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WORDS OF THE WISE

It is a common saying that the law is a science. It is a science in the sense that it is a system of rules and principles which have been developed by the wisdom of the ages. It is a science in the sense that it is a system of rules and principles which have been developed by the wisdom of the ages. It is a science in the sense that it is a system of rules and principles which have been developed by the wisdom of the ages.

As a student will indicate how "superstitious" "level-headed" business men may be. The managers of the New York Stock Exchange recently assigned to members the numbers by which they were to be designated on the clearing-house sheets. The first broker to whom No. 13 was assigned asked to be excused, and his example was followed by nearly a hundred others. Every one of the lot objected in the most decided terms to have that "unlucky number" stand opposite his name on the books. Applicant No. 101 accepted it, but after "sleeping over it" went to the managers the next day and begged them to change it for another. At last one was found unsuperstitious enough to ask that it might be assigned to him, and Mr. R. H. Niles is entitled to the credit of smilingly accepting the distinction which had been refused by so many of his brethren. May it not be said that man is a superstitious animal?

Under the heading "A living Saint," L'Eclair publishes an article by Rodolph Darzens on a priest of Kronstadt, who works wonderful cures by prayer and such. This is the testimony of a sick man who has been healed: "A year ago I became very ill. Many physicians in Saint Petersburg having been consulted in vain, some friends went to the priest of Kronstadt, he came. On approaching my bed, humble and pleasant, he said to me: 'Rise and let us pray!' Now I did not rise without crying out for pain and only with the aid of two persons. I found, however, strength to do so and to dress myself alone. In the side chamber, I knelt down before the image. The priest sought the Virgin to cure me and at each one of his words my heart beat more easily, my strength seemed to come back, while I wept freely. Having finished a prayer Father John asked where I was still suffering. I told him and he passed his hand lightly over the place indicated saying to me, 'Pray God!' Two weeks later I was entirely cured."

In this country state education is necessary, because the education of voters must be an educated nation, and general experience proves that if the masses of the people are not educated by the state they will remain in ignorance. Ignorance and superstition, combined with sovereignty vested in the people, would

be a disaster to the country. It is a common saying that the law is a science. It is a science in the sense that it is a system of rules and principles which have been developed by the wisdom of the ages. It is a science in the sense that it is a system of rules and principles which have been developed by the wisdom of the ages. It is a science in the sense that it is a system of rules and principles which have been developed by the wisdom of the ages.

It is said that trusts have never been so active apparently as since the federal administration began to move against them under an act of the last Congress, and since the present Congress has attempted to deal with a section of their monopolies through the Custom-House, and since popular opposition has otherwise begun to make itself heard. Indeed, it would seem that only an attempt to cut off one head of the hydra was necessary to cause two heads to appear where there was one before. The filing of a bill against the sugar trust by the federal department of justice is followed by the organization of a wall-paper trust, and other combinations almost too numerous to mention, and these tardy attempts to enforce the Sherman anti-trust act are made almost laughable in their solemn impotency. These ministers of capitalistic anarchy, as it has been properly called, should understand that they are bringing about a very threatening crisis in the social and industrial affairs of this country; and, furthermore, that their attempts to put the people under tribute to themselves will not be endured under any consideration whatever.

The frequent assaults upon women in the closed compartment cars in England threaten to bring about a revolution in the methods of traveling. Railroad managers are discussing the advisability of adopting the American system, and it is only a question of time before the atrocious practice of locking men and women, total strangers to each other, in compartments on the coaches of this country will be abandoned. Public opinion was first attracted to the necessities

of the situation by the case of the "Good Shepherd" school in Chicago. The school was a Catholic institution, and the state of Illinois had appropriated \$40,000 of government funds for its support. The school was closed on Sunday, but if the gates were to be closed on Sunday then the conference was asked to oppose the appropriation. The conference recommended that a telegram bearing the sentiments of the report be sent at once to the President of the United States and to Congress, which was done accordingly. The Catholics have been receiving a large share of the government money given for the education of the Indians, a fact which explains the following very just resolution passed by the conference: A resolution was unanimously passed asking all the societies of the Methodist church to decline to ask for or receive any financial aid from the United States government for any educational or religious work, whether among the Indians or others.

The eighth article, section third, of the constitution of the state of Illinois, reads as follows: "Neither the general assembly nor any county, city, town, township, school district or other corporation shall ever make any appropriation or pay from any public fund whatever anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money or other personal property ever be made by the state or any such public corporation to any church for any sectarian purpose." This was quoted by a lecture recently given in Chicago, by Judge C. B. Waite who said: "The supreme court decided (125th Ill. Rep., 546) in reference to an appropriation for the support of girls in the House of the Good Shepherd, a Catholic institution, that such appropriation was in violation of the constitution. Appropriations are still made to two Catholic institutions, but the force of the opposition is broken by appropriating at the same time for two Protestant institutions. In 1890 the county board appropriated \$40,000; in 1891, \$45,000, and 1892, \$45,000." Judge Waite is at the head of a movement to stop these appropriations for sectarian purposes.

USE AND ABUSE OF WEALTH.

At the Methodist Episcopal Conference recently held at Omaha, Rev. Thomas Hanlon reprimanded his clerical brethren for not showing more interest in the labor question and more sympathy with the poorer class. "We must take a stand," he said, "on this great question of labor and capital; the church has been too much inclined to lean toward the interest of the capitalists." The Kansas City Mail commenting on the utterances of Mr. Hanlon says: "Doubtless many a good brother, whose limbs were covered with comfortable broadcloth, shrank a little when he heard the warm words of the too earnest Mr. Hanlon. The preacher, Methodist and otherwise, is human after all. No matter what the inspiration of his closet may be, the question of bread and butter confronts him, as soon as he steps from it upon the sunny street, and he realizes that pew rent is paid more easily by an employer than the who labors hard for meager wages, which will with difficulty support his family. The minister's friends are the leading men of his church naturally, and who are the leading men of all organizations nowadays? They are the men who have long pocket books and whose voices carry weight because their purses are heavy. They are not usually endowed with great spirituality, but they can pay the minister's salary, and the church debts, and those things are very essential to the minister's peace of mind and the success of his pastorate."

The influence of wealth upon those who are poor is often worse than are its effects upon its possessors, who, in many cases, use it wisely, neither becoming averse to it nor allowing it to serve as a substitute for character. And many there are, though poor in this world's goods, who are too rich in their moral nature to be corrupted by the use or abuse of money. It must be confessed, however, that the golden calf is worshipped by the mass of people, and the rich man by the use of money can secure almost any privileges or immunities he desires. He is of importance in the church the same as in the club, because it is known that he can bestow or withhold favors at pleasure. Of course the minister of a church in which there are wealthy men who contribute generously to his salary cannot without personal sacrifice take sides with labor against capital. But is it incumbent upon him as a moral and religious teacher to take sides against capital? Has not capital rights as sacred as those of labor? What Rev. Mr. Hanlon evidently finds fault with is not the clergy's defense of the just rights of capital, but their deliberate disregard of the rights of labor, ignoring its interests and pandering to wealth, because wealthy men and women so largely support the pulpit. Doubtless the statement of Mr. Hanlon is true of many of his clerical brethren, and especially of those who are pastors of wealthy and fashionable churches. There is no cure for this evil except the moral elevation of the membership of these churches, which employ the very kind of men they want to preach to them. There is a demand for ministers who will preach in a way which will not antagonize any class who contribute liberally to the church. The churches, and most other organizations, are made up to a considerable extent of men whose only qualification, they know and the other members know, is their wealth. There is an unwritten, unuttered, nevertheless real mutual understanding that the society shall ignore their immoral practices and methods, and in consideration thereof they will give liberally whenever money is needed. Said Rev. P. S. Henson, of Chicago, in a recent lecture on "The Golden Calf." When you ask how much a man is worth, do you mean in morals or money? You mean in money. You will find it better than oxalic acid to take stains out of character, the best disinfectant to change a reputation. Men whose lives are stained by every conceivable crime, who have coined their money out of tears and blood; men who, at a time when our boys were barring their bosoms to shot and shell, are preying on the Nation's life and sucking the soldiers' blood, now bstride the world like eagles. While this condition of things lasts the men

be in greatest demand by the churches that can afford to pay large salaries to their ministers, will be those who can preach the gospel in a general way, talk about the exceeding sinfulness of sin, the beauty of holiness, the loveliness of the character of Jesus, the conversion of the heathens, or anything else which does not involve exposure of wrong and injustice perpetrated to-day by men whose wealth makes it possible for these ministers to receive large salaries for such preaching. It is the moral weakness of those who have not wealth, their willingness to substitute the worship of the golden calf for the worship of God, which makes it possible for the unscrupulous rich to control, to the extent they do, the church and all other associations. Even the government of the United States. Men of whose moral sensibilities seek positions in which, by pandering to the weakness of the moneyed class, they can secure good salaries and social importance; but the true man, the man of strong moral fibre cannot be thus bribed, and is not found occupying such positions.

Wealth is not to be despised; its attainment is legitimate and desirable, and it may be used, as it is by many, for noble ends. It is dishonesty in the acquisition of wealth and its employment for unworthy purposes on the one hand, and on the other, readiness to get a share of it by flattering its possessors or remaining silent in regard to their doings when duty demands utterance, which are most to be deplored.

SPIRITUALISM IN BELGIUM.

In Brussels, Belgium, the 31st day of March was celebrated by Spiritualists, who attended in great numbers, but according to the *Moniteur Spirite* and *Magnetique*, the numbers, especially of laborers, would have been much larger if the Sunday following or preceding had been observed instead. M. Gabriel Delanne in his discourse on that occasion does homage to Allan Kardec and observes that there is no more fun made of "turning tables."

Houses called "haunted" cause reflection; the savants understand that there is something in spiritual phenomena which is disturbing physical science as well as psychology. The press is becoming much more favorable. The savants in England are still at the head of the movement. France is trying to make up for lost time, thanks to M. Charles Richet and Dariex. The modern methods of investigation, those of magnetism, hypnotism, telepathy, etc., have come to be taken into serious consideration. Wisely utilized they will afford elements of success to our cause. M. Gabriel Delanne next shows that Spiritualism has borrowed nothing from the oriental schools, that it has owed its position to the spirits charged to bring to humanity a good message. It is for the Spiritualists to make this fruitful by experimenting under conditions as rigorously scientific as possible.

The perspirit and its investigation form one of the most fertile fields in which to occupy ourselves. With the perspirit in short communications, so to speak, can be materialized. Let mediums and circles enter resolutely upon the scientific way of investigation. The editor of *Moniteur* asks, "will this appeal be listened to? We hope so. In every case it is only on this condition that we shall have any right to call ourselves the disciples of Allan Kardec."

The *Moniteur* then gives abstracts of discourses of M. Jesupret fils, M. Alexander Delanne, Auzanneau, Camille Chigneau, who, recalling the fact that the modern revolution began in America, shows that our brothers there treat the theory of reincarnation with scorn. It was inevitable. The Americans are a people still young, greedy of conquests; the influence of the separation of races still obtained, while with us Gauls the ground has been thoroughly prepared for this doctrine. A letter from M. Volpi was read and De Reyle sent his discourse to be read.

The discourse of J. Bouvery is given in full. We have room only for the following: In America, a committee has been formed to organize at the Exposition at Chicago, in 1893, a Central Congress of Religions, in order to bring about religious harmony and unity in humanity. If we do less than the re-

ligious denominations it must be that the spiritualistic awakening induced by the facts of Spiritualism has profited us less than others. There may be danger of relapse. Shall we do nothing to prevent the consequence of such a thing? Without doubt there is a conviction of the reality of spiritualistic phenomena more firmly fastened in the mind of the people than ever, but between facts of Spiritualism and the theory there is a great distance.

Several times already in the course of centuries has man repelled the heavenly messengers. Being free, he may do so still. Will he do so? Will he refuse the aid which is offered from the depths of heaven?

Brothers in America, *noblesse oblige*. Why will you not do in 1893 what the religious sects are trying to do? It is in the United States that the movement of Spiritualism first commenced the conquest of the world. The adherents are there the most numerous. And in the meanwhile corruption and anarchy are to be met there among you. There are the hatreds of diverse parties. If we do not take care, if we shall not show God present everywhere and always, through his action and his providence, if we do not relieve him of all the absurdities of which a blind theocracy has accumulated about his name, in this case atheism will triumph with all its fatal consequences, and despite actual revelations."

SPIRITUALISM AND SPIRITISM.

A gentleman who recently became a subscriber to THE JOURNAL writes:

I take the liberty on a rather short acquaintance of asking a favor of you. Will you, at your earliest convenience, in such a manner as you may think best, (either privately or through THE JOURNAL) define the two terms Spiritualism and Spiritism. Judging from what I have read and heard on the subject, the two terms are sadly mixed up and there are a great many more Spiritists than there are true Spiritualists. You will greatly oblige me if you will make this a subject for an editorial as soon as you can find space for it, if you think it of enough importance.

It cannot be too often repeated, the distinction and difference between Spiritualism and Spiritism; hence THE JOURNAL recurs to the subject again in reply to this friend's inquiry.

Spiritism belongs to the sphere of the phenomenal. It has no moral nor even intellectual claim. It is not of the spirit—spiritual. It is nothing more than a certification of the possibility and fact of the intercommunication of intelligences in the flesh, with incarnate intelligences. As a fact this may be as clearly demonstrated, through an immoral as through a moral person. Goodness or badness has nothing to do with it—provided there is no fraud, no bad faith. THE JOURNAL has always affirmed the fact and insisted that what is claimed shall be beyond question—fact and not fiction, a reality and not a fraud. To this end it has done all that it could do to give earnest seekers the full benefit of the clearest scientific method, and has exposed the tricks and tricksters who have figured in the role of deceivers. Beyond the verification of the fact that spirits can and do communicate it has no interest in spiritism; hence it does not fill its columns with the claims of pretenders, nor does it furnish to its intelligent readers the literary twaddle and nonsense which are the staple food (so often served in the name of Spiritualism).

Mere spiritistic literature adds nothing to the world's thought; on the contrary much of it is weak and senseless. This is not to be wondered at when it is remembered that most of the communications received through mediums are from a plane mentality little removed from the lower strata of earth-life conditions. Even this, however, has its use to those who have had but little experience of Spiritualism. It may serve as a foundation for higher evolution. But to stop here and not go forward to be content with the verbiage which emanates from the lower plan of life and not rise to a higher spirituality, is to fail to grasp the full scope and meaning of Spiritualism. The founder of THE JOURNAL declared that "Spiritualism was the philosophy of life." There is no higher definition. Science has to do

... philosophy with that harmony proclaims. Here the whole past, are involved; for the law of truth of existence, and hence Spiritualism, of life." is the explanation of life's and the law which governs these man- m the atom to the angel. Spiritualism is the to unlock the mysteries of the past and explain the present and by the unvarying law of evolution it can, in some degree, forecast the future. It sees in the religion of the past, the awakening consciousness of the soul's feeling after the divine; its desire; to realize its fellowship with its kind, to solve the mystery of life. Spiritualism sifts the truth from its o-related error; the error dies but truth survives and passes on to the attainment of her goal. Nothing is lost.

Spiritualism is not only in the mysticism of the Orient, but it takes up into itself the more practical thought of the Occident, of our Western civilization. Early Christianity, the teaching of Jesus and his disciples generally speaking, was an outburst of Spiritualism, which became nearly extinct in the sixteenth century. From its expiring flame Boehme lit a new torch, and, under his opening powers, the race was started on its new career. Swedenborg came to give Boehme's childish utterances the precision of science, and in two hundred years the conditions were formed in the world of mentality, which made it possible for humanity to share these glorious visions of life in super-sensible realms. At the proper time, Spiritualism in its modern manifestations, became a universal solution of the problems of life. Spiritualism conserves all that has been gained in morals and religion by man's experience in the past. It is a universal adaptation, reaching the lowest as well as the highest. It speaks from Sinai and declares the law of the external life." As the race advances its inner peace flames out in the sympathetic words of Jesus. Expanding its life beyond one people and one man, with his small following, it takes in the entire race with its ethical touch and declares the brotherhood of man and the fatherhood of God.

Spiritualism is not only the "Philosophy of Life" in its race manifestations, but shows that each individual must be true to himself and his neighbors if he would live its law and be made at one with its ever quick, evening, awakening power. In a word Spiritualism is the philosophy of God manifest in the race and in the individual soul.

Spiritualism is not a specific cult, can never be organized into an aggressive force. It is simply the expression of life and its manifestations. It is an awakening power in human mentality. It is diverse in expression, revealing a variety in unity, which makes it the one power to upbuild all that tends to the true, the beautiful and the good. As man attains knowledge through experience, as he advances especially in knowledge of the laws of life, he finds that the old injunction, "Man know thyself," is the essence of moral wisdom. Spiritualism unfolds the fact that man is an epitome of the universe. As he advances to the higher altitudes of spiritual unfoldment, he comes in touch not only with earth-bound spirits, but with emancipated ones. He finds that he is one of a vast whole, and that one life animates all. That he came from the infinite spirit and to it returns with all this round of experience to add to the riches of the common inheritance. Knowledge is now coming to the world through the evolution of man's nature. Its active force is Spiritualism, of which Spiritism is but the name by which is designated the facts and phenomena of spirit intercourse, irrespective of their moral character.

UNSAFE ADVISERS.

REFERRING to the action of the United Presbyterian ministers of the publishing presbytery in calling upon all Christian exhibitors and all religious conventions to boycott the Columbian Exposition unless the commissioners decide to close its gates on Sunday, the Rocky Mountain News sensibly remarks: "Even viewed wholly from the standpoint of the moral consequences of opening or closing the World's Fair on

Sunday, the question is a debatable one. A judgment from that basis is the most that can be demanded by the church adherents of the country, and if the settlement should rest with the lay membership of the various creeds, rather than with the clergy—sure on such an issue to be dominated by men of constitutionally narrow views—it is by no means certain that the instructive and elevating influences of the World's Fair would be withheld from the assembled thousands of visitors which each Sunday will find in Chicago, the alternative for this host of strangers being such edification and temptation as the most corrupt of cities can offer." This estimate, the News admits leaves out of the question 30,000,000 people who are not in the churches, but who are entitled to consideration in the decision, because they are equally interested in the success of the Exposition and will contribute their full share to produce it, and also because a large proportion of the number embody as high a standard of morals and as good social and financial standing as that element of society which adheres to the churches. The News thinks the most satisfactory solution of the question will doubtless be found in opening the Exposition to visitors on Sunday, but causing a cessation of all machinery and business on that day, that such a settlement would best meet the demands of the whole people and would produce the best results, material and moral, and adds, "the class of the clergy who have set themselves to mold the action of the Columbian Commission on this question, by intimidation and without respecting the rights of others, or duly weighing even the moral results of a decision, would be unsafe advisers for the modern world and if they possessed the power would make it an uncomfortable place to live in."

PSYCHICAL RESEARCH.

Psychical research is now engaged in the great question whether we can communicate with souls that have passed out of the earthly body, says the Christian Register. The value of such communication, if it can be established whenever it is needed or desired, would be beyond doubt. But sometimes the spirits we want to summon are not those who have passed away from the earth, but those who are still upon it. Mankind has labored for many years to increase the means of communication of mind with mind over vast distances; and with what wonderful success! We talk across the continent as we used to talk across the street, and we talk under the ocean as easily as through the air. The merchant in Boston who wants to know the price of goods in Calcutta can send his despatch and get the answer the same day. Such power of communication has revolutionized trade. It is just as valuable, too, for the affections: Undoubtedly, the power of mankind in this direction will be still further increased, so that we may not only be able to talk with a friend at a distance, but also to get a representation of his face, as now we get a representation of his voice. Will telepathy do more than this? Will it enable us to summon the spirit still in the flesh without the aid of telegraph or telephone, and converse through some psychical process? For there are many hours in our lives when the spirits we could wish to summon are not those that have been dead many years, but those who are still in the flesh, though separated from us by distance which is sometimes as inexorable as death.

ANNALI DELLO SPIRITISMO says: Petor Gassendi (born 1592, died 1655), a philosopher and astronomer of France, a contemporary and adversary of the system of Descartes, one of the founders of the so-called Sensualistic School, wrote as follows: Signor Preisch went once upon a time to Nimes with a friend, a certain Signor Rainier. The latter one night having heard the former talking in his sleep woke him up and asked him what the matter was. Signor Preisch replied: I was dreaming that we had reached Nimes and that one of the goldsmiths there had offered me a medal of Julius Caesar at the price of four scudi and that I was just counting out the money when to my very great regret you woke me. Having arrived at

Nimes, on taking a walk through the city, Preisch recognized the store of the goldsmith he had seen in his dream. He entered and asked the goldsmith if he did not have some curiosities to sell, and in answer, the goldsmith showed him a medal of Julius Caesar. To the question as to its price the goldsmith replied, "four scudi." Signor Preisch hastened to pay the price and was delighted to have his dream so completely fulfilled.

In a recent sermon Talmage said: "See how all the pens, all the types, all the tongues that were full of attack for Mr. Parnell have become lenient if not positively appreciative. I think this is beautiful. As long as a man is alive he can answer back. But if when his lips are closed for the best silence you assail him the war is unequal. It is the dead lion of the fable kicked by an ass. Whatever a man's faults, when he has passed off cease your execration. Only swine will root up a graveyard." The "beautiful habit," says *Secular Thought*, is one that truly is little manifested among the conferees of the Brooklyn preacher. When it suits them to do so, they are ready to say nothing but good of the dead; but how about Voltaire, and Paine, and Huine, and the numberless other enlightened leaders of thought whose lives and deaths have been execrated and falsified by the pulpits of the half-dead religion they helped to reform? Truly, Talmage fitly describes his own conduct when he talks of a live ass kicking a dead lion and of swine rooting up a graveyard!

In a sermon on the "Life to Come" printed in the Parthenon, Rev. H. W. Thompson says: "Death effects no moral change in the dispositions and affections, but it does, I think, place one in a state where he can see himself more clearly as he is, and see the consequences of his life, and hence the nature of evil and the need and value of the good. And hence the idea that for each soul the future is a fixed state from the moment of death seems wholly inadequate and lacking in the breadth of comprehensiveness that is necessary in the study of a subject so vast. Such a view is not in accord with the analogies of life, nor with the bible and literature of the world. The Protestant theology on this subject was a reaction against the abuses of the Roman masses for the dead; and it went to the extreme of limiting the possibility of repentance, of reformation, of growth out of the wrong, to the few days or years of life in the flesh. But this narrow view is not large enough to hold the facts and the hopes of a world and of the forever, and hence is dropping out of belief."

As showing how little the wisest men of Columbus' time knew of the world's geography, Professor Fiske says: Columbus estimated the distance to Japan from the port from which he sailed at not more than 2,500 miles. The real distance was 12,000. "It was where the littleness of knowledge was not a blemish but a helpful thing." Had the distance to reach the Indies been really known, Columbus never have found men and ship for his perilous undertaking. As it was Professor Fiske says Columbus had to keep two reckonings of distance, one for himself and one for his men. When he sailed 180 miles he reported 144, and 120 miles he reported 108, etc. Professor Fiske mentions that the first recorded use of tobacco is mentioned in Columbus' diary of November 20, 1492, when he says "The two Christians met on the road a great many people going to their villages, men and women with brands in their hands, made of herbs, for taking their customary smoke."

THE French newspapers are now and then allowing the introduction into their columns of articles in reference to Spiritualism and kindred subjects. Le Voltaire, of the 26th of January, published a good article on "Levitation," by Doctor Forveau de Commelles.

ACCORDING to The Journal Du Magnetisme, The Union Spiritualiste has just opened a magnetic dispensary at Leige where sick persons are received every Sunday morning.

THE MIDDLE WAY.

By M. C. SEECEY.

The recent editorials in THE JOURNAL on Jacob Boehme and the comments on the same by some of your correspondents have brought to mind my early reading of the pages of the "God taught philosopher." The writer fully agrees with THE JOURNAL that, to understand Boehme, one must become sympathetic with his states; one must be *en rapport* with his mental moods.

The modern world has not seemed to master his great thought on the origin of good and evil. In the "Eternal Nature"—which is the first manifestation of the Absolute—the one self-existent God, "good and evil" are in equilibrium—in harmony. As these principles, in appearance, pass into the self-hood of differentiated conscious spirit atoms they appear to be in contrast—in conflict. On this, the most external plane, they seem to be irreconcilable, producing in their antagonism the misery, suffering and sin to which humanity is subjected. From the point of view of Boehme all this is the outworking of the divine life, modified in expression by the free will of man, with all that that implies.

A few months ago THE JOURNAL published a series of articles written by Mr. M. C. C. Church, entitled the "Incoming Age." The writer took the ground that man had a pre-existence; that evil was an extension of good; that the experience of good and evil in this world, is for the purpose of developing self-consciousness, that all life is manifested under law and that each and all are simply actors in a drama, guided and directed by one Supreme Power, that all is supremely good.

A correspondent recently gave expression to some thought on pessimism, optimism and meliorism, a few weeks ago have set me to thinking on life; its problem and its solution. It seems to the writer that in what has been presented there is much that one can expand into more than appears on the surface.

If the postulate of Jacob Boehme—that "good and evil" are the first generated manifestations of the Divine Nature and that in the self-existent these are in equilibrium and that these principles are in contrast as they proceed in creation; if the affirmation of Mr. Church that good and evil are in contradiction in appearance only and in the final outcome all is very good; if the position of George Elliot is true that "meliorism" and not pessimism, nor optimism is the key to unlock the mystery of life, then we have the explanation of much that has been hitherto unexplainable.

All three of these affirmations to be true; with these, to me, self-evident truths, I make a few statements to verify my belief.

First, then, as to reform and reformers. How few of the projected schemes of the so-called reformers of the past have ever been realized? Most of them have had their day and then passed away, adding only a small medium to the accumulating experience and knowledge of the race. They have flashed up and faded out like meteors only to dazzle for a moment. What does this fact suggest?

It seems to me that the only answer is: That nearly all the reforms proposed have been the projection of some personal fad marked out through the brain of some one or more self-constituted viceregents of God upon earth or else are derived from that sentimental gush of emotion which wants to "do good, but cannot simply because it wants to encompass ends not in the programme of the Inscrutable." They are not willing to work with their fellow sufferers under the slow law of evolution and development. They divorce themselves from the Life-Current which flows only into the prepared conditions of human mentality and when their own life is exhausted they "f" or wither away into the inane vagary and mysticism, or else end in swindling their dupes and vota-

ries. The present time is afflicted with too many examples. Of course in making this broad statement there are notable exceptions, exceptions where men and women have been inspired with true altruistic purposes for the betterment of their fellows.

Those who have been active workers in the great world of practical facts can call to mind the early efforts of the Fourierites, the Shakers, the Economites, Robt. Owen, the Socialists in various forms and others of not so pretensions notoriety—all claiming to have the universal panacea for remedying the social diseases with which we are afflicted. The motive was commendable, but the results have not been what the initiators of these movements hoped for. The reason is simple. They claimed to be wiser than their fellows and wrecked their crafts by driving in mid ocean without the chart and compass of common sense, and without recognizing the laws which rule in human life. They failed to see that there is a good and evil in this life which must be constantly adjusted to meet the requirements of the hour. Failing in this, they have failed to see that in every good work there is always the possibility of its counterpart—evil!

Those who have had most experience, those who have accomplished most, those who work in the sequence of cause and effect—knowing that one Supreme Power rules in all action—accept the *laissez-faire* as the guide in the ordinary course of life. To this wholesome law of course there are exceptions—especially is the power of the state necessary when great abuses are to be corrected caused by a too passive acceptance of the ordinary routine. These exceptions are manifested where great wrongs can no longer be endured, and the people through their organ, the state, set to work to readjust the fancies of society. The late civil war was a fair illustration.

CHILD LANGUAGE.

By C. STANILAND WAKE.

I have read with much interest the account of the Siuna language which appeared in the last number of THE JOURNAL and would offer the following remarks on the related subject of child language:

In the second volume of the Smithsonian Contributions to Knowledge, Mr. Francis Lieber refers to a member of his family who showed in early infancy a tendency to form new words. He had heard wagoners say "woh" to their horses when they wished them to stop, and whenever he wanted to express this idea he used the word "woh." This is perhaps not very surprising, but when a boy of little more than a year old he invented the word "nim," for anything fit to eat, and its use became established in the nursery. It originated with the sound "hm," common to most infant children and used to express satisfaction with their food, and then, as the child acquired command over his vocal organs, the sound became "um" and "im," and finally "nim." This word was retained after he learned ordinary words in his native language. He would say "good nim," "bad nim," for which he liked or disliked, and on one occasion he said "lie nim," for something which must have been very bad.

Mr. Horatio Hale, whose name is so well known in connection with the subject of language, attaches great importance to the formation of words by children. He mentions several cases of the same kind as that given by Mr. Lieber, particularly that of a nephew of Prof. Von der Gabelentz a noted professor of languages. His little German boy invented grammatical forms; for he varied the invented word according to the object to which it was applied. His word for an ordinary chair was "lakial." Now, whether he invented this word, or whether it was, as I think probable, only the child way of pronouncing "stuhl," the German word for chair, turning the "st" into "lk," and introducing a vowel between the letters, cannot be known. But once having the word, he called a little doll's chair "likill," and a great arm chair "lukall," thus expressing his idea of relative size by a change of vowel. The child did the same thing in relation to other objects. Thus he called a round table or large dish "mum," a plate or watch "mem," which he applied also to the moon, but when

he first saw the stars he said "mr." There was a slight difference in the words applied to persons. Every was "papa" until he learned to distinguish his father and his grandfather, when called "o-papa," a word which he then men other than his own father. One day, when his father and his uncle Prof. Van der Gabelentz, who is much the taller of the two, were together, the child called his father "o-papa" and his uncle "u-papa." On another occasion when his father had on a large fur cloak, he gave expression to his feelings by saying, "pupu," meaning a very big papa.

No doubt many other examples of the language-making instinct of young children could be discovered if they were searched for, and such discovery would be valuable, as Mr. Hale believes that the great variety of primitive languages may be ascribed to the action of that instinct, a view in which he is supported by Prof. Max Müller and other authorities on the science of language. He says, indeed, that every new mother tongue began on the lips of very young children. In its simplest form it would necessarily resemble the Chinese, which has been thought to represent the earliest human speech, as children at first seldom use words of more than one syllable, which alone are found in that language. Mr. Hale refers to the case of a little boy known to him who at two years of age made use of words of one syllable, each of which ended with a vowel. With these words he readily conversed with his elder brother, who was his interpreter to the other members of the family. Here was the beginning of a new language. In a year or two, the child although he had no idea of grammar, could use words of two or three syllables and form intelligible sentences, which were formed much in the style of the languages, such as the Malay and the Mantchu Tatar, which are thought to represent the second stage in the development of human speech. We have examples of this phase of language in sentences, such as "Papa, tell Harry story;" "Harry just now see two pigeon; pigeon fly high, high," which all children frame before they acquire the use of grammatical forms. If a family of young children, who had the faculty of speech well developed, were left to form a speech to themselves, they would invent an elaborate grammatical language before they were fully grown. This is Mr. Hale's opinion, and it is confirmed by the fact that young children show a tendency to invent regular grammatical forms, where they are not acquainted with the irregular ones in use. Thus they will say, "littler and littlest," instead of less and least, or "gooder" and "goodest" for better and best. These changes are probably, however, a return to older regular forms, and show the influence of a logical faculty, as well as a language faculty, in the child mind.

Although the faculty of language to the exercise of which by young children is ascribed the origin of the great variety of primitive languages found in different parts of the earth, and particularly on the American continent, may be as active at the present day as it was when man first made his appearance, yet social conditions are so different now that new languages could not be formed so easily as in the days when mankind was still young. This requires that the children to whom the formation of a new language is due shall live by themselves, in a country scantily populated, where they are seldom, if ever, brought into contact with other human beings. This unhappy state of isolation may frequently have been experienced in the early ages of the world, when a country was first inhabited. A man and his wife may have wandered away from their fellows, and settled in a locality where fish or other food was plentiful, and by some accident both of them may have met with death. In this case, their children, if they had any, might grow up cut off from intercourse with all other persons, and if the children had not yet fully acquired their mother tongue, it would probably take on another form, and a fresh language be finally developed.

Of course, young children thus left to themselves would not be able to keep themselves alive, unless they were in a country where berries or other fruits

were plentiful, and within their reach. "The Babes in the Wood" of nursery story died of starvation when they had exhausted all the berries they could reach, but there are countries, even in North America, where they might have been able to find continued sustenance. Mr. Hale thinks several, if not many, American babes were left to take care of themselves in the woods and that they managed to do so, forming languages for themselves which have been handed down to their descendants of the present day. Whether it was really so or not we cannot now say, but there is no reason to question its possibility, and Mr. Hale would no doubt be much pleased if he could meet with a few more cases in which children have in these days invented words of their own and used them in their infant speech.

SINGLE TAX VAGARIES.

BY EDGEWORTH.

IN THE JOURNAL of May 16th, I stated in general terms preponderance of value for the land now in possession of the working farmers of my region, the cotton belt of the South over that of improvements, as much greater than could be covered by the difference between their tariff paying purchases and free trade goods. This fact is actually of more economic importance than during the epoch of slave labor and large planters, besides that numerous factories established during the last quarter of the century at the South go so far toward equalizing conditions. Protection though no less a tyrannical privilege, is less injurious than formerly.

I might emphasize the preponderant importance of land values by details of personal experience. My next neighbor for instance, who rates all his improvements as within \$500, has upon his entry of 80 acres, to which he has added another by purchase within the last few years, raised a large family in laborious comfort; but beginning with a debt of \$100 has never been able to liquidate it, though his strength, economy and sagacity are far above the average, and he has been ably seconded by his wife, sons and daughters. His location is quite a fair average. He simply subsists by the judicious use of land at entry title rates.

Single taxers boast the cheapening of land by their nostrum: cheapness of squeezed lemons! What is the difference between worthless land and that out of which you tax the market value? The poor man who can get credit will prefer the worthless, which he can manure; if such improvement be exempted; for credit at least gives time but the tax collector none and it is much easier to get goods, than money on credit.

Mr. George has proposed his single tax as a placebo to the Irish anti-renters; but these stupid fellows could not see what a great moral difference it made, whether they paid the same sum to landlords as rent, or to the British government as tax. It is generally supposed that it takes a strong government, something like the Czar's, for instance, ornamented with the knout, to levy direct taxes for a living, and although nothing hinders a president, as we have occasionally seen, from being as arbitrary as a Czar, yet Mr. George, as his friends in the Twentieth Century have pointed out in advance of such illustrious contingency, has a much stronger family likeness to the "Doves," than to the "Eagle." I opine therefore, that if during the empire of single tax, the treasury should happen to collapse, Mr. G., docile to the lessons of experience, and to the wishes of his Democratic sweetheart, would invoke the rescue of "single tax," a "tariff for revenue only."

After all you know the main point is that we should run the government, a free government of course. Now how could that be if we did not have pocket money at our own discretion?

In all forms of compulsory and direct taxation, great fortunes obtain a relative exemption by bribing the assessor, or by the awe which their social position inspires. Single taxers claim as the most important benefit of that method, that it would abate the abuses of landlordry. This takes for granted that government officials are less greedy and more considerate for the poor, than private capitalists. Suppose it

were so; the greatest abuses of rent exist in cities, where the poor tenants are unable to build for themselves, and rent for the sake of the improvements, not for the use of the soil, like the farmer. Some of them indeed could and would build, if the ground were given them, but they could not pay municipal rent, or equivalent taxes any easier than the extortions of private owners. Why do the poor crowd into cities and pay there for the conditions of death rather than of life, those tenement rents that make fortunes for the Astors and Trinity church? The main reason is, that the country soil is tabooed to them by legal title deeds.

Taxation is a method essentially primitive depressive and restrictive of personal liberties and of which the least part is usually expended in public uses, the greater part in fostering privileges.

We distinguish practically in taxation autonomic and municipal, of which the greater part is spent for public uses from the State or general government where the contrary obtains.

Taxation has a civic or moral basis in the increments of value due to civic aggregation. This affects all real estate or fixed as distinguished from moveable property. It justifies collective, local proprietorship or "eminent domain" to which the individual is subject. It is not limited to the municipal autonomy but weakens in ratio to its departure from this centre. The soil that supplies a given city, constitutes its sphere of radiation natural and ethical as its market values rise with the cities' deeds, and wealth. There is also an ethical limit to taxation, to-wit: the family homestead with such area of soil as the autonomy apportions to its uses and needs. With such reservation, taxation cannot be very oppressive and if adjusted to the equalization of fortunes as by the graduated income tax, objections bear rather on the fidelity of its execution than on the principle of its conception.

Let us note in passing the difference in the positions of Dove and George. Dove the real author of the book plagiarized under title of Progress and Poverty, seems to be a sincere fanatic, not a political mountebank, and his sophisms have the excuse of being invented against a complete landlord tyranny in Great Britain, where the yeoman or independent working farmer class had become obsolete, and where also since the Norman Conquest, the feudal tenure of land had sophisticated the public conscience, while on the other hand the working class had been gaining political influence.

Where the working power was a proletariat, whose labor was tributary to two parasite classes at least, the proprietor and the middle man or contractor, he had nothing to lose by a change of masters in the substitution of a government officer for his landlord, while as a voter he might hope to influence government in his favor and get better terms as a State tenant. In the United States at the time George published Progress and Poverty, the independent working farmer class was numerous, perhaps even a political majority, and which to break its fetters of usurious debt, only needed to annul laws enforcing collection. Instead of such emancipation, together with restriction of all land tenure to an area measured by labor capacity, and the needs of family subsistence, George by his confiscative tax would enslave free proprietors without lightening the burdens of tenantry for those already dependent. Worse still for the facility of entering land had prevented the landlord from rackrenting, as he would be very apt to do when this resource was cut off and every squatter made tributary to the government.

After cutting off the settler's chance of a relative independence, George provides for landlordry, by the exemption of improvements, which already constituted in many cases, the reason of the tenant's preference for that situation, and would leave a margin for profits to landlords, after paying the single tax. Rich landlords besides, might obtain better terms from the tax assessor than poor working men. See how this runs in the city assessment of real estate. The Detroit Advance states that its largest proprietors pay

half or less than half the legal rates. They are too respectable for officials to question their word.

The only check to oppression that the "single tax" as proposed could effect, is by rendering it more costly to hold land idle in view of rise of values, and this implies incorruptibility in the tax assessor, whereas the aim in question as well as the abatement of landlordry needs nothing more than the annulment of titles to all land, beyond the working capacity of its occupant with corresponding pasturage and woods. Eighty acres is usually sufficient, as provision is limited to children under age, and a woman may acquire land as well as a man. Had not George hoped to get landlord influence, why should he have opposed land limitation measures, which before his day had constituted the "land reform" movement idea? There was no paradoxical metaphysics about that, it did not assume with Ricardo, Dove and George, that land naturally pays rent, the only question being of the proper landlord, it simply aimed to refuse the aid of law to monopoly of land beyond the 160 acre allotment.

WHAT IS RELIGION?

BY W. WHITWORTH.

Whether religion has a scientific basis, or is simply a principle inherent in the human soul, all history proves, as well among the most ignorant savages, with peoples of the highest civilizations, that the religious sentiment has been molded to the dictum of priestly authority. It has always begun in nature worship, and from first to last has been almost exclusively grounded in fear. The rude savage, his untutored mind open to the lightest impressions of wonder, and dread of possible enemies lurking in every moving bush, while filled with awe and adoration of the majestic orb of day, replete with genial, health-giving warmth and light, is appalled by the fierce storms of wind and icy sleet, of thunder-bursts and earthquakes, of the frost-king's terrible reign through the hard bound winter, of the gloom and terror of night. He sees the sun go down into an abyss of darkness, and trembles at the thought that the fiend-gods who rule in gloom and storm have gained mastery over the beneficent source of warmth and light; to be filled with joy when he sees morning once more bloom in the rays of the radiant god of day.

Herein lies the opening germ of religion, giving opportunity for the birth of sharp-witted men who set themselves up as the mouth-pieces of the gods. They are the priests who invariably build up a system of sacerdotal signs and symbols, holding themselves apart as something sacred above ordinary men, and who erect their powerful dominance on the fears of their devotees. Among early peoples this fear so intensely predominant that sacrifices are introduced to pacify the anger of the malignant gods, beginning with birds and animals and gradually developed to the offering up of human victims, with large gifts to the superior deities. Through it all the priest acquires rich possessions and lives in idleness on the fat of the land. And just as the bird builds its nest after the one pattern of heredity that has come through all the centuries of changeless education, so men have walked in the one narrow groove of religious belief that was cut by priest-craft in the far night of ages, when man was groping in dumb agony of fear at sight of the tremendous powers his untutored intellect failed to understand.

Coming down the march of unnumbered centuries to the comparatively modern periods of Bible history, we find the Israelites ever trembling in dread of vengeful god; offering up sacrificial appeasement; the behest of priests in their sacred robes, precise as had been done by the ancient Accadians, long before the period when Abram was born.

And so this fear that is at the base of every religion has come down through all the changes of civilization to the present day. Even with the advent of Jesus whose crowned mission was "peace on earth, good will to man," having love for its central principle, the torments of an eternal hell were opened to strike terror to the souls of men. And though the Rom

priest offers absolution that is to give open portal to heavenly bliss at the gasp of death to the vilest sinner, as the Protestant ministers offer to the red-handed murderer on the gallows a panacea that will turn the deepest dyed scoundrel into the pardoned whiteness of snow, for the simple formula of life repentance and the mockery of assumed belief, and albeit the priests of every denomination preach smoothly of a God of love, the fact remains, that the moving sentiment is fear of a nameless terror in the world to come. Hence, as was said from the pulpit of a leading church in this city not long ago: "The church is a mutual insurance society, duly organized, with paid up policies, to secure eternal bliss in heaven."

This from dread of the great phantom of never-ending torment in a bottomless pit of woe. Disguise it as much as may be by shutting away the old familiar portrayal of the pit of fiery perdition from lips of polite religious teachers, the dread of eternal punishment awaiting all who fail in certain beliefs and ceremonial worship is the base of the entire orthodox religion to-day.

For myself I have not an atom of belief in creeds or priest-enacted forms and ceremonies of any sort whatsoever. My religion rests on the upright conduct that is born of nobility of character, and has for its out come the universal brotherhood of man.

CLEVELAND, O.

SPIRITUALISTS AND CAPITAL PUNISHMENT.

The following paper on the question, "What should be the Attitude of Spiritualists in regard to Capital Punishment?" By Mr. J. J. Morse, of England, is reprinted from *The Two Worlds*:

This subject is a serious one. Time-honored standards of law and justice are involved. Conventional opinions in morals and religion will be questioned, and, more than all, the attitude of Spiritualists will be asked for? Necessarily, too, some consideration must be given to the ante-mortem circumstances that may be traced to murderers, and certainly we cannot ignore the post-mortem results accruing to murderers and murdered. I challenge no man's right to believe in capital punishment, if he will, but I claim an equal right to utter my dissent as reason and judgment dictate.

There has been a distinct evolution of the humane in our methods of punishment during the past two hundred years, notably so in the abolition of torture, as a prelude to, or concomitant with punishment, as witness the fact that in our day neither witnesses nor criminals are subjected to the "press," the "boot," the "thumb-screw," or other torture, to compel either evidence or confession. Prison management is more humane. Senseless labor is scarcely resorted to, and criminals are under wiser treatment now. Misdeeds are better classified, and the time is slowly coming when offences against the person will merit more condemnation than those against property; when possibly three or six months "hard" will not settle the account whenever a drunken brute dances a hornpipe upon prostrate wife, nearly kicking her from out this world into the next.

Nevertheless, in a sort of shame-faced, half-hearted way we still retain our faith in the gallows. But when we hang a man—or half pull his head off, as the case may be—we are so much disgusted that it is all done out of sight, and officialdom strives to prevent our pressmen seeing whether the gruesome work has been done decently or not. Is not this privacy and secrecy eloquent of the idea that the better minds among us are getting disgusted at the brutal cry of the old Mosaic dispensation—blood for blood? I think it is.

Let me ask you to follow me through a brief historical review of this matter of capital punishment. In the celebrated "Commentaries" of Sir William Blackstone, published in 1764, it is stated there were 160 actions in the statute book which were felonies without benefit of clergy—i. e., capital offences.

Between the years 1775 and 1786 torture was totally abolished in Portugal, Sweden, Austria, and the German and Polish provinces, and happily was unused in this land, at least to any known extent, yet capital punishment was enforced at Rome, with great pomp, in England for the most trivial crimes, and its continuance was strenuously argued for, and insisted upon, by the great Christian apologist Dr. William Paley, and as late as 1810 the arguments of Paley actually prevented Parliament, and not for the first time either, from reducing the number of capital offences—or abolishing hanging altogether, for at this time the heft of a handkerchief, or of any article of the value of one shilling sterling, from the person, was punished with death.

In 1777 a girl of fourteen lay in Newgate under sentence to be burned alive, for having some white-washed farthings in her possession, intending to pass them for six-pences. It was not until twenty-three years later that the law by which women were liable to be burnt for high or petit treason was abolished. But, even at this period, so prolific of gallows gala days, the consciences of earnest men were aroused; in 1770 Sir William Meredith moved for a committee of enquiry into the state of the criminal laws, and in 1772 the Commons agreed that it should no longer be capital to attempt the life of a privy councillor, or for officers and soldiers to desert, or for any one to belong to people calling themselves "Egyptians," but the House of Lords—as unprogressive then as now—refused to assent to these slight improvements. Meredith, Burke and Fox, finding it useless to fight against such concentrated conservatism, gave up their struggle, and the gallows tree grew its accustomed fruit, until in 1783 fifty-one persons were publicly hung. In the following year ninety-seven were similarly disposed of, and not long after twenty persons were executed at one time. The philanthropist Howard assures us that 467 persons were executed during nine years in the county of Middlesex alone. But, down to 1837, there were actually thirty-seven capital offences upon our statute books, now there are but two—murder and treason. The decline of the capital penalty is briefly summarized thus: In 1832 it ceased to be capital to steal a horse or a sheep; in 1833, to break into a house; in 1834, to return prematurely from transportation; in 1835, to steal a letter or commit sacrilege; in 1837 the pillory was abolished, and in 1834 hanging in chains was done away with. But, though the light of humanity began to illumine our criminal procedure in this century, it is worth while to note, on the authority of Diodorus Siculus, that the death penalty was abolished in ancient Egypt by King Sabaco; while Gibbon informs us it was abolished by the Pœreian law in the best periods of the Roman Republic, and in the time of the Roman Empire it was abrogated by Calo-Johannes, during his government between A. D. 1118-1143. In 1741, from the accession to the Russian throne of the Empress Elizabeth, Russia abolished capital punishment, while Finland, Tuscany, Portugal, Roumania, Belgium, and certain States in the American Republic have also abolished this particular form of penalty.

To what cause can we point, as accounting for the results named? To the advance of humanitarian ideas? Yes, truly. But there has been a cause, an inspiration for those ideas, and that cause was undoubtedly the publication in Milan, of a treatise entitled "Crimes and Punishments," by the Marquis Cesare Beccaria, in 1764, which treatise has been the foundation of all the arguments upon this subject from that day to this, for most homilies embody Beccaria's maxims, as expressed in his celebrated treatise, thus:—

- "Laws should only be considered as a means of conducting man to the greatest happiness.
- "It is incomparably better to prevent crimes than to punish them."
- "All punishment is unjust that is unnecessary to the maintenance of public safety."
- "In the ordinary state of society the death of a citizen is neither useful nor necessary."

It is worthy of note that the Chinese penal code of 1647 is the nearest approach to Beccaria's conceptions that has yet been made. Leaving the philosophical marquis, let us note that one of the latest opponents of the barbarous death penalty is James Berry, "late executioner of England," who has executed over 180 persons, and yet he is reported in the *London Daily Telegraph*, of March 15, as considering "the policy of capital punishment a bad one." Thus the philanthropic Italian of 1764 finds his sentiments re-affirmed in the retired executioner of 1892, a parallelism quite unique in the progress of ethics, in their relation to the punishment for crime.

Of course every intelligent person recognizes that murder is a most terrible thing. During the past summer a thrill of horror ran through the country over the Linthwaite and Liverpool murders, and now we are again startled by the ghastly tragedy just brought to light at Rainhill. But emotional denunciation of particular tragedies should not be permitted to obscure our sober judgment upon general principles. In two of those instances, and doubtless in a large majority of murder cases, drunkenness is the main inducing and predisposing cause. I do not admit as an excuse; I merely say it is one of the explanations. Emotion may plead for law—I prefer justice.

The community suffers grievously from crime of all kinds. Public safety lies in the watchfulness of the agents of the law on the one hand, and the certainty and speediness of punishment on the other. Penalties that are either unenforced, or partially or spasmodically applied, lose their deterrent value, and excite in the wrong doer but little fear. It is the increasing uncertainty of the execution of the capital sentence that weakens the case in its favor. Juries dislike to

convict in the capital sense. Home Secretaries are not all willing to sign warrants. Public opinion does not accept hanging—either with the indifference, or brutality, of previous decades. The age is asking, "Can we do nothing better with our murderers than hang them?" In a sentence, the people are confronted with the question, in dealing with all crime: Shall we rely upon prevention, or punishment?

The strong point in favor of capital punishment, considered religiously, is, that the criminal, unless he repents prior to his hanging, is doomed to eternal misery afterwards. If, however, he repents, the "trap" becomes a doorway to heaven, and the dying creature is "jerked to Jesus," as some one rather crudely expressed it. But where is the proof of either statement? I do not know; do you? To the criminal, and to thousands besides who are not criminals, the fear of hell, and the dread of death, mainly arise from ignorance of what death is, and of what it leads to. Did men know the facts, some other deterrent than the death penalty must needs be introduced.

(TO BE CONTINUED.)

SLAVERY.

By B. F. UNDERWOOD.

[CONCLUDED.]

Here are a few advertisements, samples of those that appeared in Southern newspapers:

"RAN AWAY—A negro woman and two children. A few days before she went off, I burnt her with a hot iron on the left side of her face. I tried to make the letter M. Mr. Micajah Ricks, Nash Co., North Carolina." In the *Raleigh Standard*, July 18, 1838.

"RAN AWAY—Mary, a black woman; has a scar on her back and right arm near the shoulder, caused by a rifle ball." Mr. Asa B. Metcalf, Kingston, Adams Co., Mi. In the *Natchez Courier*, June 15, 1832.

"RAN AWAY—A negro named Henry; his left eye out, some scars from a dirk on and under his left arm, and much scarred with the whip." Mr. William Overstreet, Benton, Yazoo Co., Mi. In the *Lexington (Ky.) Observer*, July 22, 1838.

"FIFTY DOLLARS REWARD—For the negro Jim Blake. Has a piece cut out of each ear, and the middle finger of the left hand cut off to the second joint." Editor *New Orleans Bee*, in that paper Aug. 27, 1837.

"RAN AWAY—My man Fountain. Has holes in his ears, a scar on the right side of his forehead, has been shot in the hind parts of his legs, is marked on the back with a whip." Mr. Robert Beasley, Macon, Georgia. In the *Georgia Messenger*, July 27, 1837.

"TWENTY DOLLARS REWARD—Ran away from the subscriber, on the 14th inst., a negro girl named Molly. She is 16 or 17 years of age, slim made, lately branded on the left cheek, thus, R., and a piece taken off her ear on the same side. The same letter on the inside of both her legs. Abner Ross, Fairfield District, S. C."

"NOTICE—Was committed to the Jail of Jackson County, Mississippi, the 24th day of September, 1845, the runaway slave, Nancy. She is 22 or 25 years old, is in a pregnant condition, severely whip-marked. Said Nancy says she belongs to one William Rogers, living near Paulding, Jasper County, Miss. Had on, when committed, a white frock. A. E. Lewis, Jailor, Oct. 18, 1845."

"The undersigned, having bought the entire pack of Negro Dogs (of the Hays & Allen stock), he now proposes to catch runaway Negroes. His charge will be Three Dollars per day for hunting, and Fifteen Dollars for catching a runaway. He resides 3 1/2 miles north of Livingston, near the lower Jones Bluff road. Nov. 6, 1845."

"RAN AWAY—My negro man Richard. A reward of \$25 will be paid for his apprehension, dead or alive. Satisfactory proof will only be required of his being killed. He has with him, in all probability, his wife Eliza, who ran away from Col. Thompson, now a resident of Alabama, about the time he commenced his journey to that State. D. H. Rhodes." *Wilmington (N. C.) Advertiser* of July 13, 1838.

The following extract is taken from an address to the Presbyterians of Kentucky, by a committee of the Synod of Kentucky, signed by John Brown, Esq., chairman, and John C. Young, secretary: "Not only has the slave no right to his wife and children, he has no right even to himself. His very body, his muscles, his bones, his flesh, are all the property of another. The movements of his limbs are all regulated by the will of a master. He may be sold, like a beast of the field. He may be transported in chains like a felon."

Rev. William Meade, Bishop of the Diocese of Virginia, published a book of sermons, tracts and dialogues for masters and slaves. In one of the sermons occurs the following: "And pray do not think that I want to deceive you, when I tell you that your masters and mistresses are God's overseers; and that if you are faulty towards them, God will punish you severely for it, in the next world, unless you repent of it, and strive to make amends by your faithfulness

ance for the time to come, for God himself averted the same."

"Take care that you do not fret or murmur, or repine at your condition; for this will not make your life uneasy, but will greatly offend God. Consider that it is not yourself—it is people that you belong to—it is not the men who have brought you to it, but it is the will of God, and by his providence made you servants, be-
 ath by his providence made you servants, be-
 doubt, he knew that condition would be best in this world, and help you the better towards if you would do your duty in it.
 when correction is given you, you either de-
 or you do not deserve it. But whether you
 it or not, it is your duty and Almighty God
 as that you bear it patiently. * * * Suppose
 you do not, or at least you do not deserve so
 or so severe correction for the fault you have
 litted, you perhaps have escaped a great many
 and are at last paid for all. Or suppose you
 uite innocent of what is laid to your charge, and
 r wrongfully in that particular thing, is it not
 ible you may have done some other bad things
 ch was never discovered, and that Almighty God,
 saw you doing it would not let you escape with-
 punishment, one time or another? And ought
 on not, in such a case, give glory to him and be
 thankful that he would rather punish you in this life
 for your wickedness, than destroy your souls for it in
 the next life?"

Mr. Frederick Douglass years ago used this strong language: "We have men-stealers for ministers, women-whippers for missionaries, and cradle plunderers for Church members. The man who wields the blood-clotted cow-skin during the week, fills the pulpit on Sunday, and claims to be the minister of the meek and lowly Jesus. * * * He who is the religious advocate of marriage, robs whole millions of its sacred influence, and leaves them to the ravages of wholesale pollution. The warm defender of the sacredness of the family relation, is the same that scattered whole families; sundering husbands and wives, parents and children, sisters, and brothers—leaving the hut vacant and the heart desolate. * * * We have men sold to build churches, women sold to support the gospel, and babies sold to purchase Bibles for the poor heathen! all for the glory of God and the good of souls! The slave auctioneer's bell and the church-going bell chime in with each other, and the bitter cries of heart-broken slaves are drowned in the religious shouts of his pious master. Revivals of religion and revivals of the slave trade go hand in hand together. The slave prison, and the church stand near each other. The clanking of fetters and the rattling of chains in the prison, and the pious psalm and solemn prayer in the church may be heard at the same time. The dealer in the bodies and souls of men erect their stand in the presence of the pulpit, and they mutually help each other. The dealer gives his blood-stained gold to support the pulpit, and the pulpit in return covers his infernal business with the garb of Christianity. Here we have religion and robbery the allies of each other, devils dressed in angels' robes, and hell presenting the semblance of paradise."

This dark and terrible picture is a representation of what existed in this country within the memory of men who are not yet old. Hundreds of such statements might be quoted from the writings of men who represented the theological scholarship of this country forty years ago. A New England Methodist Bishop maintained that the right to hold slaves is founded on this dictum: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

These resolutions, adopted by the Harmony Presbytery of South Carolina, expressed the views of the ecclesiastical organizations of the United States:

1. *Resolved*, That as the Kingdom of our Lord is not of this world, his Church, as such, has no right to abolish, alter, or affect any institution or ordinance of men, political or civil.

2. *Resolved*, That slavery has existed from the days of those good old slave-holders and Patriarchs, Abraham, Isaac and Jacob (who are now in the kingdom of heaven), to the time when the Apostle Paul sent a run-away home to his master Philemon, and wrote a Christian and fraternal letter to this slaveholder, which we find still stands in the canon of the Scriptures, and that slavery has existed ever since the days of the Apostle, and does now exist.

The most learned theologians like Moses Stuart and Alexander Campbell, and the Christian clergy generally who read the Bible the most diligently, and the mass of Christians of the different denominations were supporters of slavery on theological grounds, and they defended it, or opposed the anti-slavery agitation by quotations from Scripture, while the most prominent opponents of slavery were men who were so-called infidels, or whose only idea of Christianity was expressed in the Golden Rule?

Why were the clergy in such large numbers and efforts to stop the anti-

slavery agitation, and uniting together the words "Infidelity and Abolitionism," while here and there only a clergyman like Albert Barnes was pleading with his irresponsible brother ministers to use their influence in favor of the oppressed? Why, for instance, did Rev. J. C. Powell, of South Carolina, exhort the citizens of Orangeburg and vicinity in words like this: "Do your duty, as citizens and Christians, and in heaven you will be rewarded and delivered from Abolitionism," while in the South rewards were being offered for the heads of Garrison and Phillips, and in the North they were being denounced and treated with mob violence? Why did the clergy of Revolutionary days fail to discover that it was sinful, and why was it left for infidels like Paine to declare that man has no right to property in man, and for religious heretics like Franklin and Jefferson to denounce it as a great wrong? Are those who reject Christianity as a supernatural system and trust to the light of Nature, better adapted to discover moral truth, and better qualified to promote it, than those who devote themselves to the study of God's special revelations to man?

The facts I have given are undeniable. They are drawn from the Bible, from the pages of history, from the writings of theologians, and from James G. Birney's "The American Church the Bulwark of American Slavery," Stephen S. Foster's "The Brotherhood of Thieves, or a True Picture of the American Church and Clergy," Samuel Brook's "Slavery and Slaveholders' Religion," Parker Pillsbury's "The Church as it Is," and other sources; and the facts have never been questioned.

The following additional is from Bryant's History of the United States:

Alluding to the controversy growing out of the excitement of the compromise measure in 1850 Bryant says: "Great public meetings were held in New York, Boston and in other cities, in which men distinguished in society, lawyers, merchants, clergymen insisted with all the weight of influence that wealth, position, and ability could give, that the compromise measure must be sustained, and, chief of all that requiring the capture of all runaway negroes, or those said to be runaways, in the free states. If the duty had been made obnoxious, so much the more merit in its performance; for it was the price of the Union, and would leave trade and commerce undisturbed. To those who asked what such a Union was worth, and what was to become, in the end, of government by the people, if the laws of the country were to be dictated by slaveholders for their exclusive benefit, some of the more eminent of the clergy, like Dr. Moses Stuart, a professor in the Theological school at Andover, Massachusetts, Dr. Lord, the president of Dartmouth College; Bishop Hopkins of Burlington, Vermont, Dr. Nehemiah Adams, a leading evangelical clergyman of Boston, Dr. Taylor, of the Theological Department of Yale College, and Dr. Orville Dewey, a Unitarian clergyman of New York, came forward to enforce the moral and religious obligation of saving the Union by implicit submission. Those who wished to be justified, justified themselves by such teachings; those who thought with Seward that there was "a higher law than the Constitution" and those who, like the Abolitionists, declared that a rightful property in man was impossible, were shocked at a fanaticism as short-sighted as it was un-Christian."

Chauncey M. Depew in a recent speech mentioned the fact that slavery was universal at the beginning of the Christian era. He might have added with truth that the condition of the slave under Christianity remained essentially the same for two hundred years. Some good laws were made, but others were of a different character. For instance, if a slave had improper relations with his mistress, the woman was executed and the slave was burnt alive. Under Paganism the woman was simply reduced to slavery. Slavery was formally and distinctly recognized by Christianity, and it encouraged docility and passive obedience on the part of the slave. None of the Christian Fathers condemned slavery. This was done by the Essenes in the first century.

Slavery continued under Christianity 800 years from the time of Constantine, the first Christian Emperor, and the number subject to it, historians have declared, was greater in the Empire under Christianity than under Paganism. Shall we be told that the religion under which slavery flourished for nearly a thousand years in the Roman Empire, and which finally disappeared then through secular causes, and under which slavery flourished in the most civilized nations of Christendom until the beginning of the last half of the nineteenth century, led to the abolition of slavery? Says the Christian historian Guizot: "It has often been repeated that the abolition of slavery among modern people is entirely due to Christians. That, I think, is saying too much. Slavery existed for a long period in the heart of Christian society, without its being particularly astonished or irritated. A multitude of causes, and a great development in other ideas and principles of civilization, were necessary for the abolition of this iniquity." ("European Civilization," Vol. I, p. 110.)

While not a line can be quoted from the New Testament in condemnation of slavery, it was denounced as a great wrong hundreds of years before the Christian era, by Pagan moralists. As Sir Alexander Grant says in his "Life of Aristotle," "Certain reformers of the fourth century, B. C., had already lifted up their voice against the institution of slavery. They had argued that the slave was of the same flesh and blood as his master, and might be as good as he; and that, in short, slavery was merely an unjust and oppressive custom, which could and should alter." (Chapt. vi., p. 107, Alden's Edition.)

The writers of the New Testament had no conception of man's right to freedom, no detestation of slavery. They believed that God had made all nations of one blood, yet in man's fallen condition, slavery, as well as the subordination of woman to man, and the submission of nations to despots, was right, and resistance thereto was rebellion against God.

BELIEF IN WITCHCRAFT.

Belief in witchcraft is not extinct at Callicoon, N. Y. An inoffensive old man was recently murdered says a dispatch to the newspapers because he was believed to be a witch.

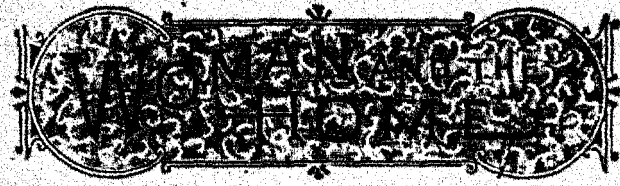
He lived near there for over forty years. On January 19, two miles outside of the village of Jefferson, George Markert was murdered and the next day Adam Heidt and his son were arrested charged with the deed. Investigation by detectives from New York City showed that the old man had been waylaid while on his way home, shot and then pounced upon by some one armed with a heavy club. The assailant or assailants beat his head in and when he was dead several bullets were put in his body to make sure that the work was complete. At the inquest the elder Heidt clearly showed the cause of the murder. He said Markert was his brother-in-law and owed him \$600. He had asked Markert for his money, and the old man patted him on the shoulder and declared he was a right good brother-in-law. From this time Heidt said he grew sick but recovered when Markert moved away. Later the old man came back and from the instant Heidt shook hands with him, he says, his sickness came back. Heidt continued:

A year ago last spring he came to my house and we shook hands, and I took him to the cellar and treated him to cider. I at once got strange feelings in my eyes. We went up stairs and sat down, he opposite me. He stroked his whiskers and twisted his hands at the end of each stroke as if he was throwing something from them at me. He saw that I noticed it and he stopped. When I turned my head he did the same thing again, I went and looked in the glass. My face was yellow, with a blue rim around my eyes. He then went home. I told my wife to look at my face, and that Markert was a witch and had cast a spell upon me.

Heidt told how his illness continued and how he became convinced that Markert had bewitched him. Then he said he found a pistol, but denied having killed his brother-in-law. Further evidence showed that at least a score of Heidt's neighbors agreed with him in the belief that Markert had bewitched him. Heidt admitted that the death of Markert did not help him. Callicoon is a little town situated in the center of a prosperous farming country, where money is expended liberally for educational purposes.

PHOTOGRAPHY is being applied with great success in the detection of the falsification of hand-writing. The picture can always be enlarged, and erasures and alterations can be seen more plainly than in the original. A remarkable fact is that the photographic sight is infinitely keener than human eyesight, and brings out distinctly differences in inks which cannot be perceived by the eye. This difference can be considerably intensified by the use of suitably colored light and color-sensitive plates. In this manner marked difference in the various inks can be clearly demonstrated. Capt. Abney the chairman of the Photographic Society of Great Britain, states that he once examined an engraving which was reputed to be of value, and by means of photography he was able to bring out the original signature under a spurious one, which had been added. The picture turned out to be worthless.

A NEW anecdote of N. P. Willis is told. The poet, though a clever conversationalist, was a poor speaker. Called upon once at a banquet, he excused himself thus: "I thank you, gentlemen, for the honor you have conferred, but I am not a speaker. If I have any ability at all the pen is my forte. You can expect a pump to give water from the handle as well as from the mouth, and if you will pardon me I sit down." And he suited the action to the word.



THE PATH OF DUTY.

Out from the harbor of youth's bay
There leads the path of pleasure;
With eager steps we walk that way
To brim joy's largest measure.
But when the morn's departing beam
Goes youth's last precious minute,
We sigh, 'twas but a fevered dream—
There's nothing in it."

Then oh our vision dawns afar,
The goal of glory, gleaming
Like so no great radiant solar star,
And sets us longing, dreaming:
Forgetting all things left behind,
We strain each nerve to win it,
But when 'tis ours—alas! we find
There's nothing in it.

We turn our sad, reluctant gaze
Upon the path of duty;
Its barren, uninviting ways
A void of bloom and beauty.
Ye! on that road, though dark and cold,
Seems as we begin it,
As we press on—lo! we behold
There's Heaven in it.

—ELLA WHEELER WILCOX IN LADIES' HOME JOURNAL.

WOMAN'S WEEK IN CHICAGO.

By Sara A. Underwood.

The Chicago Women's Club, 500 strong, lately entertained the General Federation of Women's Clubs, when the latter held its first biennial convention in Central Music Hall, and both the entertainers and the entertainers scored a most brilliant success. All the week, woman reigned supreme in the World's Fair city and she made things "hum" and "hustle" accordingly, in spite of the fact that Jupiter Pluvius, being a spiteful and jealous male monarch, also insisted upon raining, and did rain powerfully during most of the week. But he did not succeed in dampening the ardor of the ladies of the Federation, nor that of the thousands of women attendants at the meetings, who, slipping off wet rubbers and waterproofs, emerged all smiling with radiant faces, arrayed in their newest, most charming spring costumes.

The festivities began (for serious as the purport of the convention was its coming threw a festal air over everything within range) with a fine musical entertainment given Tuesday evening, May 10, by the Klio, a South Side woman's club to the visiting delegates. The reception given on Wednesday evening by the Chicago Women's Club to its guests, the ladies of the Federation, was a magnificent affair and very crowded in spite of the torrents of rain falling outside, though ample space seemed assured through the generosity of the members of the Art Institute, in whose building the Women's Club rooms are, and of the Fortnightly, the senior women's club, in throwing open their beautiful and spacious rooms to the visitors. Beautiful works of art covered the walls and adorned the parlors, flowers blossomed everywhere, tall ferns and palms formed secluded nooks for tired people, and in one corner partly concealed, the band which discoursed sweet music during the evening, while at tables here and there refreshing "rappe" was served to moisten the throats of those who had talked themselves hoarse in welcoming friends from other States. Thousands came and went during the evening, all of whom looked interested and happy. Most of the visitors were women, though here and there a man wandered with a somewhat dazed look, the majority of them brought there by enthusiastic wives or daughters "to prove," as one gentleman remarked to the writer, "that the masculine race is not yet quite extinct."

The public sessions of the convention began on Thursday, May 12, and continued through Friday, three sessions being held each day, in addition to innumerable committee meetings in hotel parlors, etc. Every meeting the immense hall was filled to its utmost capacity, boxes,

galleries and all. Nor was that any wonder, for so many women of national fame were present that it was an exceptional opportunity for seeing and in most cases hearing the distinguished women of our land.

Among those who sat on the platform on the last evening when a symposium on educational topics was given by seven women having practical knowledge of the departments of education on which they spoke, the writer noted the following among some unfamiliar faces present: white-haired Julia Ward Howe, looking pale, weary and worn, but with a responsive smile whenever some expression from a speaker awoke her sympathy; Mrs. Ednah D. Cheney, of Boston, benign and dignified; Susan B. Anthony, alert and keenly attentive, her humorous smile attesting frequently her appreciation of wit and ridicule, despite her seventy odd years; Isabella Beecher Hooker looking picturesque and Beecheresque with her strong handsome features set off by the artistic arrangement of her abundant waves of silvery hair and a most becoming toilette; "Jennie June" Croly, whose name has long been a household word, a slight, frail-looking figure with a face of sincerity and goodness, her appearance not at all in keeping with our knowledge of the strength of character and determination of purpose which made her so successful a pioneer in woman journalism; Mrs. Jennie Lozier, the present president of Sorosis, an elderly woman with decisiveness stamped on every feature and every movement; Antoinette Brown Blackwell, sister-in-law of Lucy Stone, a modest, sweet-faced, black-robed figure, looking not at all aggressive or unhappy notwithstanding her long years of reform work and the trials which as one of the earliest woman preachers she must have been called upon to endure; Mrs. H. H. Robinson, author of "Massachusetts in the Woman Suffrage Movement," "Pandora" and other works, whose silver-crowned head belies the wide-awake look in her earnest eyes; Mrs. Sara Perkins, of Ohio, a motherly, yet keen-faced woman, one of the earlier workers in suffrage and other reforms; indeed all these are veterans in the woman's movement.

Many of the younger public workers in departments of the same movement were also on the platform, though even among these were many with snowy locks, but their names came into prominence only in later years. Among the most prominent, by reason of her office, was the dignified, handsomely dressed Mrs. Charlotte Emerson Brown, of Orange, N. J., the re-elected President of the Federation of Women's Clubs; Mrs. Julia Plato Harvey, Vice-President of the Federation and one of the gifted Chicago women who have served as President of the Women's Club; Dr. Sarah Hackett Stevenson, the present President of the Chicago Women's Club, who stands high in her profession, is a ready speaker and writer, and has a distinguished air; Mrs. May Wright Sewall, of Indianapolis, a lecturer and educator, whose recently acquired crown of snowy hair was a surprise to many of her friends; Mrs. Ellen M. Mitchell, of Denver, who lately brought out a work on "Greek Philosophy," which has elicited much favorable comment; Dr. Lelia Bedell—daughter of Solon Robinson, a co-worker with Horace Greely—also an ex-President of the Chicago Women's Club, who gave one of the most admired addresses during the convention, and is considered an authority in her profession; Ada Sweet, pension agent and former Commissioner of Pensions, a handsome blonde, and an indefatigable worker in every good cause; Mrs. Ella F. Young, Chicago's efficient Superintendent of Schools; Mrs. J. M. Flower, one of the two women members of Chicago's School Board and ex-President of the Women's Club; Kate Tannett Wood, whose writings have made her name familiar to many outside of her own Massachusetts; Mrs. Shattuck, of Malden, daughter of Mrs. Robinson, and author of a work on Parliamentary Law; and Florence Howe Hall, one of the brightest of Julia Ward Howe's bright daughters. A noble array of women to behold at our time, surely!

And at other meetings of the convention many other well-known women workers met on the platform. Among them: Frances Willard, Alice Stone Blackwell, Rachel Foster Avery, Mrs. Caroline K. Sherman, President of Chicago's newly formed Danté Society, Chairman of the Women's Department of Philosophy and Science of the World's Fair Congress Auxiliary, and well-known as a lecturer on philosophical subjects; Mrs. Celia Parker Woolly, author of "Roger Hunt," and other novels, ex-President of Women's Club, and assistant editor of Unity, the Western or-

gan of Unitarians, and others who are not now recalled.

One of the striking facts of the convention, brought out most vividly during the three minutes allowed each woman who took part in the discussion of the different papers read, was the ease, ability, clearness of statement, and wide range of thought, of most of the delegates present, including women from thirty-one States. To listen to those discussions was an object lesson in the possibilities for womanhood everywhere, when once obstacles to freedom of intellectual growth are overcome.

A pretty incident of the last meeting of the convention was the presentation through Susan B. Anthony, of a vase holding a superb bouquet composed of hundreds of roses, to Mrs. Sara Perkins of Ohio, from the young men and women reporters of Chicago, in token of their appreciation of her defense of the reporters from an unjust and unwise attack upon their reports by a delegate from New York. Miss Anthony in her admirable presentation speech paid newspaper folk some nice compliments, calling the reporters "my girls and boys" and declaring that they always made her speeches appear in print better than they really were, and especially thanking them for correcting her grammar. The convention showed by its frequent applause its sympathy with Miss Anthony's praise of the press. Indeed it was a cheering sign of the times to read in almost every daily paper in the city the full and favorable reports of each meeting, in addition to editorials, poems, and "funny-man" notes in admiration of the women gathered here in convention.

The Commissioners of the World's Fair Grounds sent an invitation to the members of the Federated Clubs to visit the grounds, and though the weather was cloudy, and the atmosphere chilly and damp, on the morning set apart for the trip, yet many accepted the invitation, and expressed themselves as wonderstruck at the progress made, and the architectural beauty of the buildings near completion.

Mrs. Susie E. Hibbert, a resident of Washington and well-known member of the New York Woman's Press Club, who has been attending the convention of the Federation of Women's Clubs, visited the World's Fair Headquarters and called upon Colonel John T. Dickinson, Secretary of the National Commission, Major Handy, Chief of the Department of Publicity and Promotion, and other officials of the Exposition. Mrs. Hibbert is recognized as a scholarly and brilliant woman in the literary circles of the Capitol City, and she is a member of the Advisory Council of the Psychological Science to be held here under the auspices of the World's Congress Auxiliary. She takes a keen and active interest in the Woman's department, and is interesting herself very much in its behalf.—Chicago Inter-Ocean.

At Smithwood, Tenn., a debate was held some weeks ago on the question, "Resolved, That man is intellectually stronger than woman." Amanda Becker was one of the speakers. She argued the negative so ably that the decision was in her favor, and she was invited to give a talk on woman suffrage, which she did acceptably, and made some converts.

Dr. HARRIS, commissioner of education at Washington, says in his recent report that "the higher education of the women acts powerfully to reinforce the education of the children in the following generations."

DECORATION DAY.

As the bitterness and misunderstanding growing out of the late civil war recede into forgetfulness, the halo of a new life encircles the brow of the American people. The North and the South no longer stand for antagonism and conflict. Sectional issues are relegated to the past and a new future opens for American civilization—a civilization which is unique in the world's evolution. It is seen that the North had and has a differentiated meaning and that the South is also a quantity having a distinctive part to play in the drama which, in the outcome, will make America stand for the thought and experience of the past. Puritanism is the spirit which has ruled in the Northern mind. Small farms, local

self-government, the township moral force, with a tending righteousness and a tincture of these have been characteristic of which has been the abode of shrewdness, with an interrogation as its symbol of innate inquiry. English renaissance, embodied in the reign of Elizabeth, is the which found lodgment on this first in Virginia and then through portions of the South. While it was representative of equality it was distinctively aristocratic. plantations, sparseness of population, natural environment, with a strong English habits and customs, a mingled reserved hospitality, served to give to society its distinctiveness. Slavery, while it debased millions, gave to landed proprietors the experience of going and the leisure to think and to make practical our dawning national. The statesmen of the South came upon scene to mould and make permanent the free institutions of America. Washington, Madison, Jefferson, Monroe, Randolph, Clay, Calhoun, the Pickneys, Benton, Jackson and other powers that ruled American political life, were all slaveholders and were the product of the peculiar conditions which were evolved in the South from the Elizabethan régime. The late war instead of alienating, rather tended to unite these elements in a unity which time is needed to perfect. After all the suffering which the people endured, all the expenditure of money, all the loss of life, there comes as a compensation the permanent union of these States, with slavery wiped out, the growth of a better feeling between the North and South, which with the younger West, make a nation, unique and grand, with a manifest destiny for the confederation of the world, and especially the union and co-operation of the great English speaking peoples. As the heroes of both worlds meet on memorial day, the North and South will drop the flowers of affection on the graves of the departed, forgetting that these heroes were once contestants on the battle field. Now the battle shout is changed into the sweet song of peace, and the mortal and immortal spirits, so teaches Spiritualism, grasp hands, not across the "bloody chasm," but across the river where all is fraternity and peace, members of one family, guardians of Liberty and Union forever!

A CORRESPONDENT of the Chicago Inter-Ocean writes to that paper: A few days since I noticed among your "Columbian Points" as near as I can recollect the following statement: "The brewers of Chicago have decided to donate \$100,000 to the World's Fair, if kept closed on Sundays." Evidently the brewers "know which side their bread is buttered," and, no doubt, the 5,000 or 6,000 proprietors of groceries in Chicago "know a good thing when they see it, and would be equally liberal in "donating" for the same purpose. Would it not be a good idea for the extreme sticklers for Sunday closing to investigate this phase of the question?

The ancient home of Jonathan Edwards at East Windsor Hill, Conn., met the late a few days ago which that good Puritan used to consign sinners to—flames and perdition. The Hartford Courant says: "It had been rebuilt so often that little of the habitation of that brimstone divine was left. There is no doubt, however, that he laid the foundation. This is the house that Parson Edwards dwelt in when, to dissuade one Rockwell from building another that would cut off a view, he carried his point by threatening to refuse to baptize Rockwell's children." The property was valued at about \$20,000.



THREE BOYHOOD DREAMS.

To THE EDITOR: The "psychologist" whose thoughts upon the subject of dreams are quoted from the Washington Star in THE JOURNAL of May 14th, under the title, "Such Stuff as Dreams are Made of," is doubtless to a certain extent correct in his conclusions. To say, however, that dreams are always "composed of memory pictures that are stored away in the brain," as seems to be implied by the article in question, is, I think, stating the case rather too strongly. Indeed, there are dreams that suggest the question whether at times during sleep the spirit does not actually leave the body, traveling many miles in a short period of time, and returning richer in knowledge for these nocturnal journeyings.

The following dream experiences of the writer may serve to illustrate this aspect of the subject, though the first would doubtless by many be classed among the memory-pictures.

First.—When I was about eight years of age, Jane G. and her sister, Martha H., cousins to my mother, with three daughters of the former, then mere children, removed from Windham county, Connecticut to California, where Mr. G. had already gone in quest of better business opportunities. Several years passed, and with them the form and features of our cousin Jane quite passed from my memory, so that I was unable by any effort of the will to recall her to mind.

One night I had a dream in which I saw her very distinctly, and felt sure that this dream-image was a true one, though this impression was unsupported by any certain recollections of my waking hours. Not very long afterwards my mother received photographs from California, including one of this cousin. Eagerly I scanned the features, and found to my satisfaction that the dream-picture was correct in every detail. Yet, she must have changed some in these years, and was it, then, the Jane of my early boyhood days that I saw in my dream—a memory-picture merely? If this be your view of this dream, what is the verdict regarding the other two dreams recorded below?

Second.—During a portion of my boyhood days the window of my sleeping apartment looked out upon High street, one of the prominent objects in the landscape being the old High Street Congregational Church, now long abandoned as a place of worship excepting by the Salvation Army.

One night I dreamed that I was in my room, and looking out of the window I saw that High Street Church was on fire. The walls seemed to be transparent so that the interior was distinctly visible, and I observed that the people were seated in their pews, apparently not in the least frightened by the conflagration, prominent among them being the familiar forms of our old friends and neighbors, Mr. and Mrs. Charles B., who occupied a pew near the corner nearest me, by the side of the pulpit. As I was looking at this curious spectacle of a church on fire and congregation quietly waiting within, the tall steeple of the church fell to the ground with a crash, and I awoke to find it all a dream.

The next night I dreamed the very same dream over again in all its details, ending as before with the falling of the church steeple. On going down to breakfast I told my mother of this curious dream-experience. She responded by remarking that she thought the dream must have a meaning, adding that perhaps they were having a quarrel in the church, though we had heard no intimation of anything of the kind. But within a day or two of this conversation Mrs. B., one of the very ones so distinctly seen in my dream, called at our house, and in the course of the ensuing conversation she remarked to mother, "We are having trouble at our church, and I suppose we are going to lose our minister."

"That's the steeple falling!" exclaimed mother and she narrated to her guest the particulars of my dream. And so it transpired that shortly afterwards the Rev. Mr. Whiting was dismissed, although many of the members of the society were very loth to have him go, and considered him a very good man for the position.

Third.—The homestead farm of our maternal grandparents, located in Windham county, Conn., was a very dear place to us boys, who counted upon a good long

summer vacation each year among its rocks, woods and streams, so long as the venerable couple, who were known throughout the neighborhood as "Uncle Marcus and Aunt Marcia," should be spared to us.

One night—I think it was in the spring of the year—I dreamed that I saw grandfather out riding in an open wagon, and, as I looked, by some means unknown to me, he was thrown out of the wagon.

The dream was so vividly impressed upon my mind that I expected to learn that some accident had befallen him, but as we afterwards received letters from him which made no mention of any mishap, I dismissed the matter from the mind for the time being.

During the following summer, while one day riding with grandfather, we came to a place that so strongly reminded me of the locality in which I had seen him in my dream, that I was led to ask the question whether at any time since the preceding summer he had been thrown from his wagon?

"Why, yes," was his response, "and I was considerably bruised by the fall, but as I soon recovered I did not think to mention it when I wrote." I then asked where the accident happened. "Right down there," was his reply, pointing to a heap of stones by the road-side, and adding other particulars that it is unnecessary here to repeat.

"How long ago was it?" I next asked, and found that the time corresponded very nearly with that of my dream, though I had no memorandum of the exact date.

Thus it appears that I was by this dream not only made aware of an event that transpired some forty miles away, but on visiting the place some months afterwards, was forcibly reminded of the dream by viewing a scene which proved to be the very spot where the accident had occurred.

I ask the candid reader to judge whether these last two dreams were made up of memory-pictures stored away in the brain? One more question and I am done. Suppose that we try to account for these dreams on the theory of telepathic communication from mind to mind. Is it at all likely that a figurative image like that of the burning church, representing a quarrel, etc., in the second dream, would be produced in that manner, and, if so, from whose mind did the impression come?

MARCUS T. JAMES.

PROVIDENCE, R. I., May 1892.

INTERESTING EXPERIENCES I.

To THE EDITOR: I have several times thought I would write some of the strange things I have seen for THE JOURNAL, but have put it off from time to time. The first was when I was ten years old. I fell from a runaway horse and the fall knocked the breath out of me. I lay unconscious about six hours, until a great quantity of blood had been taken from my arm. I was carried into the house of a neighbor and laid out on a large chest, on the north side of the room. Just as I turned a fence corner I had hoped to turn my pony into a by-road and stop her, but she would not turn and when I found I had lost control of my pony I must have fainted from fright for I remembered nothing more, but while my body lay unconscious, my father and aunt and cousins arrived. I saw them enter, I felt bewildered; they were looking at something on the north side of the room; they gathered around it; I did not know what it was; I could not see it; soon they all sat down, but I was not offered a seat and no one spoke to me. I felt that I was out of place. I could not understand what they said, was tired of standing up and as no one gave me a seat, I sat down on the floor. A gloom seemed to hang over all, and they looked at the chest. At last attention turned to the door on the south side of the room; my uncle and some one else entered and I did not know anything more. It was the doctor who entered with my uncle, and shortly after I was conscious and in my body again.

After the death of my eldest child I began to doubt the goodness of God. People said, "God took her and He knows: it was God's will and you ought not grieve." Now I did not believe a just and merciful God would kill my baby. And if God had taken her to punish us for some past sin that I had committed in ignorance perhaps, but was a sin nevertheless, I could not worship such a God. One night I besought my mother to come to me, to give me proof of life beyond the grave, if such were possible. My husband was a Spiritualist, but I was in the "slough of despond." I had been taught that super-natural occurrences were the work of the devil. I fell asleep weeping and had a dream or vision which brought me some comfort: it was

too real to be classed with common dreams. I saw my mother—nearly fourteen years in spirit life—and my step-mother who had been dead four months. I sprang up and held out my arms. My step-mother approached and gave me my baby. Oh, what joy! clasping her tight, with her arms around my neck, I sat down and heaven could be no sweeter than the joy I felt. I asked why my own mother did not come near, and was told she had advanced beyond the dense sphere in which we dwell and could not enter the darkness surrounding me. My step-mother reached for my baby, I clasped her tighter. My step-mother said, "Our time is up," and my arms were empty. That was the dream or vision and it was a comfort to me, yet I could not make up my mind to receive Spiritualism as a fact.

About two years later Mr. Campbell went to Kirksville, Missouri, to visit a medium there. She gave him proofs of the life beyond. When he came home and told me I said that I would like to try to get the slate writing. He bought a slate, I put a crumb of pencil upon it and put the slate under the table. At once there was a scratching sound as if writing were being done, and the slate was pressed downward, but on looking not a mark was to be seen. Mr. Campbell and I both heard the sound and both were sure writing was being done, the imitation was so perfect. And this was repeated dozens of times in the next few months, but never a mark was found on the slate. I had read in the Banner of Light that darkness was essential for spiritual manifestations. One day I was alone with my baby and she was asleep. I closed the room, threw a cover over the stand, put the slate under it and sat down by it. Soon a tiny hand was placed in mine, the cover was shaken and a child's head was pressed to my bosom. It was warm and tangible to the touch but I could not see it; it was not mortal flesh and blood, yet it was a child's head. I felt the shape of it and the soft hair. We often heard creaks, but if we asked questions they ceased at once or became a "label" of confusion. I often had panoramic views of persons, places and things, but could never tell their meaning. "We often had our flesh feel as if the point of a sharp instrument was drawn over our hands or face, and a bright red mark would always be made at such times, but we could never make out the odd figures and characters except once. We were at supper, and Mr. Campbell said he felt the pricking on his face. We stepped out to the sunlight and there on his cheek were the initials of his brother's name which had four initials, the first three of which he always connected in a peculiar way, such as I never saw done by any one else. They were as perfect as if he had made them with a pen and in his own peculiar style. The color was a bright scarlet. That was the last time we had such manifestations.

In the winter of '88 and '89 one of our little girls got a "Jack in a Box," as a Christmas present at school. She called it a "monkey." She would press it down, fasten the lid and then press the spring; the lid would fly open and the monkey would spring up uttering a shrill whistling sound. My little girl thought it the best toy she had, and as keeping the box closed would weaken the spring, she kept it open. One evening we were all sitting in the room, the children playing on the floor and no one nearer than six feet to the toy, when we were startled at hearing its shrill whistle. There were four of us who heard it. Could four persons in good health, with no juggler present imagine they heard the same thing at the same time if it were not so? No amount of conjuring on our part, could make it repeat the sound, without pressing it down inside of the box. It was open when it gave the sound that startled us so. Twice afterward it gave evidence of an unseen manipulator. Each time the children were seated on the floor, quietly playing, and no one nearer than six feet to the toy. On May 29, 1889, I went to town and left the children at home; on returning I noticed that the oldest one seemed nervous. She was pale and I could see that she was agitated over something. I asked her what ailed her, and she said, "A little girl was here while you were gone." I asked her who it was. She answered, "I don't know." "How was she dressed?" "She was dressed in white." "How did she look and how large was she?" "She had long yellow hair, and in curls. She had blue eyes, and she was about the size of me, or a little larger, and she was bare headed." "Which way did she come, and which way did she go?" "I don't know. The first I saw of her she was standing by my rose bush, holding a huff, and then she went to that bush, there and

took hold of it, and then she was gone." "Did she say anything?" "No." "Did you speak to her?" "No." "Why didn't you speak to her?" "Because she did not stay long enough."

I asked who she thought the little girl was, and she said she thought it was Lizzie Bell. That was the name of our little daughter who died before the birth of the one who thought she saw her. I questioned her in regard to what she thought her visitor wanted, and she replied without hesitation, "I think she wanted me to bring flowers to decorate the graves that won't have any flowers on them."

I asked her what made her think so and she said, that as they looked at each other she could tell what the other wanted, although neither spoke. Now for the sequel, to this. The living daughter was only nine years old, and as she had no one to go with her, and it was some distance to the cemetery, we did not let her go to the "memorial" service. Memorial day dawned, and the bush that had been first visited by the little girl in white, hung loaded with beautiful roses and buds. Our little girl had already shown us the buds that were held by the visitor. The buds she had touched were now open, they withered, and by night the entire limb was dead to the ground. The most careful examination failed to show any cause for the bush to die. Memorial day, 1890, dawned, and bush number two was loaded with buds. It had not bloomed before, as it was a young bush when the little girl in white had visited it a year before. By nine o'clock one of the buds had opened, and a beautiful sight it was, by noon it had drooped and by night it was dead to the ground. We could discover no cause. Will some one explain why, in a yard full of roses, none but those the little visitor seemed to want, those she touched should die? and those only on the day that the girl to whom she appeared, understood her to wish for them?

(MRS.) H. S. CAMPBELL.

Macon City, Mo.

AN EXPERIENCE.

To THE EDITOR: Believing that every fraction of evidence from credible sources is of utility, the writer availed himself recently of opportunity to obtain from a percipient the leading details of a certain occurrence, of which indirect account had been obtained some months ago, while endeavoring to contribute somewhat to A. P. P. R. S. Having consent of percipient to do so, I will use his proper name. Mr. Lewis Cutlers is, and has been for many years, a citizen of Republic county, Kansas, is of good repute, a member of an orthodox church, and of a ripe age. His narration of the subject matter related herein was substantially as follows: When a child attending school in Ohio (Warren county,) he one day in company with other children was playing in the woods, and at a particular "dry run." There, by reason of public travel, been a deep worn way formed in banks of said "dry run," where had grown a large oak tree, had fallen and lay across the water way, causing the wayfarers to leave the old roadway and pass around the fallen oak tree. On the school children nearing the locality referred to, the person above mentioned and other children also, saw the figure apparently of a woman in a silk dress, that extended in a kind of hood covering the head; the figure was sitting on oak log with its back to the scholars above said. The scholars being quite young, five years old or about that, ran to the school house and reported what at that period was therabouts somewhat rare, and the elder scholars, the girls with knitting in hand, had a look at the silent figure on the oak log; one "graceless scholar in vulgar language called on the figure to get up, but notice seemed to be taken, beyond the apparent lifting of the arms by the figure in letting them fall once. Then was seen approaching from the direction the figure faced, a pair of horsemen, well dressed, and mounted on bay horses traveling the road towards the oak tree, and the scholars expected the horsemen to make the detour by the seated figure, instead they the horsemen held the old traveled road, and when arrived near the oak tree the figure seemed to have come close to the horsemen and the whole party vanished simultaneously, and so far as the relative knew no such appearance was witnessed on any other occasion therabouts, though another matter might have relation thereto. A certain farmer had occasion often to go that way, and on some occasions, his horse could not be induced to pass the place a huff on said "dry run."

L. HAMMOND.

BOOK REVIEWS.

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

Poems. By Anna Olcott Commelin. New York: A. D. F. Randolph & Co., 38 W. Twenty-third street; pp. 60. Price \$1.00.

A tone of true and elevated spirituality marks this modestly titled volume. As the outcome of a truly poetic nature, the outward record of a sensitive soul's impression, it is well worth perusal. In one of the longer poems, "A Woman's Choice," the author pays appreciative tribute to a few of the world's most renowned women. After giving rapid and strong, outlines of the characters and careers of such famed women as Aspasia, the heroine of the Bible; "Ruth"; Cleopatra, the Egyptian queen; Elizabeth of England; Mary, Queen of Scots; Lucretia Mott, George Eliot, and Charlotte Bronte, the author names lastly Mrs. Browning, the poetess, and to her awards the woman's choice in the following words:

"With a heart for all who suffer, with a poet's gift of song;

With a pen of lambent fire, wielded ever 'gainst the wrong.

Yet more beautiful—more lovely—in her home and in her life;

Happy less with nations praising, than with crown, of mother—wife—

Wizard, thou hast found by searching, one for all my praises meet—

The laurel wreath—this flower of thought—I lay them at her feet."

A most charming story is told in "The Artists Search for Beauty," a search realized at last through a heavenly vision. Among other noteworthy poems in this little volume, we were particularly impressed with the strength and thought of "The Melody," "Atmospheres," "Isolation," and "Sic Itur Ad Astra." Mrs. Commelin is quite well-known as a contributor to the Christian Register, Index, and other literary and progressive journals.

Shakespeare's England. By William Winter. New York: MacMillan & Co., 1892; pp. 274. Cloth, 75 cents.

This is a new edition of a work published several years ago by the eminent critic and essayist, William Winter. The author says in his preface: "The title was chosen for the reason that the book relates largely to Warwickshire, and because it depicts not so much the England of fact as the England created and hallowed by the spirit of her poetry, of which Shakespeare is the soul." "These papers," he further says, "commemorate two visits to England, the first made in 1877, the second in 1882. They describe two distinct journeys, separated by an interval of five years, through the region associated with the great name of Shakespeare." England, the writer declares, "filled his mind with beauty and his heart with mingled joy and sadness, and surely some memory of her venerable ruins, her ancient shrines, her tic glens, her gleaming rivers, and her er-spangled meadows, will mingle with the last thoughts that glimmer through his brain when the shadows of the eternal night are falling and the rattle of life is done."

This work written in Mr. Winter's well-known felicitous style, is filled mainly with reminiscences of the past glories of England's history and memories of the prominent writers, thinkers and other worthies, even of the famous characters of fiction, with which different parts of the country are associated.

MAGAZINES.

There are several papers in The Iomiletic Review for June which are specially strong and full of interest. Dr. Hugh Macmillan, of Greenock, Scotland, whose name is well and favorably known throughout the English speaking world, pens the Review Section with a peculiarly aggressive paper on the Mystery of Healing, wherein he antagonizes the so-called Faith-healer school, and magnifies the miraculous power of the Great Physician. The Chautauquan for June contains among other articles: "The Battle of Laundy's Lane," by Ebenezer S. Brooks; "The Downfall of New France," by John G. Nicolay; "Sunday Readings," Selected by Bishop Vincent; "Physical Culture, V.," by J. M. Buckley, L.L. D.; "The United States Patent Office, II.," by Helen Frances Shedd; "Walt Whitman," by C. D. Lanier; "A Study of Mobs," by Dr. Gésare Lombroso; "Peasant Life in Sicily," by Signora Medova Mario; "Chicago of To-Day," by Able Canby; "Creole Women," by Mary Shaffner; "Legal Business Trans-

actions," by Mary A. Greene.—The World's Columbian Exposition Illustrated for May. This number is brimful of authentic World's Fair information. Conspicuous among its artistic features are a full page engraving of the Hon. Mark L. McDonald, Commissioner-at-Large from California, and a double page engraving of the California State building to be erected on the Exposition grounds, and also a full page group of the seven members of the California State Board. There are besides these several large engravings showing some of the buildings and portions of others in course of construction, together with portraits of various Commissioners from different States. Among the notable literary features we notice "Important Events of the Past Month," as connected with the Building of the Exposition, "Ornamental Work on the Buildings," "Transportation on Water," and a sketch of the sixth session of the World's Columbian Commission, held in Chicago April 6, this year. Price 25 cents per copy or twelve issues for \$3. J. B. Campbell, Publisher, 159 and 161 Adams St., Chicago, Ill., U. S. A.

The Chautauquan for May presents a varied table of contents. Among the articles are, Perry's Victory on Lake Erie, by John Clark Ridpath; The Battle of Ticonderoga, by John G. Nicolay; The Southern Confederacy, by Henry Watterson; The North in the War, by Prof. John Bach McMaster; American Morals, II., by H. R. Chamberlain; and The United States Patent Office, Part I., by Helen Frances Shedd.



Miss Lettie Huntley,

Is the sister of Mr. W. S. Huntley, of Cortland, N. Y., a well known carpenter and builder. Her frank statement below gives only the absolute truth concerning her illness and marvelous recovery by the aid of Hood's Sarsaparilla. She says:

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There Was No Hope

and I should soon die. I could not be moved from my bed. Under my face were napkins continually reddened with blood from my mouth. I could eat nothing and had no action of the bowels for a week. The doctors said the cause was ulcers in the stomach. At this time my mother said she wanted to make one more trial, and asked if I would take Hood's Sarsaparilla. I told her it would be

A Waste of Money

but finding it would comfort her, I began taking it. In a few days the bloating began to subside. I seemed to feel a little stronger, but thought it only fancy. I was so weak I could only take ten drops of Sarsaparilla at first. In two weeks I was able to sit up a few minutes every day. In a month I could walk across the room. One day I asked what they were to have for dinner, and said I wanted something hearty. My mother was so happy she cried. It was the

First Time I had Felt Hungry for Two Years

I kept on with Hood's Sarsaparilla and in six months was as well as ever in my life. It is now four years since I recovered, and I have not had a day's sickness since, nor any hemorrhage. If ever a human being thanked the good Lord on bended knees it was I. I know that Hood's Sarsaparilla, and that alone, unquestionably, saved my life."

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BY MARY E. BUELL.

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This admirable book might have been called Dorothy, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which denizens of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young.

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DISILLUSIONS OF ASTRONOMY.

I once took delight In the Meteorite; I was eager his passage to scan. For I said, "From some far And mysterious star He is bearing his message to Man.

"In sidereal showers There is metal like ours; They have iron, and therefore have wars: It is easy to think They may be on the brink Of a social convulsion in Mars.

So I followed the flight Of the Meteorite, I was eager his journey to scan, For I deemed that he came On his pathway of flame For the edification of Man.

But, alas! I have read That this journey is sped From our Earth, as she once was of yore. When the globe was red-hot, And Vesuvius shot Stones at six miles a second or more.

From Vesuvius's cup There were rocks that flew up Out of gravity's reach; now they fall! Which accounts for the flight Of the Meteorite, As I read in Astronomer Hall.

So he brings us no news From the Stars we peruse, Or in hope, or in terror survey; He is only a stone From the world that was thrown, When our Earth was an infant at play.

He conveyed us no germs Of Anæbe, or worms, As Sir William conjectured of yore; Whence he came, doth he fall, Thinks Astronomer Hall: Life's a mystery, much as before.

And the crowds that come down, With a smile or a frown, To the Earth, from the world's walls of flame: Are they guesses and fears, That flow up to the spheres, And return to the hearts whence they came?

So Dame Science avers; But these fancies of hers They are vague as the wondering breeze, And concerning the flight Of the Meteorite, And the rest—I'll believe what I please.

—LONGFORD'S MAGAZINE.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life; And even when you find them It is wise and kind to be somewhat blind And look for the virtue behind them. For the cloudiest night has a hint of light Somewhere in its shadows hiding: It is better by far to look for a star Than the spots on the sun abiding.

The current of life runs ever away To the bosom of God's great ocean; Don't set your force 'gainst the river's course And think to alter its motion. Don't waste a curse on the universe— Remember it lived before you; Don't butt at the storm with your puny form— But bend and let it go o'er you.

The world will never adjust itself To suit your whims to the letter; Some things go wrong your whole life long, And the sooner you know it the better. It is folly to fight with the Infinite, And go under at last in the wrestle; The wiser man shapes into God's plan As the water shapes into a vessel.

—JEWISH THINGS.

"The New Church Independent" for 1892.

Enters upon its 40th volume. It is a 16 page monthly published in the interest of the liberal readers of Swedenborg— independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism," is one of its present writers, whose recent article on the "Form of the Spiritual World," has excited so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emanuel Swedenborg. Send postage stamp for sample copy. WELLS & SON, 141 5th St., Chicago, Ill.

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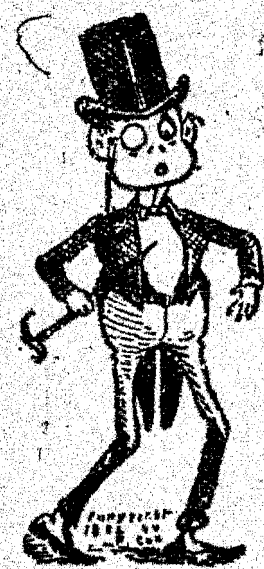
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ANECDOTE OF SHELLEY.

The poet Shelley was very simple in his tastes and found his chief pleasure in long, solitary rambles. Bread became his chief sustenance, when his regimen attended to that austerity which afterwards distinguished it. He could have lived upon bread alone without repining.

"Do you know," he said one day to a friend with much surprise, "that Mr. G. does not like bread. Did you ever know of a person who disliked bread?" His friend explained to him that Mr. G. probably had no objection to bread in moderate quantity, at a proper time and with the usual adjuncts, and was only unwilling to devote several pounds of dry bread at a meal.

Shelley had no such objection; his pockets were generally well stored with bread. Sometimes he ate with his bread the common raisins which he bought at small grocers' shops.

He was walking one day in London with a respectable solicitor when Shelley suddenly vanished and soon afterward as suddenly reappeared. He had entered the shop of a grocer and returned with some plums, which he offered to the attorney with great delight. The man of fact was as much astonished at the offer as Shelley was at his refusal.

He called one afternoon upon Mrs. Southey and was offered a cup of tea, which he accepted. Then a plate of tea-cakes was handed him, but these he declined.

A slice of bread might have been welcome to this Spartan youth, but hot tea-cakes, heaped up in scandalous profusion, blushing with currants, shocked him. He watched Southey, who was hungry and liked tea-cakes, clearing his plate with evident enjoyment, and at last said:

"Why, Southey, I am ashamed of you! It is awful to see such a man as you are greedily devouring that nasty stuff."

Mrs. Southey listened in angry amazement.

"What right have you, Mr. Shelley, to call my tea-cakes, which I made myself, nasty? You ought to be ashamed of yourself."

Mr. Shelley, immediately took up a cake, and, finding it good, began to eat as greedily as Southey himself.

Mrs. Southey was pacified and promised the recipe to the poet, who declared that he intended to have hot tea-cakes every evening "forever."—Youth's Companion.

Jack Leyer—Then you didn't move on the first of May?

Mr. Lotos—No; my wife said that if she took up all the carpets and took down all the curtains, and turned the house upside-down generally, she thought we could get along without moving this year.—Puck.

The office boy came in and gave a thump on the horse editor's desk.

"There's a jay outside as wants to see you," he announced.

"Show the jay in," responded the horse editor, and the jay was shown in.

"Good morning," he said, coming forward hesitatingly. "Are you the horse editor?"

"I am," replied that gentleman, gravely.

"Well, you will excuse me, I hope," the visitor proceeded with more or less uncertainty, "but I came in to inquire if you had heard anything of the rumor that hereafter most of the horse-races were to be run during Lent?"

"No, I hadn't," exclaimed the horse editor, with interest. "Can you tell me anything about it?"

"Something, I guess," this very modestly.

"What's the object in making the change?" and the horse editor got out his pencil as the visitor pulled himself together.

"It's because Lent is a recognized fast time and—"

When the horse editor returned he said he never saw a man enjoy seven drinks more than that jay did, all of which the horse editor paid for.—Detroit Free Press.

BURLINGTON ROUTE NEW SERVICE.

A through Pullman Sleeping Car Chicago to San Francisco is a feature of the Burlington's new service. This car leaves Chicago daily on the fast train, at 4:00 p. m., and runs via Denver, Colorado Springs, Leadville, Greenwood Springs, Salt Lake City and Ogden, arriving in San Francisco at 11:45 a. m. than four days en route. (5.)

THE SECRET OF BEAUTY.

IN WHAT IT REALLY CONSISTS.

AN INTERESTING INTERVIEW WITH A GENTLEMAN WHO HAS MADE IT A LIFE STUDY.

(N. Y. Recorder.)

There has been far too little attention given to the question of women's complexions and women's beauty; not that the world has been insensible to beauty, so-called, but that it has always, since the days of Cleopatra, looked upon it from a wrong standpoint. The beautiful shades of color which appear in any pretty woman's complexion are always attractive; but how few women, and how infinitely fewer men understand their cause! I had a pleasant chat with a gentleman recently who has made a life study of this subject, and I give you his views because I believe them to be valuable.

Dr. John H. Woodbury, President of the Dermatological Institute, 125 West 42d street, New York City, and inventor of Woodbury's Facial Soap for the skin, scalp and complexion, has probably done more toward enhancing the real beauty of women than any other man in America. He said:

"How many really and naturally beautiful women do we meet? Very few. Most women, even young women, have sallow complexions, lack of color, freckles, black-heads—in fact, most of the things which render them unattractive to their relatives, friends, lovers or husbands. They know it themselves just as well as any one can. And what do they do. Powder, paint, use cosmetics; some even use arsenic powders; in fact, anything they hear of that can possibly make the surface of the skin attractive. Others resort to emetics and the thousand devices invented by charlatans for beautifying the surface and really producing modern whitened sepulchres. There never was a greater mistake. Beauty arises from good health, care and the use of just the right things. I will admit that some healthy women have irregular features, but few healthy women have sallow complexions or bad color. These things arise because the blood is not healthy, throbbing and pure, and because the female organs of life are not doing their duty. Any woman who desires to become beautiful should look to these things, rather than to any outward appearance, and the outward appearance will take care of itself.

"What shall she do? First of all, consider her health, consult the proper authority and use the right remedy. I know there are very many ways in which women try to preserve health, but I really believe there is but one way, and that is to keep the organs of the body healthy. I also know that there are many things that claim to do this; perhaps many of them are very good; but one thing that I know from my own experience that is exceedingly valuable is Warner's Safe Cure. I have used it personally, and have also recommended its use to friends, and the results have been more than satisfactory.

"It is said that a tree is known by its fruits. If women who were once unattractive have been transformed into blooming health and beauty, there is a reason for it, is there not? And the reason is usually to be found in improved health, strength and vigor, which come only from developing and strengthening the organs which sustain health. These are at the basis of all female health and beauty."

I was greatly impressed by the sincerity and intelligence of the doctor, and I believe if American women would follow his suggestion they might become, as they deserve to be, the most beautiful women in the world.

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"How true it is," quoth Sancho piously, "that the blind pig is no judge of a handsome woman." He who would know more of the worldly wisdom of Sancho and of the later marvellous adventures of the Knights of La Mancha should send fifty cents to Brentano's, Chicago, for a copy of "The New Don Quixote." He will get a hearty, rib-tickling laugh for every marvel.

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Visitors to England are often struck by the dazzling whiteness and brilliant finish of the grand old dinner and banquet services, many of them centuries old, in appearance equal to new silver. English silversmiths have the advantage a special preparation which has been popular with them for the past seven years is not altogether unknown in our country and considering the beautiful silver-work that now adorns most of the refined homes of America, an article that will not scotch the exquisite workmanship of valuable silver, and prevents tarnishing, should as widely used as it is in the Old World. We refer to Goddard's Plate Powder, which a depot has just been opened in New York. If you would preserve your ornaments and plate-ware, you should use it regularly. With reasonable care a cent packet will last for many months, not obtainable at your grocer's it is mailed free for 25 cents.

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That beautiful and pathetic little ballad was written by a man who himself was homeless, and a stranger in a strange land. John Howard Payne would have been forgotten long ago had it not been for these few simple verses, which have endeared themselves to the human heart by association and memory. "There is no place like home, be it ever so humble," and how doubly true this is if it possesses that virtue of cleanliness (so nearly allied to godliness) which renders the plainest abode attractive, and without which the palace loses its chief charm.

But to keep clean we must have soap, which reminds us that the most liberal offer we have ever seen is that of Larkin Soap Mfg. Co., which appears in our paper this week. In fact, when the advertisement was sent to us we thought it too good to be true, so we sent for a Combination Box and are pleased to say we find the goods even better than advertised. The Chautauque Desk is a most useful and beautiful ornament for parlor, library or guest chamber, and our readers who accept the offer will make no mistake.

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First—It must be payable in money; that is, gold, silver, or greenbacks, possibly also in United States currency, not in any kind of merchandise. Thus a note "payable in 100 calves" has been decided to be invalid.

Second—It must be payable without any contingency or uncertainty. A note promising to pay "\$1,000 out of the proceeds of ore to be raised and sold from my mine," is invalid. But a particular fund may be designated, as "I promise to pay out of the estate of B., deceased."

Third—It must be payable at a certain specified time, a time certain to arrive. A note payable to A. B. "when he is twenty-one years of age" is not good, for he may not live to be twenty-one, and so the time is not certain to arrive.

But a note payable "on demand" is held to be good, for demand is in the nature of things certain to be made at some time. The owner of such a note would not possess common sense if he never demanded payment.

Fourth—It must be payable to the order of a certain party therein named, or else payable to bearer. Otherwise it is not negotiable, although as a simple written contract it is good as between the maker and the person to whom it is payable. But it is not capable of endorsement unless the words "order" or "bearer" appear.

Fifth—The amount payable must be specified and certain. A note for \$100 "with interest" is good, because the interest can be calculated and thus certainly ascertained, but a note reading, "Pay \$100 or \$200," is not good.

She had been reading a lovely advertisement of a summer resort as the young man sat by and listened.

"Didn't you ask me to marry you, Dick?" she said, turning to him.

"I've asked you that forty times," he replied in rather despondent tones.

"Do you really mean it?"

"Certainly I do," he asserted emphatically.

"Then, Dick, we can only be friends; at least, for the present. I wouldn't think of really and truly engaging myself to a man just at the opening of the summer campaign."

He looked very much hurt, and it touched her.

"However, Dick," she went on kindly, "if you are still of the same opinion, say in November, come around and we'll talk it over."

THAT TIRED FEELING.

You cannot always tell what may be its cause. Possibly it may be due to change of season, climate, or life; possibly to overwork or overstudy, to mental suffering, nervousness, or various bodily ailments. But there is no mistaking its effects. You know you feel "almost tired to death," without strength to do anything; ambition seems to be all gone, and in its place indifference to how the world wags—an indescribable languor and weakness. You have no appetite, do not care about food, and only eat because it is the hour for eating, or from force of habit.

THIS MUST BE STOPPED. Your condition must be changed at once, or like a ship drifting with the inward tide, you will soon be dashed upon the rocks of incurable disease and death. Rouse the torpid kidneys and liver, tone the digestive organs, create a new appetite, purify and vitalize the impure and sluggish blood, cure the headache and overcome all the prostrating effects of That Tired Feeling, by taking Hood's SARSAPARILLA. It is just what you need, and to delay taking it is unwise.

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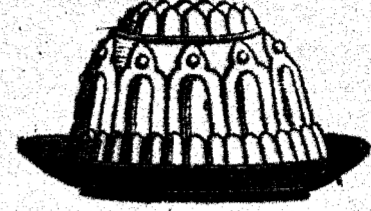
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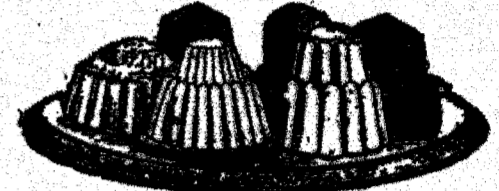
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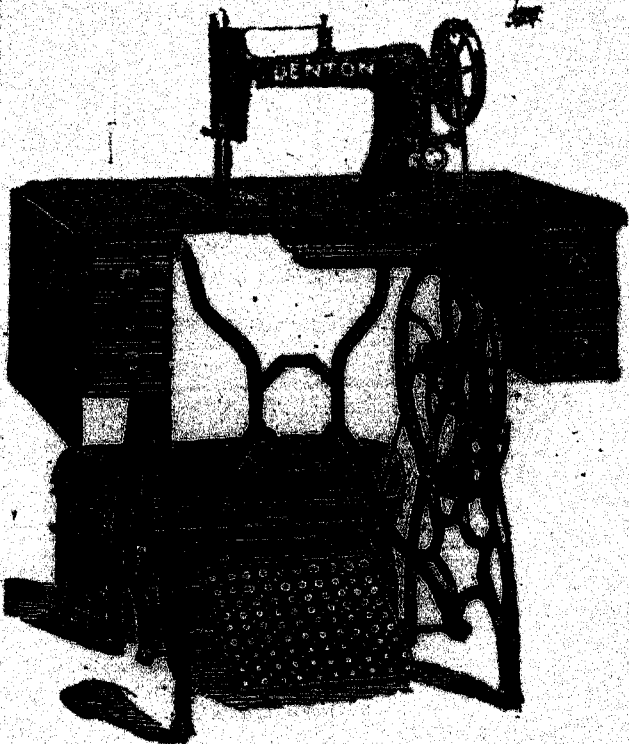
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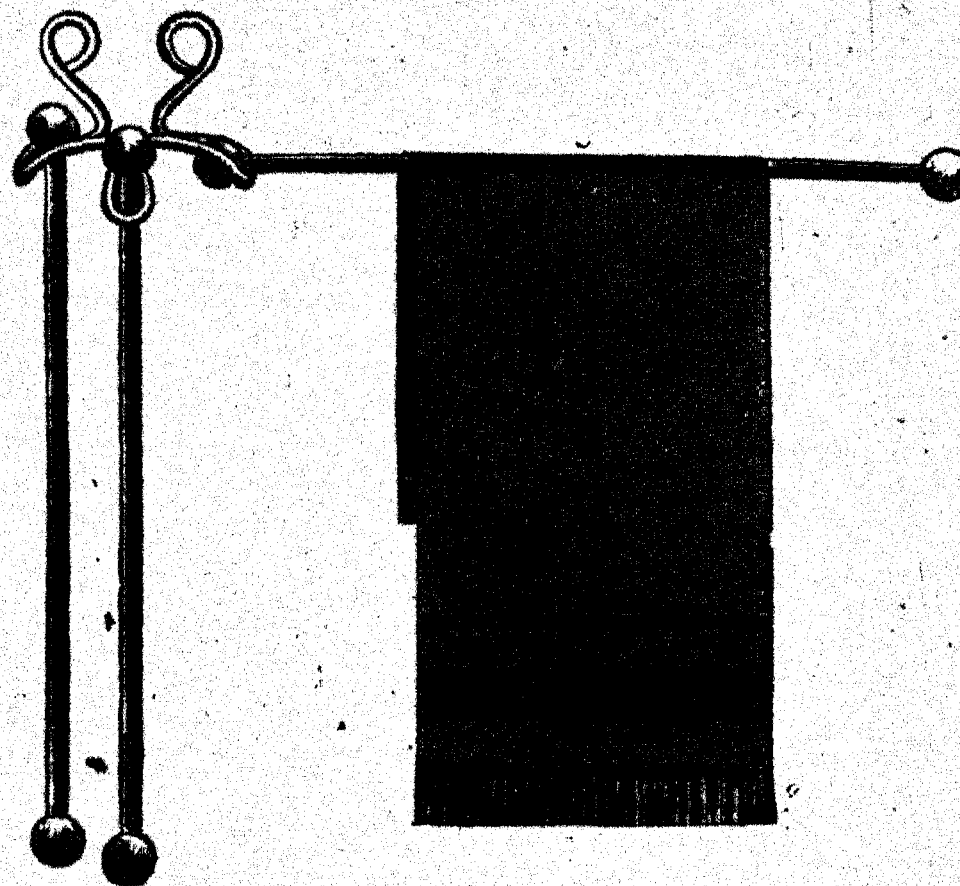
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RICHARD B. ELLIS.

On May 9, Mr. Richard B. Ellis passed the higher life from his home at Cable, Illinois. A stroke of paralysis on the 4th floor little room for hope that he could remain in his earthly tenement of clay beyond a few days.

Mr. Ellis was one of the best known citizens of Rock Island and Mercer counties. He was born near Debonshire, England, July 28, 1818. At the age of twelve he came to this country with his parents, landing in New York where he worked with his father at the stone mason trade. When the western fever broke out he set out for the then wilds of Indiana, where he was married, but his married life was soon cut short by the death of his wife. He afterwards married Miss Drusilla Vitotte and moved to Warsaw, Ill., about the year 1851. He afterwards moved to Davenport, Iowa, where he was a building contractor. He moved to Rock Island in the year 1852, and then then to Richland Grove township, Mercer county, and there bought a quarter section of land, one-half of it from the Government at \$1.25 per acre, and occupied that land as a home-stand ever since. A part of it now forms the village of Cable. He opened the coal mines there in the

year 1865, and out of his possession grew the long standing Ellis vs. Cable suit, which for thirty years occupied the attention of the courts, and which when it reached the Supreme Court of the United States had lost all semblance to the original proceedings, and which in the end was decided in Mr. Ellis' favor.

Mr. Ellis was originally a member of the Church of England, later a Universalist, but for many years had been a staunch advocate of and believer in the doctrines of Spiritualism. He was a man of many noble deeds, being of a kindly disposition towards all, and died with the good will of those who best knew him. He leaves a wife and seven children.

"DEMONIACAL Possessions as Believed in by the Chinese" was the subject of a lecture given at the New York University by

the Rev. J. L. Nevins, D. D., the other day. The occasion was the annual meeting of the American Society of Comparative Religion. "I would have my hearers know," he said, as reported in the New York World, "that this field of inquiry was entered upon by me twenty-five years ago and I have studied closely. While in China it forced itself upon my attention, and by the assistance of hundreds of enlightened, Christianized Chinese, much light has been thrown upon my former doubts. As a typical example I will relate the story of Quoa Hing Yen. This man lived near a hill in the rural district of Cheefoo. My assistant, Mr. Leng, a converted Chinese missionary, was one day in 1878 summoned to Yen's home by the terrified members of his family, who declared that he was possessed of a demon. 'I hear that you suffer affliction from an evil spirit,' said the mis-

sionary. 'It is true and most humiliating,' replied the unhappy Chinaman. He then said that he was visited daily by a demon who insisted that he should worship him. Refusing to do this, his child died. He was in terror of his own life when he embraced Christianity." Dr. Nevins believes implicitly in demons like the one of Quoa Hing Yen's acquaintance, and is contemplating the publication of his speculations as strengthened by his recent intercourse with the rural Chinamen.

Mr. G. B. STEBBINS writes: I am advertised on the list of speakers at Haslett Park Camp Meeting in July. I shall not attend that camp meeting at all, and say so in full time to be understood.

The Chaplain of Melbourne jail inclines to the opinion that Deming was crazy.

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