

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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## TOPICS OF THE TIMES.

THE cause of Spiritualism has met with another great loss in the departure from earth life of W. Stainton Moses (M. A. Oxon), the talented, level-headed editor of *Light*. Professor Elliott Coues' expressions of grief for the loss of a beloved friend and co-worker as given in another department of *THE JOURNAL*, will be shared by all its readers.

DR. JULIAN ALTHAUS has an article in the *Contemporary Review* on "Influenza," in which he gives us a guarded promise of a comparative immunity from the disease during the life of the present generation. This view is based upon his belief in its purely contagious character. In the first epidemic, that of 1889, those he says, chiefly affected were men of out-door occupations; later, grip selected the stay-at-home people and any others that had been previously spared. Those susceptible to the disease have had it twice, and even three times, and those who have not had it are not susceptible. A degree of immunity has thus been established. Besides, a considerable number of aged, weakly, and tubercular persons have been cut off. For these reasons Dr. Althaus thinks that we are not likely to have in the near future any serious outbreaks of influenza—indeed, that anything resembling the recent epidemics will not be again witnessed by the present generation.

P. MACLEOD YEARSLEY in *Light* says in regard to Planchette writing: I have noticed one or two Planchette stories in *Light* lately, and as I have been experimenting with a friend lately with Planchette, I thought you might be interested to know of an opportunity which occurred of demonstrating the correctness of its prophecies. The other evening we asked it if Mr. Gladstone would come into power; after some hesitation it wrote "Yes." We then inquired whether it would be for the good of the nation, and received an immediate and decided "No." In reply to a third question, as to how long he would remain in power, it wrote "Year." But when asked what would be the result of his term of office it refused to write more, but drew a tangle of lines on the paper. As it refused to answer any more questions that evening we asked if it was "offended," and it wrote "Yes." I trust you will be able to find space in *Light* to give this publicity, for it would be interesting to know whether other experimenters would get similar replies and to wait and see whether those replies are correct.

DR. CYRUS EDSON writes in the *North American Review* in regard to safeguards against cholera. He thinks that the practical question which concerns us in this country is the danger to which we are exposed. This is not very great. In the first place the fact of the existence of the disease is known, and in such matters to be forewarned is emphatically to be forearmed. Second, the period of incubation of cholera is very short, being from a few hours to three days. Consequently, should any person infected board one of the ships coming here the disease would manifest itself before the arrival of the vessel. The advantage

of this is obvious; no vessel could arrive here with cholera on board without the quarantine physicians finding or hearing of cases. The outbreak of typhus which occurred in this city some months ago was produced by people who, owing to the long incubation of typhus, passed quarantine while apparently well. Of course, the germs might come here in rags, but the chances that rags have of passing without disinfection are extraordinarily small nowadays. As water and food are carriers of the germs, it follows that these must be carefully watched should the disease find a lodgment here. It is most fortunate that the cholera bacillus can neither stand heat nor cold. A few days of sharp frost will stamp an epidemic of the disease out. Food must be eaten while hot and fresh from the fire, and water, in cholera times, must be boiled.

In an article in the *Forum* for September discussing the causes of the decline of doctrine, Rev. David Swing says in substance that as the church began to care for mind, soul, and body, and began to make a cultivated earth the logical prelude to the ultimate streets of gold, it compelled the pupil to widen in scholarship, mental power, and sympathy. A demand sprang up for minds which could make a survey of man's condition and hopes. Theology at once expanded until it admitted social questions and inquiries; and the men who once needed only to apply texts of Scripture to a careless sinner or a trusting saint found themselves compelled to study the whole history and need of mankind. Heaven suddenly annexed earth. The men who had preached about Paradise were compelled to add to their subjects the fields and shops and mines and the duties and perils of labor and capital. This new mental power, this new influx of practical earthly philosophy, is the potent cause of the decline of doctrine which is now visible in many of the Christian denominations. The mind which once loved to find and mark hidden meanings in the Scripture and wonderful distinctions between terms and entities, longs now to work in and for the swarms of human life and to say with Charles Kingsley, "I have loved the world, I now love it, I shall love it always." The difference becomes less between the clergyman, the statesman, and the philanthropist. Each one must equal all manhood.

It was confidently predicted a year ago when the failure of the Russian crop was heralded, that our exportable surplus of wheat would all be wanted in Europe at from \$1.50 to \$2 a bushel, and then a shortage of over 100,000,000 bushels was declared to be certain. Farmers were advised to hold their wheat and name their own price. A Kansas statistician came to the front and was given free run of eastern periodicals, with a great mass of crazy figures, showing that the whole world was about to starve or that the United States was about to be under the necessity of importing breadstuffs. And now, instead of a shortage, there is a large surplus; and, more than this, a large surplus in the face not of prices running above \$1.50 and \$2 a bushel, but in the face of a price of less than 90 cents at New York, which has prevailed now for two months or more. Indeed, it appears that the whole crop has been marketed at an average New York price for No 2 red winter wheat

of just \$1 against an average of \$1.06 for the previous crop. What the grotesque predictions and expectations of a year ago did, then, in the way of helping on the marketing of the great crop, was to hold it back until Europe had supplied itself as far as possible from other sources, and then to force it out upon the market at steadily declining prices. Hereafter, let us hope, the crank famine crop statisticians will be given the place they deserve in popular estimation.

J. Mark Baldwin in a Paris letter printed in the *Nation* says: In the Salpetriere, Prof. Janet has found abundant means of confirming the facts, now classic, which he established in his earlier hysterical patients, Léonie, etc. He has a patient, whom I may call X, in whom the activities of the subconscious are readily and forcibly developed—a young, hysterical girl of remarkably bright and unaffected nature. The personality of the normal X is insensible to stimulations in certain regions of the skin and retina; the personality of the hypnotized X possesses these missing sense areas. The detects objects outside of her usual field of vision, feels the prick of pins where before insensible, etc. That is, the second personality gets experiences from nervous events which are inaccessible to the first personality. Further, X the "sommnambulist" remembers objects seen by X the somnambulist—objects which X the hysteric declares she has never seen. Again, the second personality, the somnambulist, replies by writing (with a hand hidden behind a screen) words, sentences, answers, of which the first personality is quite unconscious. Such facts, which I have no space to dwell upon, can be explained, it seems, only on the "sub-personality" hypothesis—unless we call it all fraud, and impeach the scientific honesty or capacity of many observers.

REFERRING to the death of Whittier, the *News* of this city says: With one exception, that of Dr. Holmes, the poet who died yesterday in his quiet home in Massachusetts stood higher in popular esteem than any other singer of his own country. The things of which he wrote are simple and he handled them in simplicity, and for that the people understood him. Never obscure nor subtle, without great literary art and devoid of ornament, he has spoken somewhat as Burns spoke—from the heart. The quiet of country life, the depth of the forest, the pleasant glory of hearth-fires, the beauty of faith and freedom—these were the things that appealed to him and inspired his serene and happy music. His appeals in behalf of freedom have been as sturdy and intense in their way as were Whitman's, and he backed them up as by acts of personal courage. Liberty seems to have been almost a tangible thing with him—a positive blessing, rather than the negative of injustice. His faith, too, was as insistent as Wordsworth's. He, too, found in the mountains, brooks and forests something "shaming the prayless heart." Eminently lovable as a man, always sincere as a poet, his people will find it even harder to forget him than to accept his taking away. He is definitely involved in our history, and far in the future his figure will loom up with those of Lowell and Emerson, not as an artist, but as a singer, and as something typical of the sentiment of the contemporaries of his prime.

## A WORK BY MR. SALTER.

A LITTLE volume has appeared from the pen of Mr. Salter which is well worth reading. The first part, which relates to philosophy, Mr. Salter has enlarged from a series of papers which originally appeared in the *Journal of Speculative Philosophy*. The second part, which relates to ethics, was given at the Plymouth School of Applied Ethics last year.

Mr. Salter aims to show and does show that reality, so far as what is commonly called matter is concerned, is sensation, that matter is a word which describes states of consciousness. Strictly speaking all phenomena are mental. When we experience phenomena we have sensations; when we think of them we have thoughts. "Noumena are the unknown cause necessarily posited if we regard sensations as effects in us." Mind is that which thinks and feels. The fundamental assumptions of idealism, to which Mr. Salter strongly inclines, are in his view what Herbert Spencer says, viz.: "What we are conscious of as properties of matter, even down to its weight and resistance, are but subjective affections produced by objective agencies which are unknown and unknowable." "A sentence," Mr. Salter says, "which contains in brief the whole of what I have been saying."

The criticism we have to offer is that Mr. Salter wrongly applies to the philosophy, the fundamental assumptions of which he states, the term idealism. Idealism cannot properly be used to designate a philosophy which teaches that objective phenomena, so conceived, are subjective affections, and that the latter are produced by "agencies which are unknown and unknowable."

Mr. Salter's reasoning is close and clear. His points made against materialism are strong and conclusive. It is as he says, "simply a naive, uncritical way of thinking."

Ethics, according to Mr. Salter's view, deal with what ought to be. The realization of the capacities of our nature, so far as they are consistent with one another and can go to make up a whole, is good or desirable. We have power to act in accordance with what we morally pronounce good; in this power is contained the power to act in opposition to what reason pronounces good or desirable. Harmonious development of all the capacities of our nature, which is the ideal, can be secured only by being thought of and sought for.

Mr. Salter is not satisfied with either the Utilitarian or the Intuitionist theory of morals. He accepts Plato's statement that "that is and ever will be the best of sayings that the useful is the noble and the hurtful is the base." But to what end? Mr. Salter holds that happiness is desirable as an end, but that it is not the only thing desirable as an end; it is only one among several desirable ends. We quote: "But why should happiness be alone desirable? It is the realization of one part, one positive capacity of our nature; but why should not the realization of other parts, of our capacity for knowledge, of our capacity for moral action, of our capacity for aesthetic appreciation or achievement be also desirable? It is true that we may care more for happiness than for science, for right action, or for art, but the question now is what should we care for? And my contention is, not that happiness is unworthy or that it should be treated as of no account, but that it is simply one among other desirable ends. No one will deny that knowledge is in idea distinct from happiness—one may have knowledge without happiness as one may have happiness without knowledge; so is the appreciation or creation of the beautiful; so is moral conduct."

To this the Utilitarian might reply: Why should men enlarge and extend their knowledge, pursue the study of science and art, increase the capacity to appreciate and produce the beautiful? etc. Because these activities and powers and possessions are desirable; they are desirable because they promote the well being of the race, prolong life or make it richer, in other words because they increase the sum total of happiness—not merely animal pleasure, but that en-

joyment which is associated with the higher faculties and susceptibilities of our nature, which belong to the intellectual, the moral, the spiritual life. Nobody asks, why is happiness desirable? It is an end in itself. But we may ask, why study science and art, why acquire knowledge, why cultivate love of the beautiful? And the answer is: Because we thereby increase our power in utilizing the forces of nature, making them subservient to our purposes, in protecting life and property, in adding to the means of enjoyment; because they promote the higher enjoyments, those of the intellect and the heart, and elevate the race to higher and nobler appreciations and higher and more complex social life—to greater general happiness.

The Utilitarian might thus reply to Mr. Salter's remarks on the Utilitarian conception of the ultimate end of ethical conduct, but the question is an old one, and not of a very practical character, and THE JOURNAL does not care to discuss it—at least not at present. Mr. Salter thinks that there are truths in both the Utilitarian and the Intuitionist theory, and that these truths have to be united in order to give completeness to any ethical theory. This is probably a correct view of the subject. No one theory contains all the truth on any subject.

We can confidently recommend Mr. Salter's little book to any person who wants a clear statement of the fundamental conceptions of philosophy.

## TEACHINGS OF SPIRITUALISM.

Spiritualism teaches the essential truths of religion, the divine rule of the world, the endless development of man, the supremacy of moral law, the moral oneness of the race. It emphasizes the fact that the spiritual world is the permanent, abiding world and that peace between earth and heaven, the human and divine, exists in the constitution of things, and is not something to be effected by miraculous interpositions or supernatural methods.

Some years ago Octavius B. Frothingham, in an address before the Free Religious Association, said: "Spiritualism is perpetually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Protestantism beyond repair. If it has exerted less effect on Romanism, it is merely because Romanism does allow intercourse between this world and the other, and therefore seems to grant all that Spiritualists desire, evidence namely of personal immortality. But when it is understood, as it must be soon and ought to be immediately, that Romanism does not grant in any degree what Spiritualists desire; that it concedes no cordial sympathy between the two worlds, but leaves the moral gulf between them as wide as ever, and as hopeless of overcoming except by the mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of condescension, patronage, pity and grace—a privilege accorded to the saints below by the saints above—that the wall is not broken down but overleaped by the celestial angels for certain ecclesiastical purposes, Spiritualism will effect the same demoralization in the religion of the Romanist that it has effected in the religion of the Protestant. Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first, and perhaps drops helpless to the ground. The air and space bewilder it; but the wings in a little time will recover their strength, and then the creature will revel in the width that appalls it and fly towards the sun it fears."

The Catholic church has always recognized the fact of spirit intercourse, but the only spiritual communication it approves is that which confirms the dogmas of Romanism and that is received under conditions endorsed by the priesthood. It would not do to credit or encourage messages from departed spirits testifying against the teachings of the church. Hierarchical authority and control of the masses, in religious matters, would soon cease; for Spiritualism is a departure from the old theological view; it follows not tradition but enlightened reason, and tends to make men and

women intellectually free, and therefore not dependent for guidance upon mere authority. Spiritualists are not satisfied with the almanac of an obsolete year. They are not satisfied with merely what is already known. The mind wants all obtainable knowledge. In a colliery in France some miners were shut up many days by an accident. When first communicated with and asked what they most wanted, they replied, "Light before all things;" yet they had been long without food. It is an instinct of mankind. "Let me see," is the great cry of the human mind. In its hunger for light, the mind with the telescope has swept the heavens and with the microscope has examined the earth. But it can never rest in confidence and content, with merely knowledge of the material universe. Spiritual knowledge is necessary to meet the demands of both the intellect and the heart. The material world is but a phenomenal manifestation of the spiritual world, and the facts of physical science and the facts of psychical science, pertain to two aspects of the same thing. The ways which lead into the penitentialia of nature's truths are often intricate, and it is not given to every devotee of science to make new discoveries; but there are explorers and discoverers in the spiritual realm that correspond with the Columbus and Darwins in geographical and biological science, while general progress in spiritual and moral concerns depends more upon the assimilation of the truth which all may perceive in proportion as they "live in the spirit," than upon any new revelations of science.

## MEDIUMS AMONG PEASANTS.

Dr. G. B. Ermacora has contributed to *Annali del Spiritismo* recently some experiences with mediums whom he discovered in a simple peasant family. He was in the country in October last and was desirous of finding out whether he should be "fortunate enough to find among people utterly ignorant of Spiritualism some good medium capable of producing some of the phenomena which are still regarded by many as the product of the cunning fraud of professional mediums." He was especially induced to his researches by reading some surprising results obtained in a private family in Rio Janeiro through the mediumship of two servants belonging to the family, and an account of which was communicated to the Society for Psychical Research of London, and published in their Proceedings, by Prof. A. Alexander of the University of Rio and by Signor Davis. He began a series of sittings at which were his mother, two ladies and a manservant, two servants, son and daughter of the steward and sometimes their mother or their father. Sitting round a small round table for three or four evenings they obtained no results. The strongest medium was found to be a young girl, daughter of the steward, eleven years old; and next, her brother, fourteen years old. He describes in four numbers of the *Annali del Spiritismo* the developments, and they are very good examples of what may be obtained by patient observations by a careful, conscientious, scientific man. We may publish some of his experiments and observations in some future number of THE JOURNAL.

## A STRANGE VISIT.

L'Aurore vouches for the following as told by a person worthy of all confidence, living in Paris:

In the year 1853 my brother Michel, twenty years old, was a student at the Lycee d'O. He had as a comrade and friend a young man of the same age, who by reason of financial embarrassments my brother had invited to share his small bachelor apartments. Peter (this was his name) was of a very delicate constitution and inspired a real sympathy in the small circle of our family. It was therefore with regret that we saw at the end of some time that he was attacked with consumption; but he was so courageous, so discreet, so desirous of diverting attention from his person, that we began to doubt the gravity of his disease and hoped that there was some illusion. However one day he ceased his studies at school as they had become too fatiguing and my brother went on alone. One morning Peter appeared at the salon unexpectedly to bid us adieu. One of his aunts on road

\*First Steps in Philosophy (Physical and Ethical.) By William Mackintire Salter, author of *Ethical Religion*. Chicago, Charles H. Kerr, 1892. pp. 155.

to O—, wanted to take him into the country and he was to leave at once.

He thanked us for our hospitality but insisted much on the great regret he had at leaving without embracing his friend and thanking him. He charged us repeatedly to make known his regrets.

He went away and eight to ten months passed without a word reaching us from him. No one knew even where his aunt had taken him.

One morning my brother came into my room and without any ado said, very much moved, "You know Peter came to see me last night—but he is dead. "You were only dreaming," I said to him. "O not at all; I am sure of it; I returned very late and being in my bed I was looking into vacancy; the taper was burning. You know right before my bed there is a door. All at once I saw this door open and Peter enter. This appeared to me natural enough. He came to me and said, "As I left O— without bidding you adieu I come now; you have been good to me as a brother. I thank you," and he leaned over to embrace me. I rose up and threw myself into his arms and we embraced one another with an impulse of sympathy I could not explain. I said to him, "lie down for you are much fatigued." (I felt him tremble in his limbs.)

He stretched himself on my bed and immediately I saw him expire. Then everything disappeared. I jumped out of bed, looked at my watch and wrote down, October 20th, two hours after midnight.

My brother had the very distinct feeling that Peter had just died. Six months more passed away. The singular dream had been forgotten when one afternoon a woman plainly dressed came expressing a wish to speak to the student Michel B—. My brother appeared. "Monsieur" said she, "My nephew Peter is dead but he always kept his feeling of friendship for you. At the moment of expiring he called me and made me promise that on my first trip to O—, I should personally go and present to you his thanks and adieus."

"Was it not the 20th of October at 2 o'clock in the morning that he died?" asked my brother. "Yes, exactly," she answered.

#### AN M. D.'S APPEAL TO THE MEDICAL FACULTY.

Facts are stubborn things. Sooner or later they force themselves upon the observation of men and compel conviction. Among those who have not been made unprogressive by intellectual rigidity, observation and increased knowledge have the effect to change men's views when at variance with facts, so as to be in accord with them.

Dr. Giuseppe Masucci, an Italian physician having read in the newspapers about the astonishing manifestations which had occurred in connection with the medium Eusapia Paladino, desired to observe the phenomena and investigate it for himself. Having had a sitting with the medium at Naples, at which were present also Signor Merlino the King's Procurator and his wife, Cavalier Ciolfi and his wife, and Signor Vincenzo Cavalli, he made a statement in the journal *Lux* of the concluding portion of which the following is a translation:

"Here I am, then, at the close of the sincere exposition of the facts that I have witnessed, and by which I have been led into a field of thought hitherto unknown to me. I feel myself compelled to demolish the entire edifice of my philosophical convictions, experimentally arrived at, to which I have consecrated a good portion of my life. In short, I feel it to be my imperative duty to appeal to the noble medical faculty to which I have the honor to belong, to lose no time in investigating these phenomena, and in bringing the causes of them into relation with the effects; earnestly desiring the arrival of that happy time in which by means of a too much neglected and despised empiricism we may arrive at the true, real and unique perfection of a speculative science, such as must inevitably guide the human race towards its true mission; before which the most gigantic rocks of brutal force will be shattered; which shall serve for the con-

tinual regulation of various societies, and shall form them into one immutable brotherhood by the will of Him who moveth all things."

#### HUMAN BLOOD.

Dr. M. L. Holbrook says in *Science*: Having recently examined a large number of specimens of human blood from persons of different ages ranging from four to twenty-six years, some being those in robust health, others being tuberculous, I was struck with the great difference in the shade of color presented, some being of a very rich tint, others very pale. The richest color was in the blood of a girl twenty-six years of age, a graduate of Vassar College, who had the highest anthropometric measurement for respiratory capacity in a class of about 500 girls. Her health was excellent, and she consumed rather more flesh-food than is usual. The next highest tint was found in the blood of a woman about seventy years old, with a somewhat unusual chest measurement, having also excellent respiratory capacity and being in fine health. This woman, on the contrary, does not eat flesh at all. I expected in her case to find a more than ordinary number of white blood corpuscles; but there were far less than usual, it being difficult to find them—they were so few. The palest blood was from a chlorotic Irish servant-girl of twenty-five years, and in a tuberculous boy of four. There was not much perceptible difference in their cases. The girl had naturally good respiratory power, but she had lessened it by tight clothing and an almost constant in-door life for a long time. After spending a month at the seaside, I examined her blood again, and found the tint somewhat deeper than before. As we know, the color of the blood is caused by the haemoglobin in the red blood corpuscles, and if this is greater when the respiratory capacity is greatest, may not the color of the blood be heightened by enlarging the chest and increasing the lung power? From some observations I have made I believe it can.

#### SURGERY UNDER HYPNOTIC SUGGESTION.

Dr. William Lee Howard of Baltimore has been able to demonstrate some good cases to the profession in that city. Hypnotic Suggestion, he states in the *New York Medical Journal* of July 23d, will enable you to have your patients place their bodies or limbs in any position you desire, and they will remain so until, by suggestion you change their position. In fact you are able to do without a number of assistants. He had one patient who would, while being operated upon, assist in handling instruments, and even sponging the wound, at his suggestion, while of course, being perfectly unconscious of the fact that he himself was the one being operated upon. The one great advantage hypnotism has over anaesthetics, is the avoidance of the disagreeable after effects, for the patient wakes as from a sound sleep, and there is no danger. In one of the four cases reported by the author, a case of miscarriage, the patient was suffering much pain, and was so sensitive to the touch as to make a thorough examination, without the use of anaesthetics, impossible. Hypnotism was given three trials, and developed a good subject. In this case the doctor found difficulties which required surgical interference, and he was enabled to work unimpeded and assisted by the patient. This case was shown to a number of leading medical men who made all possible tests as to her condition of complete anaesthesia. The patient was also suffering greatly from insomnia. For this he would will her into a sound sleep at regular hours, sleep to last from ten to eight hours. Finally he could, from his office some two miles from her residence, will her to sleep.

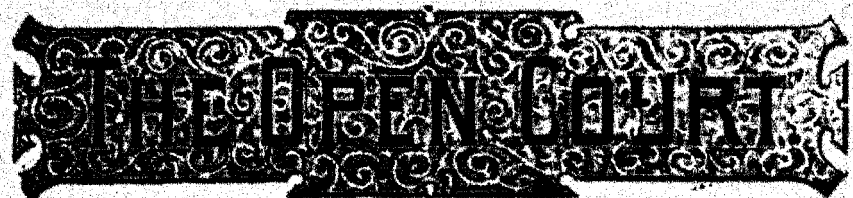
THE editor of the *Two Worlds* says: All life is spiritual. All growth is due to, and dependent upon spirit, as the originating and causative principle. All "forms" are fashioned in obedience to, and are the embodiment and expression of, a spirit entity which requires a material organism for the manifestation of its inherent qualities and powers. Hence the spirit

is first. The Divine Ego is the centre of power which causes, when conditions are favorable for that manifestation, the materialization of a body in, by means of, and through which it may unfold its latent possibilities. The idea that nature first makes a body—minus a vitalizing spirit—and afterwards, at some unknown period, inserts (or incarnates) a spirit into that embryotic form is one that our spirit teachers do not endorse. Growth, they say, is from within, outwards, from the spirit cause to the natural manifestation; that the spirit entity in obedience to a law of its being, provides for itself in accordance with the laws of nature which govern the process, a home in which it can dwell, become self-conscious, learn respecting its own powers, become an interpreter of the great book of Divine Wisdom as represented in nature and man, and elaborate during earth life the spirit body which is to become its tabernacle in the spheres.

MAN's moral state, the cast of his sentiments and convictions, determines the character of his worship. All religions when they are natural and simple, before they are instituted, are but a reflection of the moral state of the men who entertains them. They are gigantic pictures on the clouds drawn by human hopes and fears. Views of God, the hereafter, the need and method of propitiation depend on the imagination. People whose lives are low and gross conceive a corresponding state after death. One can have no conception of a future that is not grounded on and colored by the moods and persuasions that exist in the present. As men are, such will be their divinities. They will worship nothing higher than they can conceive and they will conceive nothing higher than their conscience and heart dictate. Whether God be called Jehovah, Jove or Lord, he will be to men the idol which their thoughts make him, for as Schiller says, "Man paints himself in his gods." Every form of religion traced back to its source, is perceived to be a reflection, a projection of the mind, a delineation upon the walls of the world, of the moods, temperaments, dispositions which nations of men have possessed.

SPRITISME et Occultisme, Par Rouxel is a brochure from Librairie des Sciences Psychologiques, 1 Rue Chabanais, Paris. Since savants, half-savants and false savants even have set themselves to work to study spirit phenomena, the most singular ideas have been put forth on the nature and causes of these phenomena and various schools have been formed; the two principal being that of Spiritism and that of Occultism. In this little work of seventy-two pages the author shows what these two schools have in common and in what they differ. The curious reader will thus be able, without great loss of time to make himself acquainted with the question which preoccupied public opinion (in Latin countries) to a considerable degree. This question is of the greatest gravity by reason of its moral and social consequences. In truth, it is nothing less than a question which concerns the destiny of humanity and of knowing whether the law regulating human life is one of liberty or of fatality. In this time of intellectual and social unrest we could not too actively engage our readers, not to believe, but to examine the arguments presented in this work and finally to appeal to experience as to its value. So says a French critic.

SAYS Wade's *Fibre and Fabric*: Those who have watched the labor problem for the past twenty-five years will have noticed the rapid growth of an aristocratic class among laborers, men who live high and ride luxuriously. They possess all the tactics of the political boss; and as with the "boss" the producer is their victim. They lead their dupes into all kinds of fights, no matter how the public may suffer. They get him enthused so they can the better bleed him out of his hard earnings. How much longer the "master," and "grand master," and "walking delegate" will be tolerated by a long-suffering community is a question. God help the laboring man!



### W. STAINTON MOSES PASSES ON.

By ELLIOTT COUES.

I take up a heavy pen with a heavier heart, to send the sad news that W. Stainton Moses is no more of earth. I have to-day by mail from Washington a cablegram from London of September 5th, announcing his death, but am as yet without any particulars. I presume the cable was sent immediately, and consequently that our friend left us on that date—within one month of that other bereavement we have all felt so keenly. Two such shocks in quick succession are hard to bear; each seems to intensify the other.

It will be nearly two weeks before we can hear further. Meanwhile I bring my tribute from the bottom of my heart to lay on the grave of the great and good man who is gone.

His last letter lies before me, dated August 23d. It must be one of the last he ever wrote—a deathbed message, sounding now almost like a message from the other side:

TURRY HOUSE, VICTORIA EMBANKMENT,  
LONDON, W. C., August 23, 1892.

MY DEAR COUES: "I am oppressed with the sense of Bundy's death. It is always with me. I am too ill to do much. Have put my paper in commission for September. Confidentially, I am very much afraid of myself. Symptoms are ugly. Gaps in memory. Traces of paralysis on the right side. But there is, I hope, no failure in mind.

All things conspire now to worry me. Work does not kill. Worry does. I turn to you with strange longing.....

I am weary—wearily. I would that I were dead. I have a series of notices of Bundy, which I shall leave for my acting editor. I am used up.

Wearily, your friend,  
W. S. M."

I think I never received a more pathetic message. There is the bowed head; there are the folded hands; there too the soul undaunted, inviting the final summons. And the very last words, like the first, are of the friend gone before, so soon to be followed. This is characteristic of the man. It is prophetic too. He was conscious of his fate; his spirit advanced to answer to his name: "Adsum!"

I do not feel competent to give any adequate account of Mr. Moses' life and services. Another among his host of friends must write of his career, of his eminent and honorable work, of his lifelong devotion to the cause he had at heart, of the fruits of his noble zeal, ardent enthusiasm, unselfish aspiration, and tireless industry that never flagged till the very hand of death was laid upon him. There has been hardly any one in all my life whose real inner self I knew so well, with so little knowledge of his daily walks and conversation. Of his antecedents and other circumstances I know little more than if we had been strangers. All the world has heard of "M. A. (Oxon);" not a few, perhaps, have been ignorant that this collegiate title, assumed many years ago, as a pen-name, is not his real name. He must have received hundreds if not thousands of letters addressed to "Mr. M. A. Oxon." Mr. Moses was a graduate of Oxford University, England, and in early life an Episcopalian clergyman; but he shuffled off the ecclesiastical title when he outgrew the formal creed of the Church of England, and entered upon his higher and broader mission in life. At what time he founded or began to conduct *Light* I do not know. When I met him in 1884 he was headmaster of the school connected with University College in Gower street, London; a position I think he soon afterward gave up, to devote himself more entirely to his paper. Aside from his incessant editorial labors he was a prolific author. More than one of his books are al-

ready classic in the literature of Spiritualism, and I need not add are among the very best of the kind that we possess. But his interest in all matters touching human welfare was strong and catholic, and his busy pen was by no means confined to one theme. One of his late letters to me speaks of an additional charge laid upon to write a number of political articles—though I have no idea what his political views were. His name is inseparable from *Light*; his fame rests on the secure basis of a life devoted to psychical research; of ceaseless effort to force public recognition of the facts of psychic science, and of conscientious conviction that the spiritualistic interpretation of such facts is the true one.

Were I required to give the three greatest names in contemporary English Spiritualism they would be those of W. Stainton Moses, William Crookes, and Alfred Russell Wallace. Of these three, Mr. Moses is easily first in one respect at least, namely, the energy and persistency with which, and with the regularity of clock-work, he delivered his weekly message of faith, hope and charity to the world—that world which, though always waiting to be taught, is always behind hand in recognizing and rewarding its real teachers. Had he been forced to ask for bread, he would have received a stone. Whether such hard, cold substance is now to be fashioned into a monument, since he has gone before, remains to be seen. Perhaps that matters little; his life-work is his monument "more lasting than brass;" and his memory will be perennial in the hearts of all who knew him.

I never met Mr. Moses but twice, both occasions being in London in the summer of 1884. I left my card upon him at University College, and received at once a cordial invitation to dine at his club in Trafalgar Square. We were at table tête-à-tête, and I should hardly like to say how near morning it was before the symposium ended. It was the first time I had ever met such a thorough-going, uncompromising Spiritualist, a college man up in the classics and all that, an ex-clergyman with all that that implies of progressive thinking, the editor of the leading paper of its class in England, and withal a man whose candor, sincerity and good faith were transparent. The occasion impressed me deeply, I may say permanently; it can never be forgotten. I had many questions to put to such a man as this. The tenor of his conversation did much to turn my thoughts to such things as have since occupied my most studious attention. Some things he said seemed simply incredible; I could not believe them, like Tertullian, because they were impossible; yet I could not disbelieve them, for Mr. Moses said these things were true, to the best of his knowledge and belief. They came like a revelation, dazzling to my half-comprehension. I have since acquired actual experiential knowledge of the truth of nearly all he told me; and I await the resources of those other things, as yet unseen, which may be true eternally.

The other occasion to which reference is made above was a reception at the house of Mr. A. P. Sinnett, at which Mr. Moses was present with many other London celebrities in literature and science, including Professor Crookes. Here, however, nothing passed, of course, but the usual social amenities.

A correspondence was opened soon after which was to end only on my friend's deathbed—indeed, one letter has gone to him which cannot be delivered. As our acquaintance ripened it passed on to the degree of warm friendship, and all the intimacy that could be cultivated across the great ocean between our inner and essential selves as distinguished from the outward accidentals. Mr. Moses knew as little of my daily work and conversation as I did of his; but the real bond between us was not on that account less strong. He revealed all the complexity, even paradoxes, of the strange character usually called "mediumistic," which the world is almost sure to misunderstand when it is seen in action, yet may be infallibly identified by its fruits. His was a singularly kindly, gentle, sensitive nature, shrinking rather than assertive and never aggressive, yet firm as a rock when he knew he was right, or so believed, and

capable of a kind of passive resistance that nothing could overcome. He was firm of purpose, inflexible in resolution, determined to dogged persistency, of great moral fortitude, and faithful unto death.

Sometimes I used to wish Moses had more of Bundy's flint and steel about him, to carry a point by open impetuous assault, but that was never his way. He loved peace, if not well enough to fight for it, yet to secure it by arbitration and reconciliation. I would not suggest that he ever compromised with wrong, error, or evil; but his mercy towards those who did wrong, his patience with those who were in honest error, his mantling charity for any whom he could believe to be evil-doers only through ignorance or by mischance of their environment, were among the most conspicuous traits of his character. He poured oil on many troubled waters; his oil-can seemed inexhaustible for the creaking joints of human nature, and he applied it where perhaps some of the rest of us oftener use a sand-blast. But who among us all is there, however much we may believe there is a time to fashion swords, who does not in his heart re-echo the benediction: "Blessed are the peace-makers!" Of such was Stainton Moses, lovable, loved and loving.

Mr. Moses' decease was by no means sudden or unexpected. For some years, in fact, his invalidism and unceasing infirmities gave his friends much anxiety. His physical disability may perhaps be dated back to a very grave accident which happened I think about four years ago, when he was thrown from the top of an omnibus, and sustained severe injury. This laid him up, and it was some months before he was ostensibly off the sick list. He recovered, however, sufficiently to be at his usual vocations, when he was taken down with that universal scourge, that pest, the grippe, now perhaps two years ago. He seemed to have rallied from the first attack but could not throw off the clutches of this terrible disease—at any rate, not while carrying such a burden of care as he did, and while so sadly overworked. It seized upon him again, and since then it has been an incessant struggle against overwhelming odds, as all readers are aware from the frequent bulletins in *Light*. His letters during all this time are brave, even cheery, but he never disguised the gravity of the case. His fortitude never failed him; his hand never left the helm; he died at the post of duty. His life was heroic; death has placed him among the world's martyrs to the cause of truth.

In lately speaking, in *Light*, of Colonel Bundy's loss, I was led to say that what the cause of spiritual truth in England would be without W. Stainton Moses, that was already the case in America without John C. Bundy. And this has come to pass. It is nothing short of disastrous—even calamitous. The loss was irreparable; now it is doubly so. In most things, these two men were opposites; in the main thing, they were one. Their respective careers, widely diverse in non-essentials, were essentially duplicated. Each was facile princeps, the one in England and the other in America, in a common cause; each, by a different policy and by diverse means, established and conducted in his own country the leading newspaper devoted to identical ends.

With the fall of neither of these standard-bearers can I become in the least reconciled. I am recalcitrant. The more my mind dwells on the death of these two men the more my indignation rises in rebellion against this unseemly, untimely, indecorous irony of fate. I understand the inexorable laws of pathology under which every death is inevitable, as well—or as ill—as I do those physiological laws according to which every death is postponed for a certain period; but that is very cold comfort. Is there any higher power that could and should have intervened? Is God asleep—or busy elsewhere? Is it possible that both Bundy and Moses are more needed over there than here? Let those who may be in God's counsel answer,—if they can. I only know that I have lost the two of the strongest and best friends I had in the world. There is no consolation; only mockery.

## GOOD AND BAD POWERS OF OBSERVATION.\*

By M. L. HOLBROOK, M. D.

Some persons are good observers by nature, that is their lives and the lives of their ancestors have developed in them the power to see things as they are. Almost nothing escapes their keen sight. They will walk along the street, or the paths in the forest and without much effort take in a very large part of the phenomena occurring around them. The phrenologists tell us these people have large perceptives, which I suppose means well developed and trained eyes, and back of the eyes, nervous centers where objects and phenomena are taken account of and classified or put in their proper places. Other persons have very poor powers of observation. They do not see half that goes on about them. In very simple matters they may observe well enough, but when there is much to see and classify, they become confused and lose all power of discriminating accurately what is before them. If we ask the phrenologist about these people he says they have weak and untrained perceptives.

Again, there are some persons whose observing powers are good in one direction and not in another,—as for instance, the sea captain will sight a vessel on the ocean long before one untrained to use his eyes on the water, but the same captain might on land pass by unnoticed a thousand obscure flowers and plants that a botanist would observe with only one eye open; or again a well trained observer of anatomical tissues will see at a glance under his microscope certain structures which a new student cannot possibly differentiate until he has been weeks and often months at work under a skilled teacher. I have noted this often not only in my own case, when trying to discover the terminations of the nerves in the liver, or kidneys, or the minute structure of blood corpuscles which need to be amplified, 1,000 or more diameters to be brought into view. At first nothing can be seen but the corpuscle as a whole, but after long training, minute structures come into the field of vision.

Let a botanist, a geologist, and a woodsman go through a forest and each will observe different things. The botanist is on the lookout for new plants; the geologist, for geological formations; the woodsman will note every tree; its name, size and other characteristics. Very different are the reports each brings home—I know this to be true for I have observed it myself. And once more, when the mind is occupied with one set of observations, other phenomena may take place almost under the eyes and not be observed at all. To illustrate: A gentleman who has now occupied a seat second to mine at the table for two or three years and with whom I converse a good deal, finishes his breakfast or dinner and gets up and goes out very frequently, (almost always) without my knowing it, although I sit at the end of the table and he is in full view. The reason is I am engaged at something else that preoccupies my attention. Two sets of observations cannot be fully attended to at the same instant without extra effort. Those whose power of concentration on the subject in hand is great, do not observe things their attention is not directed to unless these things come with unusual force to them so as to break up the mind's concentration on other things.

I believe that the difference in the keenness of observation of different persons is at the bottom of much of the mal-observation of spiritualistic phenomena, and also explains why tricksters have so often succeeded in passing off their deceptions as genuine. The phenomena of Spiritualism require the keenest power of observation and much knowledge. A man who does not know how much can be done by trickery, is hardly able to judge as to the worth of his own observations. Even keen observers may be deceived by

\* I promised an article to Mr. Bandy on this subject a year ago—he especially desired it. I am sorry he is not alive to read it and suggest improvements, but such as it is, hastily written at a moment snatched from other work, I send it to fulfill my promise. Dr. Hodgson has written ably on mal-observation and will write again no doubt and I have carefully avoided in this article his special field of study.

M. L. H.

having their attention attracted to other things while tricksters perform under their eyes some wonderful trick unobserved. So far as relates to the mental phenomena, the same is true. The nervous system is a wonderful instrument. Those who know only of the mental phenomena which take place in ordinary life are often astonished at some occult occurrence and at once attribute it to spirits when it is only a product of unusual or hitherto unobserved and not understood nervous or psychical activity.

What is needed for studying spiritualistic phenomena is a new set of observers, unprejudiced by old beliefs, with minds open to conviction, but not in haste to draw conclusions. These the Society for Psychical Research will, it is hoped furnish. To them I look mainly for the best work in this new field in the future.

It does not follow, however, that the ordinary observer is to shut his eyes and fold his hands and wait for these men to tell him what is true and what is false. Many ordinary observers have all the faculties for making excellent observers if they will train themselves and study the subject to be investigated thoroughly so as to know what and how to observe. Often they have opportunities which are rare which should not be allowed to escape notice. The world owes much to such. Spiritualism owes much to them also. But for them it would have died out long ago. They have seen something in it when men of science whose attention was all absorbed in other matters, could not.

There is one class of observers, if they are entitled to this distinction at all, and it abounds among Spiritualists as everywhere else, who think they can go into a darkened room and settle the whole question. They have eyes which cannot see in the light, much less in the dark. Their opinions are entitled to no weight. It would be a poor trickster who could not impose on them. It is a waste of time to listen to their stories.

In conclusion, let no one be overconfident as to conclusions, no matter how well he is trained. It will finally be the consensus of a very large number of minds that will settle this question and we can afford to wait for their verdict.

## THE MIDDLE WAY—HOMESTEAD.

By M. C. SEECEY.

Out of every apparent evil comes a permanent good. The Homestead trouble has called out a discussion which has settled in the public mind many questions pertaining to the relations of capital and labor. We know more about these relations to-day than ever thought of by the American people. Labor has learned an important lesson; so has capital. The first has found what has been insisted upon in the course of these articles—that organization is indispensable for its defense and security—organization that means unity of action, not for the purpose of coercion, but for self-defense. The Homestead strike was a failure, because of want of this union. Men outside were ready to take the places of the strikers just as soon as it was known for a certainty that their lives were secure from assault.

Capital has found that Carnegie's esthetic socialism does not meet the emergency. With all his good intentions to ameliorate the condition of the toilers his elaborate scheme is flagrant with moonshine and is not appreciated. The worker considers him and his associates as intruders. The striker and his comrades proposed to protect their own property from the Pinkertons and as proof of their earnestness they were willing to be shot and if need be to shoot down all who attempted to interfere. The so-called "rights of property" were relegated, for the time being, to the domain of the fool's paradise, where Mr. Carnegie's dissertations on the rich man's duty to the poor are studied as companion pieces with Mr. Stead's ghost stories. It is a lesson for inflated egotism—showing that there can never be harmony between labor and capital however much men of means may beguile themselves into the delusion. The business of life must be treated in a busi-

ness way. This way has no sentiment and like the corporations which now conduct the business world—it is soulless.

All this for manifest reasons—reasons which I have given all through this series of articles. The employer has his own or somebody else's capital—capital earned and saved by somebody and stored up in the form of wealth. Without this wealth to start with there can be no production—no employment of labor to make production profitable. This is a fact—a fact which is fundamental—which labor ignores or does not see and upon the recognition of this fact depends a proper recognition of its relation to capital. Capital "wealth in process of exchange"—is unique, alone and always selfish. Until the world evolves into a broader view of things—until conditions are prepared by all this suffering and sin, which we are now enduring, there is no help. The capitalist himself cannot change it. Carnegie tried it. We see the result. If all accounts are true the plant at Homestead was built up, not only on the business principle I have indicated, but the managers added beneficence to their role of so-called good deeds. They allowed their employes to own stock in the concern; allowed a reasonable interest on their savings; helped them to build homes, not only of comfort, but in some cases of luxury. Did this avail when the crisis came? The men "struck," not because of low wages—for they received the highest in the market—not because they were badly treated for every fact proves the contrary, but because the company, for business reasons, had to change its policy in order to meet conditions that the employes could not understand or if they could understand they had no right to interfere with the purposes of capital so long as it did not act in bad faith to the laborer. This no one charges. All that I have stated is claimed and so far as I have seen, not denied.

The good intentions or the reverse of the Homestead managers has done more harm than good. They attempted the impossible: The harmonizing of labor and capital. Ignorant labor has presumed upon its so-called "rights." The Carnegie managers have shown their own selfishness in their boasted efforts to "help" labor. The result is hatred, bad blood, disappointment, and great loss on both sides.

If capital hopes to benefit labor it must do so by teaching labor that there is no way of gaining wealth except by sobriety, industry and saving. It can do more to elevate labor in this way than by attempts at socialism—the mixing of what can never be mixed. The capitalist should especially favor the organization of labor by showing its advantages not only to the laborer himself but in order to facilitate production by enabling capital to make proper and safe calculations as to its ventures. The more secure capital is the more wealth it will put into production—thus giving labor more wages and a guarantee of continuous employment. These two factors are absolutely necessary to its prosperity. But the capitalist is ready to say if we do this what good will come of it? It will end strikes, slaughter and the disorganization of society. If capital is organized and labor is organized there will grow out of this relation that which will conserve the interests of both. As labor becomes more intelligent it will realize that capital is labor conserved into wealth and that without it there will be no employment of labor and consequently no production. That capital has rights which must be respected and that labor cannot hope for its betterment except under the law of supply and demand. This law is inflexible and cannot be evaded by the sophistries of "free trade" or "protection." "Organization" is for the purpose of securing the fruits of this supply and demand, and for the more orderly carrying out the economies of its then relationship with capital.

When capital and labor occupy the relation here indicated then we can have, either by legislation or voluntarily tribunals, that which will settle all disputes and thus end all these strikes and all this bloodshed and all this confusion and riots, to say nothing of the expense which the old status is constantly engendering.

My critic will say all this is impracticable. Is it? Let me give an illustration—a practical fact.

We may criticise old England—her methods of slowness, but we find when she touches a problem—especially in practical life she never fails of a solution. In her own way she has solved almost every problem of sociology. I mean as far as the law of evolution has made theory—fact!

In the year 1890 there was one of those upheavals in New South Wales which resulted in organizing the entire labor and producing capital of that country into two hostile armies—one pitted against the other—each standing foot to foot in hostile array, neither giving an inch. As a consequence there was a perfect deadlock in all business. In many respects it was like the Homestead affair only on a larger and therefore on a more disastrous scale. The injury wrought against the peace and prosperity of the colony was so serious that the government found it expedient to appoint a Commission to investigate the entire subject of strikes and their remedies, for the purpose of making a report with recommendation of measures to be pursued by the Parliament of New South Wales. The Commissioners were instructed "to investigate and report upon the causes of conflicts between capital and labor known as 'strikes,' and the best means of preventing or mitigating the disastrous consequences of such occurrences; to consider from an economic point of examination the measures that have been devised in other countries by the constitution of boards of conciliation or other similar bodies to obviate extreme steps in trade disputes, and to consider and report upon the whole subject." The Commission was composed of the Hon. Andrew Garvan, LL.D., as president, and of sixteen other gentlemen, half of whom were representatives of the employing interest and half were representatives of the labor unions. Mr. Percy R. Meggy, an experienced journalist, was made secretary of the Commission. The Commissioners held some fifty meetings and made free use of their authority to summon witnesses. They also sought and obtained from the principal countries of the world such documents, reports and miscellaneous writings upon labor questions as would give them the benefit of a knowledge of the experience of Europe and America.

These gentlemen made a report of their work in some twelve pages, divided into thirty-three paragraphs. The report is drawn up in no local or narrow spirit. It deals with the great struggle between capital and labor and is broad enough to cover the difficulties we in America experience in dealing with this whole question.

The report proceeds to explain that the distinctions to be observed in examining the cause of strikes are also to be observed in treating of their cure. Those disputes which grow out of the amount of wages and questions of similar import usually turn upon differences of opinion which chiefly require that the real truth as to certain matters of fact should be reached. Says the Report:

"No better method of dispersing the mists that surround a controversy of the sort under our consideration can be found than a friendly conference. A very large experience has shown that the difficulty is often cleared up in this way, and reduced to such dimensions as admit of a fairly satisfactory settlement. It is this experience which leads to the conclusion that the very first thing to be done in order to permit of the settlement of a labor dispute is to try the effect of conciliation.

And in using this term 'conciliation' for the first time in this report, it is convenient to remark here that the terms conciliation and arbitration are often employed somewhat vaguely as if they were interchangeable, and yet they really represent two distinct things. The function of any conciliation agency is to get the parties to a dispute to come to a common agreement voluntarily, without any opinion being pronounced on the merits or any instructions given. The function of arbitration is distinctly to determine the merits and to give a positive decision to be abided by. If the declaration of such a decision can be avoided it is well that it should be, because decisions

are generally more or less adverse to both parties, for even splitting the difference is an equal censure upon both. But conciliation, if it is a success, allows of a friendly settlement on a mutual agreement, and leaves no opening for discrediting the understanding or the impartiality of the arbitrators."

Whereupon the Report proceeds to consider the practical question how this primary remedy of conciliation is to be applied. It points out the fact that as respects different trades particularly in England, boards of conciliation have been voluntarily established, have lasted for several years, have done good work, and often very difficult work. But while admitting that conciliation may work very effectively through purely voluntary and non-official arrangements, the Commission finds that the work of conciliation would be greatly assisted if there were an established organization instituted by the State and always ready to be called into action by either of the parties to a dispute:

"The great weight of the testimony is distinctively to the effect that the existence of a State Board of Conciliation would have a wholesome and moderating effect. Such an institution, clothed with the authority of the State, would stand before the public as a mediatory influence always and immediately available, and public opinion would be adverse to those who, except for very good cause shown, refused to avail themselves of its good offices."

But though in the majority of cases, continues the Report, disputes will be settled by the preliminary process of having them thoroughly sifted before a board of conciliation, there will remain some cases in which, despite all explanation and mediation, there will survive an irreducible residuum. It does not follow, holds the Commission, that the task of settling the dispute must be abandoned at that point. The experience hitherto gained goes to show that this need not be:

"Either under the term conciliation or under the term arbitration, boards have to a very large extent been empowered to give decisions—that is to say, have practically exercised a judicial function. When conciliation has failed, then is the time for arbitration to begin. . . . In the immense majority of cases, both in France and England, the decisions given have been reasonably equitable, and have served to settle the dispute until circumstances altered and raised the same or a similar question again. It is impossible to resist the moral effect of the vast body of evidence which exists on this point. It is a demonstrated fact that decisions can be given as to industrial disputes which practically solve the immediate difficulty."

I have selected these paragraphs to illustrate by practical example that which to my mind is very simple. The work of this Commission ended the conflict and the equal representatives of labor and capital have occasion to rejoice that their work has not been in vain and is deserving the serious consideration of the representatives of labor and capital in America.

## THE CHURCH AND WOMEN.

BY ELIZABETH CADY STANTON.

(CONCLUDED.)

When last in England, I visited the birthplace of Dean Stanley. The old homestead was occupied by a curate and his two daughters. They escorted us all over the place,—in the school where poor children were taught, in the old church where the dean had long preached. "Do you see that table-cover in the altar?" said one of the daughters. "Sister and I worked that." "Did you spread it on the table?" said I. "Oh, no," said she; "no woman is allowed to enter this enclosure." "Why?" said I. "Oh, it is too sacred." "But," said I, "men go there; and it said that women are purer, more delicate, refined, and naturally religious than they are." "Yes, but women are not allowed." "Shall I explain the reason to you?" I replied. "Yes," she said, with a look of surprise. "Well," said I, "it is because the Church believes that woman brought sin into the world, that she was the cause of man's fall from holiness, that she was cursed of God, and has ever since been in

collusion with the devil. Hence, the Church has considered her unfit to sing in the choir or enter the Holy of holies." She looked very thoughtful, and said, "I never supposed these old customs had such significance." "Yes," I replied, "every old custom, every fashion, every point of etiquette, is based on some principle, and women ignorantly submit to many degrading customs, because they do not understand their origin." Though women are preeminently fitted to preach the gospel of glad tidings, yet the Quakers, the Unitarians, and the Universalists are the only sects that ordain women. The Methodists allow them to preach, but do not ordain them. None of the sects allow women to be elders or deacons, though a few individual churches have conferred these honors. The Greek Testament speaks of "deaconesses" in the early Church; but our translation interpolates the "wives of deacons," by no means an honest substitution. In the Episcopal Church, they would not allow a woman to be a member of the vestry, even though obliged to fill the office with a man who was not a communicant. Better a man unbeliever than a saintly woman to officiate in church matters. And the few women that are ordained over congregations find there are ever some adverse influences at work that they feel, though they may not be able to say, "Thou art the man." All these indignities have their root in the doctrine of original sin, gradually developed in the Canon Law,—a doctrine never taught in the primitive Christian Church. In spite of the life, character, and teachings of Jesus, ever proclaiming the essential quality and oneness of the whole human family, the priesthood, claiming apostolic descent, so interpret Christianity as to make it the basis of all religious and political disqualifications for woman, sustaining the rights of man alone.

The offices women held during the apostolic age she has been gradually deprived of through ecclesiastical enactments. Although, during the first four hundred years of the Christian Church, women were the chosen companions of Jesus and his followers, doing their utmost to spread the new faith, as preachers, elders, deacons, officiating in all the sacraments, yet these facts are carefully excluded from all the English translations of the Scriptures; while woman's depravity, inferiority, and subordination are dwelt upon wherever the text will admit of it. Under all the changes in advancing civilization for the last fifteen hundred years, this one idea of woman has been steadily promulgated; and to-day, in the full blaze of the nineteenth century, it is echoed in the pulpit by every sect and in the halls of legislation by every party.

In one of the essential doctrines of Christianity,—namely, self-sacrifice—women have been carefully trained, until, as John Stuart Mill says, that it has come to be their pet virtue. This is nowhere better illustrated than in their religion. There is no depth of personal degradation that they have not touched in the religious worship and sacrifice of ancient civilizations, and no humiliations of the spirit that mortals can suffer, when ostracised by those in no way superior to themselves, that educated women in our day have not endured. Seeing this, I have endeavored at many of our suffrage conventions to pass some resolutions embodying the idea that woman's first duty was self-development; and at last, after a prolonged struggle and much opposition, even by women themselves, the following resolutions were passed at our thirtieth anniversary, held in Rochester, July, 1878:—

*Resolved*, That, as the duty of every individual is self-development, the lessons of self-sacrifice and obedience taught woman by the Christian Church have been fatal, not only to her own vital interests, but through her to those of the race.

*Resolved*, That the great Principle of the Protestant Reformation, the right of individual conscience and judgment, heretofore exercised by man alone, should now be claimed by woman; that, in the interpretation of Scripture, she should be guided by her own reason, and not the authority of the Church.

*Resolved*, That it is through the perversion of the religious element in woman, playing upon her hopes and fears of the future, holding this life with all its high duties in abeyance to that which is to come,

that she and the children she has trained have been so completely subjugated by priestcraft and superstition.

The following Sunday, the Rev. A. H. Strong D. D., President of the Baptist Theological seminary of that city, preached a sermon especially directed against these resolutions, which met strong clerical criticism and opposition by all the fraternity in the State who chanced to see reports of the proceedings.

One amusing episode in that convention is worthy of note. Frederick Douglass, who has always done noble service in our cause, was present. But his intellectual vision being a little obscured that warm afternoon, he opposed the resolutions, speaking with a great deal of feeling and sentiment of the beautiful Christian doctrine of self-sacrifice. When he finished Mrs. Lucy Coleman, always keen in pricking bubbles arose and said: "Well, Mr. Douglass, all you say may be true; but allow me to ask you why you did not remain a slave in Maryland, and sacrifice yourself like a Christian to your master, instead of running off to Canada to secure your liberty like a man? We shall judge your faith, Frederick, by your deeds." The time has come when women, too, would rather run to Canada to taste some of the sweets of liberty than to sacrifice themselves forever in the thorny paths marked out for them by man.

Whatever oppressions man has suffered, they have invariably fallen more heavily on woman. Whatever new liberties advancing civilization has brought to man, ever the smallest measure has been accorded to woman, as a result of church teaching. The effect of this is seen in every department of life.

There is nothing so cheap as womanhood in the commerce of the world. You can scarcely pick up a paper that does not herald some outrage on woman, from the dignified matron on her way to church to the girl of fourteen gathering wild flowers on her way to school. I hold men in high places responsible for the actions of the lower orders. The sentiments and opinions expressed by clergymen and legislators mould the morals of the highway. So long as the Church and the State, in their creeds and codes, make woman an outcast, she will be the sport of the multitude. Whatever can be done to dignify her in the eyes of man will be a shield and helmet for her protection. If the same respect the masses are educated to feel for cathedrals, altars, symbols, and sacraments was extended to the mothers of the race as it should be, all these distracting problems, in which their interests are involved, would be speedily settled. You cannot go so low down in the scale of being as to find men who would enter our churches to desecrate the altars or toss about the emblem of the sacrament, because they have been educated with a holy reverence for these things. But where are any lessons of reverence for woman taught to the multitude?

And yet is she not, as the mother of the race, more exalted than sacraments, symbols, altars, and vast cathedral domes? Are not the eternal principles of justice engraven on her heart more sacred than canons, creeds, and codes written on parchment by Jesuits, bishops, cardinals, and popes? Yet where shall we look for lessons of honor and respect to her?

Do our sons in the law schools rise from their studies of the invidious statutes and opinions of jurists in regard to women with a higher respect for their mothers? By no means. Every line of the old common law of England on which the American system of jurisprudence is based, touching the interests of woman, is, in a measure, responsible for the wrongs she suffers to-day.

Do our sons in their theological seminaries rise from their studies of the Bible, and the popular commentaries on the passages of Scripture concerning woman's creation and position in the scale of being, with an added respect for their mothers? By no means. They come oftentimes fresh from the perusal of what they suppose to be God's will and law, fresh from communion with the unseen, perhaps with the dew of inspiration on their lips, to preach anew the subjection of one half the race to the other.

A very striking fact, showing the outrages women patiently endure through the perversion of their religious sentiments by crafty priests, is seen in the

treatment of the Hindu widow, the civil law in her case, as in so many others, being practically annulled by theological dogmas.

"The most liberal of the Hindu schools of jurisprudence," \* says Maine, "that prevailing in Bengal proper, gives a childless widow the enjoyment of her husband's property under certain restrictive conditions during her life;" and in this it agrees with many bodies of unwritten local custom. If there are male children, they succeeded at once; but, if there are none, the widow comes in for her life before the collateral relatives. At the present moment, marriages among the upper classes of Hindus being very commonly infertile, a considerable portion of the soil of the wealthiest Indian provinces is in the hands of childless widows as tenants for life. But it was exactly in Bengal proper that the English, on entering India, found the suttee, or widow-burning, not merely an occasional, but a constant and almost universal practice with the wealthier classes; and, as a rule, it was only the childless widow, and never the widow with minor children, who burnt herself on her husband's funeral pyre. There is no question that there was the closest connection between the law and the religious custom: and the widow was made to sacrifice herself, in order that her tenancy for life might be gotten rid of. The anxiety of her family that the rite should be performed, which seemed so striking to the first English observers of the practice, was in fact explained by the coarsest motives; but the Brahmins who exhorted her to the sacrifice were undoubtedly influenced by a purely professional dislike to her enjoyment of property. The ancient rule of the civil law, which made her a tenant for life, could not be gotten rid of; but it was combated by the modern institution, which made it her duty to devote herself to a frightful death. The reasoning on this subject, current even in comparatively ancient times, is thus given in the *Mitakshaya*: "The wealth of a regenerate man is designed for religious uses; and a woman's succession to such property is unfit, because she is not competent to the performance of religious rites." Thus the liberal provisions of the civil law were disposed of by burning the widow, and she was made willing for the sacrifice by a cultivated sense of religious duty. What is true in this case is true of women in all ages. They have been trained by their religion to sacrifice themselves, body and soul, for the men of their families and to build up the churches. We do not burn the bodies of women to-day; but we humiliate them in a thousand ways, and chiefly by our theologies. So long as the pulpits teach woman's inferiority and subjection, she can never command that honor and respect of the ignorant classes needed for her safety and protection. There is nothing more pathetic in all history than the hopeless resignation of woman to the outrages she has been taught to believe are ordained of God.

\*Early History of Institutions, Lecture XI, on the Property of Married Women.

#### THE SPIRITUAL ELEMENT IN LOVE AND FRIENDSHIP.

There is a psychological problem suggested in a new summer story which appears in dainty form, all *colour de rose* as to binding, from the Appleton house, and one that merits more than a passing thought. It is a story of New York life by John Seymour Wood, entitled "Gramercy Park," and it deals with the domestic problem involved in what is currently known as "the great annual divorce," that, under modern conditions, takes place every summer. Business men are, to a great extent, anchored in the large cities; but they send their wives and families to a cooler, if not a happier place. Mr. Wood presents the general desolation of this state of affairs vividly. The underlying problem that is therein presented—that separation is fatal to love—may well be considered.

Is any regard that is worth the having or the holding,—whether the love of husband and wife, the affection of brothers and sisters, or the nearest and dearest of friends—is the more special and tender regard in any of these relations, as distinct from the mere good will and friendly mental attitude to one's acquaintances in general—is this independent upon personal presence and daily intercourse?

The answer to this question is certainly one that

depends. It depends on the temperament of the persons concerned, whether of the material or of the spiritual bias. There are certain individuals who may be much in one's daily life in a certain kind of affection or even love, but who are, inevitably, out of mind when out of sight. They are the type that fascinate the senses, but do not hold the spirit. They vanish with the vanishing of the visible presence. With such persons as these separation is certainly fatal to love or friendship, for they inspire a regard only to be kept alive by the little intimacies of daily habit. In a certain proportion of humanity such regard—and only this—is the highest that either marriage or friendship ever knows. In fact, this type of individuals could not conceive the possibility of any other. They sit at the same table, read the same books, see the same people, and mingle all comment and enjoyment. It is not saying that there may not be a very strong, and even high, mutual love based on just this daily intimacy, one which diminishes as the material sign and seal of it is withdrawn; but all the same it is not the higher nor the more ideal type.

Where spirituality of temperament predominates, love and friendship grow more ardent, because more ideal by separation. Each then sees only the other's best self: faults or defects of personality, as distinct from defects of character, are not perceived, and any remembrance of them fades away. They meet through letters—and correspondence is the most spiritual of the arts—they meet spirit to spirit, soul to soul, indeed, and know each other deeply and truly with that delicate divination that is simply impossible to the exclusively personal intercourse. Indeed, if two persons of this type desire to fall hopelessly (or helpfully) in love with each other, to ardently enjoy and thoroughly appreciate each other's best (because truest) self, let them resort to that communion of spirit only possible through distance and separation.

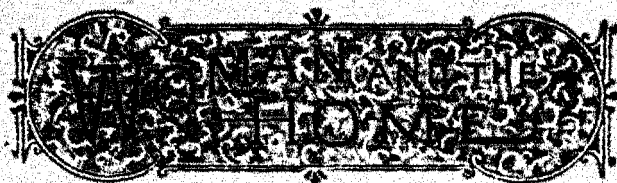
In fact, to many people of this temperament, who add to it fastidious and critical tastes that demand always more than it is in reason to expect; that demand, indeed, of another more than they ever, by any possibility, are able themselves to give—to persons of this peculiar temperament, absence is the very hotbed nurture of friendship or of love, and personal presence is its repression, if it prove not, indeed, fatal to existence. "Why," questions Emerson, "should we desecrate noble and beautiful souls by intruding on them? Why insist on rash personal relations with your friend? Let him be to me a spirit. A message, a thought, a sincerity, I want from him, but not news nor potage. I can get politics, and chat, and neighborly conveniences from cheaper companions. . . . We talk of choosing friends, but friends are self-elected. To my friend I write a letter, and from him I receive a letter. That seems to you a little. It suffices me. It is a spiritual gift worthy of him to give and of me to receive. In those warm lines the heart will trust itself, as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good. . . . Only be admonished not to strike leagues of friendship with cheap people, where no friendship can be."

And in this is touched the profoundest truth of friendship or of love. It is a spiritual relation, and over such a relation neither time nor distance have power. Separation becomes, indeed, merely perspective, through which one sees far more clearly. It is the right focal distance in which true values—in the artist's sense—appear. Many characters are like the pictures of the Impressionistes, and for the decomposition du ton distance is required to see aright. This is not an argument that a friend should be an impersonal spirit rather than a personal presence, but merely the consideration of the other side of the shield.—Lilian Whiting.

#### INSIGHT.

For we stand here, we  
If genuine artists, witnessing for God's  
Complete, consummate, undivided work:  
That every natural flower which grows on earth,  
Implies a flower upon the spiritual side,  
Substantial, archetypal, all aglow  
With blossoming causes,—not so far away  
But we, whose spirit-sense is somewhat cleared,  
May catch at something of the bloom and breath—  
Too vaguely apprehended, though indeed  
Still apprehended, consciously or not,  
And still transferred to picture, music, verse,  
For thrilling audient and beholding souls  
By signs and touches which are known to souls.  
How known, they know not,—why, they cannot  
So straight call out on genius, say, "A man  
Produced this," when much rather they should  
"Tis insight, and he saw this."

—E. B. BROWNING ("Aurora Leigh")



## MY LADY DOCTOR.

She never comes with pompous stride,  
Strong of cigars, head to one side,  
A brief call makes, a question asks,  
And lofty talks of mighty tasks;  
Not so my lady doctor.

She feels your pulse, looks at your tongue,  
Discerns the very nerve unstrung,  
Then holds your hand with kindly look,  
And reads you through like open book;  
Thus does my lady doctor.

With gentle mein, quite calm and still,  
She then doles out the little pill,  
The while she notes with hasty glance  
The air, the food, the nurse, perchance,  
Naught 'scapes the lady doctor.

And then she knows what she's about,  
Has piles of books all conned throughout,  
She studied with a learned man,  
And practised twenty years his plan;  
She's wise, my lady doctor.

Should sickness seize the nursery elf  
Whose life is but your truer self,  
She such a woman's coaxing way,  
The child will soon from day to day  
Cry for the lady doctor.

If danger comes to man or wife,  
She'll watch and nurse the flickering life,  
Until by patient care and skill,  
She'll bid each anxious fear be still,  
As could no other doctor.

When comes your time to convalesce,  
She'll even deign to talk of dress,  
And cheer you up with bits of news,  
And so keep off the dolorous blues,  
My cheery lady doctor.

But if no human skill avail,  
And death o'er life at last prevail,  
With honest tear and honest heart,  
Comfort and strength she will impart;  
God bless my lady doctor!

And should your sick soul cry in grief  
For which no potion gives relief,  
She'll speak such sympathetic words  
As surely never can be heard  
But from a lady doctor.

—WOMAN'S JOURNAL.

A new departure in the domain of instruction for women is about to be inaugurated in New York City. It is to be called the New York School of Applied Design for Women, and is projected on a plan that insures its financial success and permanency and gives promise of a future great usefulness. The trouble with the work of the majority of young women who pretend to be designers is that they do not understand the practical side of the work. They are capable of making a pretty picture, but when the manufacturer comes to apply the design to mathematical figures he is very apt to find it all wrong. The New York School of Applied Design for Woman's Work intends to remedy just this error. A correct, practical design must not only combine beauty of thought and originality of idea, but it must be made according to mathematical figures. Every ordinary design repeats itself at eighteen inches. It has to match at the sides. And another rule to know is that after numerous experiments it has been found possible to let two wet prints fall at the same time, on account of the distance between the rollers. It is this practical side of designing which the school will endeavor to teach. The course of instruction is divided into two departments. The elementary department comprises a course in geometrical design, conventionalization of natural forms, a course in colors, a course in historic ornament extending through the entire period covered by the foregoing courses. The advanced department covers the application of design to the manufacture of wall papers, application of design to the manufacture of carpets and the application of the elementary instruction to the work of an architect's draughtsman. No fixed period of the course of instruction will be established. No young woman naturally gifted for and zealous in the work will be obliged to wait for her duller or indifferently sister. Her rate of progress will depend largely on her own ability. The classrooms are at the service of each pupil if she so desires a greater part of her work may be done at home. Lectures accompanying the regular course of study will be given. The school has been started

by a guarantee fund, raised for the purpose; but it is to be self-supporting, the entire income to be devoted to the purposes of the school. The course in training to become an architect's draughtsman is to be treated as a special feature. Its novelty and the opposition which it first received gives it a claim to prominence. The directors of the school are: President, George L. Ingraham, justice of the supreme court; Rev. John Wesley Brown, D. D., rector of St. Thomas's church; Benjamin C. Porter, N. A. D.; William H. Fuller, of Warren, Fuller & Co.; secretary and treasurer, Miss Ellen J. Pond, office at 200 West Twenty-third street; Mrs. James Harriman and Miss Callender. The executive committee is composed of Chairman Mrs. Dunlap Hopkins, J. Carroll Beckwith, professor Metropolitan Museum and Art Students' league, and Elihu Root.

ANNIE ISABEL WILLIS in a recent number of *Woman's Journal* gives some interesting facts in regard to Hester M. Poole whose writings are so well known to the readers of *THE JOURNAL*, and who conducted so interestingly the woman's department of this paper for several years. Says Miss Willis: Mrs. Hester M. Poole, who lives at Metuchen, N. J., is a well-known writer on all sorts of household and art topics. She is a small woman who moves about very quickly and talks rapidly and well. Her dark hair, faintly streaked with gray, is cut short and waves all over her head. Her eyes are blue and her face is pleasant and kindly. Although her home is in Metuchen, she and her husband are much in New York and elsewhere. They have been great travelers. Mrs. Poole's presence is frequently required in New York, aside from business, by social calls upon her. She is also a member of the Sorosis and of the Women's Press Club. These two facts mean the expenditure of three afternoons out of every month. Mrs. Poole has been a member of Sorosis and an officer in that distinguished body for the greater part of the last twenty-two years. Her work, however, is of the greatest interest. She has contributed to nearly every home paper of consequence in the country. She wrote upon art in *Our Continent*, the weekly magazine that began so auspiciously under Judge Tourgee's management, but passed out of existence later. She has also written on "The Arts of Decoration," "Domestic Art" and "Japanese Art." She says, "Every species of art has been my speciality." In the more practical realm of household topics Mrs. Poole has done much writing. In *Good Housekeeping* was printed a sketch called "The Philosophy of Living," and in *Mrs. Logan's Home Magazine* a series entitled "From Cellar to Attic." For the *Homemaker*, under Marion Harland's administration, she published a series of articles, with original illustrations, upon "Home Decoration." She has also written descriptions of beautiful homes, including those of George W. Childs and Thomas A. Edison and has published articles upon various home occupations for women, the rearing of bees and silkworms, the culture of small fruits, jelly making, pickling, preserving, etc. This series was made more useful by containing the data of cost, labor and profit to be expected.

THE women of Ghardaiia, an oasis in the Sahara, seemed to have attained a degree of freedom unknown in some more civilized communities. These women, when they marry, draw up their own marriage contract, and if the man in any way breaks it, the woman is immediately free and will have no more to say to him. The Ghardaiians are Mohammedans, and, by the laws of the prophet, a man may have four wives. The women, however, do not allow more than one, and polygamy is practically banished. They have also a peculiar objection to drinking and smoking, and in many contracts the husband is told that if he falls into the habit of "consuming liquors or using tobacco" he will be divorced.

WOMEN suffragists have more ardent supporters of their cause among men in England than do the women of America. Great indignation prevails over a circular recently published advising the exclusion of lady speakers during the coming election, "lest advantage be taken of such opportunities to advocate female suffrage." One man writing of this says: "If the antagonism to woman suffrage which is characteristic of Mr. Gladstone is to be made one of the tenets of his followers also, I, as a man free from party bias and purpose, trust that every woman will use what little influence her unrepresented position leaves

her to prevent the accession to power of a party which denies her any political voice, while carefully giving to an illiterate Irishman, who can only make his cross at the instruction of a priest, a vote in making the very laws which are to govern a woman with perhaps as much intellect and education as the voter and the priest put together."—*New York Sun*.

IN the *Union Signal* of August 25th are printed extracts from Miss Frances Willard's records of her mother's last days from which the following passages are taken: August 3.—This morning mother opened her eyes wide, looked up and said, "I can see so many bright, glittering stars—they are just like diamonds overhead." She looked up again with wide open eyes and we asked her if she could see them still. "Oh, yes, they are all there of different shapes—just about so big (and she measured with her beautiful hands the size she thought they were); they are different on different mornings." Very soon after mother said, "I would like to tell you what I saw just a little while ago if I could only describe it." "Well, what was it like? We have wondered if you have seen Mary since you have been asleep," we asked. "No, it wasn't Mary, but it was a beautiful spirit in spiritual dress." We told her how much we should like to know what the dress looked like for we had always wanted to know what the angels wore. I said that was true dress reform and asked her if she wouldn't try to describe it. "No, I cannot tell you exactly, but it was beautiful and the diamonds were all about her. I think she was sent to me—this spiritual presence—to show me what it was like 'over there,'" and again she fell asleep. \* \* \* Aug. 4.—Anna asked mother if she had seen that bright presence again. "No, not since yesterday. I noted then that she had no fleshly wants, no possibilities of pain. I saw bright sparkles overhead." Mother said, Frank, you and I have been set against the wearing of black clothes. We didn't for your father nor for Oliver, I don't want you to change your dresses on account of my departure; and as for the display of flowers at funerals—that is all foolishness; you know we always struck against that. It is not the thing." I said, "You mean it is not the Christian thing." "Yes, that is what I mean." She added, "I think that spiritual being of which I had a vision a day or two, was sent to show me what I shall be like."

ALTHOUGH the method of secret voting known as the Australian system was introduced into the United States only five years ago, it has now been adopted in thirty-three States of the Union. The rapidity with which this system has been adopted in every part of the Union is without a parallel in the history of reform-movements in the United States. Almost every State of importance, except some of the Southern States, now has a secret-ballot law on its statute books, and some of them have it in their constitutions. It is a singular fact that the Southern States have been the hindmost instead of the foremost in this movement, because the secret-ballot would undoubtedly in practice disenfranchise a large part of the ignorant voters in the South.

THE right of labor to organize for the advancement of its interests, such as the increase of its wages and the abatement of too long hours of labor, is generally conceded by intelligent public opinion. Now and then an angry employer, blinded by a sense of real or imaginary wrongs of his own, denies it, but he very soon finds out, in any sort of representative community, that those who are better situated to judge the situation impartially than he is do not

agree with him. They see what he does not see, namely, the right of labor to give a power of attorney, as capital does, to men or organizations by whom it chooses to be represented, and that, to deny this right is to take advantage of superior might in argument with those who, from the laborious nature of their daily lives, are not so skilled in driving a bargain or pointing a case as the business or professional man is.

DANIEL DOUGHERTY, whose demise occurred last week was one of the brightest ornaments of the bar. He had the eloquence and wit for which the Irish race is renowned. He was chosen of all the orators of the party to nominate Hancock in 1880 and again to name Cleveland in 1888. Mr. Dougherty was a protectionist, but his affiliations had been too strongly with the democratic party since Douglas' day to permit him to leave it in Cleveland's. Friendships were perhaps stronger with him than principles, and while his death leaves a place not to be filled among democratic orators, it will also be sincerely mourned by countless friends in all parties.

MESSRS. G. P. PUTNAM'S SONS announce that they have now in preparation an edition of the writings of Thomas Paine, to be edited by Moncure D. Conway, author of the "Life of Paine." The set will be comprised in two or three volumes, the first division being devoted to the political and sociological writings, and the second to the religious and literary papers. The first division, which will be published shortly, as soon as it is in readiness, will include "The Crisis," "The Rights of Man," "Common Sense," etc. The most important essay in the second part will be "The Age of Reason."

No man was more opposed to frauds and charlatans than Col. Bundy and none more often held them up to the scorn and contempt of decent people. Our own ideas of man's nature and the destiny that awaits him have all along differed from those advanced by Col. Bundy, yet we have read his paper with pleasure, finding in every issue that which stimulated thought and encouraged morality. We regard his death as a sad misfortune to Freethought journalism and tender our sympathies to his bereaved family.—*Independent-Pulpit*.

THE poet Whittier though living in strict retirement, was a part of our national life, the memory of his unselfish service to freedom and humanity had been stamped so indelibly upon the mind and conscience of the nation, and the occasional pieces that in later years came from his pen breathed such an exquisite serenity and peace that he had become in a remarkable manner closely endeared to the American people. His death impresses patriotic Americans everywhere with a feeling of distinct personal loss.

PASSED to the higher life on September 3rd, an old veteran in the ranks of Spiritualism, Judge R. G. W. Jewell of Summit, Miss., in 78th year of this life. His remains were taken to New Orleans and interred there. He was a true Spiritualist at all times and a just and good man.

THE New York City Society of Ethical Spiritualists has resumed its meetings at 41 West Fourteenth street, with Mrs. Helen J. T. Brigham as speaker until further notice. The first meeting of the present season being held on Sunday, September 14th.

MRS. E. T. STANSELL, the psychometrist, has taken rooms at 1470 Michigan avenue where she will be happy to meet her friends.





### MATERIALIZATION.

TO THE EDITOR: Professor Coues' article on "Telepathy and Kindred Words Descriptive of Telephenomena," in THE JOURNAL of August 27th is a timely contribution to the scientist's vocabulary.

If all writers possessed the happy faculty of making a scientific treatise plain and easily comprehended by the unscientific mind in such an eminent degree as does Professor Coues, how much easier it would be for the ordinary student to even grope his way after knowledge. Many articles fall of their intent because of the ambiguity of the writers.

I regret that Professor Coues in his article did not coin new words for all the senses by which we ordinarily gain information, tasting and feeling, etc. It is a well-known fact in animal magnetism that some sensitives can taste medicine by merely touching their tongues to the glass bottles containing them. The sense of feeling it seems to me is a very important factor in determining the genuineness of so-called "spirit phenomena," as many testify to having felt at seances the arms of a spirit child clasped lovingly around their necks, have felt a child's form in their arms, or have felt the clasp of a hand without being able to see a spirit form. I think I should have been "converted" to a belief in teleplasticism had I trusted to my sense of sight alone. Fortunately my sense of feeling rescued me from such a belief (or rather a belief in so-called spirit materialization). On two different occasions I attended materialization seances given by a woman in New York City. There were a dozen or so materialized from the Spirit-world, three of whom differing materially in appearance from one another and also from the medium. I was permitted to shake hands with a little girl about six years old and an old lady. I noticed the hand of each felt the same in mine as to size, configuration and warmth and also exactly like the medium's hand felt, both in her trance and normal condition. I was introduced to the medium before the seance began. She was apparently about thirty years old with an excess of the vital temperament; so much so that she might properly be classed as lymphatic.

On first shaking hands with her I could not help but notice the peculiarity of her hand which was extremely short, broad and thick. The fingers felt as large at the ends as they did at the palm. The skin felt harsh and rough as though the hand had always been accustomed to heavy, rough work. The cabinet was simply a couple of curtains drawn across one corner of the room, which was about sixteen feet square. The little child was the first to appear. I requested permission to approach the curtains and shake hands with her which was granted, she standing in the aperture of the curtains. Imagine my surprise to grasp the same hand I had shaken but a short time before as the medium's. I did not make a seance or "give the thing away," as I intended to have done had I discovered a fraud was being perpetrated, for it occurred to me that the medium, fearing I might capture the ghost had substituted her own hand. I concluded to await further developments.

After a few special appearances for persons present, there appeared a Miss of perhaps seventeen, who evidently came in a general way and for no one in particular.

I was permitted to shake hands with her and she appeared to be several feet in front of the curtains. Judging by her size she in the flesh would weigh about one hundred and ten pounds, while the medium would weigh at least two hundred. In shaking hands with her the hand felt the same as the medium's.

After other materializations "Granny Brooks" appeared and walked or hobbled from the cabinet across the room and shook hands with all present (eleven of us if I remember aright), keeping up a constant talk about her past life in the flesh. She appeared extremely old with a thin, haggard face, sans teeth, prominent chin and roman nose which nearly touched as she talked; a form shriveled and lean and apparently would not weigh a hundred pounds. In shaking hands with her I again felt the medium's hand.

With her disappearance the seance closed. The curtains were drawn apart and the medium disclosed, sitting exactly

as she did at the commencement of the seance. Her short, stumpy hands lying where her lap would have been but for her excessive obesity, her fat, stupid face and pug nose apparently as innocent of fraud as a child's.

I am still a doubter in regard to "spirit materializations," or to use Professor Coues' better term "teleplastic phenomena."

Will Professor Coues please coin us new words for the senses of tasting and feeling; and if he can, explain how the senses of sight and feeling can be so at variance regarding the same phenomena?

DE. L. SACKETT.

SOUTH CHICAGO, ILL.

### "THIS GHOST HELPED A WORTHY PAIR TO \$20,000."

TO THE EDITOR: In the half-jocose heading to a remarkable fact, as given in the St. Louis Globe-Democrat: All fortune hunting through mediums is an absurdity, which the true medium never encourages. It is not rational to suppose that the dwellers in the "many mansions" have a lively dollar and dime interest. Yet may there not be special reasons, in rare cases, for such incidents as this narrative gives, as follows:

"Speaking of ghosts," said Mr. C. M. Conyers at the Lindell, "I must say that they treated me well. I owe all my prosperity to them. In 1866 my wife's father died, leaving, so far as we know, no property. After his demise my wife declared that he frequently appeared to her and always in the daytime. She was much frightened and insisted upon moving into another house. We moved, but the apparition was not to be got rid of thus. She declared that it always looked as though it wanted to speak to her, and I advised her to encourage it to unfold the secrets of its prison house.

"One day it appeared to her as she was placing dinner on the table, and she mustered up courage to ask it what it wanted. It replied that many years before death my wife's father had acquired several town lots in Philadelphia, which are now quite valuable, and that the deed to the same could be found in an old copy of "Plutarch's Lives," of which he was very fond. We hunted up the book, and, sure enough, there was the deed. My wife was the only heir, and the message from the dead was worth a cool \$20,000 to us. Now, I did not see the ghost, and do not know whether my wife saw it or simply imagined it. I cannot say whether the message was conveyed by word of mouth or by some mysterious spirit telegraphy, but I do know that I found the deed as directed and got possession of the property. It was an honest ghost, let me tell you."

### A STRANGE CASE.

TO THE EDITOR: Several years ago, away back in the fifties it was, a girl of this town, a very modest, retiring and respectable girl of some eighteen years was found in bed, later than usual, by her married sister Mrs. C., under circumstances so unusual as to call for the exercise of all the mental acumen, possessed by the family or intimate friends. Hannah, who was intending to go on a visit that morning, was at eight o'clock, still in bed, her eyes wide open, gazing quietly about, and yet not appearing to recognize anyone, and answering neither by word or look any questions put to her. The family physician was called in but he failed to explain the unusual conditions, although he was satisfied that she was in good bodily health. Her hands were groping about and going through motions like writing an exercise to which she was commonly much averse. My brother Joseph was called in, to ascertain if he could understand the case. After observing her for a few moments he went and brought a light stand, pen and ink and placed them conveniently by the side of the bed. Immediately H—'s left hand, as though it belonged to some other person took up the pen, dipped it in the ink, and commenced to write vigorously, following the lines accurately and executing a bold round business script unlike anything ever seen in the country and absolutely impossible for H— who wrote in a small, cramped and angular style with her right hand, using all her eyesight; whereas this writing was done by the hand alone while the eyes were roaming about the room, in search of nothing. A whole page of foolscap was closely filled and at the bottom appeared the name of Mary Osage. The purport of the writing was that Hannah A—"is not sick,

and in no danger, that I have found her an excellent medium for such manifestations, and, knowing how shy she is and how much opposed she is to all cranky notions and actions, I have put her in a trance state in which she will not be worried by the presence of anyone." The writing continued, at times, through the day; Mary Osage giving us quite a lengthy history of herself, an educated planter's girl dying in Missouri many years before. She gave many specimens of her independent and separate personality by telling what was being said and done, at the moment, or about the moment of writing, both in town and country. She also instructed those present how to proceed in bringing H— out of the trance, and named the persons who should constitute the circle of operation. Her instructions were obeyed to the letter, and H— passed into natural sleep at the usual bedtime, waking next morning in usual health and at the usual time. After breakfast she commenced getting ready for the appointed visit of the day before, when her married sister was compelled to inform her that she had lost a day, and finally to give her a full account of the preceding day at which she profoundly shocked. This first account was repeated with additional particulars, as to the antecedents of Miss Osage, who was very earnestly asked by the sister of Hannah, why she should impose her personality upon an unwilling subject. To which Miss O— replied that the world is groping in darkness and rotting in selfishness for want of a thorough conviction of the continuance of life, and a lack of earnestness in disciplining the soul for its higher purposes; that Hannah was such a fine medium for effecting her good objects she thought there should be no resistance. Hannah and her relatives, however, thought and felt differently most intensely.

Miss O— appointed another seance for a certain day and hour, but the sister sent H— off on a visit and at the appointed time H— was seized with a very earnest and unaccountable feeling to return home; her mates would not hear to it and the feeling subsided. Evidently Miss Osage gave up her intention of evangelizing the world by means of Miss H—, for this was the last of it.

Years after the above narrated occurrence, I sat in a circle with Miss H—, at which there were surprising manifestations, but her mediumship was voluntary and could be humored or denied at the dictates of her own judgment and wishes.

Miss H— married, and a few years since passed over to the realm of Mary Osage.

Yours truly,

L. W. DAVENPORT.

SILVERTON, OREGON.

### FROM HAMBURG, IOWA.

TO THE EDITOR: Hamburg, Iowa, has the finest hall in the State called the Lyceum, built for the purpose of advancing the cause of Liberalism and Spiritualism. It was recently erected by Fred W. Toedt, the leading Liberal and Spiritualist of this city. This evening the dedicatory address was delivered by J. E. Rensburg, the freethought orator of Atchison, Kansas. A. S. Bailey, of Shenandoah, Iowa, introduced the speaker of the evening in an appropriate address. Chas. Cowles furnished music free as he has always done. Liberalism has many followers here. Among the workers may be mentioned, Wm. Golden, S. D. Thompson, Wade Sperry, Gus Wagner, W. E. Dodds. Liberal lecturers have large audiences.

E. T. DALBEY.

HAMBURG, IOWA, August, 1892.

### AN INCIDENT.

TO THE EDITOR: The truth of the following is vouched for by the narrator, a lady of my acquaintance. I give it as nearly as may be in her own words:

My grandmother had what is commonly called the gift of second-sight. Her children and grandchildren inherited it in some degree, but it never was so marked in them. By it she was often warned of coming disaster, though seldom, if ever, in such a way that she could see the nature of the danger and provide against it, so that it was rather a source of worry and trouble than of real value to her.

One night, between twelve and one, the entire family were aroused from sleep by the rattle of a heavy vehicle driven rapidly up to our door. My grandmother hurried to a window, and beheld a coach, from the door of which a white hand violently beckoned. Before she could speak a word, before she could turn from the

window, coach and hand alike had vanished.

The next morning, as we sat at breakfast discussing the strange occurrence, we were again startled by the same sound of rapid moving carriage wheels. Again, this time seen by all, the coach drove up, again the hand was waved—no spirit hand, for a head appeared, and a man sprang up the steps to meet us. He brought us words of my grandfather's death in a railroad accident the evening before. It had occurred many miles away, and several hours before the ghostly warning, if such it was, came to us.

COLIASSET, MASS.

E. J. D.

### LEARNING TO DECLAIM.

Rev. E. E. Hale says in his paper "A New England Boyhood," in the August Atlantic, of the teaching of elocution in earlier days: I remember perfectly the first time I spoke. It must have been in September, 1831. At my mother's instigation, I spoke a little poem by Tom Moore, long since forgotten by everybody else, which I had learned and spoken at the other school. It is a sort of ode, in which Moore abuses some poor Neapolitan wretches because they had made nothing of a rebellion against the Austrians. As Tom Moore was himself an Irish patriot who had never exposed a finger-nail to be hurt for the Irish cause, I have since thought his passion was all blatherskite. However that may be, I stepped on the stage, frightened, but willing to do as I had been told, made my bow, and began.

"Ay, down to the dust with them, slaves as they are!"

I had been told that I must stamp my feet at the words "down to the dust with them," and I did, though I hated too, and was sore afraid. Naturally enough, all the other boys, one hundred and fifty of them, laughed at such an exhibition of passion from one of the smallest of their number. All the same, I plodded on; but alas, I came inevitably to the other line,

"If there linger one spark of their fire, tread it out!"

and here I had to stamp again, as much to the boys' amusement as before. I did not get a "good mark" for speaking then, and I never did afterwards. But the exercise did what it was meant to do; that is, it taught us not to be afraid of the audience. And this, so far as I know, is all of elocution that can be taught, or need be tried for. In college, it was often very droll when the time came for one of the Southern braggarts to speak at an exhibition. For we saw then the same young man who had always blown his own trumpet loudly, and been cock of the walk in his own estimation,—we saw him with his knees shaking under him on the college platform, because he had to speak in the presence of two hundred people. I owe to the public school and to this now despised exercise of declamation that ease before an audience which I share with most New Englanders. This is to say that I owe to it the great pleasure of public speaking when there is anything to say. I think most public men will agree with me that this is one of the most exquisite pleasures of life.

If "the proper study of mankind is man," too much attention can not be devoted to the science of life, says the San Francisco Call. In view of the improvements in living which have been made within half a century—the discovery of anesthetics, the formulation of sanitary service, the enlargement of the list of preventable diseases, the light that is thrown on cerebral and nervous pathology, it is impossible for a careful scientist to deny M. Flourens' proposition that the normal duration of human life may be one hundred years. The reader of his story, comparing the records of population in civilized countries at various intervals, is struck by the slowness with which numbers increased. It has been usual to account for the anomaly by charging the deficits to war; but when we find that the fertile country like France, after 2,000 years of known civilization, only contained 20,000,000 of people, while the United States has increased 50,000,000 in less than a century, one can not avoid the conclusion that life must have been shorter the old days than it is now, and a larger proportion of the children who born never attained the adult age, and the business of biology to ascertain these inferences correspond with the useful topic of study.

BOOK REVIEWS.

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

The Religion of Humanity: A Philosophy of Life, by J. Leon Benwell. H. L. Green, Buffalo, publisher. pp. 28. Price 15 cts.

This is a thoughtful essay the object of which is to show the need of working to make all good things better, and the worse things good, for this is the trend of that on-moving "spirit of good" which spurs the Life-principle forward to still higher development. "We are the result of that outgrowth, and it ill becomes us not to keep ourselves in fullest harmony with that power." The responsibility of those having wealth, position, influence and ability, for the conditions which tend to elevate or degrade the human race, is emphasized. In a sentence Mr. Benwell's idea is to carry the Religion of Humanity to its last analysis, and we find the one word, Ethics,—man's right relation to every living, feeling, organism.

MAGAZINES.

Wide Awake for September is a beautiful number, bright, descriptive and full of strength. The frontispiece is "The Great Dory Race at Squam." Prominent among its illustrated papers is a charming description by Frances A. Humphrey, of Old Plymouth and Plymouth Rock as they look to young tourists, under the title of "A Red Letter Day," profusely illustrated. Alice Williams Brotherton contributes a poem, "My Princess," that will be liked by all those enrolled in the ranks of the King's Daughters. Jennie E. Thompson has a second paper about our "Summer Sweethearts"—the birds of our farms and dooryards; Edith M. Thomas has a bit of verse "What the Lambs say;" Francis Randall has a humorous poem "Condensed Animals" Theron Brown contributes a witchcraft story called "John Alden's Peril"—an historical story of an episode in the life of the eldest son of the John and Priscilla of "Miles Standish's Courtship."

The September Arena is a very attractive number of this progressive review. "The future of Islam," by Ibn Ishak and "Old Stock Days," by James A. Herne, with full-page portrait of Herne are very readable articles. Rev. M. J. Savage contributes to the series of psychical science contributions, in an interesting paper entitled "More Remarkable Cases." The third installment of the argument in behalf of Lord Bacon as the author of the Shakespeare plays, is presented in the September number of the Arena. Various objections to this theory of the authorship, most of them readily occurring to anyone, are here formally stated and replied to, certainly in a manner to attract the attention of readers. The discussion grows in interest as it proceeds. Dr. C. E. Page has a practical and valuable paper on the successful treatment of typhoid fever. Other notable papers are by John Davis, Hamlin Garland, Prof. Willis Boughton, and the editor, while a feature is a symposium on Woman's Dress Reform, by six eminent women.—The Medical Tribune for August has for its opening article a paper on "Gosypium in Hysteria," by Dr. H. T. Webster, of Oakland, Cal., which is followed by "Diseases of the Eye and Ear," by Dr. John W. Pruitt. Both are valuable contributions. Robert A. Gunn, editor, Medical Tribune Co., 124 West Forty-seventh street—Dr. M. L. Holbrook's Herald of Health for September prints, "Debit and Credit in the Economy of the Nervous System," a lecture by Professor Dr. Grashy, of Munich. It is well worth reading, as are "Notes Concerning Health," by Dr. Holbrook, and other articles relating to health.—The September Forum has a very timely table of contents. A prominent place is given to "The Lesson of Home-stead: A Remedy for Labor Troubles," by hauncey F. Black, of Pennsylvania, the remedy he proposes being the incorporation of labor organizations precisely as organizations of capital are incorporated.

Black writes with great sympathy for the workingmen's side of the contest. The critical articles, include an analysis of the "Warning Proportion of Venal Voters," mainly in Connecticut, by Prof. J. J. Cook; two articles on "Methods and aims of Campaign Committees," by Mr. Albert Welsh, of Philadelphia, and Hon. J. Harter, of Ohio; and an explanation of the real meaning of "A Tariff for Revenue" by David A. Wells, a thorough exposition of the Democratic position in China, writes on the treatment of China by the United States, and makes the Chinese view of our recent legis-

lation. "The Enlarged Church," by Prof. David Swing, of Chicago, describes the varied and practical activity of the typical American Church of to-day.—The Westminster Review for August is full of pleasant reading. W. S. O'Neill Daunt discusses the condition of "Ireland Under Grattan's Parliament;" J. B. Firth has a paper on the development of the English novel entitled "Some Aspects of Sentiment," and F. W. Haine discusses "The Modern Protective System." A strong number.—Current Literature for September contains among its celebrities of the day a sketch of H. C. Frick, specially prepared for its pages.—The Nineteenth Century for August opens with contributions by eight prominent men, who give at some length their reasons for voting for Mr. Gladstone. The writers are Sir Thomas Farrar, the master of University college, Oxford; Sir William Markby, Prof. Alfred R. Wallace, H. C. Hewlett, the Rev. H. Russell Wakefield, Prof. Minto, and the dean of Westminster. There are other very interesting papers in this excellent magazine.—The September number of the Review of Reviews has for its frontispiece a portrait of Camille Flammarion, standing by the side of his telescope in the observatory at Juvisy; and the "Progress of the World"—that is, the editorial opening department of the Review—begins with a discussion of Mars and its inhabitaney, illustrated with Chiaparelli's map of the surface of Mars, and portraits of Professor Holden, of the Lick Observatory, and Francis Galton, chairman of the royal observatory at Kew, London. The department of "Leading Articles of the Month," in this number devotes a large amount of attention to psychical research, and contains good portraits of Professor Charles Richet, Professor William James, Professor Henry Sedgwick, Alfred R. Wallace, Dr. Richard Hodgson, and Mr. F. W. H. Myers. There are new portraits of American and English politicians, of distinguished French, English and American scientists, and a variety of other pictures, illustrating timely articles.

A picture painted by Mrs. Benjamin Harrison is to be presented to the public by the publisher of Demorest's Magazine. It is a representation of flower life; an orchid grown in the White House, superbly expressed in color and form. With each copy of the magazine for October one of these beautiful reproductions is to be given free. Demorest's Family Magazine, 15 E. Fourteenth street, N. Y.

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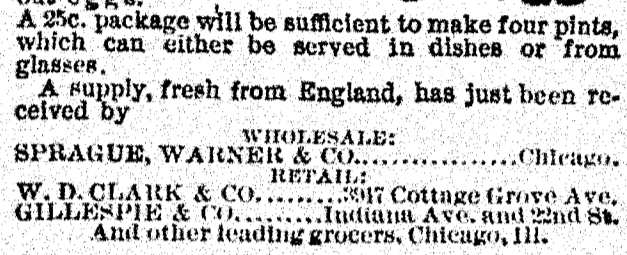
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Once a woman came,  
 Within a churchyard close,  
 Suddenly on a name  
 Unhidden by vine or rose.

There it was he lay  
 Who long had wronged her sore,  
 Harned her many a day  
 But never should harm her more.

Bare and bleak the stone  
 That marked his place of sleep;  
 Slowly the days had flown—  
 Had to one come to weep.

Long she stood and gazed,  
 Disarmed as he who slept;  
 Then with her eyes upraised,  
 Being a woman—she wept.

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Author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," Etc.

This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

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"WHITTIER--AT NEWBURYPORT.

"Sept. 7, 1892. 'Giftless we come to Him, who all things gives, and lives because He lives.' --The Poet's Last Lines."

"Hail to thee and all good cheer, Though men say thou hast here Dead, And weep all uncomfited, 'By thy faith refining mine, Life still lights these eyes of thine Clear As the autumn atmosphere, 'Ever still thy smile appears, As the rainbow of thy tears, 'Hail, O'er thy love's vast firmament, 'Thou endurest--shall endure, Purely, as thy song is pure, Hear Thus my ball: Good cheer, good cheer, --JAMES WILCOX RILEY."

WHY MOTHER IS PROUD.

Look in his face, look in his eyes, Rognish and blue and terribly wise-- Rognish and blue and quickest to see When mother comes in as tired as can be, Quickest to find her the nicest old chair; Quickest to get to the top of the stair; Quickest to see that a kiss on her cheek Would help her far more than to chatter, to speak, Look in his face, and guess if you can, Why mother is proud of her little man, The mother is proud--I will tell you this; You can see it yourself in her tender kiss, But why? Well, of all her dears There is scarcely one who ever hears, The moment she speaks, and jumps to see What her want or her wish might be, Scarcely one, 'They all forget, Or are not in the notion to go quite yet, But this she knows, if her boy's near, There is somebody certain to want to hear, Mother is proud, and she holds him fast, And kisses him first and kisses him last; And he holds her hand and looks in her face, And hunts for her speed which is out of its place, And proves that he loves her whenever he can-- That is why she is proud of her little man, --PHRENOLOGICAL JOURNAL.

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Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters, continually coming in telling of marvellous cures it has effected after all other remedies had failed?

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The World's Exposition is already one of the world's great sights, as the colossal buildings are now rapidly approaching completion. The Woman's Building, Horticultural Hall, and the Transportation Building, each several acres in extent, are in the immediate foreground as one passes by, while a little further off rise the stately dome of the Administration Building and the great steel arches of the Hall of Manufactures and Liberal Arts, the largest in the world.

Niagara Falls is the greatest natural wonder of the world. The world's greatest writers have found language too weak to picture it. One of them briefly wrote: "I know no other one thing so beautiful, so glorious, and so powerful," and a great organist declared that its voice was "the divinest music upon earth."

Both these the traveler sees in going from Chicago to New York on the North Shore Limited, or any of the other fast and perfectly equipped trains of the Michigan Central, of which a distinguished railroad official has said, that "as a whole it possesses no superior in its construction, equipment and operation."

A rather impetuous party met a friend who was sporting a new suit of clothes. "Hello!" exclaimed the former, "where did you get those new clothes?" "Hush! It's a secret. I'll tell it to you if you'll promise not to give it away." "I'll promise." "You know there is a new doctor in town?" "Yes." "Well, I sit in his office every morning to make the public believe that he has got a patient."

"Garland" Stoves and Ranges cook food and warm rooms for many millions.

That the absurd and ridiculous often crops out at the most solemn occasions was illustrated at the Red Rock camp meeting on a recent Sunday. The revivalist was delivering his farewell sermon, and was growing warm and enthusiastic. The listeners were feeling very sorry that he was going to leave, and many were in tears, and shouting, "Glory to God!" "Hallelujah!" "Bless His Name!" "Glory to Jesus!" "Amen!" etc., were frequent ejaculations from the speaker, the clergy on the platform and the congregation. A stenographic report would read something like this:

Speaker: "Never has God been so good to me in all my life as to-day. Bless His Name!"

Congregation: "Hallelujah! Glory to God!"

Clergy: "Amen!"

Speaker: "There are a few more things I must say before I leave. Glory to God! I must say them now. You will soon be rid of me. Glory to Jesus!"

Congregation: "Amen! Hallelujah! Praise His Name!"

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Never in the history of Kansas has that State had such bountiful crops as this year. The farmers cannot get enough hands to harvest the great crop, and the Santa Fe Railroad has made special rates from Kansas City and other Missouri river towns, to induce harvest hands to go into the State. The wheat crop of the State will be from sixty to sixty-five million bushels, and the quality is high. The grass crop is made, and is a very large one; the early potatoes, rye, barley and oat crops are made, and are all large. The weather has been propitious for corn, and it is the cleanest, best looking corn to be found in the country to-day. Cheap rates will be made from Chicago, St. Louis and all points on the Santa Fe east of the Missouri river, to all Kansas points, on August 30 and September 27, and these excursions will give a chance for eastern farmers to see what the great Sunflower State can do. A good map of Kansas will be mailed free upon application to Jno. J. Byrne, 723 Monadnock Block, Chicago, Ill., together with reliable statistics and information about Kansas lands.

SUGGESTIONS FOR A SUMMER TRIP.

If you wish to take the trip of a lifetime, purchase the low rate excursion tickets sold by all principal lines in the United States and Canada via the Northern Pacific Railroad to Yellowstone National Park, Pacific coast and Alaska.

The trip is made with the highest degree of comfort in the elegant vestibuled trains of the Northern Pacific Railroad, which carry dining cars and luxurious Pullman sleeping cars from Chicago, St. Paul and Minneapolis to Montana and the Pacific coast, without change, and special Pullman sleepers from St. Paul and Minneapolis to Yellowstone Park.

The scenery en route is the most magnificent to be found in the seven states through which the road passes. Beautiful mountains, rivers, valleys, lakes and plains follow each other in rapid succession to delight the tourist, who will also find interests in the agricultural, mining, lumbering, industrial and other interests associated with the development of the great Northwest.

The crowning glory of the trip through the Northwest, however, is the visit to Yellowstone Park, the land of hot springs, geysers and gorgeous canons, and to Alaska with its endless ocean channels, snow-capped peaks, Indian villages and giant glaciers.

If you wish to investigate this suggestion further send to Charles S. Fee, General Passenger Agent, N. P. R., St. Paul, Minn., for copies of the handsomely illustrated "Wonderland" book, Yellowstone Park and Alaska folders.

AN UNUSUAL MINING INVESTMENT

Great fortunes have been made from wise purchases in mining stock. "Mollie Gibson," which began at 30 cents a share is now \$10. We present in another portion of this paper an announcement of the "Silver Sunlight Mining and Milling Company," of Santa Fe, New Mexico, who are now engaged in further developing their rich silver mines; and to raise the money for this purpose are selling a limited amount of stock at 20 cents for each dollar share.

This company is under the management of a board of directors composed of the Hon. L. Bradford Prince, Governor of New Mexico; Hon. Edward L. Bartlett, Solicitor General of New Mexico; A. J. Palen, of Santa Fe, New Mexico; John S. Sniffen, a well-known banker of Socorro, New Mexico and other leading business men of New Mexico and Chicago.

Any reader of this paper who wishes to hear of a perfectly safe investment promising very large profits should write at once to W. H. Dinsmore, Sec'y, 3 and 4 Central Music Hall, Chicago, who will furnish, upon application, prospectus, reports and application blanks for, and full information about this very desirable stock.

Ho! Traveler, take Beecham's Pills with you.

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



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BY D. D. HOME.

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CHAPTER I. THE FAITHS OF ANCIENT PEOPLES. Spiritualism as old as our planet. Lights and shadows of Pagan times.

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CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena.

Part Third.

MODERN SPIRITUALISM.

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.

This is the English edition originally published in 1870. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago.

THE SUN'S BED.

"You see," I said to my small boy, "Where the sky is bright and red; Well, that is where the great big sun Is just settling down to bed."

—NEW YORK ADVERTISER.

BOSTON WOMEN AT THE POLLS.

In their rubbers and galoshes, In their wind-waved mackintoshes, Their umbrellas dripping floods upon the heads of Boston men.

The female voters rallied, Not a mother's daughter dallied; They came up wet but dauntless straight to the polling pen.

Stately maidens, aged lassies, Glistened chillily through their glasses, Scanned the tickets most severely, never passed the time of day;

Tighter drew their chest protectors, Grindly clared at the inspectors, Brandished their umbrellas proudly, grandly, coldly stalked away.

Not a one of them that wondered If maybe she hadn't blundered, If her vote was transcendently right, beyond dispute or doubt;

Yet as home they were returning With their newest triumph burning, How many dozen of them knew what was the fight about?

Happy matrons, wisest lassies, Better than the Browning classes, The clinic of the mind cure, or the esoteric sand foods,

It is to be a voter, A civilization motor, A citizen of Boston where ever the gadish broods?

ANON.

Sufferers from dyspepsia have only themselves to blame if they fail to test the wonderful curative qualities of Ayer's Sarsaparilla.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

CHAUTAQUA.

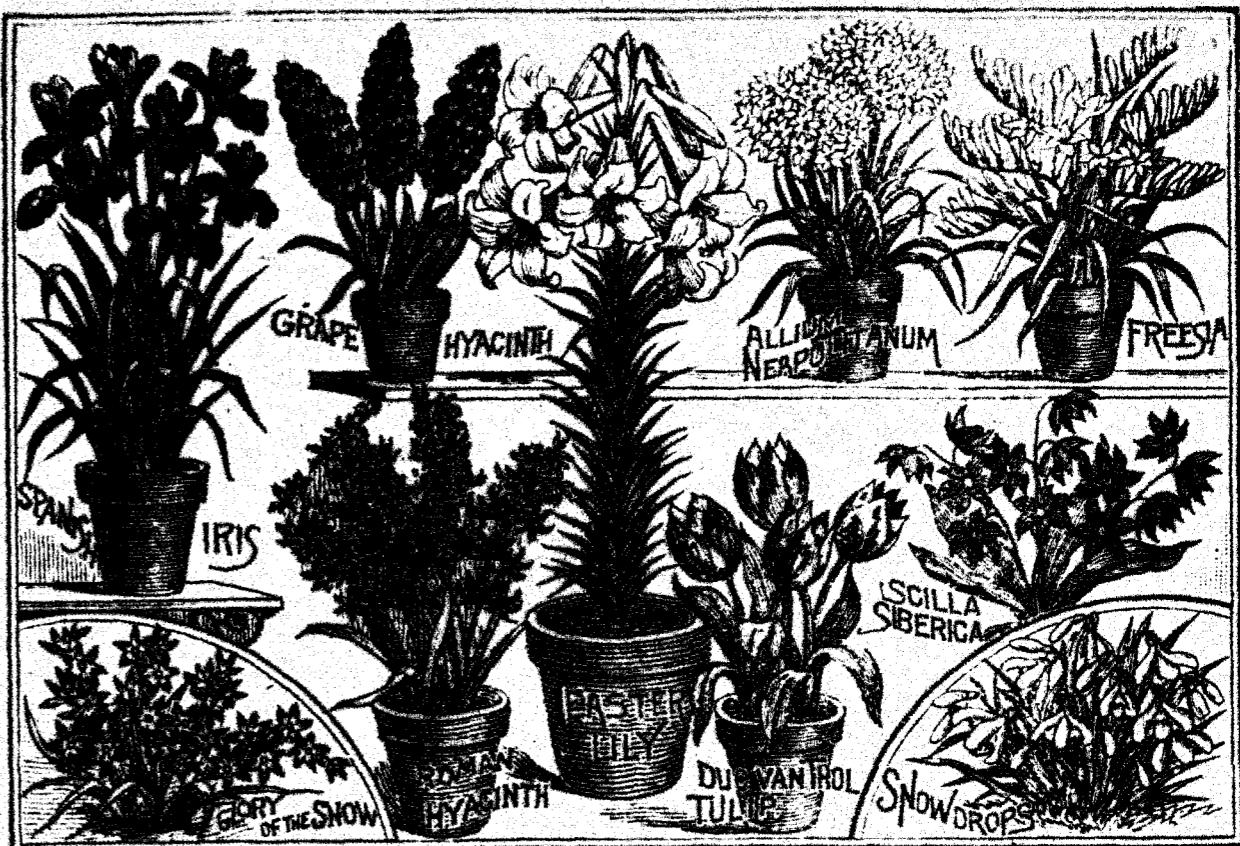
Last year was a great year for "Chautauqua." When we used this word we not only included the great Chautauqua and a host of little folks, but the Chautauqua Piano Lamp, which so many of our readers became possessors of when they accepted the offer of the Larkin Soap Mfg. Co.

Those who received the Chautauqua Piano Lamp will not hesitate to order at once another box of the soap and secure a handsome Chautauqua Desk, which is fully described in another column.

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12 Mixed Parrot Tulips, 50c
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A new edition of Psychometry by Prof. J. Rodes Buchanan, and The New Education by the same author.

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From over the Border, or Light on the Normal Life of man by Benj. G. Smith.

Transcendental Physics, being an account of experimental investigations of Prof. Zollner with the medium Henry Slade.

Scientific Religion by Laurence Oliphant. An exposition showing the higher possibilities of life and practice through the operation of natural forces.

Lights and Shadows of Spiritualism by D. D. Home. This work was originally published in England in 1877, and was in advance of its time. Events of the past few years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

The complete works of A. J. Davis. Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

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The Mystery of the Ages contained in the Secret Doctrine of all Religions by Countess Cathness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

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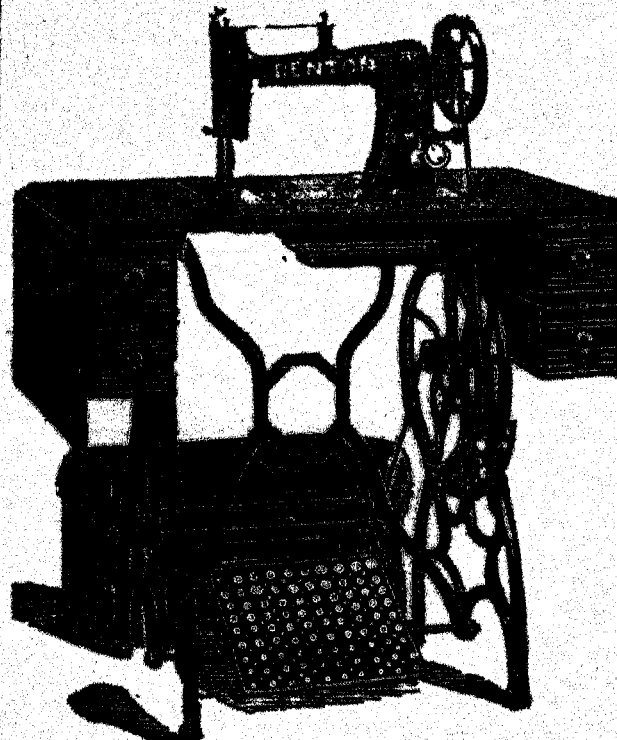
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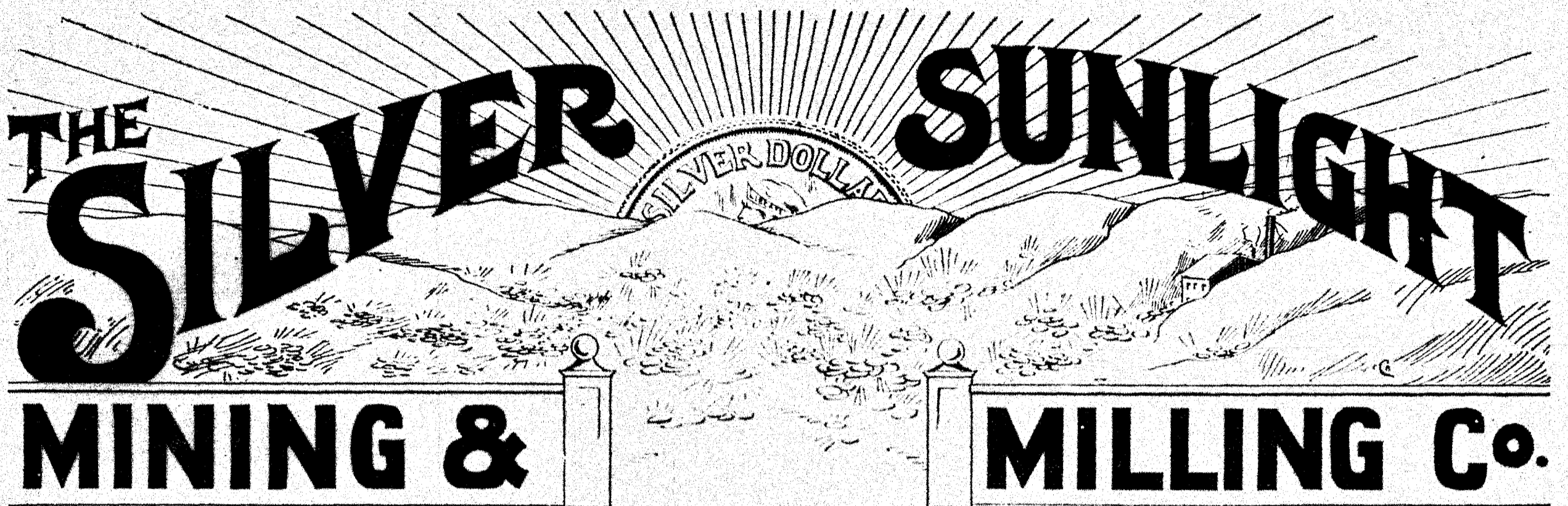
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**Legal Incorporation.**

THE SILVER SUNLIGHT MINING AND MILLING COMPANY is duly incorporated under the laws of the Territory of New Mexico and has a fully paid capital stock of \$2,000,000. An inventory of their property follows later in this Prospectus. All of the legal affairs connected with the incorporation of this Company have been under the charge of the Solicitor General of the Territory of New Mexico, the Hon. E. L. Bartlett, than whom there is no higher authority upon mining law in the entire Southwest.

**The Mines of the Company.**

THE SILVER SUNLIGHT MINING AND MILLING COMPANY owns four of the best located mines in this wonderful mountain, which nature has made a veritable store-house of her most precious treasure for countless ages. These mines are known as the "Byron," the "Spring Ledge Lode," "Cabin" and the "Fairview."

**Valuable Water Rights.**

Upon the Spring Ledge Lode is one of the most wonderful springs in the mountain, delivering a stream of crystalline purity amounting to 10,000 gallons an hour. As this spring is situated 500 feet above the town of Kelly, and as it is the only water in Patterson Canon, some idea can be obtained of its value.

The Company owns its own mines; owns its own mill that extracts the rich concentrates from the ore; owns its own water to run the mill. A mine is a fortune-maker; a concentrating mill is a sure money-maker in a mining country, and "water is king in New Mexico." Any one of these three factors makes a valuable property. This company owns all three. This spring could be used and its refreshing water sold for domestic purposes, but the Company wisely reserves it for its own purposes and profit. Upon this Spring Ledge claim is a shaft about fifty feet deep running in to the left to strike the contact; and the Edmonds Tunnel, in about forty feet into the mountain.

Upon the Cabin claim there is the Pauline Tunnel, now in about 150 feet, and there is also an adobe house on this claim.

On the Fairview claim there is the Graham Tunnel, Olsen Tunnel and the Troup Tunnel, now in about 200 feet, 100 feet and 75 feet respectively.

**The Company's Concentrating Mill.**

In addition to these mining claims the Company owns its own concentrating mill, built especially for them in Chicago in 1890. This mill is now set up in Patterson Canon upon the Spring Ledge property, and is fully equipped and doing duty as a custom mill. It is connected by an iron pipe line,

over 2,500 feet long, with the famous spring, to which allusion has been made, and consists of a Gates rock breaker, a Challenge ore feeder, five-foot Huntington mill, eight concentrating tables, hydraulic sizers over each table, a 35-horse power Westinghouse engine, a Freeman boiler, a locomotive inspirator and a Smith-Valle duplex pump. Upon this property and near the concentrating mill is a side laboratory and assay office, fully equipped with furnaces and every convenience for carefully treating and examining the ores.

It will be at once apparent even to persons entirely unfamiliar with mining, the advantages which this Company possesses by having its own mill upon the ground. It first treats the ore itself, and instead of shipping the bulky product to the nearest smelter, which is at Socorro, it ships only the rich concentrates, which run from \$35 to \$50 per ton. This valuable piece of machinery is unequaled for automatic and complete performance of its duty in the entire territory. As it works entirely by water power, and being owned by the Company, the cost of treating the ore is reduced to the minimum.

**Large Dividends.**

This mill in itself pays a very large dividend upon its cost to the Company. It treats 50 tons of ore a day at a cost for labor, fuel, etc., of about \$1 a ton. This 50 tons of ore makes about twelve tons of concentrates, worth about \$480, or a clean profit for every working day of over \$400 or \$1,200,000 a year, sufficient to pay a dividend of 50 per cent, per annum upon the entire capital stock of the Company. This mill is only used for treating the lower grades of the Company's ore, the richer ore going direct to the smelters.

**The Prospects of the Company.**

There is probably not a mining proposition in the United States where nature and men have combined to do so much toward turning the ore cheaply and quickly into money as in the mines of the SILVER SUNLIGHT MINING AND MILLING COMPANY. The concentrator owned by the Company and directly upon its own property is an advantage which few, if any, other mining propositions possess. There is no tedious shipping by wagons or, more tedious still, by pack animals.

The Magdalena branch of the Atchison, Topeka & Santa Fe railroad runs almost to our doors, being within a mile and a half of the property. Then bear in mind that no car loads of low grade ore have to be shipped to extract the bullion, but the real concentrates themselves are all that we have to pay freight on.

The Kelly mine, with its \$5,000,000, the Graphic, Hardecrab, Juanita, Cavern, Young America, Ida Hill, Grand Tower, Ambrosia, Imperial, Lady Mag-

dalena and the other famous mines of the Magdalena district simply serve as an indication of what the proprietors of THE SILVER SUNLIGHT MINING AND MILLING COMPANY mean to do with their property. They have a large investment of their own at stake, and more than this, their own business reputation and character. They propose to make money on their own investment, and invite you to come in with them and share with the profits of developing these great mines.

**Chance to Buy Stock.**

A limited amount of this stock will be placed on the market and sold, for a short time only, at 20 cents per share. All of the net proceeds of this subscription from the public will be sent to the First National Bank of Santa Fe and there disbursed by the reputable and experienced gentlemen who compose the Board of Directors of this Company. They will use your money in a systematic and straightforward way, and a large dividend paying mine will speedily follow as a result of their trained efforts.

**How Mining Stocks Pay.**

Just look at the profits of mining stocks! Here are a few of them:

Name of Mine.	Total Dividends.
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Cadumet and Hecla.....	36,350,000
Granite Mountain.....	11,960,000
Homestake.....	4,841,250
Idaho.....	2,344,050
Iron Silver.....	2,500,000
Mollie Gibson.....	1,800,000
Ontario.....	12,875,000

In most of these properties the sales of stock developed the mines into great dividend payers, and the first stock-holders have all made fortunes. The time to buy mining stock is at the beginning, before the veins have all been exposed. Mollie Gibson stock, of Aspen sold at 30 cents a share; it's now over \$10.

**Better Than Savings Banks.**

Do you know of any savings bank, any bonds, any investment that can pay you as well as this? Can you afford to stay out of this enterprise, which promises better returns than anything else you can put your money in? If you have a few hundred dollars in a savings bank, is it not worth your while to put a portion of it into THE SILVER SUNLIGHT MINING AND MILLING COMPANY at

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A limited number of shares of the stock of THE SILVER SUNLIGHT MINING AND MILLING COMPANY is treasury stock and will be offered for a short time only for sale for 20 cents for each dollar share. The natural development of the mine will, of course, advance this price very shortly.

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**Character of Management.**

The character of the men comprising this company is a guarantee to every person who invests in this stock of proper and intelligent treatment. Governor Prince came to New Mexico from New York State, and has a high position as a jurist and statesman, both in the East and West. Solicitor General Bartlett stands equally as well in New Mexico, and the Treasurer of the Company, A. J. Palen, Esq., is the executive officer of the first and largest bank in the Territory, the First National Bank of Santa Fe, as well as being treasurer of the Territory itself. John S. Sniffen, Esq., a banker and attorney in Socorro, and J. M. Tyler, Esq., of the merchandising firm of Bartlett & Tyler, Magdalena, both live near the mines of this Company and are thoroughly acquainted with the resources of this wonderful country and how to properly, quickly and economically develop them.

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All of the stockholders are protected by the appointment of the Chicago Title and Trust Company, Chicago, as the Registrar and Transfer Agent of this Company. This prevents any overissue of stock at any time.

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and if after 30 days' trial you are not convinced that the goods are all we claim, we will refund your money without comment, simply on receipt of your request, and no charge will be made for what you have used and we will take the Box and Desk away at our own expense.

#### HOW CAN WE DO MORE?

Remit \$10.00 by check or any way that is most convenient and we will ship at once the great Box and the beautiful Desk. The desk is carefully crated so it will not rub or chafe and we guarantee the goods to arrive in perfect condition. We have storage warehouses in the large cities, and your order will be filled from the warehouse nearest you, so delivery will be prompt. We do not pay freight and cannot possibly afford to, getting such an immense bargain as we do, but at each order goes from the nearest warehouse, we find the average freight on Boxes and Desk our customers pay is less than one dollar. Send all orders direct to BUFFALO, N. Y.

#### READ THESE!

HEADQUARTERS OF THE SALVATION ARMY IN AMERICA, 111 Reade Street, New York. June 1st, 1892.

Larkin Soap Manufacturing Company, June 1st, 1892. Gentlemen—You may ship me another Combination Box of Sweet Home Soap at once. This is my fifth order so you may safely assume I am pleased with the liberal way you have always treated me. You can make such use of my testimonial, as to the excellency of your goods, as you desire.

MRS. (GENERAL) BALLINGTON BOOTH, 150 FIFTH AVE., NEW YORK, June 9th.

Larkin Soap Mfg. Co., Buffalo, N. Y. Gentlemen—I take pleasure in stating that during the past three years we have used in my household three of your Sweet Home "Combination Boxes" with the various extras, etc. which you give; during this time we have not had to buy any other soap for laundry, household or toilet use. The goods are very pleasing to my family; we have found the extras all that you have promised, and I consider the entire outfit a most excellent investment. You are at liberty to use this letter as you think best.

(Signed) JESSE L. HURLBUT, Sunday School Sec'y and Principal of the C. L. S. C. PHILADELPHIA, Dec. 23.

My Dear Mr. Larkin: I have thoroughly tested your various toilet articles and am delighted with their exquisite quality. The handkerchief perfume is especially pleasing and I intend to adopt it exclusively.

Sincerely yours,  
 HELENE MODJESKA, (Countess Bozenta.)

We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo; Henry Clews & Co., Bankers, New York; Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co. and the Bradstreet Co.



- #### EACH BOX CONTAINS
- ONE HUNDRED CAKES, (full size) . . . \$6.00
  - "SWEET HOME" Family Soap, enough to last an average family one year. Has no superior.
  - 11 BOXES BORAXINE, a New and Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing, Cannot Possibly Injure the Fabric. Simple—Easy—Efficient. In each package is a coupon for 10c, payable in goods—worth in all . . . 1.10
  - One Box (1-4 Doz.) Modjeska Complexion Soap. An exquisite beautifier. Imparting a velvety softness to the skin, which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use. . . . .60
  - One Bottle Modjeska Perfume, A DELICATE, refined, delicious perfume. Most popular and lasting made. . . . .30
  - One Box (1-4 Doz.) Ocean Bath Toilet Soap. . . . .30
  - One Box (1-4 Doz.) Creme Oatmeal Toilet Soap. . . . .25
  - One Box (1-4 Doz.) Elite Toilet Soap. . . . .30
  - One English Jar Modjeska Cold Cream, Delightfully Pleasant, Soothing, Healing. Cures Chapped Hands and Lips. . . . .25
  - One Bottle Modjeska Tooth Powder. . . . .25
  - Preserves the teeth, hardens the gums, sweetens the breath.
  - One Packet Clove Pink Sachet Powder, Refined Lasting. . . . .25
  - One Stick Napoleon Shaving Soap. . . . .30

Price of Articles if Bought Separately . . . \$11.00  
 DESK if Bought of Dealer . . . . . 10.00

All for \$10.00 { YOU GET THE DESK GRATIS. } \$21.00

ESTABLISHED 1875. INCORPORATED 1892.  
 CAPITAL, \$500,000.00.  
 Over Ten Thousand persons who have used "SWEET HOME" Soap for several years have become Stockholders in our Company.

## Larkin Soap Mfg. Co.

FACTORIES: Seneca, Heacock, and Carroll Sts. BUFFALO, N. Y.

with science, intelligence, and the moral forces of society. From the first he has been the foe and exposé of charlatans and impostors, so many of whom, under the name of "mediums," prey upon the credulity of the ignorant. In this he made many enemies, but also many fast and valuable friends. He was a Unitarian as well as a Spiritualist, and a valued helper of our work in Chicago. He was a man, too, of much public spirit, and a promoter of many good causes. His loss will be widely felt.—The Unitarian.

Mr. F. J. SCHULTE, a publisher of Chicago, states that quite recently a number of his publications were returned to him by John Wanamaker, the Philadelphia dealer. Mr. Schulte was informed that

the publications were immoral, and when he pushed his demand for an explanation of this serious charge Mr. Wanamaker answered that the books were immoral because in them the word "hell" was printed in full instead of in this wise: "h—ll."

ONE of the daily journals mentions the fact that it is from Germany that we have been accustomed to get the latest ideas as to bacteriological research, and it is to Germany that our scientists have gone to study the most recent developments of inquiry into the origin of disease. It is pitiable to find that the very home of bacteriological science is also the seed-bed of cholera, from which everybody is fearing it will be deported to the ends of the earth. Hamburg is about the most important seaport

of that country, and we are accustomed to speak of it with London, with Glasgow, and with Liverpool. The lesson that is taught by the helter-skelter that is visible there now is that it is no use knowing about the means of sanitation unless the knowledge be carried out. Those who are responsible for the public health should be prepared for sudden assaults on their defences.

HOUSEHOLD cooking will never become what it deserves to be till it is regarded as an accomplishment. When women take as much pride in the coffee they purchase as in a song they sing to a piano accompaniment, when they look on a mutton chop with as much admiration as on a drawing they have made, cooking will be in a fair way to become what it should be.