

# RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, SEPT. 24, 1892.

NEW SERIES—VOL. 3, NO. 18.

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## TOPICS OF THE TIMES.

THE Rev. Dr. Hale crowded a great deal into three lines in saying of Whittier: "With God's help he thought for himself, he said exactly what he thought—no more and no less—and he did exactly what he said."

W. L. SHELDON in the New England Magazine points out that the Germans easily adapt themselves to republican institutions, make good citizens, and constitute a conservative element in the community which is distinctly beneficial to the body politic.

HARRIET BEECHER STOWE pathetically writes of the death of Whittier: "To such as he the transition from this world to the next is but slight. It would be selfish to sorrow. Ours is the loss and his the eternal gain. I wish I might send a fitting tribute, but my days are almost numbered, and my pen halts in my hand."

SAYS the Evening Bulletin of Haverhill, Mass.: Among the interesting and touching features of Whittier's funeral was the singing by John W. Hutchinson and his sister, Mrs. Abbie Patton. In that great assemblage of earnest representative men and women there were many who could recall the days in the old anti-slavery conflict, when the Hutchinson family helped the cause along with their stirring music; and when the clear notes of John and Abbie, all now left of fourteen brothers and sisters, sounded on the still air of the delightful autumnal day it was easy to see how hearts all about were stirred with tenderest emotion. That scene will never be forgotten by those who listened, for the music seemed to come from the upper air, and the great audience was spell-bound. Those strains will be reproduced by the phonograph of the soul of those who heard while life last, and rival the sweetest music that shall greet the ear in the world beyond. It was a fitting and beautiful tribute to the memory of the noble, departed poet.

THE phenomena (of Spiritualism) are presented to us chiefly as proofs of a fact that the soul is immortal; that it is ushered from this mortal life into another, where its existence is continuous without end, says the Banner of Light. Upon this substantial and reliable evidence, which converts doubt to certainty and faith to knowledge, the highest religious aspiration ought surely to find a firm support. To believe this, to accept this testimony, to be satisfied that life is unending—ought it not to appeal with such force to the human spirit as to compel it to a devoutly religious attitude, and elevate it to the heights of grateful joy? Surely it is no common truth that is revealed by Spiritualism. It is not to be measured by any of the standards recognized on earth. It should raise the soul to a state of tranquil ecstasy, lifting it above the contentions of this shifting career to a level where worship is the truest delight. The frequent remark, therefore, that Spiritualists should be religious above all others, is one which all of us may profitably take to heart and practically apply. The

exhibition would not fail to produce its effect on the minds of those observers who either reject the phenomena outright or are indifferent to their significance. Outsiders and unbelievers would be impressed with the fact that Spiritualists are not content with the mere husk of doctrinal and dogmatic truth, but are diligent and devoted searchers for the kernel that is hidden beneath all forms and phenomena. But beside this influence of a deeper religious spirit upon others who are questioning the worth of Spiritualism to the life, the religious attitude and aspiration of Spiritualists would undeniably constitute their own richest and highest endowments of life and character. Theirs would be the unspeakable benefaction; theirs the peace that passeth all understanding.

TO-DAY, psychology is, says the Twentieth Century, in the strictest sense an inductive science and has at its command not only the uncertain data of observation of self, made by the conscious subject, but a vast field of experimentation, in which results can be as precisely weighed and as rigidly controlled as in any of the physical sciences. Psychology, once the fad of spiritists and believers in a supernatural world, is demonstrating itself to be the most natural of natural sciences. And is it not a strange contradiction that the last of the sciences to be recognized is the science of the human being himself; and that not till man had weighed the stars and determined their courses and even to a certain extent their physical constitution, he did not think of applying the method of scientific research in the investigation of himself? When the Society of Psychical Research began its labors twenty-five years or so ago, and pursued them amid the derision of the staid and conservative representatives and professors of official science, they hardly expected to see among the names of a committee to "receive" the delegates to an international congress of experimental psychology in 1892, those of the very foremost scientific authorities of the time, e. g., Alexander Bain, Dr. Ferrier, Francis Galton, Victor Horsley, Hughlings Jackson, Croom Robertson, George J. Romanes, Herbert Spencer.

IN the Canada Revue, the leading French-Canadian weekly, has appeared recently a series of remarkable articles in regard to the relations of clergy and laity. The language used is very outspoken, and in some instances reflects most severely on the persons referred to. One of the articles asks if after giving to the clergy riches, consideration, respect, and the highest positions, is it too much to ask that they leave to the people their wives? Referring to certain clerical scandals the paper says: "The time has passed when you could crush down the man who wanted to know what scenes were enacted behind those barred wickets (confessionals) in the face of those ignominies that have been revealed. The father of a family must also establish his right to confession and apply it to know what has taken place between his own family and the priest who is to-day acknowledged for the defence of the case to be subject to human failings." Another article declares that the clergy have used and abused everything, and says: "They command everywhere; they dispose of everything they please both in town and country, in our large as well as in our small schools, among the Rouges and among

the Bleus. We are at their mercy. They make and repeal our laws. We can neither be born, live, or die without their permission, and if anyone recriminates he is at once pointed out as a slanderer, a brazen faced liar, an infidel and an atheist. It appears that this state of things has lasted too long in our province. We are descendants of the French and were it not for the English who live in the land and help to cool down the violence of our nature a 1792 or '93 might some good morning waken up those petty tyrants who corrupt our wives and daughters, whom they steal from us by the aid of religion, and more especially of the confessional." After declaring that the recent scandals reveal the fact that the corruption into which certain members of the clergy plunge themselves is worse than that of Zola's heroes, the article says: "It is time that we should protect ourselves. If ecclesiastical authority will not or cannot act and repress we must strike ourselves." Further on the writer adds, "An immediate, firm and vigorous reform is needed. Our wives and daughters must be left alone. You choose to leave the world, remain then outside of the world; we have no need of you in our parlors, especially when we are not there to watch. You do not need to be intimate with your female penitents to give them absolution. It is better that you should not know with whom you are dealing when confessing. You travel too much and play too much the part of young men. You are seen everywhere, even at sea bathing resorts." The article concludes: "In one word, let the clergy keep away from the women, and religion and the Catholics will only be better off. This must be, and at once."

IN his "Easy Chair" in Harper's Magazine George W. Curtis told of making the acquaintance of Christopher P. Cranch, a gifted preacher and poet, a friend of Emerson. A curious entry in the diary of John Quincy Adams is given, as follows: "A young man named Ralph Waldo Emerson, a son of my once-loved friend William Emerson, and a classmate of my lamented son George, after failing in the everyday avocations of a Unitarian preacher and schoolmaster, starts a new doctrine of Transcendentalism, declares all the old revelations superannuated and worn out, and announces the approach of new revelations and prophecies. Garrison and the non-resistant abolitionists, Brownson and the Marat democrats, phrenology and animal magnetism, all come in, furnishing each some plausible rascality as an ingredient for the bubbling caldron of religion and politics. Pearce Cranch preached here last week, and gave out a stream of Transcendentalism most unexpectedly." It should be borne in mind that Mr. Adams was a Unitarian, a liberal man in that day in his religious views. His views of Emerson and Cranch show the blind and startled confusion into which even liberal Christians were thrown by the Transcendental movement, which went beyond them. Theodore Parker was a Transcendentalist, and the early Unitarians were shocked at him, because, as James Russell Lowell wittily said, "He dissented from their kind of dissent." Now, Emerson and Parker and Cranch are in the calendar of Unitarian saints—a fact truly creditable to the Unitarians. So moves the world, and so we move with it.

### THE PRESENT AND THE LARGER LIFE.

In the past theological and ecclesiastical systems have been the nurseries of despotism in rulers and of slavishness in the masses. They have been foes of manliness and liberty, and of an erect attitude so to speak of both body and mind. In the presence of the mystery which surrounds and overshadows him, man, in his vividly conscious inability to cope with it and to solve it, naturally enough feels a sentiment of awe; but in the intelligent, free modern man, this awe expresses itself not in superstitious rites and the abject prostration of himself before the mystery of the universe, but in a rational endeavor to investigate his own nature and destiny and the entire world to the extent of his ability. The contemplation of the universe, in the modern man, leads to rational knowledge, to science; in the case of the primitive man it produced pompous ritualisms and abject forms of worship to propitiate an imaginary, omnipotent despot. Superstition is founded on fear and servility; science on reason and an aspiration for enlargement, for "more light" to borrow Goethe's final words. Up to within a century theology has had the past almost exclusively to itself, and except among the most advanced intellectually it still reigns as of old, although in a modified form.

Under theological systems men are exhorted to do right, not in accordance with their own high nature, but because of some revelation or miraculously given decalogue of which some old prophet was the medium, who had alleged direct communication with the source of knowledge. As long as men continued to be grossly ignorant of their own nature and of the phenomenal world which they found given in their consciousness they of course continued in the theological mood. They were governed not by reason, but by fear, as the majority of the race are still governed. But the era of reason and truth has dawned, and the old, abject, degrading theological mood is sooner or later to be succeeded by a nobler, more unselfish and higher mood. We have a Sinai within ourselves—for man is a spirit and not merely a collection of material atoms—and we need not go to any hoary traditions or mouldy parchments to ascertain what our duty is to ourselves or to others. Then again *natura rerum*, the investigation of which theology denounced, is infinite in extent and duration, a boundless realm for the development and discipline of conscious spirit, and no dead, inert materialism, but an everlasting play of eternal forces.

The era of rational knowledge and of spirituality means spontaneity and popular liberty, and the truly, broadly scientific stage of human development will be an immense advance on that theological stage which began in the shades of prehistoric years and has lasted so long. But it will be asked in the absence of dogmatic theology and its soothing syrups for bereavements and bodily decay, what provision will the higher reason make for sorrow and death? "Cosmic emotion" affords no direct consolation for bereavement and the pangs of death-stricken love. The intellectually full-statured man of the future cannot be appeased, so far as the laceration of the heart by death is concerned, by the stock assurances and celestial condiments of primitive mythology which are now understood to be but the mirage of the imaginative faculty and that ideal hunger for ideal felicity which dominates human nature and is a guarantee of its grandeur and final triumph. If the bereaved man were immortal here on this bank and shoal of time and did not quickly follow his loved and lost into the higher life, he might be inconsolable; but a common fate quickly overwhelms us who have survived friends and kindred almost dearer than life. The consolatory dreams of bliss and reunion beyond the grave, wherewith the much-enduring and sorrow-stricken generation of men have in all ages and climes endeavored to lighten the load of mortal existence are inadequate adumbrations of unspeakable realities not describable in terms of this present life. "Hope springs eternal in the human breast," and peers confidently through the cloud of dust and ashes into which our organs are finally dissolved for gleams

of a better life, the assurance of which Spiritualism brings. They who imagine that they can form conceptions of life in the spirit world just as it actually is will probably find themselves in error. The limitations imposed by the organs of sense and by the material conditions of earthly life give a sensuous and material cast and color to all our conceptions. The thoughtful and wise man knows that there is much in the Beyond which cannot be comprehended, here and now, and he is content with the abiding conviction that his intellectual and moral nature will endure and that the great truths in regard to the conditions of spirit life will be known to him when he shall have passed through the door of death to the realities of a larger life.

### "THE MINISTRY OF ANGELS."

The Christian at Work asks "what are angels and what their offices?" This "Christian at Work" then proceeds to answer its own question—in the following orthodox fashion: "Angels are a superior order of beings, spiritual in nature, surrounding the divine throne, and capable of acting, as their name angel, a messenger, indicates, as swift and efficient agents in the execution of the Almighty's purposes and plans. They are mentioned in this relation over one hundred times in the Old Testament, and nearly two hundred times in the New Testament. They were the sons of God who were present when the earth was created, and who shouted for joy over such an exhibition of infinite power, wisdom and goodness. Assuming the forms of men, sometimes with nothing especially remarkable in their appearance, at other times clad in shining garments, they flashed out of the sky bearing wonderful communications from Jehovah for the guidance and protection of his servants."

Thus theologians go on muttering sounds without intelligible meaning; they ignore facts patent to every sense and reasonable requirement; they seem bent only on holding the purse strings through pen and pulpit, that they may live in this life on the fat of the land—while humanity perishes for want of spiritual truth. A day of reckoning is coming. They, like all others who put forward theory without fact, must give a reason for their faith. Science is now God's fan of fire—burning the chaff that the kernels of truth may remain to feed the hungry millions who are starving. Religion, so-called, will have to pass the ordeal and unless it, like all the new discoveries of the age, can rest upon fact and not fancy, it too must go like the ancient Egyptian, the Roman and the lesser religions—which have first enlightened, then debased the human heart and mind.

If all the "Christians at Work" would study, they would find something to enlighten them. They would find no angels "loafing around the throne"—no special creation of God as "swift and efficient agents in the execution of the Almighty's purposes and plans;" but simply glorified men and women, born on some earth in the universe where, under the law of evolution and development they have laid the foundation for that exalted state which they are now revealing to humanity.

What Swedenborg says is of interest in this connection: "An angel is one who possesses the human principle and who descended through many spheres until the atom of life found itself upon the earth-plane and there it built up for itself a tenement from materials supplied by that earth. Having done its work and accomplished the mission for which it was ultimated in the human organism, it discarded its external clothing and the tenement was dissolved—not destroyed—and then it commenced its upward career in the ascending scale of life, and having arrived at a certain altitude in the ascension, it gathers up the "remains" of every state through which it has passed in the descent. Entering therein it becomes the man—woman made perfect, and thus an angel or the human form divine."

This definition of the "angel" is unique. It shows the angel to be one of us—in touch with human sorrow, sin and selfishness—worker or workers for the weal of the race. We are encompassed by a mighty host of these sympathizers with human suffering—

in all of its forms. They come as angel fathers and mothers; as helpers for the uplift of humanity. They come to give light in this universal darkness by imparting the knowledge of who and what we are; from whence we came and to whence we are traveling. In sleepless vigil they watch and guide and guard our steps that we may realize that this is not our home, but that we are born into time that we may by experience and thence knowledge, inherit the glories of eternity!

### SEPARATION OF CHURCH AND STATE.

J. Marcus de Vize has just finished in *La Revue Spirite* a history of religious intolerance through the centuries past. He thus concludes his long essay: Shall we then at the end of the nineteenth century see the end of intolerance? We do not think so; for so long as there shall be an official form of worship, an official church, the oppression of the adverse form of worship will exist. The only remedy which will put an end to religious intolerance is the separation of church and state. It is necessary that the church be free, in a neutral state; this is the first point to be obtained. Next the education of the people must be maintained. Now so far as the nation is concerned, our education is to be revised, and we shall need considerable time for it. For if a half century nearly (from 1845—1892) has been required to soften the French soul, many years will be necessary to regenerate it, especially since the popular press and contemporary literature do not aid it much. Also all those who understand the true end of existence must work without ceasing for the regeneration of our country. It has been with this need that we have just published in the *Revue* our long study on intolerance. We hope that the thoughts expressed in it will elevate hearts toward the ideal, towards that magnificent pole star which is called Spiritualism; for it alone can console us in our changing lives, save us from materialism, and aid us to pursue courageously and nobly the path of our destinies.

### FEELING IN CHINA AGAINST THE UNITED STATES.

Yung Kiung Yen, a Chinaman who was educated in the United States and who since his return to his native land has kept himself well informed of public opinion in both countries, has written a frank statement of the feeling in China against the United States by reason of our recent anti-Chinese legislation. It is printed in the September Forum. We give the substance of what Yung Kiung Yen says:

If America thinks that an influx of Chinese is ruinous to the country, the only proper course for her is to take counsel with China in the matter; for as long as there is intercourse between the two nations, it stands to reason that neither should take any action affecting the name or interest of the other without consulting the other. Citizens of the United States first encouraged the Chinese to immigrate. Is it not reasonable, then, for China to demand that in this conflict of interest no arbitrary and high-handed action shall be taken by the United States, but that there shall be forbearance and compromise?

We condemn the Exclusion Bill altogether, because it singles us out for exclusion and thereby degrades us, not only before the world, but before all other Asiatics. But I let that pass, because it was agreed to by the emperor after mutual consultation. We condemn, however, the one-thousand-dollar qualification bill, which was made a law without our knowledge and consent, and we condemn each and every effort to pass anti-Chinese bills without counsel having first been taken with our government. If we feel aggrieved at the American people's hostility, we feel indignant at their leaders for their manner of showing this hostility.

What America has to fear is not from China, but from the fact that she stands before the world convicted of injustice toward a weak nation, and that she puts her citizens here in a delicate and painful situation. An American Protestant Episcopal clergyman in Han-Kow, anticipating the adoption of the Geary

Bill, wrote to his archdeacon, "If this bill is not rescinded—and there seems no chance of that—we had better turn our Chinese mission over to the Church of England and devote ourselves to Japan." This was not because he apprehended retaliation from the Chinese, but, as a man of honor and self-respect, he felt he could not face an audience. So the minister and consuls would feel in respect to the mandarins; so would merchants of the stamp of Russell, Cunningham, Heard, Olyphant, Purdon, and Wetmore feel in respect to their dealers; and so would every Christian man of every Christian country feel in respect to the pagan nations of the earth.

#### THEOLOGY AND SCIENCE.

Theology as it was for centuries taught, was an obstacle to science. The Church in Galileo's time undertook to stop the revolution of the planets; in our own age it has, with equal zeal, but less power, arrayed itself against the revelations of geology and biology. The struggle has always been one-sided. Theology has always retreated; science has always advanced. The result is that Christianity itself has been modified by the preachings of silent rocks and the bright mysterious stars. The Mosaic chronology is no longer taught in the pulpit; the deluge has become, even to ordinary theologians, a local flood, and the story of the sun which stood still for Joshua at Ajalon is looked upon as a beautiful poem of the Hebrews. This conflict between a literal interpretation of the Bible and the hard facts of physical science has been in part averted by the prudence of theologians and philosophers, who have declined to join issue. A compromise was also effected. De Quincey pointed out more than nearly half a century ago that the Bible could not contradict science because science did not exist when the sacred volumes were revealed. God disclosed His will to the Hebrews in the language they understood; spiritual truths were uttered which are immutable, but physical phenomena were spoken of by Moses as they seemed to be. The intelligent Christian world almost universally accepted this theory of De Quincey, and there was a truce between theology and science, each working apart, until Mr. Darwin came with his theory of development, denying man to be the immediate creation of God. Even this theory in a modified form the most advanced theologians have accepted, and they show a disposition to subordinate to a secondary position, or to eliminate altogether the miraculous element of the scriptures. The Spiritualist can accept as approximately correct much that is wonderful in the Bible, without believing that there was anything more miraculous about it than there is in the spiritual manifestations to-day.

#### SHAKESPEARE A SPIRITUALIST.

FRANCIS VICTOR HUGO in his introduction to the second volume of his translations of Shakespeare's plays into French, edition of 1865, says: Shakespeare did not question the existence of the invisible world; he rehabilitated it. He did not deny man's supernatural power; he consecrated it. James the Sixth says: "Accursed be spirits!" Shakespeare says, "Glory be to spirits!" This side taken by the poet was not the premeditation of a tactician; it was the result of a conviction. Shakespeare had a profound belief in the mysterious. Convinced that there is an intermediate world between man and God, Shakespeare was led by logic itself to a recognition of all the creatures wherewith the Pantheism of the Renaissance filled the world. Above us, around us, and below us, there are circling thousands of beings who see us, and whom we do not see. These beings animate creation everywhere. . . . They form a superior humanity, seeing further than we, and knowing more than we. And we, junior humanity, have not the right, forsooth, to address ourselves to this elder sister! We have not the right, forsooth, to evoke her, to consult her, to conjure her? We, sad lumps of flesh that we are, must needs be forbidden in our perplexities to call upon these luminous auxiliaries! "The Midsummer Night's Dream" depicts the action of the invisible world on man. "The Tempest" symbolizes the action of man

on the invisible world. In the former, the work of the poet's youth, man obeys the spirits. In the latter, the work of the poet's ripe age, it is the spirits who obey man. . . . Prospero is he who, from the depths of despair becomes all powerful, the worker who by his science has tamed matter, Caliban, and by his genius the spirit, Ariel. Prospero is man, the master of nature, and the despot of destiny; he is the man-Providence.

#### IDEAS AND IMAGES.

Among other things, says a writer in the Chicago Daily News, M. Taine discovered that children who are taught to calculate "in their heads" mentally write with chalk upon an imaginary blackboard the figures given them; that they then proceed in a similar fashion with regard to the partial operations of the sum and its final result; that they see clearly and continuously with their mind's eye the various row of white figures; that mathematical infant prodigies all confess to the truth of this: that young Colburn, who never went to school and could neither read nor write, said that when he did sums he saw them plainly before him; that the case is the same with chess champions who play long and complicated games when blindfolded; that it is clear in these cases that at each move the image of the chess-board with every piece upon it is reflected in their minds as in a mirror; that thus they can calculate the consequences of their moves with no more difficulty than if the board itself were before them, and, finally, that the truth of this opinion and of the statements on which it is founded is confirmed by the players themselves. M. Taine and his followers contend that all such examples as the above tend to show that the idea or image is the substitute of the visual sensation; that when the images in one's mind are precise and clear-cut one can modify them exactly as real sensations are modified, like the blindfolded chess-player who at each move—as the late Mr. Henry Hosmer of this city frequently assured me—sees the whole board, with every change effected, just as he would see the board with his eyes; that thus the real presence of objects is not essentially necessary for the mind to be able to act upon them. With respect to hallucinations M. Taine's contention is that the close connection between the image and sensation becomes still more plainly visible in cases where the person affected cannot distinguish one from the other and thus takes the image for the reality, which really is that which takes place in hallucinations. He says of such persons that they are constantly known to declare that they have seen and heard things proved to have no existence—except in their imagination—as distinctly as they see and hear things existing around them.

It is stated that the Swiss Government has completed its contracts with Kleinsdorf, a manufacturer of machinery at Berlin, for a quantity of air-ships, that are to be used for air navigation in Switzerland. These are the same machines which were reported a few months ago to have been floated by the Germans over the Russian frontier. The inventor Mr. Prigalske has been awarded \$1,000,000 of Prussian dollars by the German Government. The invention is beyond the experimental stage. Twenty-eight trips have been made in Switzerland, at the rate of one mile a minute. The matter has been kept secret for political reasons. The invention is said to be of the greatest simplicity, and constructed upon well-known physical laws. The Swiss Government is going to run them as a Government monopoly, in the interest of the people, debarring private corporations from their use. It is said that their use will largely interfere with the railroads for long-distance travel.

A PETITION has been forwarded to England, signed by two hundred and twenty-seven Bombay opium drunkards. A translation of it reads as follows: "To the great and gracious ruler, the Empress Victoria: The humble petition of opium drunkards in the city of Bombay. We, the undersigned, very humbly state that we have become addicted to the opium habit, and that the strength of it has mastered us. We, in our-

selves, have not the power to get free from it. Through the habit of opium we have become reduced to a state of utter poverty. The money which should have nourished our wives and children has gone to the opium shop. Our bodily strength has been wasted away. It is not good, then, to be slaves of opium. So long as the Government does not stop opium, our reformation is impossible. Therefore, we very importunately beseech the Government to consider our condition; and having mercy upon us and our wives and children, to close altogether the trade in opium. Give nobody a license to sell opium. By doing this we shall not be tempted to use the opium. Some say that the Government wants the money. But if the Government will save our lives and stop the sale of opium, then we will forever pray for the prosperity of the Government."

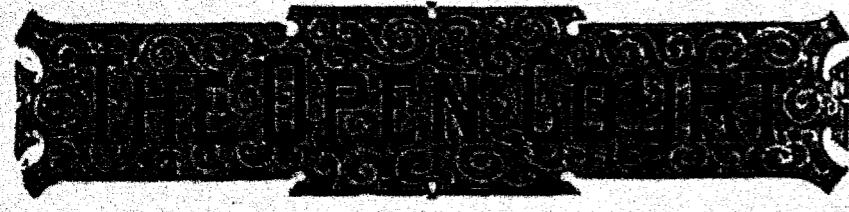
In the Atlantic monthly Theodore Roosevelt writes on the "Political Assessments in the Coming Campaign," and shows what the law will probably do to regulate them. The present provisions of the law are, in Mr. Roosevelt's general terms, as follows: "First, that no office holder shall in any way solicit or receive assessments or contributions for political purposes from any other office holder; second, that no person, office holder or otherwise, shall solicit such contribution in any Federal building; third, that no office holder shall be in any way jeopardized in his position for contributing or refusing to contribute, as he may see fit; and, fourth, that no office holder shall give any money to another office holder for the promotion of any political object whatever." This legislation, with the many other efforts which have been made in the same direction, has succeeded in lessening to a marked degree the universal and heartless "milking" of government employes which was the rule ten years ago. The national office holder finds himself fairly well protected by the above regulations. But in the punishment of the offender against them, Mr. Roosevelt points out that there is yet much to be desired.

THE compliments of the season are due, says a Chicago daily, to that enterprising journalist at Buffalo who adorned the pages of several of our contemporaries with an account of the doings of young "Eddie" Gould. According to this ingenious snob, the son of the Wizard of Wall Street, who is a member of one of the militia companies on duty in the railway yards, actually "behaved like all the other boys, did his duty, slept on the floor, ate regimental grub and generally behaved in the most affable and condescending way." Here is snobography extraordinary. This is the sort of journalism that drives self-respecting men to drink and makes Americans who love their country wish they lived somewhere else. We have not the slightest doubt that young Gould took pot luck with his messmates at Buffalo and conducted himself as a healthy, hearty and well conditioned youth should. He is not to be blamed because lickspittle writers for the press call attention in offensive wise to the fact that he is doing his duty. It is the snob writer who afford this precious example of servility to wealth. He ought to be put in the guard house, with young Gould on duty at the door.

On receiving intelligence of Mr. Bundy's death, Stanton Moses in a private letter wrote:

MY DEAR —: "I write to thank you for what you have sent me as to our friend. I write in pain and difficulty, and in great sorrow for the loss that we have all sustained. I knew him and I loved him. No finer work was ever done, for that which wants knowledge, tact and discretion, than he did. I mourn for him. What a loss! I have been sorrowing ever since I got your cablegram." Always your friend,  
W. STANTON MOSES.

NICHOLAS PAINE GILMAN gives a brief resume, in the New England Magazine, of the results of the experiments in profit sharing that have been made in the United States. Mr. Gilman is an authority on this subject, and his article will interest all business men and wage earners.



### A PROPOSED INTERNATIONAL MOVEMENT IN PSYCHICAL RESEARCH.

I wish to call special attention to the letter of Dr. Dariex which I send for insertion in THE RELIGIO-PHILOSOPHICAL JOURNAL. His project, could it be carried out, would be of incalculable advantage to Psychical Science; whether it could be realized on such a comprehensive scale, could be determined only by the logic of events. Judging by the immense amount of good already accomplished by the English Society for Psychical Research, with an American Branch which renders it *quoad hoc* international, the benefits to accrue from a still more nearly cosmopolitan organization, such as Dr. Dariex proposes, would be proportionately greater still. While the practical difficulties seem to me formidable—to judge from the history of most local societies, they may not prove to be insuperable in competent hands, and I should like to hear further from Dr. Dariex on the subject.

His letter is addressed to me as a member of the Executive Committee of the Psychical Science, and his views come to me of course as a suggestion only, upon which I am not authorized to act officially as yet. Nor is the detailed programme for the sessions of the Congress as yet determined by the Committee. But I can see no impropriety in Dr. Dariex's laying his project formally before the Congress, for such discussion and decision as may be practicable; and I will reply to our Councilor's letter to this effect.

ELLIOTT COUES.

The letter of Dr. Dariex (who is editor of *Annales des Sciences Psychiques*) to Professor Coues is given below in full.—ED. JOURNAL.

6 RUE DU BELLAY, ISLE ST. LOUIS, }  
PARIS, JUNE 1, 1892. }

DEAR SIR: I am much honored by the nomination which you send me, and it is with great pleasure that I accept membership in the Advisory Council of your great Exposition, which bids fair to be the most beautiful ever held.

I will do all in my power to be of service to you, and to contribute my share of science with which we are concerned.

The number of the *Annals of the Psychical Sciences* which will appear in a few days—and which has caused some delay in replying to your letter, will reprint your programme, together with that of the London Psychological Congress; besides which, the *Annals* will remain at your service for any communications or notices for which I can find room that you may be pleased to send me. . . .

I found the experiences in independent slate-writing which you had in California to be very interesting; they will appear in the next number of the *Annals*. What a pity that San Francisco is so far off that we cannot get Mrs. Francis to Paris! But that is not to be thought of, and I fear that we cannot even carry out the project of bringing Madame Eusapia here from Naples, which is a good deal nearer home.

In response to your desire that I should communicate to the committee my views and wishes respecting the most favorable means of promoting this important movement in Psychic Science, I will endeavor to lay before you, in a few words, an idea derived from my patient investigations, and from my ardent wish to hasten the progress of that most interesting science.

It is generally admitted that experimentation in any given phenomena, conducted with precision and method, and frequently repeated, by persons only authorized and sufficiently competent, will prove infinitely more than all the mere observations which have been or can be made. Unhappily, this manner of investigation progresses but slowly, and is practiced to little effect, on account of the difficulties of all sorts that it offers—difficulties which sterilize nearly

all individual efforts, and render of little avail the still insufficient researches of small societies.

Certain phenomena, however, especially those physical manifestations noted in paragraph e of the second part of your programme, have been repeatedly observed under test conditions by creditable witnesses. I have myself been able in some of these cases, to make experiments not lacking in rigor, which, taken in connection with the experiences of others, have brought me to the conclusion that these phenomena are genuine, and have decided me to give up other pursuits in order to devote myself to psychical researches.

If you share my convictions, as I presume you do so from the reports of your own experiences, you will also agree with me, that there is some very valuable work to be done in this matter.

Considering the present very important and very favorable progress of public opinion respecting psychical science, and in view of the coming Congress in London as well as your own, the time seems to me unusually propitious to strike a blow which will arouse experimentation from the deplorable inactivity in which it now rests, and in which it will long remain without combined efforts.

I believe that it would now be possible to found an International and Universal Association which, in consequence of its world-wide membership, and of the relatively great resources thus at its disposition, could overcome every obstacle. Then we could bring a medium from one part of the world to another, and repeat in Paris or London the experiences of San Francisco, in Chicago or New York those of Naples. We could even bring mediums from India to study such phenomena as those of levitation; or, if these mediums would not come, or could not exhibit their powers outside their native country, a special Commission might be sent to India to study the phenomena there, and settle definitely the opinion of the scientific world in such matters.

It seems to me that the formation of such a Universal Society for the Experimental Study of the Psychical Sciences should meet with no serious obstacle. For, on the one hand, its scope would be purely scientific, in the interests of all alike, and therefore eminently non-partisan and cosmopolitan; where on the other hand, it would be easy to invest such an association with well-determined objects and functions, and excluding no one on account of his views and relations with this or that society, journal or the like. It would be specially desirable to restrict the role to actual experimentation and to the study of the best conditions under which experiments are to be made; without discussion, without explanation of the facts, without conflicting theories, without even its own review; with simply a bulletin for the exclusive use of its members or associates, edited under the direction of a Council (or something of that sort—the name would be of little consequence), translated by each National Committee in the language of each country, or into a few of the leading languages; this bulletin being strictly confined to reports of the operations of the Association, and its decisions, thus representing no particular review, but supplementing any such publication by furnishing facts and documentary material.

If this idea should seem practicable and capable of being realized, others more competent than myself should elaborate the project, by laying down statutes to be discussed at the Chicago Congress; however, I am ready to develop further my views, should this appear to be of any use. I am also ready to make the first move in France, where I believe that the project would find supporters.

Believe me, dear sir, yours very devotedly,

DR. DARIEX.

### THE MIDDLE-WAY—HOMESTEAD.

BY M. C. SEECEY.

It is very evident that there are two sides to the Homestead affair. The press is giving these two sides very intelligent discussion. Good will come from this discussion. First theory then fact; the fact is

upon us with startling reality. We are confronting problems on the wise solution of which the future failure or success of American institutions depends. The American people will not tolerate bloodshed and crime as means for remedying social evils. Neither will they when they understand the issue properly, allow the present exactions of capital in corporate form to tyrannize its co-helper—labor. Both must understand their office, rightful claims and the rights belonging to each, and when understood to seek a proper adjustment. In the last article of this series I gave what has been found in New South Wales a wise and competent provision—arbitration. It has worked well. No strikes—no disturbance between labor and capital—no bloodshed. The State as final arbiter settles the questions as they arise—adjusting differences to the entire satisfaction of the parties interested. The general consensus of opinion in this country is in the same direction. It is now evident that public opinion will insist upon the settlement, between labor and capital, by arbitration in some form. If we can find the way—the results in New South Wales is a pointer—all this turmoil and strife and expense and loss of life will not have been spent in vain. Out of this terrible crisis at Homestead will be evolved that which gives ample compensation for the sacrifice.

There is another question which looms upon the horizon—the outgrowth of all this outrageous tyranny of capital—which has been overlooked and which threatens more disaster than the conflict between labor and capital. It is the crushing out of the middle class. The trusts, "combines" and monopolies of all sorts have made it almost impossible for individualism, which is represented by this class, to stand against the power which is now being exercised by corporate capital. Unless the middle class is protected labor has no chance to rise above its present status. When a man or woman by labor and saving accumulates a small holding—something laid up for a "rainy day" it seeks some productive investment and should have a chance to make such production cumulative. As matters stand at present this is practically impossible. The large capitalists, entrenched behind an irresponsible corporation or corporations, is able to drive from the field the smaller competition and the consequence is that the middle class survives only in name.

It was doubtless a necessity for a time to allow capital to aggregate itself in these trusts, "combines" and corporations in order to enrich the country with a diversity of production so as to give labor employment and to cheapen the necessities of life. Like every great movement however the evil crops out and generally overbalances the good. This is apparent to all in the picture before us. It is time to call a halt and put an end to the grasping, merciless greed of the shylocks of the money power. If we do not then history will repeat itself and American freedom and law will pass away as Egypt, Rome, Greece and all but English civilization has passed away.

To-day we have entrenched behind corporation law, trusts, "combines" and the other appliances to make capital king and the middle class and labor serfs.

Now all this has come about within the last twenty-five years. Most of it within the last ten years. It is a fearful picture. What can be done to remedy this enormous cumulative evil? I see but one way. Strike at the root of this growing upas tree by abolishing all corporation laws and make each individual stand upon his own individual responsibility. One exception only should be made: Common carriers! Under this head should be placed railroads, telephones, steamboats, telegraphs, gas, electric, and other public service plants. Where these are of interstate concern, such as the telegraph and our trunk line railroads these should be placed under the supervision of the general government and to this end an inter-state corporation law should be enacted so that capital can organize under it. The smaller plants now operating within State limits could be organized under state law.

Confined within this narrow circumference we could put an end to the present outrageous oppression.

The middle class as well as the laborer could then have a chance to rise; individualism could again assert itself and all classes could have an interest in the development of our great and growing country.

Abolish corporation laws as suggested above and there would be a more equal distribution of wealth; for labor and the results of labor could hold its own by enfranchizing the middle class which represents individualism—manhood—freedom!

### CORPORATIONS AND THE LAW.

By W. F. COOLING.

One hundred years ago the business of the world was mainly carried on by non-corporate concerns. The merchant princes and manufacturers of the times before the wide and varied application of the use of steam and electricity to productive arts did not, in general, conceal their personalities behind the corporate dummy. Protected and privileged by class distinctions, political prerogatives and special advantages, since swept away in the advance of democratic reform, they were enabled to maintain their independence without practicing the involved and complicated methods of modern business. It is interesting, however, to note that nowhere in that world which was feudal or semi-feudal (so-called) was capital able to make any considerable headway against the exactions and robbery of landlordism and its attendant train of evils, except where circumstances allowed to the use of capital some sort of compensatory privilege to offset the surrounding restrictions. But as the free cities of Italy, Germany and Holland gradually fell out of the highways of trade, and the great changes of society consequent on the French Revolution developed themselves, industrial activity began to take a new form. No doubt much of the business of the world then was transacted through concerns semi-corporate in their character, but side by side with them, and of equal importance apparently, ran the affairs of the great private concerns. The Florentines, the Genoese, the Venetians, the Dutch and English traders, sailors and privateers were not as yet lost to the independent and personal methods of their ancestors, the Homeric pirates, the Phœnician explorers, the Greek traders of the Mediterranean and the Norse Vikings. The soldiers and sailors of Drake and Van Tromp all glowed with the spirit of adventure, discovery and personal enterprise. This great outburst of personal assertion and individual action has gradually stiffened into the death-in-life we have with us to-day, where free, personal action and voluntary, responsible association on any large scale has practically ceased to be. The business of the entire modern world is conducted by impersonal and irresponsible corporations, by which the incentive and stimulus of individual action is minimized and crushed in the monotonous and machine-like operation of an unnatural and artificial system.

For some reasons, not clearly evident to the masses, modern society is a better field for the development of these huge articulations of capital, galvanized by some unseen power into a monstrous life, than it is for free societies or individual action animated by all the characteristics of living, responsible, fellow-beings. There is a vast difference between "John Smith & Bro., Dealers in Oils," and "The Standard Oil Company." How is it possible to humanize these monstrosities, which, animated with an impersonal and un-moral life, stare out at us from all points of vantage of our modern world of so-called liberty and progress, much as if the goggle-eyed monsters of Devonian seas and lands were to rise from their rocky tombs and repossess the earth.

It does not become us to denounce any factor of production, any means which have been found necessary for capital, the servant of labor, to make use of to realize the forces and powers with which modern industrial activity has been and is now uplifting mankind. It is evident that corporate action has been found to be the most convenient or expedient form of the use of capital. Nevertheless, we find that such use demoralizes the better elements of human nature. Corporations, as such, are certainly but dummies, men

of straw, by or through which individuals act; yet in the nature of things most men lose sight of that fact, and lose all sense of personal responsibility when dealing with or through these forms. Abandoning, therefore, all sympathetic contact with men as such, which is almost impossible to avoid in businesses conducted under non-corporate methods, corporate action becomes neither moral nor immoral, but follows with great freedom and power the lines of least resistance and develops rapidly all the evil possibilities of our social system.

Now it is most desirable that all human action be pervaded with the flavor of individuality: nothing in all nature is so noble as human nature, nor is any association so inspiring or elevating as human association. When individuals, free men, responsible to each other and to all and holding each other as accountable beings, call into action all the mysterious forces of our nature, the brightest, most progressive and most powerful of all societies comes into existence. These free societies are the glory of the human race. It is by such as these that the darkness of the ages is pierced with many a brilliant light, "shining like good deeds in a naughty world," and it is one of the most glaring symptoms of the decay of democracy that such associations have, in this alleged land of freedom, almost universally given way to the dull and oppressive rule of modern corporations.

It is one of the evil results of the monopoly resulting from the private ownership of land values, that labor, if it would exist at all, in some manner realizing a return beyond the bare subsistence offered to the masses, must present at certain points, a superior effectiveness better able to resist the pressure of unemployed labor and capital. This can be accomplished in many ways: by the most economical subdivision and cooperation of labor in large masses, and by superior intelligence in business methods. Corporate action has, however, in these respects no advantage over individual action. The gentlemen who employ and direct as directors and stockholders, the labor of large bodies of skilled and unskilled labor could do as well, apparently, as individuals acting as a firm or partnership. It is elsewhere than in the reasons commonly sought that the advantage of corporate action lies. There is nothing open to corporate action that does not lie open to non-corporate action. What then is the special privilege and exemption of corporations,—the secret of their life?

It is the partial exemption to individuals so employing their capital from the legal enforcement of private contracts.

Our law which is a silent partner to every contract, hangs, an impending liability, over every individual or association. The man who invests a small sum in any private business is liable not only to have the original investment swept away but much more. Not only is this true of every individual conducting his own business, but it is true of every associated partner, secret or otherwise. It is true that the law permits limited partnerships, but the transfer of interest in such concerns is so complicated that the use of capital is little less, if any, restricted than by the old method. But with corporations the opposite is the case: you may invest \$5 or \$500,000, and, in either case your liability is fixed, and is still further lessened by the ease with which the investment, of varying value, is transferred from one to another. Corporations can reach out and obtain capital from sources utterly inaccessible to individual action, by well-known methods which are only possible to them because no other method of legal procedure is attended with such limited possibilities of loss.

It has been said by Judge Thomas M. Cooley, late of the Inter-State Commerce Commission, an eminent legal juggler, that the regulation of our corporations is the greatest problem of the age. It has evidently dawned upon this distinguished man that corporate business is getting the start of all other business in this country. It is easily seen that it will continue to do so as long as it is possible to use a legal fiction, the corporate person, as a dummy to atone before the law for contractual liabilities to the extent only of stockholders subscriptions, thus escaping the hard

conditions under which business is carried on in other ways. Capital employed through corporate action, has, therefore, the largest degree of freedom compatible with the legal enforcement of private contracts.

Disguise it as we will, our modern life is but a thin veneer over the semi-barbaric state; scratch the surface and you will soon find, underneath, the archaic primordial formation of barbaric or semi-civilized usages. In the attempt to accomplish any social reform, or to discuss any symptom of the existing social disease, sooner or later you will strike the appalling fact that our liberty is merely political, a liberty of words and phrases, a "thing of shreds and patches."

It is not sufficient merely to declare that all men are by nature free and equal, and to permit social laws and usages which rest upon the masses unequally. Political equality means nothing unless it means social, or contractual, equality. But accepting existing social laws which seemed to secure equality, the people have rested after securing political equality at the cost of tremendous struggles. To-day we must either declare that all men are not created free and equal, or, to oppose the formation of the rapidly growing castes of our society, we must re-examine all our fundamental laws, which, tacitly accepted as a part of the inheritance of the past, have not as yet, been subject to critical analysis.

But sooner or later something must be done. Are we to attain the ends we so much desire by making more elaborate attempts to equalize conditions by "regulating" corporations? That would ordinarily mean another absurd set of laws further to restrict the exercise of capital, another step in the direction of state socialism. It is not by the invasion of the rights of others that corporations have attained their present power and importance, unless by reason of the exemption of stockholders from the full liability of contracts made by their fictitious representative. It is only in as much as stockholders approximate the condition of exemption from the legal enforcement of contracts, that capital so exercised, possesses a special privilege. To destroy this advantage of corporate capital, and to give once more to business associations a human interest and moral nature, it is necessary, either to make each and every stockholder liable to the full extent of corporate indebtedness, or to take away from the law the power to enforce by levy and sale the obligation of private contracts. If single or associated individuals were free from liability at law, if the capital invested in any productive enterprise were entirely exempt from levy and sale, individual action would realize to the fullest extent the freedom, which, partially enjoyed by corporations, has given to these artificial absurdities the power and importance they claim to-day. What is more, this exemption would once more restore human interest to business operations, and the much abused corporation would become, without any restriction or denial of the rights necessary to capital, a purely voluntary association of producers, assisted by contributions from stockholders exempt from liability other than that arising from the ordinary cares of business.

What, after all, is this idea that the state must enforce by levy and sale the pecuniary obligations of private contracts? Is it not a survival of the primitive communal organization of barbarous men just emerging from conflicts with beasts of the forest and equally savage men, in which the individual, weak and unskilled, was as nothing and the organization everything? The further back we go so much more rigid become the laws for the enforcement of contracts, so that in primitive societies no small number of the slaves are those who have been sold to satisfy debts.

Now, then, if the State has the right to enforce the payment of values contracted for, and if it is the duty of the State to enforce private obligations, why should this benevolent process cease when the debtor's property has been exhausted? He still remains capable of producing by his labor the wealth necessary to liquidate the debt. It is absurd to refrain as we do, and by a species of intimidation keep the debtor

from active production; therefore all societies which have no fear of their own principles have boldly taken the debtor and sold him. What is the difference anyway in taking the produce of the debtor's labor against his will, or himself? Timid, irresolute Nineteenth Century Democracy, weakly aspiring to the glorious liberty of the future, allows its mighty strength to be confined by the rotten strands of out-worn social creeds and primitive usages!

It may be said that the State owes to its citizens the enforcement of private contracts as a moral right, or that it should do so from motives of expediency. It is now becoming generally known that what is right is, also, expedient.

The State has been gradually withdrawing during the progressive centuries, from all exercise of the so-called "spiritual" functions. The State has learned slowly that it has no jurisdiction in "morals;" there is a world beyond its reach, obeying laws of its own and over which the will of the most potent legislator, has as much command as King Canute over the waves of the sea. When the State undertakes to enforce private contracts because of the moral obligation created by them, it undertakes something which cannot be decided with certainty and which is in the nature of a religious question. Is it not as easy for the "State" to determine what is the correct doctrine concerning "baptism" and to enforce by adequate penalties the proper observance thereof, as it is to determine how much of the immortal Richard Roe's property John Doe is entitled to take by force by reason of the failure of Richard and John to agree about the performance of their contract?

As a matter of common experience among business men, our laws for the collection of debts are a farce anyway. Let a small business man attempt to collect by levy and sale according to law a set of accounts running from \$15 to \$50 each, aggregating \$2,000, if he does not already know that the law does not work in such cases. After paying costs, lawyer's bills, fees and expenses he will hardly have a beggarly fraction to show for return. These laws can only be successfully applied where the debtor has a large fund of available assets. But the laws that do not reach the extremest capillaries of our system are not equal laws. While apparently providing assistance to the small dealer and thereby inducing him in many cases to extend credits, they are a rotten reed to lean upon at the time of trial. But the great wholesale businesses depend for their prosperity upon the smaller ones, and the whole course of production and exchange is injuriously influenced by any disaster or restriction affecting the business of that branch of the general work of production which comes into immediate touch with the consumer. It is also one of the evils of the present system, that small dealers, driven by the competition that everywhere crowds them, are compelled to extend ruinous credits out of all prudence, and that cash dealings, which would necessarily give to business a more conservative character, are practically impossible.

Corporate capital, therefore, has secured for itself a vantage ground; it has blazed a way through the jungle of our laws which it is necessary for all other forms of productive labor to follow. Obedient to the law of evolution which is the inherited instinct of every thing or association, society has, unconsciously, projected these advanced types of social bodies, much as nature anticipated the bird in the Pterodactyl. It would be but a backward step to deny to associated capital the limited freedom corporations now enjoy, but at the same time these monstrosities are far from being the legitimate type of associated enterprise. To protect individual labor therefore from the competition of these artificial bodies it is necessary to put all labor on the same plane; not only giving to all equal access to natural opportunities, but equal freedom and elasticity in the act of production to all associations of labor and capital. This is but the orderly course of evolution, involving no further complication of our cumbersome and absurd legal machinery, nor does it interfere with any rights necessary to labor and capital, but follows and formally declares that policy which the necessities of the situation have

long since pointed out and which most business men have long since recognized.

#### STANTON MOSES—IN MEMORIAM.

By G. B. STEBBINS.

A late letter from Elliott Coues informs me that Stanton Moses has passed to the higher life. A great loss to Spiritualism and Psychological Research, not only in England but the world over. I never met him, but have several times written him, introducing Americans visiting London, and have had letters from him. Not only in the written words of his letters, but "between the lines," I could feel that the writer was a true man—one to be beloved and held in high respect. As editor of *Light* his mental and spiritual culture, his clear judgment, his scientific accuracy of statement,—an accuracy lighted up by intuitive insight and vitalized by spiritual life and religious earnestness—were ever apparent. With these were felt a tender sympathy, a royal fidelity, and an undaunted moral courage, illustrating the truth of the saying, "The tenderest are the bravest."

The metropolitan position of *Light*, in London, the heart and center of English life, his position as a Professor, in years past, in the London University, bringing him into the fellowship of scholars and literary men and women, his broad sympathy with the progress of the people, and his eminent ability and devoted consecration to the cause near his heart, conspired to give the journal which he edited marked weight and interest, especially among intelligent inquirers.

Stanton Moses and *Light* held a place in England quite like that of John C. Bundy and *THE RELIGIO-PHILOSOPHICAL JOURNAL* in our country.

The transition of these gifted men, both able upholders of the truth of spirit-presence, is, and will be, deeply regretted. We can but hope and trust that others may rise up to carry on their noble and needed work.

I write this that it may, with other like tributes, not only reach the readers of *THE JOURNAL* in our country, but also reach the English and other foreign friends of Stanton Moses, and help them to realize our appreciation of his worth and our heartfelt regret at the close of his life on earth.

DETROIT, MICH.

#### FINAL REPLY TO EDGEWORTH.

By E. D. BURLEIGH.

Edgeworth's kindness to me personally in admitting my sincerity and "genuine enmity to iniquitous privileges associated with the term 'unearned increment,'" notwithstanding he considers me psychologically incompetent to reason on economic subjects, is only equaled by his seeming inability to understand the single tax. His gross and persistent misrepresentations of the doctrine can be due only to want of comprehension or wilful misrepresentation and since he credits me with sincerity I would do no less to him. I am compelled to suppose he does not understand the subject we are discussing.

Edgeworth says, "The metaphysical hypocrisy of pretending to respect property in land (the natural basis of every other that distinguishes progressive civilizations from the savage state) while taxing away the profits of the cultivator," etc. To show some of the errors in this I will quote from *Progress and Poverty*, (Lovell's edition). On page 236 and 237 I find, "We have traced the unequal distribution of wealth which is the curse and menace of modern civilization to the institution of private property in land. We have seen that as long as this institution exists no increase in productive power can permanently benefit the masses; but on the contrary must tend to still further depress their condition;" and again, "There is but one way to remove an evil and that is to remove its cause. Poverty deepens as wealth increases and wages are forced down while productive power grows, because land which is the source of all wealth and the field of all labor is monopolized. To extirpate poverty, to make wages what justice com-

mands they should be, the full earnings of the laborer, we must therefore substitute for individual ownership of land a common ownership." "We must make land common property." And again on page 240, "What constitutes the rightful basis of property? . . . . Is it not primarily the right of a man to himself, to the use of his own powers, to the enjoyment of the fruits of his own exertions? . . . . As a man belongs to himself, so his labor when put in concrete form belongs to him. And for this reason that which a man makes or produces is his own as against all the world." And on page 245, "The recognition of individual proprietorship of land is the denial of the natural rights of other individuals—it is a wrong which must show itself in the inequitable division of wealth. For as labor cannot produce without the use of land, the denial of the equal right to the use of land is necessarily the denial of the right of labor to its own produce. If one man can command the land upon which others must labor, he can appropriate the produce of their labor as the price of his permission to labor." On page 291, "We should satisfy the law of justice, we should meet all economic requirements by at one stroke abolishing all private titles, declaring all land public property and letting it out to the highest bidders in lots to suit, under such conditions as would sacredly guard the private right to improvement. . . . . But such a plan though perfectly feasible, does not seem to me the best. Or rather, I propose to accomplish the same thing in a simpler, easier and quieter way than that of formally confiscating all the land and formally letting it out to the highest bidders. To do that would involve a needless shock to present customs and habits of thought—which is to be avoided. To do that would involve a needless extension of governmental machinery, which is to be avoided." On page 292, "I do not propose either to purchase or to confiscate private property in land. The first would be unjust; the second needless. . . . . It is not necessary to confiscate land; it is only necessary to confiscate rent." And on pages 292 and 293, "Now, inasmuch as the taxation of rent or land values must necessarily be increased just as we abolish other taxes, we may put the proposition into practical form by proposing to abolish all taxation save that upon land values." And in the open letter to the Pope on page 9 will be found, "We propose leaving land in the private possession of individuals with full liberty on their part to give, sell or bequeath it, simply to levy on it for public uses a tax that shall equal the annual value of the land itself irrespective of the use made of it, or the improvements on it. And since this would provide amply for the need of public revenues, we would accompany this tax on land values with the repeal of all taxes now levied on the products and processes of industry—which taxes since they take from the earnings of labor we hold to be infringements of the right of property."

From these quotations it will be seen that the single tax does not "respect property in land," meaning of course private property and that it sees a very different basis for just property rights, viz., production. What it does respect is private possession of land (not ownership), provided the possessor pays what the possession is worth to those who have an equal right of possession and relinquish it to him. It will also be seen that the single tax would not tax "away the profits of the cultivator," since it would take only what he could under no circumstances get as cultivator or user in any other way, but only what goes to the owner as owner and not as user, and which a user who is also owner can continue to receive by renting the land after he has ceased to use it. Again Edgeworth says, "It is evident to lucid and impartial minds that I have neither added to nor taken from the substantial single tax programme." On the contrary, "it is evident to lucid and impartial minds," who know anything about the subject that his idea of the single tax is a most absurd and irrational caricature. His assumption of knowledge in view of his evident inability to understand plain English is as ludicrous as his claim so often repeated that advocates of the single tax are hypnotized by the matchless eloquence of George. Edgeworth says, "I only re-

mark in behalf of cities which are to bear a larger proportional tax than at present, that their rents are already so steep as to decimate their poor quarters by pestilence. What then after the ground lot tax is piled on top of it? Is it supposed that the Astors and other philanthropists will be disgusted with the trouble of collecting to recoup themselves? Here again he shows that he does not understand what he is talking about. No one has proposed to pile the "ground lot tax" on top of city rents. It is proposed to take the rents in taxes and thus render it unprofitable to hold land except to use it. Does he or any one suppose that the ability of the Astors, or any other landlords, to exact rent will be increased by a tax on rent? Do they not get now all they can? And is not that all that the land is worth, i. e., the difference between what a given application of labor and capital can produce on it above what the same application can produce on land which can be had for nothing? And does he imagine that the imposition of a tax on that, even to taking the whole of it would increase that difference? And if not how would any landlord be able to recoup for the tax by collecting it again from the tenant?

Edgeworth claims that landlords in Europe "have for centuries been drawing the bulk of their revenues from artificial fertility," but I think it would trouble him to prove that assertion. Are the revenues the Dukes of Westminster and Bedford draw from London ground rents drawn from artificial fertility? Another claim which I think he would find difficulty in proving is that English landlords have never been worried in contemplation of the single tax. In his remark about "capitalist exploiters of laborers' homes in the United States" hobnobbing "with President George over untaxed Johannisberger in their untaxed palaces," he evidently implies that in his opinion Johannisberger and palaces should be taxed. But why? Have not the producers of them a perfect right to them and cannot they transfer that right to whom they please? Then what right has any man or set of men to deny, or abridge that right by taxing them? Landlords as such have every reason to fear the single tax for it would deprive them of the power to live on the earnings of others and they accordingly oppose it; but landlords are men and their reason can be appealed to as well as any ones else and when they become convinced of the justice of taking land values for public use, they make as good single taxers as any other class. Indeed some of our very best men are of that class. They are not so shortsighted as to hold their own immediate advantage so near their eyes that they cannot see larger gain to themselves from the general betterment of conditions which this reform would bring about.

I suppose Edgeworth knows what he means by "autonomy," but I confess I do not. Webster defines the word: 1. "The power or right of self-government, whether in a city which elects its own magistrates and makes its own laws, or in an individual who lives according to his own will. (Rare.) 2. (Phil.) The sovereignty of reason in the sphere of morals; or man's power, as possessed of reason to govern himself." In view of these definitions I cannot see any difference between autonomy and the right of local self-government, and as I explained in my last that it is intended that the single tax shall be assessed and collected by the local governments. I don't see what Edgeworth is talking about when he says, after contrasting the advantages of local taxation over taxation by a central government, that the explanation "may be found in the relative forces of egoism, or self interest, more or less counterpoised by sympathies of neighborly fellowship." Do not single taxers propose to secure just that counterpoise? Again he says, "It is amusing to see the persistent squint at the operation of the single tax in repeating the cry, 'Make it unprofitable to hold land except to use it'—while the true desideratum is to make land profitable for those who do use it." But why should society seek to make land profitable to the user? It would seem to me that that matter could be safely left to the user if society secures him a fair field and no favor.

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mark in behalf of cities which are to bear a larger proportional tax than at present, that their rents are already so steep as to decimate their poor quarters by pestilence. What then after the ground lot tax is piled on top of it? Is it supposed that the Astors and other philanthropists will be disgusted with the trouble of collecting to recoup themselves? Here again he shows that he does not understand what he is talking about. No one has proposed to pile the "ground lot tax" on top of city rents. It is proposed to take the rents in taxes and thus render it unprofitable to hold land except to use it. Does he or any one suppose that the ability of the Astors, or any other landlords, to exact rent will be increased by a tax on rent? Do they not get now all they can? And is not that all that the land is worth, i. e., the difference between what a given application of labor and capital can produce on it above what the same application can produce on land which can be had for nothing? And does he imagine that the imposition of a tax on that, even to taking the whole of it would increase that difference? And if not how would any landlord be able to recoup for the tax by collecting it again from the tenant?

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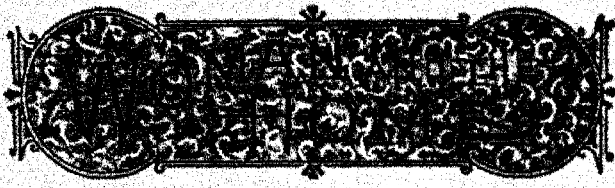
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## AN APPEAL

FROM CELIE, MELIE AND YELIE:

By their next friend, Eliza Sprout Turner.

We are three tender, clinging things,  
With palpitating natures;  
We can't endure that gentlemen  
Should think of us as creatures  
Who dress like frights, and want their rights,  
Or business to attend to;  
Or have their views, or ask the news,  
Or anything that men do.

O listen, valued gentlemen,  
Don't let yourselves be blinded;  
We're not estranged, we're no way changed,  
And not the least strong-minded.

We can't abide careers and things;  
We never touch an 'ism;  
We couldn't stand outside a sphere,  
Nor do a syllogism.

We don't enjoy rude health, like some,  
Nor manish independence;  
We're helpless as three soft-shelled crabs,  
Without some male attendance.

We need—oh, how we need—a guide:  
Secure, his views obtaining,  
Of what to like, and where to step,  
And whether it is raining.

And when we roam, we wait for him  
To point, with manly strictures,  
The landscape out, and say, "Behold!"  
Just as they do in pictures.

We're trusting—confiding—  
Too easily we're blinded;  
We're clinging, and hanging—  
And truly feeble-minded.

We disapprove the sort of girl  
Who calls for education,  
And sells her talents, like a ma  
For bold remuneration.

We'd die before we'd learn a trade;  
We'd scorn to go to college;  
We know (from parsing Milton) how  
Unfeminine is knowledge.

'God is thy law, thou mine,' it says;  
Thou art my guide and mentor,  
My author and my publisher,  
Source, patentee, inventor.

But we, we can do naught but cling,  
As on the oak the vine did;  
And we know nothing but to love;  
Indeed, we're feeble-minded!

—NEW CENTURY.

## FRANCES POWER COBBE.

Among the enlightened and public-spirited women which England has produced during this century is Miss Frances Power Cobbe, best known on this side as the author of "The Duties of Women," but recognized in her own country as the leader of the anti-vivisection movement. Always an advanced thinker and a persuasive speaker, Miss Cobbe is looked up to by progressive Englishwomen with much of the same reverence with which Mary A. Livermore, Lucy Stone and other pioneers in their work are regarded by the younger generation which has benefited by their labors.

Born in Ireland about 1822, Miss Cobbe early took a deep interest in theological works, and the writings of Theodore Parker, the famous New England free-thinking preacher, strongly commanded her admiration. A correspondence between the two ensued, which resulted in a warm friendship. After receiving an excellent education in England she visited Italy and the East, and on her return established herself in Bristol. Here her sympathies were enlisted in philanthropic work, and for some years she gave her energies to ragged-school and reformatory work and to the establishment of asylums for destitute incurables.

After several years spent in this work Miss Cobbe settled down finally in London, where her time was divided between lecturing (principally on subjects of especial interest to women), doing literary work for a number of periodicals, and in directing the "Victoria Street Society for the Prevention of Vivisection," of which she was the founder, the famous philanthropist, Lord Shaftesbury, being president, and Miss Cobbe herself filling the office of honorary secretary. Until within a few years ago she was also editor of the Zoophilist,

the anti-vivisection organ, but has now resigned.

To obtain for her sex the full possession of the rights which men enjoy is one of Miss Cobbe's strongest desires. She aided largely in the movement for obtaining Parliamentary suffrage for women, and also helped to promote the "act of 1878," by which women whose husbands are convicted of aggravated ill-treatment may obtain "separation orders." "Female Education," one of her numerous pamphlets, strongly urges the granting of university degrees to women. In what line her work and her interests chiefly lie may be seen by the titles of her works. Besides over 108 leaflets and tracts on the anti-vivisection subjects, some of her pamphlets are these: "The Work-house as a Hospital," "Friendless Girls," "Criminals, Idiots, Women, and Minors," "The Age of Science," "Lights in Dark Places," "The Rights of Torturing."

Among her more extended works are the following, many of them being collections of her different lectures: "Religious Duty," "Pursuits of Women," "The Cities of the Poor," "Broken Lights," "Studies Ethical and Social," "Darwinism in Morals," "Hopes of the Human Race," "The Spirit of the Age," "The Modern Rack," "The Friend of Man," and "Duties of Women." This last work, which is considered to be her best and is certainly her most famous book, has run through several American editions, and has been translated into Danish, Italian, and French. No thoughtful and earnest woman can read through the "Duties of Women" and not be the better for it.

Of late years Miss Cobbe has lived in retirement in Wales, serenely enjoying the reward that a noble life nobly lived brings to her latter days. It is said that a wealthy London woman who recently died bequeathed \$150,000 to Miss Cobbe, the proceeds to be used in what branches of temperance, religious, and humanitarian work she sees fit to bestow it. She could hardly give it into worthier hands than those which so long and so vigorously have labored with the pen to show that

"He prayeth best who loveth best  
All things, both great and small,  
For the dear God who loveth us,  
He made and loveth all."

—Housekeeper's Weekly.

WOMEN here, as a rule, still ride tricycles, though there is no question that the safety bicycle, once mastered, is far easier and pleasanter to ride. I do not know why more women have not adopted it. It is difficult to learn, perhaps; to mount and dismount at first seems impossible. But there are one or two schools where the beginner can have a first few lessons before she ventures on the road. The makers may be to blame; they turn out excellent machines, but they are careless about details. I remember when I started on my first tour on a safety I had to have a large section added to the dress guard, and then unnecessary spikes on the pedals filed down. My dress catching in the spokes of the wheel and at other times in these useless points made me tumble more than once. To help her out of one, a dress for bicycling has been invented by a woman and is now made and sold by a London tailor. It is a combination of skirt and knickerbockers. But an ordinary skirt, rather skimpy and made so it can be looped up by hooks and eyes and short ened when one is on the machine, answers the purpose as well. That women cyclists can be practical is shown by the fact that there is one on the staff of two cycling papers, Miss Lillias Campbell Davidson, who writes under her own name in the Cyclists' Touring Club Gazette, and is the "Violet Lorne" of Bicycling News. When all is said, however, it is only the few who are enterprising. I know that if our American roads were as good as the English, the number of women cyclists would long since have been doubled. —Elizabeth Robins Pennell, in The Chau-tauquan.

THE British Medical Association passed a resolution at its meeting last week admitting women doctors to membership. The vote was on motion to expunge an article in the constitution providing that "no female shall be eligible for election as a member of the association." The mover of the resolution, Dr. Galton, said times had changed in the last twenty years, and where in 1878, when the article was adopted, there were only eight women doctors in Great Britain, there are now 135. He said the battle against women in the medical profession was over, and they should extend the hand of fellowship to

the women. The resolution was carried by a large majority. The seconder of the resolution wanted it amended to read in favor of the admission of more women into the profession. There are 130 women students in the London school this year. There are also two schools in Edinburgh, two in Glasgow, and one in Dublin.

## MRS. E. T. STANSELL.

TO THE EDITOR: Through the merest accident—if indeed there is any such thing as an accident in this world where that which is seemingly without significance so often proves pregnant with importance—I became interested, about ten years ago in clairvoyance in its various manifestations. I have devoted considerable time to the study of the subject both objectively and subjectively. While I would not for a moment claim that I know more than the merest beginning of this intricate, subtle and, as we now know things, illusive subject I believe that I may rightfully assume that I am able to judge between the true and the false.

It was recently my privilege to pass an hour with Mrs. E. T. Stansell, recently of Denver, Colorado, but now located in Chicago. The conditions were not favorable, still she gave proof wholly satisfactory of being possessed of unusual psychometric, clairvoyant and chairaudient powers. Her ability is more "many sided" than anyone I have met before and in many respects more refined and subtle. So far as I know there has not been any one in Chicago, who as a reader, is Mrs. Stansell's superior. Indeed, with one or two exceptions her work has not been equalled here. With clearness of vision she invites a sympathetic quality which makes it possible for her to serve her sitter as she could not otherwise do. Above all she "riags true" in all that she does or says. A. V. H.

The writer of the above is an accomplished journalist whose testimony is disinterested and valuable. Mrs. Stansell's rooms are at 1470 Michigan Ave., Chicago.—Ed.

## WOMEN'S BRAINS.

The microscope has transferred the conception of degrees of intelligence from gross to finer morphology. Mere brain weight counts for nothing, except for the crudest generalizations. Of more consequence are the relative quantities of white and gray showers of minute telegraphy lines between brain parts, and of equal if not transcendent importance, the disposition and development of the blood vessels. Also given two brains exactly alike, a difference in the heart's ability to supply blood to the brain will determine stupidity in one and intellect in the other. Intelligence depends more upon the quantitative relating fibres of parts of the brain than upon weights, and a forty-ounce brain may have a more intricate microscopic development than one that weighs fifty ounces. The normal brain exists in ratios related to muscular development, and the brain-weighing methods fully demonstrate that woman is the equal of a man in this particular; that is, in proportion to physical development there is no difference in the associated brain quantity in the sexes. New avenues are opening up to woman, and decades change our views concerning woman's capacities. Let there be the fullest chance for her development. She cannot surpass in certain matters, but let opportunity and not a priori prejudice settle what she can and cannot do. It is idle to fear that she will become the intellectual and physical monster of Bulwer's Coming Race." There are physiological reasons that set limits for both sexes.—B. F. UNDERWOOD.

## THE LATE MRS. ERNESTINE L. ROSE.

Mrs. Rose was one of the most remarkable women of the present century. The story of her life is a most interesting one. She was born in Poland, January 13, 1810, the daughter of a Jewish rabbi. At an early age she began to investigate; soon disbelieved in religion, and put pertinent questions to her father which he found difficulty in answering. She possessed knowledge beyond her years, and became a thorough skeptic. She was in Paris during the revolution of 1830, and soon after came to London and taught languages for a livelihood. She became a follower of Robert Owen, and a leader in the society of Owenite reformers, an organization formed in 1834. She was married to W.

E. Rose, a freethinker, and both came to the United States, where Mrs. Rose became one of the most able advocates of liberalism, woman's rights, and the emancipation of the slave. In 1836 Mrs. Rose lectured in all parts of the country, even in the heart of the south, and was more than once threatened with violence. But this lady possessed courage as well as eloquence, and defied her enemies. In 1838 she petitioned the legislature of New York to grant married women the right to hold real estate in their own names. Mrs. Rose did not lecture much after 1870. Mrs. Ernestine Louise Rose held a high rank among the most eminent of her sex, not only as an exponent of the principles of mental liberty, but as a fearless foe of all forms of injustice.—Iron Clad Age.

## WHITTIER AT NEWBURYPORT.

September 7, 1892.

"Giftless we come to him who all things gives,  
And live because he lives.

—The poet's last lines.

Hail to thee and all good cheer,  
Though men say thou liest here  
Dead  
And weep all un comforted.

By thy faith, refining mine,  
Life still lights those eyes of thine,  
Clear  
As the atmosphere.

Ever still thy smile appears  
As the rainbow of thy tears.  
Bent  
O'er thy love's vast firmament.

Thou endurest, shall endure,  
Purely, as thy song is pure.  
Hear

Thus my hail: Good cheer, good cheer.  
—James Whitcomb Riley.

GEORGE WILLIAM CURTIS was the last of our great classic orators—not one of the divinely inspired sort, like Wendell Phillips, nor one of the splendidly logical kind like Daniel Webster, nor one of the sublimely simple kind like Abraham Lincoln, but one of the Edward Everett kind—pure, sonorous, beautiful and at times profoundly affecting.

"A Brief Sketch of the Progressive Spiritualists' Society of Grand Rapids, Mich.," is the title of a pretty little pamphlet of 27 pages in which the author describes the work and workers of the Society, gives interesting personal experiences and sets forth the aims, hopes and objects of the organization in a very interesting manner.

PASSED to the higher life from his home in Brooklyn, N. Y., on the 13th inst., David Bruce, in the ninety-first year of his age. Further notice of Mr. Bruce, who was for many years a contributor to THE JOURNAL, will be given in these columns next week.

GEORGE FRANCIS TRAIN, the erratic, says two hours' exposure to 180 degrees Fahrenheit in the form of a dry Turkish bath will cure the most virulent cholera cases. He asserts his psychic knowledge of this is absolute.

Mrs. JULIA H. BISHOP of 79 South Peoria street, Chicago, left this city last Saturday on a vacation of four weeks, during which she will visit Baltimore, Washington, Chattanooga, Louisville, and New Albany (Ind.).

A DISPATCH from Quebec says: Cardinal Taschereau has ordered the singing of the miserère morning and evening in all Roman Catholic churches of Quebec as a means of warding off cholera.

THE Belvidere Seminary has issued a circular setting forth the advantages of that institution which may be had by addressing Miss Belle Bush, Belvidere, Warren Co., New Jersey.



## THE ARISEN.

It is with sincere regret that we record the transition of John Curtis Bundy, late editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago.

Mr. Bundy passed away August 6th. His was a life of active usefulness, of moral courage, of sincere and patient investigation for truth and light.

He detested all shams, pretense and hypocrisy. His sympathies were ever open to the good, true and earnest men and women, to all such he extended the hand of fellowship, the word of counsel, and when needed, more practical help than words.

His life was only half spent and we regret that one so able, so hopeful and so much needed should have been removed. He took a deep interest in psychical matters, and carefully and conscientiously investigated and studied them.

He was outspoken, earnest and honest in his convictions, and in the expression of them, his friendship was large and his attachments strong.

His pen was among the first to offer advice and encouragement to us when starting Humanity and Health, and we most gladly render his memory that recognition as a man, an editor, and co-worker in the ranks of humanity that he so richly deserves.

To his wife and child we offer our sympathy and such comfort as through a like suffering we are able to extend. We too have lost our best beloved, our dear ones, and we know how hard the transition seems; that only time can soften their grief with the consciousness that their loved one is safe, happy and immortal.

In a full realization of this blessed truth, we accept the separation from their visible forms knowing that we shall be reunited in peace, joy and recognition, when we lay aside the mortal for the immortal.

The consolation of soul-communion and recognition, smoothes the pathway to the grave, dries the tears in the eyes, and renders that which we call death a spiritual birth, whereby we ascend to the higher life to which each one of us must journey. Let us all try by love, tenderness, forgiveness, mercy and charity of judgment, to merit a high place in the future life.—Humanity and Health.

## IN MEMORIAM.

One of the mighty has fallen. A valiant warrior for Spiritualism has been laid low. A brave soldier for truth, fearless, frank and stalwart; a staunch defender of true mediums and rational Spiritualism, but a sworn and implacable foe to false pretense and fraud; a man who through good and evil report steadfastly pursued the course he had marked out for himself, viz., to endeavor to make it impossible for tricksters and harpies to pose as mediums, to insist upon the scientific basis and value of spiritual phenomena, to uphold the clear and beautiful affirmations of the spiritual philosophy with its high ethical teachings and religious ideals. This loyal, rational and faithful co-worker with the Spirit-world, Colonel J. C. Bundy, the able editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, has dropped his sword, has fallen before the attack of disease, and in obedience to the call of the angels has passed from earth into the realms of immortality.

It was with unspeakable pain and grief that we learned from a brief announcement in last week's Light that our good and worthy brother had succumbed to the combined effects of over-work, disease, and the torrid heat which recently passed over the States.

When, a little over ten years ago, we visited America, Colonel Bundy was one of the first to extend his sympathies and good wishes, and when we reached Chicago he organized a reception in his home at which we had the pleasure of meeting a number of most intelligent Spiritualists. It was one of the pleasantest experiences of our sojourn in that country.

We were pleased to make the acquaintance of Mrs. Bundy, who is a most intelligent and gifted woman, daughter of Mr. S. S. Jones, the founder of THE JOURNAL, and an extremely industrious and able co-worker with her husband. Our heartfelt sympathy goes out to her and her

beautiful and accomplished daughter in this hour of their great loss. It is not too much to say that by his determination, pluck, and persistence, Colonel Bundy has done more than any other individual in America to give dignity and power to Spiritualism, to strengthen Spiritualists, to command respect and win esteem from non-Spiritualists, and secure for Spiritualism respectful attention from many of the most prominent and thoughtful scientific and philosophical men and women in that and other countries. He did a great and a good work. He was one of the first who spoke out against the free-lovers and valiantly opposed their wild theories, refusing to admit that their doctrines bore any relation to Spiritualism. His manly protests for the sanctity of the marriage relations, and claims that the spiritual philosophy taught the highest morality, the sternest duty of purity and righteousness, and utterly repudiated the loose and lustful vagaries of the unbalanced advocates of social promiscuity, gave strength and courage to many others to stand for the right, and led to the repudiation by all reputable Spiritualists of both free-love doctrines and those individuals who had sought to tack those demoralizing teachings upon Spiritualism. If, for nothing else, the yeoman's service rendered to rational and ethical Spiritualism by Colonel Bundy in those trying days, entitles him to rank among the noblest workers in our holy cause.

In combating frauds, opposing credulity, and ridiculing the loose and foolish methods adopted by well-meaning but injudicious people, he performed a herculean task, well-nigh single handed. He, no doubt, made mistakes, who does not? Probably he erred on the side of extreme caution and criticism; at times he was too severe, caustic, and harsh; but he that as it may, he undoubtedly believed he was right and accomplished a very necessary and salutary service, and that too at great cost to himself. Misunderstood, abused, reviled and opposed, he made hosts of enemies, very many of whom afterwards became his truest friends when they understood his motives, but he undauntedly fought his fight and braved all the consequences, struggling for "character" in mediums, "scientific reliability" in phenomena, and rational and philosophic statement of our claims.

Under his management THE JOURNAL became the most thoughtful, reliable and valuable journal devoted to Spiritualism. Scholarly, critical, and forcible, his writings breathed the spirit of the man, earnest and sincere, and commanded attention from friends and foes alike.

A few years ago he worked ardently for "The Church of the Spirit." He felt keenly that the time had come for organization—or say, coöperation—for rational religious and devotional Spiritualism. Hosts of letters reached him from individuals in sympathy with his aims, but they were too widely scattered for their hopes to be objectively realized.

Latterly he has been engaged in a most laudable endeavor to bring about a Psychical Science Congress in connection with the World's Fair to be held at Chicago next year, and in conjunction with Professor Elliott Coues he has been working ardently for the success of that effort. Letters of approval of the scheme from persons of almost all ranks and professions have been published, showing that he had accurately gauged the feelings of the more thoughtful and cultured students of occult science, and presaging an unequalled success for the work which was so close to his heart. But now he has "gone marching on."

We feel his loss on the mortal side, he was an inspiration and a stay to many. We have the pleasant recollections only of relationships and correspondence extending over the last twelve years, and we feel that a personal friend has been taken away, for we had looked forward to the time when we hoped to be nearer and to cooperate more fully; all that is now impossible, save on the spiritual side. Let us wipe away our tears. Brother, we hail thy risen spirit. We close up the ranks. Our pang of parting over, we grip our sword to go forward, strengthened by the example of thy fidelity and courage. We press onward, feeling anew the inspiration of thy undaunted spirit. Spiritualism is true—the truth lives—you live—and from the vantage ground of the world of souls we are assured you will retain your interest in and work for the great cause of man's spiritual advancement, for "The Science of Life" as you so aptly designated Spiritualism. Brother, we bid you "Good morning," and kiss our hands to you. We trust that other brave souls will continue your work

and that you may look on, help, and improve.—Two Worlds.

## AMONG THE PSYCHOLOGISTS OF PARIS.

[The following letter of J. Mark Baldwin, which we take from the N. Y. Nation of July 28, will be read for its intrinsic interest, and for the reason that all the distinguished exponents named of the Nancy School of Hypnotism are Councilors of the Psychical Science Congress, whose views are to be set forth during the Columbian Exposition in Chicago.—ED.]

PARIS, June, 1892.

Of course, the phrase "Psychologists of Paris" suggests Hypnotism to the reader, and I use it with that intention. Paris has become, in a peculiar sense, the place to study Hypnotism, for the reason that much of the best work has been done here. Yet everybody knows the rivalry between Paris and Nancy, which has embittered many recent publications and turned the channels of discovery into the channels of controversy. Everybody knows, too, that the theory of "Suggestion," as advocated by the Nancy men, is now the dominant explanation of the facts of the hypnotic trance.

No doubt it is because of the controversial turn recently taken by the discussion that the Paris professors are losing interest in the development which owed its first impulse to them—no doubt this, rather than the fact that the Nancy theory is more than holding its own against them. As Professor Ribot wrote me before I arrived, "Hypnotism is on the decline in Paris. Many of the serious men who formerly busied themselves with it think that it has been much abused in the last six months, and that it would be better to drop it for a time." This I found confirmed both by Charcot, who seemed content to use the sleep very moderately as a therapeutic agent, and by Binet, who, as will appear further on, is turning his attention to Experimental Psychology.

The Paris school, locally considered, has made a very important acquisition, however, in the person of Prof. Pierre Janet, called from Havre to the chair of Philosophy in the College Rollin. He is a nephew of Paul Janet, the philosopher, and is already well known as the author of "L'Automatisme Psychologique," a book in which he describes certain remarkable cases of "subconscious personality" developed among his patients at Havre. He now holds a position also in the Salpêtrière; and it is to him that I am indebted for the interesting day that I spent in the wards of this celebrated institution. In the Salpêtrière, 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 portions of the skin and retina; the personality of the hypnotized X possesses these missing sense areas. She 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 somnambulist 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.

The Paris school, it will be remembered, distinguish three stages in the hypnotic trance—all abnormal or diseased conditions to which the nervous system is subject. These states are called catalepsy, somnambulism, and lethargy. The best brief exposition of these three "stages of Charcot" in English is Binet and Féré's "Animal Magnetism," in the "International Scientific Series." Recent criticism has tended to show that the methods of inducing these stages one after another may really be resolved into "suggestion," and that the stages are only degrees in profundity of the one hypnotic sleep. This much the

Nancy school can certainly claim credit for. Janet distinguishes the stages—as every one must continue to do—as a matter of description and symptom, and in part resorts to the artificial system of signs, rubs, etc., formerly declared necessary for transferring the patient from one stage to another. Binet, on the other hand, has changed his mind somewhat since he wrote with Féré, as he himself told me—a change which may be seen in some passages of his new book, "Les Altérations de la Personnalité."

Prof. Janet has another patient (Y), also an hysterical woman, in whom the stages are very marked, and whom he seems to regard as more typical than those who show less variety of state. Nothing could be more definite than the lapse of Y into lethargy, or her rise into somnambulism, when the proper button is pressed; and the proper performance in each state appears when called for with the regularity of clock-work. But one cannot rid himself of the suspicion that it is all acquired machinery; that the magic "suggestion" works through sub-consciousness, exalted sense-perception, or the influence which Ochorowicz calls "psychic atmosphere." And this suspicion is strengthened when one has seen the utter lack of systematic performance in this respect shown by the patients at Nancy.

Prof. Janet's hypnotic method is very mild. He is a man of hardly more than thirty-five years, of great reserve force, evidently, but rather persuasive than commanding with his patients. He is also somewhat under the influence of the reaction spoken of above, not engaging this summer in new experimentation, and not caring, as he said, to take any part in the heated discussion on "criminal suggestion." The man, on the other hand, who is making his usual exhibition of hypnotic subjects before medical men is Luys, at the Hospital de la Charité. He lectures on "Brain Functions, illustrated by Hypnotology." This means a half hour devoted to the exposition of Luys's views on cerebral physiology—pretty well known to everybody—and a half-hour given to the stock performances of stock somnambulists. There is nothing remarkable about either of these two parts, except their pretentious and sensational character—a point on which the best men, both among physiologists and psychologists, express themselves freely. He did, indeed, give a sample case of criminal suggestion, but it was so lacking in the proper precautions against stimulation that could Deboveff see it (as perhaps he has), he could well take comfort from it.

Besides Charcot's lectures and clinics for mental diseases, an interesting course in the same subject is given this summer by Ball and Ballet at the Hospice St. Anne. Ballet, the lecturer, is one of the clearest and best speakers in Paris. His work is also cautious, solid, and sane, as those will know who have read his little book, "La Parole Intérieure." American students of the general subject will find it profitable to hear him and his colleague, especially as the clinique is rich in typical and instructive cases.

The new movement in Experimental Psychology proper has also reached Paris. A laboratory has just been opened in Sorbonne under the auspices of the Hautes Etudes. Beaunis, the eminent psychologist, a man capable of the good psychological work shown in his recent book, "Les Sensations Internes," and in numerous articles, has been made director, and Binet joint-director. The recent studies of Binet on "Insect Psychology" are published as the first fruits of this foundation; a subject which he intends to pursue at the International Congress at London in August. Ribot, although Professor in Experimental Psychology in the College de France, is not officially connected with the laboratory. In the words of Binet, "the laboratory is not for physiology—there are greater ones already for that—it is for psychology alone." In accordance with this wise determination, very little and very simple apparatus has been so far introduced. The only new thing, in fact, which will interest my readers is the Arsonval chronometer, a simple and apparently reliable substitute for the Hipp chronoscope. It is an adaptation of Hipp's principle without its complexity and clumsiness, and is made by Verdin in Paris, complete, with two reaction-keys and connections, for 350 francs—a very high price. This is the only laboratory foundation in France, and under its present direction we may expect it to do credit to the great institutions which it represents.

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 Speech of Monkeys. By R. L. Garner. In two parts. New York: Charles L. Webster & Co., 1892. pp. 217.

This work, in connection with an article by the author on the same subject in the August Forum, is worthy the consideration of all readers interested in the literature of evolution. Professor Garner has made many interesting experiments to determine the language of monkeys, and has now gone to Africa to study the speech of the great apes as well as of the native human beings in the interior. His work was made possible only by the discovery of the phonograph, which he maintains is yet a very crude instrument for his use. He has so analyzed the speech of monkeys and of man as to convert the sounds of one into the other, and thus he thinks he has determined the identity of them. He has gone far enough in his experiments to ask the interesting question: Does this not prove along the line of phonographic development our descent from monkeys? He explains in detail how by the use of the phonograph he has taken human sound and analyzed it, and found that its constituent parts are the same as the constituent parts of the speech of lower animals, particularly of monkeys. The scientific value of these experiments has been attested by all who have made original investigations into the origin of language, including Dr. Alexander G. Bell and Professor William D. Whitney. "The present state of the speech of monkeys," says Mr. Garner, "appears to be reached by development from a lower form. Each race or kind of monkey has its own peculiar tongue, slightly shaded into dialects, and the radical sounds do not appear to have the same meaning in different tongues. The phonetic character of their speech is equally as high as that of children in a like state of mental development, and seems to obey the same laws of phonetic growth, change and decay as human speech. It appears to me that their speech is capable of communicating the ideas that they are capable of conceiving, and, measured by their mental, moral and social status, is as well developed as the speech of man measured by the same units. In conclusion, I would say that since the sounds uttered by monkeys perform all that speech performs, is made of the same material, produced by the same means, acts to the same ends and through the same media, it is as near an approach to speech as the mental operations by which it is produced are an approach to thought."

Professor Garner concludes his work as follows: "From a religious point of view I cannot doubt that the wisdom and mercy of God would bestow alike on all the faculties of speech and reason as their conditions of life require them; and from a scientific point of view I cannot charge the laws of evolution with disorder. In either case it were a harsh and jarring discord in the great harp of nature, whether played by the hand of chance or swept by the fingers of Omniscience."

MAGAZINES.

The September number of the Free-thinkers' Magazine opens with a thoughtful paper by Rev. R. E. Campbell on "Some Aspects of Modern Doubt." Hedor Genone contributes an article on "The Paradox of Truth," which is full of fine thought felicitously expressed. Mrs. R. Ward Hays writes on "A Model Country; or By and By." Nelly Booth Summers has a beautiful poem entitled "My Alice." There are other good articles. A portrait of John F. Geeting of this city, forms the frontispiece. H. L. Green, Buffalo, N. Y. —The Chautauquan for October presents a varied bill of fare. Among the articles are the following: Influence of Greek Architecture in the United States, I., by Prof. W. H. Goodyear; International Institutions, by Charles Barnard; Municipal Gas Works, Prof. Edward W. Bemis; The Greek and the American Democracies (first article) by David W. Wheeler, D. D., LL. D.; Sunday Readings, selected by Bishop Vincent; Improvements in the Science of Warfare, by Charles E. Munroe; The National Banking System, by Prof. J. Laurence Laughlin; Something About Our Sugar, by Harvey W. Wiley, M. D., Ph. D.; The Romance and the Novel, by Maurice Thompson; The Rise and Fall of the Progressive Party of Korea, by Gordon Haddo; Adulterated Food in the United States, by Jno. Gilmer Speed; Three Philosophical Poems of Henri Ibsen, by Ernest Tissot; The Tercentenary of the University

of Dublin, by Prof. J. P. Mahaffy; The Ideal of Culture, by F. W. Gunsaulus, D. D.—In the Phrenological Journal and Science of Health for September is the customary variety of good things drawn from human life. A running commentary on the four candidates for President, with their portraits, is given. Three distinguished criminals are contrasted. Physical Morals, a very acute and interesting analysis, will receive the attention of the reflective. There are two excellent articles on the application of practical mental science. Child Culture is more than usually rich. Every parent should read slowly "Which was right?" and get a working idea as to the treatment of inquisitive children. Fowler & Wells Co., 26 East Twenty-first street, New York. —The New World for September contains a number of able articles and reviews of a liberal religious character, among which are "The Essence of Christianity," by Otto Pfeleiderer, "Ecclesiastical Impediments," by J. Macride Sterrett, "Thomas Paine" by John W. Chadwick, and Social Betterment, by N. P. Gilman. Mr. Chadwick's article is a long review of Conway's Life of Paine. Mr. Conway is not always a judicial, an absolutely impartial writer, but it is safe to say that he understands Thomas Paine, to whose life and character he has given years of study, much better than does Mr. Chadwick, who does not seem able to enter into the spirit and appreciate the worth of the author of "Common Sense," "The Rights of Man" and "The Age of Reason." Still Mr. Chadwick's criticisms are worth reading, as are several reviews in this number. Houghton, Mifflin & Co., Boston.



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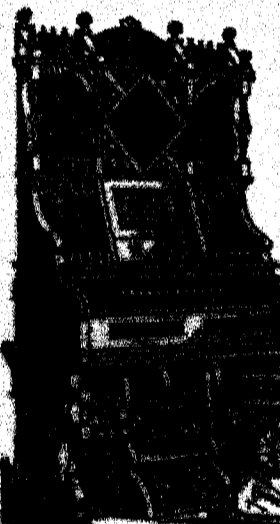
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And scurrying,  
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When every one is teaching us,  
Preaching and beseeching us,  
To settle down and end the fuss,  
For quiet ways are best.

The rain that trickles down in showers  
A blessing brings to thirsty flowers;  
Sweet fragrance from each brimming cup  
The gentle zephyrs gather up,  
There's ruin in the tempest's path;  
There's ruin in a voice of wrath:  
And they alone are blest  
Who early learn to dominate  
Themselves, their violence abate,  
And prove, by their serene estate,  
That quiet ways are best.

Nothing's gained by worrying,  
By hurrying,  
And scurrying;  
With fretting and with hurrying  
The temper's often lost;  
And in pursuit of some small prize  
We rush ahead and are not wise,  
And find the unwonted exercise  
A fearful price has cost.

'Tis better far to join the throng  
That do their duty right along;  
Reluctant they to raise a fuss  
Or make themselves ridiculous.

Calm and serene in heart and nerve,  
Their strength is always in reserve  
And nobly stands each test;  
And every day and all about,  
By scenes within and scenes without,  
We can discern, with ne'er a doubt,  
That quiet ways are best.

—NEW YORK EVANGELIST.

### TWO THOUGHTS.

The good, the brave, the beautiful,  
How dreamless is their sleep,  
Where rolls the dirge like music  
Of the ever tossing deep,  
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Pale winter's robes have spread,  
Above the narrow palaces  
In the cities of the dead!

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There are times when a dream delicious  
Steals into a musing hour,  
Like a face with love capricious,  
That peeps from a woodland bower;  
And one dear scene comes changeless,  
A wooded hill and a river;  
A deep cool bend where the lilies end  
And the elm tree shadows quiver.

And I lie on the brink there dreaming,  
That the life I live is a dream,  
That the real is but the seeming,  
And the true is the sun flecked stream,  
Beneath me the perch and the heaver sail by,  
In the dim cool depths of the river;  
The struggling fly breaks the mirrored sky,  
And the elm tree shadows quiver.

There are voices of children away on the hill:  
There are bees thro' the flag flowers humming;  
The lighterman calls to the clock, and the mill  
On the farther side is drumming,  
And I sink to sleep in my dream of a dream,  
In the grass by the brink of the river,  
Where the voices blend and the lilies end,  
And the elm tree shadows quiver.

Like a gift from the past is the kindly dream,  
For the sorrow and passion and pain  
Are adrift like the leaves on the breast of the  
stream,  
And the child life comes again,  
O the sweet, sweet pain of a joy that died!  
Of a pain that is joy forever!  
O the life that died in the stormy tide  
That was once my sun flecked river.

—JOHN BOYLE O'REILLY.

### PERSONALITIES.

Keep clear of personalities, says John Hall, D. D., in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think that Bouncer is a true and honest man," but when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows; but it is not the mission of every young man or woman to detail or report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

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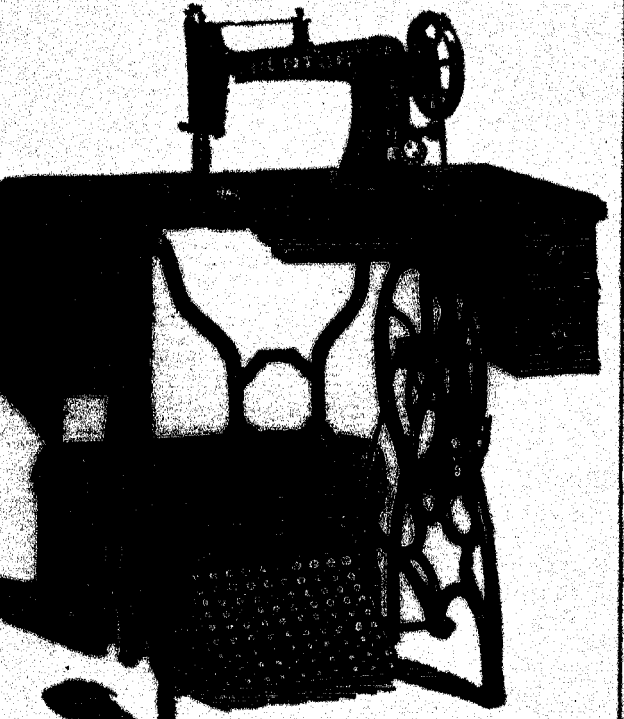
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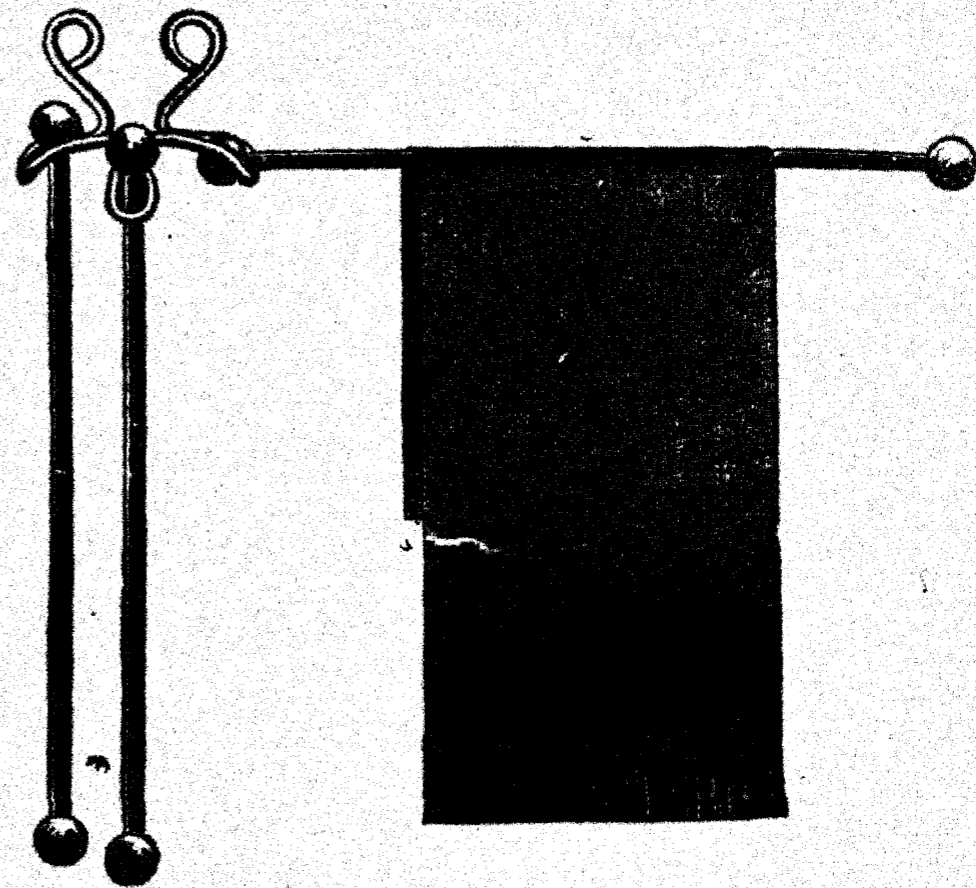
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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

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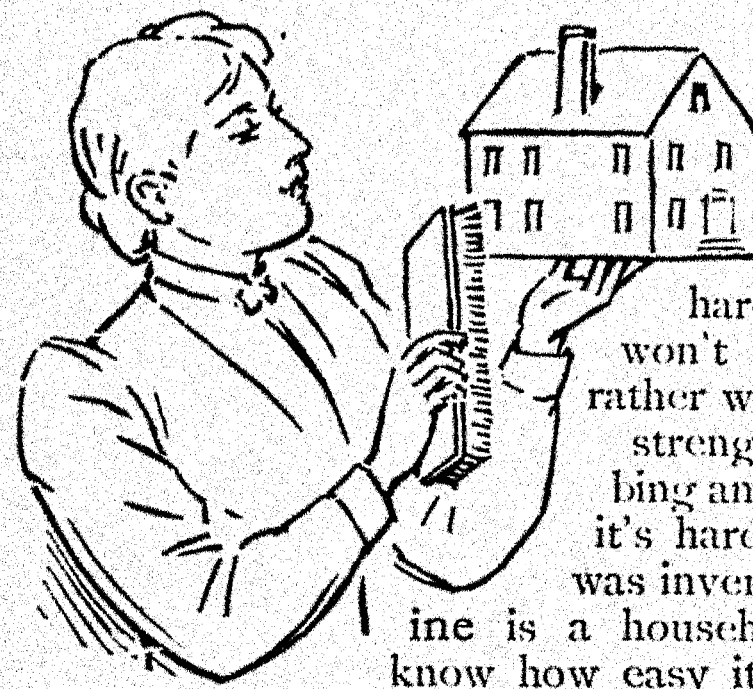
**THE JOURNAL BINDER.**

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for seventy-five cents, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—**as good years hence as during the week of issue.**

MRS. CATHARINE A. F. STEBBINS, of Detroit writes: Did you observe in the Woman's Journal this: "Mrs. Potter Palmer and Archbishop Ireland have agreed upon a plan for securing for the World's Fair an exhibit by the Roman Catholic women of the world. This project has the approval (who can doubt it?) of Pope Leo XIII, as indicated by the letter recently sent from the Vatican in reply to one by Mrs. Palmer, and also by assurances of Archbishop Ireland, who has just returned from Rome." Now shall we have an arrangement by which the Presbyterian, the Jewish, the Methodist and the Swedenborgian women shall make an exhibit? Let plans be laid and the bishops, rabbis and other dignitaries of all the various churches consulted, whereby the sectarian bodies, as such, can be represented! The people and the press have appeared heretofore as rejoicing that the inhabitants of the world are to take part, and "brotherhood" in its largest sense, has been celebrated,—has been commended and extolled in church and magazine—and farther, arrangements have been perfected by which the representatives of the people of the world shall meet upon a common platform to express the religious sentiment, as they perceive and understand its beneficent meaning for the needs of the races. The contemplation of such a hospitality to the religious thought and experiences of diverse nationalities and histories, is itself exalting, and the world of men will witness it for the first time in America in 1893. I truly hope we shall have nothing to conflict with this projected record of a great and uplifting advance.

PASSED to the higher life September 13th, at Providence, R. I., Alphonso R. Janes, who had been many years a familiar figure in the streets of that city, in which he had lived since 1827. He was born in Holland in 1804. Mr. Janes was best known for his early and persistent advocacy of anti-slavery sentiments. He espoused the cause of the oppressed colored race, under the leadership of William Lloyd Garrison, and maintained it fearlessly, in spite of obloquy and misunderstanding, until it triumphed in emancipation. For many years he was treasurer of the Rhode Island Anti-Slavery society, and one year, we believe, a vice-president of the American Anti-Slavery society with Mr. Garrison. He also professed non-resistance principles. Religiously his sympathies were with the advanced thought of the time. For some years, in his earlier life, he attended the services of the Unitarian church quite regularly, ceasing finally because he believed that denomination, like the others called evangelical, was too subservient to slavery. Of late years his interest has been chiefly in the cosmopolitan platform of the Free Religious association. Alphonso R. Janes was father of Dr. Lewis G. Janes, president of the Brooklyn Ethical Association and an able writer, and of Marcus T. Janes, an occasional contributor to this paper.

MEN without ability or influence who are unable to command attention or to win confidence by their qualities as individuals, are ever and anon trying to form organizations if only on paper, to use as a means of investing themselves with importance as representatives of numbers. Ex-Rev. Samuel P. Putnam is a man of this class. He was a failure as a preacher; he used the American Secular Union for his own purposes as long as he could, and now being in bad odor with that organization, he calls a meeting, gets a few dozen people together in this city and starts what he names "The Freethought Federation of America," the ostensible object of which is to unite freethinkers in a political party.



**Cleaning House.**

Hard work or easy work, just as you choose. If you find it hard work, it's because you won't use **Pearline**. You'd rather waste your time and your strength with that absurd rubbing and scrubbing. Of course it's hard—that's why **Pearline** was invented—that's why **Pearline** is a household word. You don't know how easy it can be, until you let **Pearline** do the work. Then house-cleaning slips right along. It is over before you know it.

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Without going into details it is sufficient to say that any attempt to crystallize the freethought sentiment in a political party is impracticable, and even under worthy leadership, would fail; but when an ex-preacher of Putnam's calibre and antecedents heads such a movement it is almost beneath contempt. Liberals who send money for such a "federation" must be very undiscriminating and very credulous people.

FRIENDS who find their articles not in just the part of the paper in which they would prefer to see them, or who do not see them at the time they would like to have them appear, or who imagine they have other reasons for complaint, should consider that an editor who is worthy of the name, conducts a paper with regard to the unity, proportion and general effect, and these cannot be subordinated to individual wishes. Mr. Giles B. Stebbins, who has had experience as a journalist, evidently understands an editor's position. In a business letter he writes: "Only one kind, or possibly two, of an autocrat do I believe in—an editor and a sea-captain. The editor as autocrat should be just and reasonable, but decide he must and he only. He often knows why better than any one else."

"THERE was a time when I taught my children the doctrine of a hell," said a mother, "but I was led to doubt the wisdom of it. One day I found my two sons, aged respectively ten and twelve, in a fierce hand-to-hand combat. The younger, badly whipped and livid with rage, shrieked, 'Never mind, Tom, I'll get even with you some day—see if I don't.' 'Hush, hush,' I cried, after administering a severe reproof to Tom. 'What an expression, Dick. Get even with Tom; I'm ashamed of you.' When Dick's wrath had somewhat cooled, I said to him, 'Never let me hear you say such a thing again. Is that showing Christ's spirit? Did he ever say to any one who had injured him, 'I'll get even with you'?' 'No!' said Dick humbly. A moment later his face lit up with a sudden gleam of thought as he added, 'No, he never said he would, but he's going to!'"—Kate Field's Washington.

HAMBURG is the New York of Germany in industry, enterprise and commercial prosperity. Whatever may have been the motives of the citizens of Hamburg in tolerating and encouraging a traffic which as a sovereign State they had the power to prevent and reject it is certain that the traffic has gone on uninterruptedly, and money has flowed in welcome abundance from the coffers of Baron Hirsch and other supporters of the migration, until the presence of the cholera plague awakened the people to a sense of the awful peril

they had invited into their thriving city. Hamburg has been stricken as few modern cities have been stricken, and the picture of her people last Sunday weeping and pleading in their churches, while the dying were being hurried to the hospitals and the dead to their graves, might well impress even the most callous heart with pity and sympathy. The lesson of Hamburg's experience should come home with double force to New York. There the greater share of pestilential immigration has been dumped. There it has formed its Ghetto, and there it has introduced, in a modified degree it is true, those squalid and wretched surroundings which have bred and fostered the plague in Eastern Europe. Judging from the past, if the cholera becomes dormant this winter, it will only be to revive in the spring. It is surely time to consider whether the immigration which brings cholera shall be tolerated, or whether an emphatic veto shall be put upon the introduction to our healthy and prosperous land of disease and death from abroad.

THE giving of the last sacrament to General Enrico Cialdini is the subject of an intensely bitter discussion in the secular press of the city of Rome. The old soldier was an avowed infidel and a profound admirer of Voltaire, whose works he always had at hand. A nephew of the General smuggled a priest into his room and extreme unction was forced upon while he was dying. During the twenty minutes occupied by the service the nephew is said to have stood before the bedroom door warning everybody that he would maintain his family rights and do his duty at any cost. Only the valet, Rammonds, was in the room with the priest and the dying man during the service, and he says that the general was perfectly unconscious throughout the priest's presence. The nephew is denounced by the secular press as a tool of priests and a traitor to his family. Menotti Garibaldi denounces the whole affair as an outrage upon a dying man and professes to fear that similar steps were taken when his father died. He promises to move, therefore, in the chambers for permission to exhume the great Garibaldi's body and to cremate it. This action, he says, would conform with his father's last wishes, which the family, in deference to the feelings of the nation, did not observe. By his will General Cialdini left his valet, Rammonds, an annuity and his two nephews 400,000 francs.

THE New York Press says: Joseph Cook long ago ceased to attract attention among people of the highest intelligence. It is several years since any daily or weekly newspaper found it worth while to report him beyond a few perfunctory lines.