financial iniquity to the supreme degree.

Land monopoly reposes on the secular superstition of governmental ownership throughout civilized and barbarous countries.

Justice and expediency against either or both these monopolies, is not to be expected from their general enemy, government, or the state, as parasites upon local autonomies.

The apportionment of land and the creation of acceptable currencies ask their reason of existence from the enlightened conscience of the township.

This collective power, well or ill organized, with its court and officers elected for the adjustment of claims and appraisement of values, needs for effectiveness special organizations, which have been conceived by Charles Fourier under the head of communion communal actionnaire, and by P. J. Proudhon under that of Banque du Peuple. The English cooperative stores have only lacked complementary cooperative production, to realize either. The Bank of Exchange verifies and holds in depot or at accessible places all produce. Its certificates are analogous to the bills of exchange known in commerce. Gold and silver, coined or uncoined, may subserve

their wonted purpose of completing balances in exchange.

Faith in fiat paper promises, without basis in exchangeable values, can repose only on the exercise of arbitrary taxation, which the sense of personal liberty repudiates. Not even Russian despotism could prevent the depreciation of money with no other basis than faith. Let us then agree to keep this spiritual commodity for war times. Now Miss, Mrs., or Mr. Zenaide Ragozine, who by the pen of Mr. W., identify your favorite emperor's tax scheme with that of Dove and George, tell me kind seer, who unless by prophetic vision, was as ignorant of these writers as I am of you; tell me more in what consisted the prosperity of a people who within the limits of Persia and Media, must have numbered at least five times 165 millions, if this figure represent heads of families. I do not wonder that a sensible and economic autocrat should have found the modest sum of \$165,000,000 income, suffice for his pocket money, even if he paid some salaries out of it; that is different from us who have thousands of democratic masters to support in making laws for us, and a hundred times as many in their execution. I koodoo to your simplification of government, of which autocracy is the form most effective and least hypocritical. What I most admire, arithmetically, is that one dollar, the annual tax per head of farmers, should represent the average surplus of their "land values above that of the poorest in use;" whereas here, with such a multiple of governmental expenses to pay, we must average \$25 per head, if we rent. That was the rate fixed by the late respectable land swindle on a railroad charter (\$1 per acre). Twenty-five acres to the hand is common reckoning. Could you have supported a family on much less? At your epoch and in your situation, there could have been comparatively little commerce to bring unearned increment from abroad. Your industry was in much larger measure than our's, agricultural, and the tax, whether paid by the farmer or the city ground lot holder, had to drain the soil of your own country. This tax, you say, "Darius was very keen about exacting. So is the Czar to-day. Was the knout a Persian adjunct?" One point in the reckoning, for which, fair Zenaide, you are not responsible, is the use of the term dollar. I cannot suppose this coin in use under Darius. Mr. W. says it was worth eight times as much as our dollars now are. Why then does he not reckon the tax at \$8 per head, and the government revenue at \$1,320,000,000? I could afford to be autocrat myself, without too great a sacrifice, on those terms. Mr. W's idea of "all land to be held in common," is not practical nor practically Georgic, but belongs to simple mad life. As soon as culture replaces pasturage, there must be limits, separations, ownership, either personal or corporate, like that of Monks and Shakers. What government owns is not held in common, any more than the Carnegie works are. En attendant.

EDGEWORTH.

CREMATION.

Says Dr. R. Heber Newton, as quoted in the *Urn*: For many years I have thoroughly believed in cremation—on a variety of grounds. Having tried to make my life one of usefulness to my fellows, I object to the possibility of injuring any one after I am dead. The thought that what I cannot take away with me to a higher form of life is to be left as a means of poisoning life, is abhorrent to me. I prefer that my body shall be so disposed of as to put this out of the question. The religious objection has always been nonsensical to my mind. Believing thoroughly in a life to come, I have not the slightest notion of that higher life being conditioned in any possible way by the way in which we get into it. Nothing but the stupid prejudice of a blind orthodox could allow any notion of this kind to have weight. In so far as it does have weight, it ought to be exposed and ridiculed. I have also, for years, had the intensest horror of thinking any one dear to me undergoing the noxious process of decomposition, as we have made sure that it shall be made noxious by our whole mode of interment. I want those I love to pass from this life to a higher life without any such abhorrent decomposition of the form once dear to me. On every hand cremation has commended itself to my judgment, and I am sure that it is destined to prevail in the future. I expect to be disposed of thus myself, and do not know of any expression of opinion which I could offer that could have more weight than this.

BOOK REVIEWS.

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

Pray You Sit, Wives' Daughters. By Helen H. Gardner. Boston, Arena Publishing House; Vol. 1. of Arena Library Series; pp. 183. Paper, price, 50 cents.

This is evidently intended by the author to be a companion volume to her previous work, "Is This Your Son, My Lord," since the apparent aim of both is to exhibit different phases of the social evil. Elizabeth Cady Stanton writes the preface to this story, and awards higher praise to the author than the majority of its readers will be ready to acquiesce in, while ready to accord to the work the credit of an extremely strong presentation of the dangers of sex legislation and the dependent position of the mothers and daughters of the race. In this story are portrayed the false social positions of three girls belonging to different classes in society, each illustrating the false philosophy on which woman's character is based, and each in a different way in the supreme moment of her life showing the absolute need among all classes of women for self-reliance and self-support. The obvious criticisms which the reading of the story will arouse in the minds of persons who are acquainted with the real world, will be in regard to the unusual situations which arise, the free and easy methods and manner of the heroes and heroines, the coarse witticisms, and slangy tone of even the most refined and cultured characters introduced in the story. On the other hand there are many strong, telling, and graphic paragraphs depicting real evils, which we hope this book may help remedy.

MAGAZINES.

The August number of the Review of Reviews contains a character sketch of Mr. Grover Cleveland, written by George F. Parker. The article upon "University Education for Women," discusses especially some European tendencies, and gives interesting facts about the progress of women in the University of Zurich. "Co-operative Holiday Traveling" is the principal title of an extended article, which describes in most entertaining fashion the touring guilds of Toynebee Hall and the Polytechnic Institute, London, and the traveling clubs of Liverpool and Manchester. This number of the Review is as strong in its portraits of distinguished personages as its predecessors.—A notable feature of the August Arena is a symposium on Women's Clubs, to which eleven representative American women contribute. The opening paper discussing "The Federation of Woman's Clubs," is prepared by May Wright Sewall; papers on "Club Life" in New York, Boston, Philadelphia and the South are written by Hester M. Poole, Kate Gannett Wells, Mary E. Mumford, and Katharine Nobles. "The Attitude of the Typical Southern Woman to Clubs," is by Annab Robinson Watson; "The Club as an Ally to Higher Education," is by Mrs. Mary E. Boyce; "The Club as a School of Philosophy," by Ellen M. Mitchell; "The Club as an Agent of Philanthropy," by Dr. Julia Holmes Smith, of Chicago; "Two London Clubs," by Louise Chandler Moulton; "The Club of the Future," by Mary A. Livermore, Louise Chandler Moulton, Miss Frances Willard, Sara A. Underwood, Helen H. Gardner, Hester M. Poole and Gail Hamilton are among the other contributors. This is really a Woman's number.—The Esoteric for July opens with a paper by Robert Stevenson on "Creation from the Standpoint of a Scientist," 1862 Washington street, Boston.—The Season for August received. It has a number of new and pleasing features; the first to notice being the beautiful new cover, a gem in itself, and giving a handsome colored design for hat and neck wear, the floral design making a neat and handsome appearance. As usual, the matter contained in The Season is teeming with pretty, new and exquisite designs. No stories or outside matter is ever allowed to interfere with the purpose for which The Season is offered, as a first-class fashion and needlework journal. Published by the International News Co., 33 Duane street, New York City.—The bi-monthly Philosophical Review for July treats of the following subjects: "Inhibition and the Freedom of the Will," by Dr. James H. Hyslop. "A Classification of Cases of Association," by Mary W. Collins; "The Origin of Pleasure and Pain," by Dr. Herbert Nichols; and "On Primitive Consciousness," by Hiram M. Stanley. Among the large number of books reviewed, we note "The Philosophy of Spin-

oza." Reid's "Inquiry into the Human Mind on the Principles of Common Sense," Sidgwick's "Elements of Politics," and De La Saussaye's "Manual on the Science of Religion."—The Homiletic Review for August opens with an interesting paper by Professor Philip Schaff on Bernardino Celsino, a Capuchin preacher in Italy, of the Reformation period. Professor Paterson, of the Rochester Seminary, follows his paper in the June number on "Preacher and Painter" with one on "Sermon and Painting," full of homiletic suggestions. Dr. Remensnyder has a timely contribution on "Heretic Hunting and Heresy Trials." Axel Gustafson discusses the "living issue," "So-called Restrictive Drink Legislation," in a forcible manner.—With the number for August The Forum finishes its thirtieth volume. Among the leading topics of this number are: "The Unparalleled Industrial Progress of the South," by Richard H. Edmunds, and "The Disastrous Effects of a Force Bill," by Hoke Smith. Other articles are: "The Necessity of the Repeal of the Sherman Silver Act of 1890," by Louis Windmuller; "The Advantage of the Repeal of the Tax on State Banks," by David M. Stone; "Municipal Government: a Corporation, Not a Political Problem," by Frank Morrison; "Literature as a Career," by Walter Besant; "An American View of the Irish Question," by R. H. Dana; Prof. William James, of Harvard, the eminent psychologist, sums up the scientific value of the work of the Society for Psychological Research.—The July number of the English Illustrated Magazine is especially rich in its pictorial department. A short, well-written sketch of James Anthony Froude accompanies the life-like frontispiece portrait of the biographer and historian. Some fine English views are given in the article "Round Henry Regatta Beach." "How to Spend a Cheap Holiday in Norway," by Mary Howarth, gives some interesting pictures of Norwegian life; "The Great Eastern Railway Works at Stratford," by Alex. M. Parker; "Trinity College, Dublin," by W. R. Scott; and "Rimini," by Helen Zimmerman, are each amply illustrated. Two good short stories are given and the continued story, "A Deplorable Affair," comes to a happy conclusion.

"World's Columbian Exposition Illustrated for July" contains many leading articles of paramount importance to all those interested in the growth and development of the Exposition. We notice especially "The Nation Wishes It," setting forth very strongly that the Exposition is not only a national enterprise, but should be dignified by substantial National support. Single copies, 25 cents. J. B. Campbell; 159 Adams street, Chicago.

The story of how the Wide Awake was founded is a pretty little one. Nine miles out of Battle Creek, in Michigan, there were two girls who lived on a farm and who had longings after editorships. They did not immediately rush into literature with poems and plays and the like; perhaps they had some premonitory sympathy with editors, but they sewed and saved their money for a half a dozen years. Then they bought a small farm and cultivated it themselves, doing hard, rough work. They wrote occasionally, then, and their contributions were favorably received by the papers and magazines. When their farm had yielded them a sufficiently large amount of capital to start a magazine, and their literary success seemed assured from the favor with which their contributions were received, they issued the Wide Awake. It was a dozen years from the time of their youthful planning. One of the young women, Ella Farman, continues the magazine still.

MR. CONWAY in his new life of Paine, describing the "Age of Reason," as "The uprising of the human heart against the religion of inhumanity," says: "It is accessible in many editions. The Christian teachers of to-day may well ponder this fact. The atheists and secularists of our time are printing, reading, covering a work that opposes their opinions." For above its arguments and criticisms they see the faithful heart contending with a mighty Apollyon girl with all the forces of revolutionary and royal terrorism. Just this one Englishman, born again in America, confronting George III. and Robespierre on earth and tearing the life of them from the throne of the universe! Were it only for the grandeur of this spectacle in the past, Paine would maintain his hold on thoughtful minds. But in America the

hold is deeper than that. In this self-forgetting insurrection of the human heart against deified inhumanity there is an expression of the inarticulate wrath of humanity against continuance of the same wrong. In the circulation throughout the earth of the Bible as the word of God, even after its thousand serious errors of translation are turned, by exposure, into falsehoods; in the deliverance to savages of a scriptural sanction of their tomahawks and poisoned arrows; in the diffusion among cruel tribes of a religion based on human sacrifice, after intelligence has abandoned it; in the preservation of costly services to a deity who needs nothing at men's hands, beside novels of the poor, who need much; in an exemption of sectarian property from taxation which taxes every man to support the sects, and continues the alliance of church and State; in these things and others—the list is long—there is still visible, however refined, the sting and claw of the Apollyon against whom Paine hurled his far-reaching dart.

An old lady named Mrs. Sabra Carter, who died recently at Willington, Conn., has left a fund of \$100,000 to be used in the "suppression of the pernicious habit of keeping dogs." Her will provides that the income derived from the estate shall be used for the painting of the houses in Willington of all who shall apply for it, provided they can prove that they have not kept a dog for two years and will agree not to keep one in future. The eccentric testatrix closes her will with the following sentence: "No habit has a more deadly hold upon mankind than that of dog keeping, which is itself a proof that it ought to be crushed out."

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CHAPTER I. INTRODUCTORY. CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John.

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order.

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Oh, happy is the evening hour, When Nell the tea is pouring And I am sitting opposite, Her every move adoring! And happy are the morning times That all too quickly fly Until I stand upon the steps And kiss my Nell good-by: And it's

"Don't forget the linen, dear, And match these buttons, sweeting, And call around at Madame Y's And get that yard of pleating."

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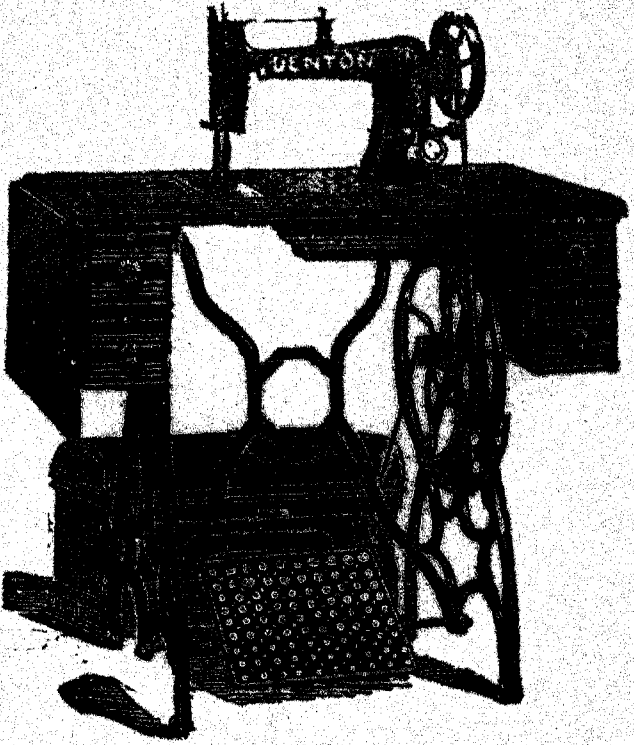
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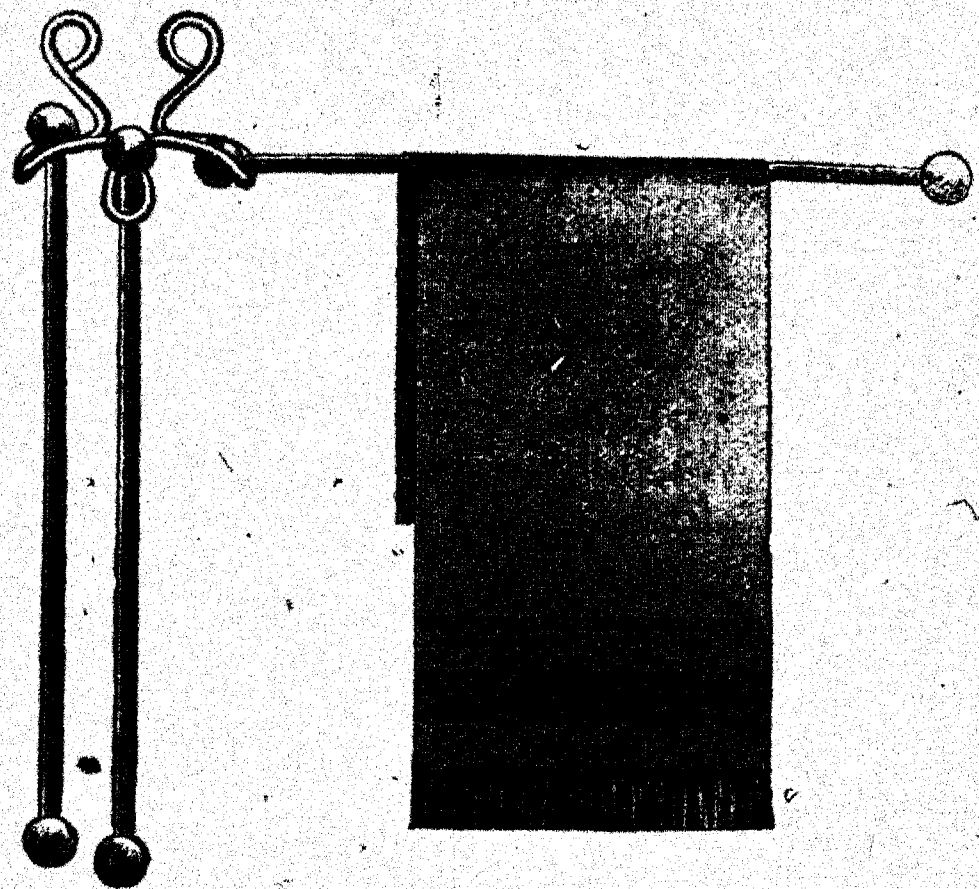
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MR. BUNDY'S ILLNESS.

Mr. Bundy's condition at the time THE JOURNAL goes to press this week gives grounds for hope that his long and painful struggle with disease will result in his recovery. He has been very low and he is still a very sick man, but he has shown wonderful vitality, and this it is believed will carry him through the crisis, and with medical skill and the best of nursing, restore him to health. The many expressions of anxious solicitude and kindly sympathy which have been received are gratefully appreciated by Mrs. Bundy and by all who are connected with THE JOURNAL. It is confidently hoped that Mr. Bundy's condition will warrant a more favorable statement in the next issue of this paper.

JOSEPH COOK says he wants the World's Fair closed on Sunday "so we can show our European visitors, among other things, the American Sabbath." He might, as one of our city papers says, find many closed churches for them to admire as evidence of an "American Sabbath." Or he might find some of the edifices open and in their pulpits a fledgeling eking out his income by preaching to a summer congregation on an "American Sabbath" while the regular pastor spent his hot weather at the seashore. But no foreigner needs such amusement here. They can all find it to satiety at home.

PLEAS of insanity in murder cases are not now as uniformly successful as they once were. Jurors seem to have grown more skeptical. They do not accept indications of mental disorder as conclusive proof of insanity. This may cause a decrease in the number of murders by persons who are mentally unsound but able to distinguish between right and wrong.

DR. R. W. SHEFFELDT, of the Smithsonian Institute, and Captain Medical Department, United States Navy, some time ago read before the Philosophical Society of Washington a very interesting and instructive paper on "Indian Types of Beauty." This address has been issued in pamphlet form. It is a valuable contribution to the subject. Pictures are given showing the different types of beauty among the Navajos, the Languans, the Zunians, the Moquis, the Apaches, the Mojaves and the Yumas.

Economic and industrial problems at this time have precedence in reform work. Upon their right solution depends the welfare of millions. Without such solution republican institutions in this country are not secure. The relations between capital and labor must be adjusted on a basis which is equitable as well as legal. The interests of the masses are paramount to the advancement of any business or social class.—B. F. Underwood.

"SPIRITUAL LECTURES," by Dr. N. F. Ravlin, of San Francisco, Cal., together with a portrait and biographical sketch of the author, has been issued by the Carrier Dove Publishing Company, San Francisco. In this pamphlet of seventy-three pages is contained some of Dr. Ravlin's best thought in regard to things spiritual. The same company has issued another pamphlet of about the same size, giving a biographical sketch of Dr. Louis Schlessinger with numerous press notices referring to his mediumship.

ONE Johann Jakob Haberer—referred to by Jean Paul Richter, and who died some years ago, says Saladin in the Agnostic Journal, kept a diary, and he jotted down in the course of his fifty-one years' schoolmaster's career in Swabia the number of times he administered punishment to his recalcitrant pupils. Schoolmaster Johann

records that he distributed 911,517 strokes with a stick; 240,100 "smites" with a birch-rod; 10,986 hits with a ruler; 136,715 hand smacks; 10,235 slaps on the face; 7,905 boxes on the ears; 115,800 blows on the head; 12,763 tasks from the Bible, catechism, the poets, and grammar; 5,001 rides on the wooden horse. Every two years he had to buy a Bible to replace the one so roughly handled on his scholars; 777 times he made his pupils kneel on hard peas; and 1,707 were threatened with the rod, but did not receive it. As to his abusive words, not a third of them were to be found in any dictionary.

THE Unitarian for July contains "Fifty Years Since Channing," by John W. Chadwick, an essay read before the Ministerial Union, May 23, 1892. It is well worth reading, though at several points open to criticism for its omissions, one of which was mentioned in THE JOURNAL last week.

MRS. E. T. STANSELL, wife of Judge Stansell of Colorado, who is a good psychometrist and healer, is spending her vacation in this city and is stopping at the Hotel Vendome, 1780 North Clark street. Mrs. Stansell is a most worthy woman.

EVERY accessory to the attempted assassination of the manager of the Carnegie company should be captured and punished for a crime abhorrent to every decent American citizen. When assassins go unpunished no class of men is safe.

MRS. ADALINE ELDRED, of Chicago, is spending a few days at Muskegon, Michigan, from which we hope she will return to this city invigorated by her outing.

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