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

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TOPICS OF THE TIMES.

It is estimated that the closing of the World's Fair on Sunday would involve a loss of \$5,000,000 in revenues, besides excluding thousands of working people who would have no other day on which to visit the Exposition. It is not likely that the United States Senate will insist upon going farther than the House did in making the closing of the government exhibit a condition of the payment of any government appropriation. It is not likely that the local directory will vote to close the buildings and their contents to the public on Sunday, though the machinery will not be run and unnecessary work will not be performed on that day.

Among the personal estates proved during the last year, says an English paper, were the following: Archbishop Thompson, £44,570; Archbishop Magee, £20,000; Bishop Goodwin, £18,977; Dean Plumtre, £46,947; Dean Elliott, £3,810; Dean Church, £32,021; Cardinal Newman, £3,575. During the last thirty years forty Bishops and Archbishops of the Established Church in England have died, leaving behind them personal property amounting in one case to £140,000, in three cases to £120,000, in twelve cases to between £70,000 and £90,000; the remainder averaging between £30,000 and £40,000.

It has been arranged that a Congress of Hypnotism and Psychological Medicine will be held in London in the beginning of August, under the presidency of Mr. Sidgwick, says Light. Among other well-known names which will be found on the Committee of Reception are those of Bain, Romanes, Mercier, and Spencer. Some considerable difference of opinion may be expected to be expressed on the possibility of persons being induced to commit crimes while under the influence of hypnotic suggestions. In other words, the two schools of Liegisi and Benedict may look forward to having their differing theories pretty well sifted.

REVERSING the decision of the lower Presbytery court the Presbyterian General Assembly has sent the case of Dr. Briggs back to the New York Presbytery for trial on its merits. It is precisely where it was last fall. Dr. Briggs has a year in which to make a final decision. After that he will probably carry his case through all the church courts up to the last resort, since he and his friends are determined to know exactly to what extent they are bound by creed limitations. The charges against him cover a wide range of theological questions. The main charge concerns the inspiration of the Jewish scriptures and declares he has sinned by not accepting and believing in their inerrancy—a point upon which there is doubt throughout the whole body of the Christian church. The Briggs party has given warning that it will fight to a finish, and Union Seminary has served notice that it will stand by Dr. Briggs to the end and never will surrender. If this be the case then the Presbyterian camp will be divided into two factions, one headed by the conservatives, the other by the radicals. Dr. Briggs is not the only defendant in this case. Union Seminary is on trial also, for it demands the right to ex-

amine the scriptures for itself and to say what it thinks. The General Assembly itself has boycotted the seminary by passing a resolution which declares that a student in that seminary can receive no financial aid from the church, and will be refused ordination when he graduates. This is a declaration of war against the heretic and the institution which harbors him.

MR. UNDERWOOD concludes a paper in the June Arena on "Automatic Writing," as follows: "I believe that automatic writing has been an important factor in the world's religious thought and history; that in Egypt, India and Judea it was believed to be communications divinely dictated or inspired, and that in modern times it has led to belief in special revelations and to the inauguration of great religious movements. The phenomena should no longer be ignored; it should be made the subject of the most careful and thorough scientific examination." In the paper alluded to the position is taken that the writing called automatic is such only in the sense that it is not done by the conscious self. "It is certain that the movements of the hand," the article says, "form no part of the activity which can properly be classed under habit or instinct. They are performed by a conscious personality that has ideas, emotions and mental peculiarities." The legitimate inference would seem to be that the writing is done either by some extraneous intelligence or that in the individual whose hand does the writing there is a large area of consciousness which is not included in the ordinary psychical activities.

In the early ages of Christianity it was believed that with the spread of that faith war would cease. But war continues and by it every century forty millions of human beings are destroyed. Says Camille Flammarion: Official reports and documents preserved in the best accredited historical treatises enable us easily to calculate the number of soldiers who have been killed or have died during modern wars. Thus; for example, we know that during the unaccountable Franco-German war of 1870-71, 250,000 victims were slain on the two sides; that during the useless Crimean war of 1854-55, 785,000 were slain; that during the short Italian war of 1859, 63,000 men fell on the field of battle or died in hospitals; that the game of chess between Prussia and Austria in 1866 deprived 46,000 individuals of life; that in the United States the strife between the North and South caused the death of 450,000 men in 1860-4; we know also that the wars of the first empire poured out the blood of 5,000,000 Europeans, and moreover that France has taken up arms twenty times since 1815. On adding the number of victims of war during the last century a total of 19,840,900 is reached simply in the civilized countries of Europe and the United States. . . . The nations of the extreme Orient (the Chinese and their neighbors) form a second human consolidation, and shed about the same quantity of blood. We call to mind their glorious heroes, Gengis Khan and Tamerlane, who marked their routes with pyramids of severed heads. Barbarous nations also are engaged in perpetual combats, seldom killing fewer than four to five million rational beings in the same space of time. The total number destroyed by humanity every cen-

tury in its incessant political, religious, or international wars is at least forty millions. . . . During the thirty centuries which have elapsed since the beginning of Asiatic and European history—since the time of Sesostris and David, of Xerxes and Cyrus—a loss of forty millions a century makes the total number destroyed by war to be 1,200 millions, a number very nearly representing the total population of the globe at the present day. Thus, in the last three thousand years in the wars of the Pharaohs, in the Mongolian and Chinese invasions, and the conquests of Alexander, etc., as many human beings as now inhabit the globe have been slain honorably and officially, very often while singing canticles to their gods or drawing strains of joyful music from their instruments.

DR. LOMBROSO contributes a paper to the *Nonvelle Revue* in which he claims that there is a peculiar magnetism in crowds, which renders them open to suggestions of crime and violence, and explains most revolutionary crimes as committed by people in a more or less hypnotic state. This explains why some of the worst horrors have been the work of habit criminals. He quotes another authority to prove that "a crowd is a soil in which the microbe of evil develops easily, and the microbe of good dies almost always for want of favorable conditions," and that in a crowd the good elements are eliminated and the bad multiplied by a mathematically unerring law. This is partly due to the want of moral courage—men being ashamed to show their better feelings—partly to real hypnotic suggestion, which in this article is made to do duty to an extraordinary extent—as it is supposed to explain even the fact that a pupil learns faster from a favorite teacher.

ALFRED R. WALLACE writes to the editor of *Light*: I am very much pleased to find that Dr. Carl du Prel now avows himself almost as much a Spiritualist as any of us. I have thought that some of his recent writings indicate this; but as I have read none of his works but Mr. Massey's translation of his "Philosophy of Mysticism" I could not be sure how far his opinions had charged. That work is a storehouse of valuable facts for the Spiritualist; but all are set forth as illustrative of the theory of double consciousness, or the transcendental ego. The standpoint of the whole book may be illustrated by the author's remark as to the alleged guides and guardian spirits of mediums: "The third possibility, that the guides are actual third persons, that is, other subjects, must remain excluded until they exhibit characteristics not to be explained by even the double nature of man. But as we do not know the faculties of our second ego, nor, therefore, how much they will explain, this is a case which cannot easily occur." (Vol. I, p. 137.) Nowhere in the entire work is it alleged that there are any phenomena which the theory of the second ego will not explain. Now, if I understand Dr. du Prel's letter aright, he does admit that there are phenomena which imply the agency of other subjects—i. e., of what we term spirits. It is to be wished that the later works, to which Dr. du Prel refers in his letter, could be translated into English for the benefit of those Spiritualists who, like myself, are unable to read them in the original.

TO CERTAIN OPPONENTS OF SPIRITUALISM.

The mind imbued with love of truth and earnestly in pursuit of knowledge, is always open to new evidence, to new light, and ready to modify its views whenever the facts and arguments require such modification. The mind that is dominated by bigotry, that is more attached to its own theories and preconceptions than to the truth, is open only to what appears to sustain its already formed opinions. Those opinions form the standard and criterion of truth, by which are judged not only the correctness of all conclusions but the truth of all statements of facts which are presented to such a mind. A sort of intellectual color blindness prevents its seeing or appreciating any fact, circumstance or argument which militates against these preconceptions. The result is that the mind ceases to advance; erroneous ideas become established so firmly that their dislodgment is impossible; prejudice and bigotry are barriers to new thought; the mind becomes superciliously satisfied with its conclusions formed years ago, and perhaps utterly crude and crass and rejected by real thinkers everywhere who are abreast with the advanced thought of the age; there is intellectual peace at the price of arrested intellectual development.

These thoughts are suggested by observing the methods of certain papers and persons in dealing with Spiritualism. Many who view the subject and write upon it, from the standpoint of the orthodox theology dispose of the phenomena of Spiritualism by ascribing them to the devil. Its teachings do not confirm their old sectarian notions, and that is sufficient reason for their discrediting them. Spirits they believed appeared to men centuries ago; men were inspired to write and revelations were made, but now "the age miracles is passed," spirits no longer manifest themselves, Satan alone excepted, who is represented as busy, as resourceful and as successful in luring souls to perdition as he ever was.

There are persons of another class who claim to be materialists whose attitude toward Spiritualism, although very different, shows the same intellectual onesidedness, the same inability to push away from old moorings, to take larger views, and even to recognize or to admit the possibility of facts which are or seem to be in conflict with accepted theories. Every week in journals published as exponents of free-thought, one can read articles in which are repeated *ad nauseam* the old threadbare arguments for theoretical-materialism against the claims of Spiritualism. The arguments run thus: There is nothing but matter and motion in the universe. Mind is a product of organized matter. When the organization is destroyed the mind is destroyed with it. There is no intelligence without a brain. There is no such thing as spirit. It is nonsense therefore to believe in spirit intercourse. The phenomena of Spiritualism are mainly fraudulent performances and the rest, for the most part, is the result of imagination.

Those who reason in this fashion would do well to re-examine both their method and their philosophy. How many of them have taken the pains to ascertain whether the phenomena of Spiritualism, apart from fraud, are real or imaginary. How many of those who even to-day persist in denying the reality of the phenomena, have acquainted themselves with the results of the scientific investigation of the subject? The question for the moment is not whether the phenomena are produced by spirits, but whether such phenomena as these writers deny and ridicule do actually occur? So far as an opinion can be formed from the articles referred to, their writers know nothing whatever about the works of Dr. Hare or Judge Edmunds, nothing about the writings relating to this subject, by Crookes and Wallace, nothing of the investigations of the Society for Psychical Research, nothing of the experiments of Lombroso and others, whose attention has been more recently attracted to the phenomena. How can writers reasonably dispose of the testimony of such men in regard to matters of fact, by flippant denial of the occurrences and cheap ridicule of those who cite their own experiences in confirmation of them. As for materialism as a philosophy, it has had its day and it is folly to

repeat its assumptions against even other unverifiable speculations, and greater folly still to appeal to these assumptions in order to get rid of the disagreeable labor of considering a class of well attested facts.

That combinations of material atoms give rise to mind is an assumption unsusceptible of proof and not even conceivable. The statement it may be further said is as absurd as any theological dogma. Insensate atoms cannot by changing their positions in space produce sentence, consciousness and thought. One form of force is convertible into another form of force, as for instance, light is convertible into electricity, but the change of the motions of matter into feeling and thought is a phenomenon which cannot be represented in thought, cannot be imagined, and which is supported by no fact which has ever come within the cognizance of the human mind. Materialists might learn this from Tyndall and Spencer if they would acquaint themselves with the works of these writers, often erroneously claimed as materialists, without going to the writings of Spiritualists. To escape the difficulties of materialism, Clifford posited a primordial "mind stuff," out of which was evolved individual minds, and Haeckel supposes that sensation, volition, etc., are the attributes of atoms. But a theory which assumes that mind instead of being the result of material organization is co-eternal with matter and the subjective aspect of that of which matter is the objective aspect, is certainly not materialism, and is opposed to the assumption that mind is the result of material organization. Our materialistic friends had better review their creed in the light of modern philosophical thought and try to bring it in accord with the science of the age.

WOMEN IN ENGLISH POLITICS.

The observations in London of Henry George, Jr., corresponded with the views of English writers as to certain signs of a political revolution in England with women as a leading factor therein. Mr. George notes the fact that women have for a number of years been voting in local elections, and also that they have since 1885 been engaging in national politics through the two vast and powerful propaganda and electioneering organizations, the Primrose league and the woman's liberal federation. The first of them works with the conservative party and is composed of men and women, and the second, as its name indicates, is an association for the purpose of advancing the cause of the liberals.

Mr. George gives interesting details as to the activity of women in these two political organizations, and the value of their influence. The Chicago News, in commenting on this, asks if the American woman suffragists have not taken a less sensible view of the case than their English sisters by demanding as a right what the English women are content to win by slow gradations, as their political power becomes recognized. There are five different franchises in England—the school board, poor law guardians, vestry or municipal, county council and parliamentary franchises. Of these women have the first four. These have been won by them mainly through the same methods that are used by the American women. Now that they have by practical participation in municipal affairs demonstrated this ability they can work through the methods approved by the editor of the News. In this country women's chance in politics is held in check by their opponents through the use of the masses of ignorant foreign voters. This is an element not found in the way of the political advance of English women: They have to face conservatism and prejudice, but this great mass of ignorance held in the power of self-seeking political managers they do not have to contend with. There is a fair contest and women are bound to win. In this country it is impossible so far to get municipal suffrage. That once gained women have a vantage ground, and can show whether or not they have a place in the political world. The editor of the News assumes that English women are entering into active participation in national affairs through the two organizations referred to, without being voters, which

is misleading. They have worked up to this point through the power given them by municipal suffrage, and now, as Mr. George says: "Woman's political influence has become potent; so potent, indeed, that the result of the next general election must largely depend upon it."

FLESH-EATING PLANTS.

Referring to the alleged discovery in Nicaragua of a flesh-eating plant, even a man-eating plant, the story of which is given with all reserve, the American Analyst says: Nicaragua is within the tropics and plant life there is therefore specially gross and vigorous. Besides, there is no inherent impossibility in the idea of a flesh-eating plant. It is merely a question as to whether evolution has or has not happened to develop the fly-eating plant on sufficiently large enough scale to do what is related of the vampire plant. No one who has seen the ugly snap which that tiny vegetable crab, Venus' fly-trap, gives when the hairs inside its mouth are tickled by the human finger in the way that a fly would tickle them by walking can doubt for a moment that the development of a plant capable of eating or sucking the blood of a man is only a matter of degree. Even in England there are plants which act on a small scale exactly the part asserted to be played by the vampire vine—for example, *Lathraea squamaria*, the toothwort, a pale chlorophyll-less parasite found in the British woods. There are known to be several hundred dicotyledons, which, in some way or other, catch and live on animal food. From such a basis the evolution of a giant and man-eating dicotyledon is within the bounds of possibility."

We cannot help hoping very much that the story of the vampire vine will turn out to be true, for if it does the botanists will be able to try some curious experiments as to how these vegetables which are half animals, digest, and whether their movements can properly be regarded as muscular movements. It is true that Darwin administered extremely homeopathic doses (.000095 of a milligramme) of nitrate of ammonia to a sundew and found the plant responded to the drug exhibited, but it would be far easier to conduct experiments on a larger plant. Even as it is we know that the insect-eating plants secrete not only an acid, but a "peptonizing ferment" for the purposes of digestion. They also feed, like animals, "on substances at a high chemical level." More than 150 years ago Linnaeus noted that the Lapps used the butterwort for curdling milk, a property due to a rennet-like ferment which the plant has in addition to the digestive or peptic." Again, we are told that Dr. Burdon Sanderson has detected electric currents similar to those observed in the neuromuscular activity of animals." The borderland between animal and plant life occupied by the insect-eaters is, indeed, one of the most curious and interesting fields of biological study; and if a plant as large as the vampire vine could be obtained to experiment with, discoveries of enormous importance to science might very likely be made. The vampire vine would doubtless stand a grain of calomel after a heavy meat meal without damage or annoyance.

According to the article giving an account of the man-eating plant, it is called by the natives of Nicaragua "the devil's snare." It is described as a kind of vegetable octopus or devil-fish and is able to drain the blood of any living thing which comes within its clutches. It appears that Mr. Dunstan, a naturalist, has lately returned from Central America, where he spent two years in study of the plants and animals of those regions. In one of the swamps which surround the great Nicaragua Lake he discovered the singular growth of which we are writing. He was engaged in hunting for botanical and anatomical specimens when he heard his dog cry out, as if in agony, from a distance. Running to the spot whence the animal's cries came, Mr. Dunstan found him enveloped in a perfect network of what seemed to be a fine, rope-like tissue of roots and fibers. The plant, or vine, seemed composed entirely of bare, interlacing stems, resembling, more than anything else, the branches of the weeping willow denuded of its foliage, but of a dark,

nearly black hue, and covered with a thick, viscid gum exuded from the pores. Drawing his knife, Mr. Dunstan attempted to cut the poor beast free; but it was with the very greatest difficulty that he managed to sever the fleshy, muscular fibers of the plant. When the dog was extricated from the coils of the plant Mr. Dunstan saw, to his horror and amazement that the dog's body was blood-stained, while the skin appeared to have been actually sucked or puckered in spots, and the animal staggered as if from exhaustion. "In cutting the vine the twigs curled like living, sinuous fingers about Mr. Dunstan's hand, and it required no slight force to free the member from its clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was of a grayish-dark tinge, remarkably adhesive, and of a disagreeable animal odor, powerful and nauseating to inhale."

EVERY MAN HIS OWN PRIEST.

SAYS James Burns in his paper, *The Medium and Daybreak*: In contemplating an educational work amongst Spiritualists, we have, therefore, to avoid the formation of a professional class who possess all the knowledge and dole it out to the people generally. As soon as we do so we give to the people a source of priestly error rather than of spiritual truth. Our education must extend to all alike; let knowledge be free to all. The so-called layman is as needful of knowledge as the so-called priest. Let every man be his own priest; and instead of trading on the ignorance of his neighbor, let him give of his knowledge freely to those who stand in need of it. Therefore our "educational system" must be based on this ultimate use which is to be derived from it, and the first thing to be "taught" is the habit of educating, enlightening and assisting one another, so that the mode in which we obtain and impart education is in itself the most valuable part of education, producing a most lively and hearty interest in the highest welfare of one another. To render this education universal it must be cheap and accessible. If we teach one another there is no expense, even if qualified teachers were paid for their labor, it would impose no expense which would prove an obstacle. As to accessibility, a thing cannot be brought nearer to us than the hearth-stone, the family circle. Our schools will be in our homes, to which we can invite our friends, our neighbors and the homeless. Such teaching would embrace a far wider range of our being than the mere intellect as generally understood; it would exalt and expand our soul's feelings in every department of action.

VOLTA AND GALVANI.

To electricians and scientists Volta and Galvani are familiar names; in fact, they are known to the unlearned as they have become incorporated in the languages and are uttered almost daily. The two men were contemporaries and carried on some of their experiments together. It was in 1790 that Galvani made his most celebrated discovery. His attention was accidentally called to the muscular contractions of a frog which had been recently killed and skinned and was lying on a table near an electrical machine, which by chance was set to work. Thinking that possible similar contractions might be obtained from atmospheric electricity he suspended the thigh of a frog by means of a hook from an iron railing and found the contraction whenever the muscle touched the railing. From this he assumed that the nerves and muscles of the animal body formed a kind of Leyden jar which was discharged whenever an external circuit brought them into electrical contact. Volta thought this possible but by experimenting further he finally came to the conclusion that the muscle of the frog was nothing more than a very delicate electrometer and he made use of it as such. Gradually he formulated his famous contact theory and constructed what is known as Volta's electric pile. Volta made great advances in his knowledge of electricity and some of his theories are accepted to this day. He might have gone on and made still more important discoveries had his knowledge of mathematics been

more adequate, but he had to stop and confess himself baffled. Volta died March 5, 1825.

PSYCHICAL SCIENCE CONGRESS NOTES.

CHICAGO, May 24, 1892.

PROF. ELLIOTT COUES—DEAR SIR: In accepting the invitation you have accorded me to join the Advisory Council of the Psychical Science Congress, which I have great pleasure in doing, allow me to express my satisfaction that such a Congress has been determined on. Great advantage must follow from the scientific examination of psychical phenomena and their discussion in a scientific spirit; and the aim of the Congress has therefore my entire sympathy.

C. STANILAND WAKE.

It is now claimed that the new anti-Chinese law is a virtual act of expulsion to large numbers of Chinese now in this country. It is required that every Chinaman register within a year from the passage of this law and take out a certificate of his right to remain here. To do this he must produce at least one white witness who will swear that he is not in this country in contravention of the exclusion act of 1882. This in turn requires in many cases that the white witness swear that the Chinese applicant for a certificate was here before 1882. These requirements seem to put it out of the power of a great many Chinese, even of those not here in violation of the law of 1882, to obtain a certificate at all, and all such must be expelled from the country. This aspect of the law is said to be disturbing Chinamen a good deal, and a report is afloat that there is an organized movement among them to leave the country in a body. Once home they will petition the emperor to serve Americans in China as they have been served here. How authentic this report is we do not know. It is evident that the more this law is examined the worse it appears, although it may not be, as an indignant Methodist minister said of it, the worst legislation since the fugitive slave law.

ALBERT CALMETTE, a navy surgeon, director of the Pasteur Institute at Saigon, has just discovered a substance that neutralizes the poisonous effects of serpents' bites. After numerous experiments it has been found to be a certain cure for the bites of najas snakes, which kill 20,000 people every year. The antidote is a liquid, having for a base a salt of gold. Subcutaneous injection of the antidote renders a snake bite harmless—renders a patient proof against snake bite for life. After a bite one application of the remedy cures the victim at once. It is applicable in different doses to man and beast. Dr. Calmette is a young disciple of Pasteur. He has applied the latter's method to the study of yellow-fever and cholera. He has also discovered a means of cutting short the fermentation of opium. His discovery of an antidote for snake-bites is a benefit to humanity. This great young savant has a brother, an army surgeon, who is on the track of the bacillus of typhus-fever, and who hopes to capture it. Another brother, M. Gaston Calmette, is a distinguished Parisian journalist, a great friend of the Bonaparte Princes. Dr. Calmette of Saigon would deserve the felicitation of the world on his discovery, whatever nation he belonged to.

THE late Professor E. A. Freeman, was an indefatigable digger and delver after facts; he had a distinctly judicial mind which enabled him to weigh and sift his discoveries with a view to ascertaining their exact significance; and he knew how to tell his story in strong, terse, incisive English, which, if it lacked the polish of Macaulay and Froude, yet expressed with precision the thing the writer had to say. His studies in regard to constitutional and federal forms of government from early times were prosecuted with unflagging industry for many years. His knowledge of the rise, decline and fall of the Saracen power that startled Europe and remade the Eastern world, and his acquaintance with the history and conquests of the Normans, were unrivaled among English scholars when he died. Freeman was a student not so much of the doings of rulers as of the development of peoples

and the movements of races. He saw that in order to gain the true insight into history it was necessary to study, not governments, but nations; not the idiosyncrasies of monarchs, but the tendencies of the masses of men. The results of his best years remain, and they constitute a mine of historic fact which is of the highest value.

THE CHRISTIAN UNION says editorially that there were agnostics in the days of Jesus and that "when they questioned him, he successfully answered them, but he never rebuked them, as he did the Pharisees. . . . An intellectual opinion is never a sin. To treat it as a sin is to confound moral distinctions. There is only one intellectual sin—falsehood; making believe; trying, for the sake of reward, here or hereafter, to believe something which one does not really believe; refusing to let in the light; refusing to see the truth; refusing to follow the light and do the truth. And this sin is not confined to those without the Church." The article concludes as follows: "We rejoice in the work which Mr. Salter is doing in Chicago, [Philadelphia] Felix Adler in New York, Stanton Coit in London. They are trying to do Christian work without the power Christ gives to do it with. Perhaps they may reach with their message of love some whom the churches could not reach with a triple message of faith, hope, and love. These agnostics are bringing men to God, though they confess that they know not God. For they are bringing men to love, and God is love. They are making men immortal, though they confess that they are not sure of immortality. For they are making men love, and love is immortal. God speed them!"

A WRITER in the May number of the *North American Review* says in regard to the growth of cities: How long will this drain of population from the thinly to the thickly settled communities continue? Perhaps reason may suggest an answer to this query. The basis of all wealth is agriculture, and the highest material and moral advancement of a people is dependent on the harmonious development of their agricultural, manufacturing, and commercial interests. The free interchange of commodities between the nations, which is likely to come in the not remote future, may lessen the rigidity of this requirement, so far as concerns the leading nations, but it cannot safely be disregarded altogether. A time must come under existing tendencies when farm articles will command, with respect to other commodities, a price sufficiently high to render their production more profitable than at present. Then the drift from farm to factory and mercantile house will slowly subside, and a general readjustment of employments and interests will gradually be brought about.

A CENTURY ago there were on the statute book over 300 offenses punishable with death; and the stealing of anything from the person, or of an article worth five shillings from a shop, was a hanging matter. Bentham's "Rationale of Judicial Evidence," although not published till 1827, was completed at the beginning of the present century; it has been compared by the greatest criminal lawyer of our day to "a shell bursting in the powder magazine of a fortress." It opened the eyes of mankind, and before it had been in print a decade important reforms had already been effected. Gradually the number of offenses punishable with death was narrowed down, until now, apart from political crimes, only murder and piracy are capital offenses.

No journalism in this day of exacting ideals is fulfilling its mission unless it is not only tolerant, but hospitable and generous to the best that is being thought and said in the world, under whatever guise it comes. The true journalist knows no petty, narrow, bigoted, sectarian limits. Christianity, and the Christian spirit is wherever love and good works are—whether Catholic or Protestant, whether evangelical or rationalistic. The true purpose of journalism is to cooperate with the good forces of the day, wherever found, and bear their message to the people.—Lillian Whiting.



HYPNOSIS AND SLEEP.

By ARTHUR HOWTON.

Numerous indeed are the works on hypnotism and far more numerous are those which make a study of normal sleep, but while most of them have hinted at a correlation between the two, there has not yet, so far as I am aware, been any attempt made to define the physiology of the pathological state of hypnosis.

Preyer, reasoning no doubt on the hypothesis that the accumulation of the products of protoplasmic activity may become in the end an obstruction to that activity—similar to the polarization of a voltaic cell—advanced a theory to the effect that the presence of lactic acid, one of the products certainly of muscular and probably of nervous metabolism in the brain, causes sleep.

The only objection to this being that the shortness of time taken to produce hypnosis would seem to preclude the possibility of a chemical reaction unless accompanied with great disturbance. If such were the case it would be quite an easy matter to trace an analogy between the activity of nutrition in removing the accumulated secretion during sleep, and the activity of the mind during hypnotic somnambulism. In both cases the brain being markedly anæmic.

Again to produce normal sleep all that is necessary is to withdraw our automatic brain from the influence of all extrinsic stimuli, for example, if we could so cover up our six senses that each one ceased to functionate, we should be asleep. A case of remarkable interest is on record of a youth who from a complicated anæsthesia was shut from the external world, and whose only connection with the external world and the reality of living existence was that afforded by a single eye and an ear. He could be put to sleep at any moment by closing his eye and stopping his ear (Pflüger). Here then is the missing link between the phenomena of physiological and pathological sleep—between sleep and hypnosis. This last is nothing more nor less than our modern method of producing hypnosis—by engaging the attention.

By making the subject look at a particular point we take the consciousness off the muscular sense, and the fixation limits and tires the vision—by peripheral excitation, *i. e.*, passes, we cause central sensory inhibition (Heidenhain). By our monotonies we lull and render obtuse the over-sensitive organ of Corti, thus overcoming the sense of hearing and as taste is more or less quiescent the conditions are fulfilled and sleep is produced—the difference being produced by the manner of its induction.

For in the case of normal sleep as the presence of lactic acid causes reflex inhibition, while in hypnosis it is caused by peripheral predisposing causes.

Another thing worthy of notice is that while in a state of hypnotic sleep the brain being a little less anæmic it ideates more and recuperates and removes the metabolic products more quickly. During normal sleep the pupils are contracted with their visual axes parallel and directed to the far distance (Sander) while during hypnotic sleep (or normal sleep of some hysterical subjects) the pupils are contracted and converging or directed outwards. During hypnosis there is a temporary predominance of an intellectual monoidic state accompanied by natural or artificial adaptation of the individual. By slightly altering we have the description of Theo Ribot to stand for an excellent description of the hypnotic state.

Temporary absolute predominance of one idea to the exclusion of all others, not allowing of proliferation of ideas, save in one direction, imprisoning the current of consciousness within a narrow bed, from which it cannot escape and more or less sterilizing all that which is extraneous to its own predominance. This may be called a state of hypertrophy of attention.

Thus I have often seen a subject given a potato and told that it was a luscious pear, carefully pare it into

shape and remove the suppositious core, and eat it with great gusto, supplying all accessories to make the suggestion more self-deceiving. The only psychological difference between normal sleep and hypnotic sleep (minor or hypolethargic stage) is the fact that while a slight noise will awake the subject from the former, it will not affect the latter, and again, the normal sleeper is completely withdrawn from connection with the external (in fact, renewal of the connection is awaking), while the hypnotic sleeper can hear a command but not execute it; for by executing a command he passes out of the sleep into somnambulism.

Right here it might be well to mention that the wonders of telepathy, mental suggestion and animal magnetic clairvoyance, etc., which are attributed to this state are utterly without proof. We have in no case a really incontestable series of facts in support of its possibility, but on the other hand we have in hundreds of cases detected so-called somnambulists in the act of deceiving the credulous, either by accomplices and codes or merely by their own inherent shrewdness, aided of course by the abnormally exalted state of their cerebral activity during somnambulism.

One fruitful source of error, where the subject is not blindfolded, and which has been a good deal overlooked, is the fact that while dogmatic physiognomy may be erroneous or deceiving, there are certain characteristic movements, particularly of the face, which can be translated by the hyperæsthetic somnambule: for instance, Duchenne, of Boulogne, says that the occipito-frontals is the muscle of attention; the orbicularis superior of the eyelids, the muscle of reflection; the pyramidal, the muscle of menace; the zygomaticus major, the muscle of laughter; the eyebrow muscle, the muscle of grief; the triangular of the lips, the muscle of contempt; and so on.

Milo de Meyer took advantage of these facts in his public experiments on me, to produce certain specified moods at a distance, and induced results by his wonderful control of particular muscles which seemed explicable only by the hypothesis of mental suggestion.

Now I have been a subject for fourteen years (since I was eight years old) and have performed the most wonderful feats in this line, and have traveled with every operator of any note, and I can assure you that not only is there nothing in these dubious phenomena, but I have found that there is nothing in hypnotism which can not be easily explained by natural laws just like $C = e$ divided by r .

With regard to the value of hypnotism as a curative agency: It is undoubtedly of great value, especially in the conscious form as performed by Carl Sixtus, but there is also another field. It is a noticeable fact that the nerves and muscles in all stages are in a peculiar state, and that these modifications are still further changed by the action of electricity, upon the study of this I have built up a new system of electrohypnotic treatment which bids fair to do surprising things.

These and the educational advantages of hypnotism are sufficient, not only as an apology for its use, but as an incentive to its study. ARTHUR HOWTON.

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DEFENSE OF SINGLE TAX.

By E. D. BURLEIGH.

Under the title of "Single Tax Vagaries," Edgeworth, in THE JOURNAL of May 28, makes some remarks which are certainly vagaries, and, as they profess to relate to the single tax, may be called single tax vagaries. But if he had not used the names of Henry George and the single tax, single taxers might have been excused if they had not suspected that he was talking of their system.

He speaks of his next neighbor, who, "by the judicious use of land at 'entry title rates' has raised a family in 'laborious comfort'" (whatever that may be) and 'simply subsists,' never having been able to pay off a debt of \$100, with which he began. He implies that the single tax would oppress such a man, but the idea is preposterous. Land of the kind that can now

be had at 'entry title rates' would be practically, if not entirely free of tax, and the improvements entirely free. Therefore his neighbor would have less tax to pay than he has now, even leaving out of account all the indirect taxes, tariff and others, which now increase his burdens.

Again he says: "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?" I fear he does not discriminate between utility and value. Land may have great utility, but until more than one man wants it, it has no value. Single taxers intend to take the market value out of land—except a very small margin to show changes of value—so that no one will have any inducement to own land except to use it. As Henry George says, "What the taxation of land values irrespective of improvements would do, would be to make land useless except to the user; to make the mere monopolization of land unprofitable and impossible. And thus it would open to laborers the primary necessity and opportunity for all labor. At the same time by taking for the use of the community the great sums that now go to non-producers, it would do away with taxes that greatly lessen earnings in all branches of productive effort and remove the restrictions they impose."

Edgeworth correctly characterizes the "Irish anti-renters" when he calls them "stupid fellows" if they cannot see the difference between paying rent to landlords and taxes to the government, and paying rent to the government in lieu of all taxes.

Again he says: "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." It "takes for granted" nothing of the kind. It simply "takes for granted" that the people can watch their "officials" better when their duties are simple than when they are complex, when they relate to values easily ascertained and generally known, than when they relate to those which only experts can correctly estimate. He speaks of the "abuses of landlordry." We claim that "landlordism" is itself an abuse and should be entirely done away, and that the single tax will do away with it by making the holding of land unprofitable, except for use. He asks, "Why do the poor crowd into cities and pay for the conditions of death rather than of life? The main reason is, that the country is tabooed to them by legal title deeds." Exactly so, and we propose to destroy that taboo by rendering it unprofitable to hold land except for use. The taking by the community of the rental value of land, which value is produced by the community, would utterly destroy all speculative land value and enable would-be users to obtain land at its actual rental value at the time. The single tax could never become a burden to anyone who was putting land to its full use (and society has a right that it should be so used) for it would take from him only the pecuniary benefit he received from society in the right to occupy that particular location. It would be a burden only to those who wished to hold land partially or entirely out of use, and it would compel all such persons either to use the land themselves or to relinquish it to some one who would use it.

As to Edgeworth's absurd claim that "Progress and Poverty" is a plagiarism of Dove's book, called "The Theory of Human Progression and Natural Probability of a Reign of Justice," published in London and Edinburgh in 1850, and in Boston in 1851, I would refer all interested to the Standard of October 19, 1889, in which is printed a syllabus of that book and a reply by Mr. George to the attack on him by Mr. J. W. Sullivan, whose article is also reprinted in the same paper. In his reply Mr. George shows that he never claimed to have invented the single tax, or his ideas on the ownership of land, and gives the names of several men who held and advocated the same views long before he or Dove wrote. One of these, Thomas Spence, read a lecture on Nov. 8, 1775, in which he said that all men "have as equal and just a property in land as they have in liberty, air, or the

light and heat of the sun," and proposed a plan by which the value of land should be made to bear all expenses, and all other taxes of whatever kind and nature should be abolished. But suppose Mr. George had been a plagiarist, (which he was not, as he had never heard of these other writers till after "Progress and Poverty" was written) would that affect the truth of the doctrines he advocates? Would the law of gravitation be less true if Newton could be proved not to have been its original discoverer?

Just why Edgeworth should suppose that "landlord influence" is likely to be exerted in favor of a system which is calculated and intended to destroy landlordism I leave him to explain.

The rent of any piece of land is the excess of produce which a given application of labor and capital can obtain from it over what the same application of labor and capital can obtain from the poorest land in use which is the best land that can be had for nothing. The owner of land can always make the user pay this, but no more. Now as this difference in value is never the product of any individual, but is always the free gift of nature or the product of the community as a whole, single taxers claim that all the members of the community have an equal right to it, and that this right can be assured to them by taking the rent and using it to pay the common expenses.

REPLY TO MR. COLTON ON SINGLE TAX.

BY EDGEWORTH.

Replying to Mr. A. H. Colton, (see THE JOURNAL of May 21) I will analyze the steps by which the single tax faith misleads the undisciplined mind to false conclusions:

First, there is the metaphysical muddle, the pretension to discriminate between taxing land and taxing land value, which challenges the caption even of the article criticised by Mr. Colton.

In our country taxes are levied in cash only, hence market value is implied; it remains to say whether this alone, or qualified by area, is the subject of taxation; but single tax having discarded the elder land reform idea of limiting tenures, there is no question of areas before us. Of values there are, besides cash, the blood of our turnips drawn by the sheriff at auction, personal and moral values, such as independence by labor, and the permanence of the family homestead; but these are ignored by taxation, and the sheriff, its executive.

Edgeworth, in the body of his articles, has made all the single tax discriminations of exemption, viz., of the poorest land in use, and of improvements; he has even supposed in behalf of single tax, the fairness of classing artificial fertility as an untaxable improvement. Mr. Colton's censure of the caption is simply captious, and his assertion that "Edgeworth assumed that single tax falls on all land," is false. That "rental value" is the taxable fact has been fully understood, and Edgeworth has mentioned without entering into it the single tax party discussion, as to whether the whole rental value is to be taxed off, as George maintains, or only a part of it, as Shearman holds.

Coming to the real issues, Mr. Colton supposes for sake of argument, what might well prove to be fact under single tax, despite its pretension to exempt improvements, viz., that rental values shall be confiscated by the tax representing them, irrespective of artificial fertility. This damaging supposition fitly heralds his next, viz., "that the farmer in question is a tenant." Single tax, inspired by Ricardo, in view of British serfdom, has never indeed seemed to see any other than tenants among farmers. Edgeworth had written in the name of working farm owners, still more numerous than tenants in America.

Wriggling in those Georgic idioms, which only throw dust in the eyes, Mr. Colton calls by the name of "interest," the farmers' earnings by culture of his own land, then transforms this as arbitrariness, into the term "rent," thus preparing to tax it away. "Give a dog a bad name and hang him."

This slavish notion, that the farmers' earnings by

the use of the soil, in excess of his subsistence, constitute rent, impressed by Norman conquerors upon their Saxon serfs and transmitted by brain cells through many generations, is now the fixed idea of the single tax party. What it calls "freezing land" is simply the substitution of bureaucrat, for plutocrat, or hereditary noble; as landlord and receiver of rent. All the single tax thimberig of land and land values and discriminations in favor of improvements, that without intrinsic value render farms taxable, are calculated to hypnotize yeomen, who in America represent the Saxon working farm owners, and get their consent to be annually rentalized in exchange for "remission of other personal and chattel taxes." It is gratuitously assumed that he pays such, which is the case or not, according to circumstances; then it asks with cool assurance, "Where does the additional burden fall on the farmer?" And passing from interrogation to negation, he answers himself that "instead of paying to a private individual the rent which he has no real right to receive, the farmer pays this rent to government, his burden is not increased, but naturally diminished." Supposing, to please the single taxer, that I am or was a tenant, or the peon of a merchant creditor: I will answer that there is something else than the rental or the debt to be considered, and this is, the relative powers of landlord or merchant, on the one side and of government with its tax assessor on the other. If I have the spunk of certain anti-renters known in modern times, I can make the country hot for landlords and their sheriffs, so long as government don't care; but as to resisting armies and navies, which, all fed by taxes, are ready to help in collecting them, that is no go and I collapse.

Returning to Mr. Colton, under cover of a metaphysical quibble about "real right," he assumes as a fact the falsehood, that single tax shifts the tenant's responsibility, from his personal landlord, to the Government, represented by its tax collector. Such probably, Mr. Colton would like the case to be, such the gullible majority must imagine it to be, before it elects a single-tax president, and this being a free country, (on the stump and for Buncombe) nothing but the chances of election can hinder Mr. C. from making it to be. But pardon the slight anachronism—it is not, and not even the proposition of a law to make it so has ever been published. If such be found in "Progress and Poverty," I will agree, in the emphatic terms of Mr. Grimwing, to "eat my head." No, Sir, instead of shifting the responsibility, single tax simply piles tax upon rental, which it consecrates by taxing it, just as high license consecrates liquor selling. The tax assessor knocking at the landlord's door, renders all the more imperative that this landlord should collect from his tenants, by the sheriff, if needful, in order to meet the tax collector. He who, if not pressed would have been considerate for his tenants, may be forced to distrain them.

As to the single tax assessor, he who bears like Atlas, the heaven of government on his shoulders; for him, consideration would be perfidy, impiety, deficiency of pie crust and party patronage.

The landlord, to please single tax, shall be an idle parasite, but his person and his landed estates, as a tax payer, are sacred; he shall not only have the sheriff at his beck, but Pinkerton's at discretion, and if needful, a corps of the army to protect him. And the speculator whom single tax chains behind its triumphant car? Well, that depends on size. Cobwebs catch the little flies, and laws the petty thieves. But your Stanafords and Huntingdons, your Goulds and your Astors; your corporate millionaire and hundred million acre grantees; what to them, is single tax? Only an added facility, by suppressing small competitors. The big saloon men profit by high license. The speculator in rise of land values is not merely a parasite, he is a faithful index of the spirit and tendencies, characteristic of our Government, as of other republics in general, both in modern and ancient times. Rome died of it, after killing her Gracchi. All oppression by land, or rather by withholding the use of it, is essentially governmental, and depends on legal titles in excess of

the homestead. Hence the single tax postulate so loyally and theocratically formalized by Mr. Colton in writing *Nature*, or God has provided this natural source of revenue to liquidate the needs of a growing government."

Admire the modesty of nascent despotism. The growth of this government has, within little more than a century, disfranchised more than half its people from the chance of settling as free farmers, and enslaved to speculation, about half its continental area. So intimately leagued is bureaucracy with land speculation, that even in such a case as I mentioned some time ago in THE JOURNAL, the fraudulence of a land grant claim had been proven and its forfeiture decreed by act of Congress, winter before last; that act remains without effect; the chief speculator has realized a fortune and enjoys it, while the settlers are abandoning their homesteads, in despair of getting legal titles to them.

What means Mr. Colton's cry of free land in Oklahoma? Any barrier to speculation there? Any less subjection to the rule of a clique at Washington City, who do as they please with land elsewhere? It has been, however, reserved to the more comprehensive and systematic ambition of the Georgic the scheme of getting legal bureaucratic possession of the whole area of the United States, so that its whole rental value shall accrue to them as revenue.

In vain did the voices of justice and expediency by homestead limitation, as I sadly remember, strive to awaken a conscience in landshark legislators, elected by majorities themselves ablaze with the hell fire of land speculation, and smitten moreover, with the epidemic craze of entrusting representatives, without the least necessity, with despotic control over their property, their means of employment, and even their lives. The politicians who flatter this mania, in order to profit by it officially, will certainly abuse their powers, if there is logic in ethics. Why does your party leader oppose land limitation, homestead measurements, and also cooperation, by which peoples learn to dispense with governments? Why does he devote, in his "Progress and Poverty," a special chapter to defending the expenses of Government and declaring that the remedy for popular poverty will not be found in their curtailment? When I read the book, I supposed that jealousy of rival methods with personal vanity, might account for it, but since I have noted his political movements, a new light is thrown upon it by the imperial ambitions of a land-arch. This does not mean that such had been distinctly conceived or planned; but only that instincts of that character were influencing its ideas, its sympathies and antipathies. And why not? I don't suppose he would make a worse Czar of spreadeagleism than Alexander III., our neighbor.

A SUGGESTION.

BY W. WHITEWORTH.

The strawberry plant produces its best crop of fruit in the second year. Hence it is necessary to keep a supply of stock plants growing, so that there may always be the requisite two-year-old fruit bearers in their best condition.

Why should not some such plan be adopted in regard to the best condition of our Presidents?

As is well known, a President is always at his best in his second term. Indeed, so much wire-pulling, log-rolling, office-dickering, often of the most disgraceful ward-heel type, has come to be used during the President's first four years in office, "setting up pins" to achieve a second nibble, that the affairs of the nation he was especially elected to attend to are shamefully neglected, if not left undone altogether.

My idea is to have two Presidents; one, duly weaned of his first term foolery and thoroughly settled down to business in the good fruitage of the second, could be relied on to serve the people to the very best of his ability, as his only anxiety would be to go out of office with a good record; the other, in his first term given full play to rampage over the country "swinging round the circle," talking to the people stale plati-

tudes devoid of meaning; fixing matters with big State leaders touching prospective cabinet positions, foreign ministerships, etc., and with the smaller fry, by bundling recipients out of office, no matter how faithful and worthy they have been, and filling their shoes with the hungry swarm of political harpies who do the disreputable machine work for pay. Or he might play big bluff on some little, weak country, and rattle the bones of high-sounding jingoism in make-believe readiness to fight a big one. While this harmless play was going on, the business President would be attending strictly to his duties. It would cost the addition of another salary; but when we take into account the disgrace of having the nation's highest officer using the chief of his first term dickering and plotting to secure a second, filling from the pettiest to the most honorable office, and making every move on the chess-board of his official duties converge round the single pivot of strengthening his chances, rewarding corrupt manipulators of bribed notes, punishing whoever puts check to his ambitious aim; packing state conventions by aid of federal officials, and keeping the whole country in a state of irritating mis-rule, would it not be money well expended to secure a constant succession of second-term Presidents in the flourishing condition of second year strawberry-plants! Moreover, is it not by something devoutly to be wished to make an end of the everlasting scheming for a second term on the plea of necessity for vindication!

CLEVELAND, O.

INVOCATION.

SELECTED BY E. B. H.

"Build the more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unreasting sea!"
—O. W. HOLMES.

"May I reach
That purest heaven, be to other souls,
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!
So shall I join the choir invisible,
Whose music is the gladness of the world."
—GEORGE ELIOT.

Father of love and truth, may we be receptive in our thoughts and incline to wisdom, that we may know ourselves, and, thereby, through the key of intuition, expand our aims beyond all narrow selfishness into universal love, for earth's groping, wary children.
—CASSANDRA.

HOW ACCOUNT FOR THIS?

BY JULIAN HAWTHORNE.

An old and dear friend of mine was sitting one night in his study, with the door open into an adjoining room. A student-lamp was on the table beside him; the other room had no light in it, save what came through the door. By and by he became aware that some one was pacing up and down in the further room. No one could have got there except by passing through the study, and no one had passed. As the figure appeared and reappeared, crossing the space revealed by the open door, my friend noticed something familiar in his gait, in the downward pose of the head, in the hands thrust deep into the pockets; and then as the man turned he caught sight of his face. It was his own! The figure was his own doppel-ganger, or double. After watching him for several minutes, my friend arose cautiously, and went into the other room, lamp in hand. Nobody was there.

This, of course, was pure hallucination. A man does not hypnotize himself.

Now let us see which of these hypotheses will best solve a little experience of my own.

My wife and I were staying at the country house of some friends of ours. At 4 o'clock on a certain Sunday afternoon in July I was sitting in the drawing room by an open window. I had been sitting there ever since we finished luncheon, at 2 o'clock, absorbed in a volume of Emerson's "Conduct of Life." The

only other persons in the house were my wife and the two grown-up daughters of our hosts. The latter had gone out driving, and the servants had a holiday.

The drawing room where I sat was on the western side of the house, and on the ground floor. Beneath my window was a broad flower-bed. On the opposite side of the room was a door, leading into the entrance hall; the staircase to the upper floor descended close to the outside of this door, on the left as you went out. The door was wide open and I was obviously conscious of the voices of the young ladies upstairs, talking together in one of the upper rooms.

The upstairs arrangement was as follows: The bedroom occupied by my wife and myself was directly over the drawing-room. On the other side of the passage was the bedroom of the young ladies of the house. The doors of the two rooms were opposite each other. My wife and the two girls were sitting in the latter's room, and the doors of both rooms were open.

Such is the simple summary of the tale. If you have got it clear in your mind, you are ready to hear what happened.

As I sat reading, I heard a light step, and the rustle of a dress, descending the stairs. "It is not my wife's step," thought I, "it is one of the girls." Half way down the stairs, she paused an instant, and spoke. What she said I could not distinguish, but I recognized the voice as Lilly's (we will say), and sure enough, the next moment, Lilly came into the room.

She came in, humming to herself, and evidently supposing the room to be empty. She had got to the middle of the floor before she caught sight of me, in the window seat. She gave a slight, startled exclamation, and stopped, staring at me.

It is natural to be startled, when you suddenly find you are not alone. But why this fixedness of gaze, and dilatation of the eyes? Surely, Lilly was familiar enough with my outward aspect, not to be amazed at detecting me in a place where there was reason to suppose I might be. "What's the matter?" said I.

"How did you get here?" returned Lilly, short of breath, and seeming much disturbed.

"I've been here ever since lunch," I replied; "right in this window."

She paused a moment and then said, "I just met you as I was coming down the stairs. You were going up. You brushed right by me. Why, I spoke to you! You didn't answer, though: you just went right on up."

When I saw that she was in earnest, and was becoming momentarily more agitated, I came to the only rational conclusion possible, namely: That some unauthorized person had got into the house. This person had met her on the stairs; she had supposed it must be myself, and he had profited by her mistake. It was true that the staircase was quite light, there being a window on the landing above, as well as the house door below; and that 4 o'clock of a Sunday afternoon was an odd time for a burglar to enter a house visibly occupied by wideawake people. Nevertheless, Lilly had seen somebody and it was high time to find out who he was and what he was after.

Accordingly, I laid down my book and went up stairs, with Lilly bobbing behind me. But when I reached the upper passage or hall a new surprise awaited me. My wife and the other daughter of the home were still sitting in the bedroom, and when they saw me in the hall they too uttered simultaneously an exclamation of astonishment. They too demanded to know how I came there. In reply to my questions they said that they had just heard some one go into the bedroom opposite—my wife's and mine. Were they sure it was I? They had not the slightest doubt on the subject. They had seen my face, my dress and my gait. It was I, and no one else. How then could I be in two places at once?

It was my conviction that no such self-duplication was possible. But since the mysterious person, whoever he was, had entered our room, and had not come out again and since there was no means of exit from the room except by that door I was satisfied that the person in question was there; and I followed him in the full expectation of finding myself immediately engaged in a hand to hand conflict with either a burglar, a tramp or a lunatic. With a heroism which I still admire, I crossed the threshold. The room was not large, and I took in every part of it with a glance. There was no living thing in it. There was nobody under the bed, nor in the closet. The windows were shut, but I opened one of them and looked out. If anybody had jumped down, he must (after shutting the window behind him) have jumped into the middle of the flower bed just outside the drawing room window at which I had been seated. But no traces of such a leap were to be seen.

Here, then, was an authenticated case of doppel-ganger. Had the apparition been seen by Lilly only, it would have passed as a simple but unusually successful instance of hallucination. But it had been seen, a moment after, and quite indisputably, by two

other persons, who never entertained so much as a passing doubt as to its identity, until I appeared in flesh and blood. They saw the apparition at the instant Lilly, having passed it and addressed it on the stairs, has come into the drawing room and beheld me, in *propria persona*, seated reading Emerson in the window.

How to account for this? Was Lilly's spiritual sight opened? If so was it not singular that the spiritual sight of the other two ladies should have been opened at the same time? And how came the spirit of a living, and healthy man to be stalking about in that manner? I was not in a trance; I was not even asleep, or sleepy. I was absorbed in my book, and whatever mental or spiritual faculties I possessed were thereto directed. By what right did I become thus divorced from myself.

I have never found out about this, and no one I have asked has been able to enlighten me. Since then, my double has been seen twice; once in New York and once in England; and there have been rumors not fully confirmed of its appearance at other times and places. I am totally destitute of the mediumistic faculty. There is nothing abnormal about me, physically or mentally. I have never felt the worse for the detachment of this shadow, nor has it heralded any misfortune to me or mine. There is no moral to the story, therefore. But that does not make it any less inexplicable. Of course, if one were a theosophist, one would have much to say about the distinctions of Rupa, Prana, Linga, Shariva, Kama Rupa, Manas, Buddhi, and Atma. But I am not a theosophist, though I have given myself a chance to become one; and besides, words are not explanations.

EXERCISE OF MEDIUMISTIC POWER.

The editor of *Light*, (London), in commenting upon and replying to questions by an inquirer, says:

It is only quite of late years that any attempt has been made to understand the inherent power of the human spirit, and to differentiate what, in psychical phenomena, may be due to them from what we Spiritualists consider as the proven fact of the return of the departed and the intervention of an external intelligence. Hence we have had no proper classification, no true orderly investigation, only the most empirical treatment of the subject that above all others requires careful handling. Hence confusion. A promiscuous gathering of all persons who please to pay a certain fee at the rooms of a public medium, whose livelihood depends upon gratifying the curiosity of his visitors, by means honest or otherwise, has passed current for reliable experiment. This was not so in the early days when Spiritualism first came to us. It is not so now. The oldest Spiritualists exercised reasonable care in observation, and they had a profusion of phenomena on which to exercise it. Then came the time when a certain acquaintance with these phenomena made their successors careless. Moreover, mediumship was discovered to be a profitable trade, and there came a crop of fraud, folly, and ignorant delusion. Some Spiritualists awoke to the fact that that which they knew to be true was being smirched by that which they knew to be a sham. And so there came a period of cleansing, and then, when that was over, a still more recent period of study—study not only of that which had exclusively attracted the attention of Spiritualists in older times, but of the incarnate human spirit, with its varied powers and unknown possibilities. Hypnotism has largely assisted us here, and the labors of the French schools of Hypnotic Research and of our own Society for Psychical Research must be especially recognized in this connection.

I revert to my correspondent's letter: "It is said that the exercise of mediumistic power is always dangerous to health." Not so. Afflicted myself throughout my life with very indifferent health, I never felt so well for any length of time as during the years when the sances, some records of which are now passing through *Light*, were being held. Many times I have been relieved from pain, soothed, strengthened, and set up after a hard day's work, at an evening sitting. Though we sat frequently, and though the phenomena presented were of an astounding character, I felt none the worse, or if I suffered a temporary enfeeblement a night's rest more than sufficed to restore the full measure of vitality. I have known many other mediums in private life who, so far from suffering any depletion from the exercise of their mediumship, have been benefited by it. But all these cases have been marked by one characteristic. The power has been exercised in a private circle usually guarded from any great change.

It is when we come to promiscuous circles that the danger seems to me to arise. They are subject to constant alteration. The magnetic influence of the sitters is unknown. Many of them have undergone no preparation. Their motives of curiosity, or of that insane desire to hunt down what they are pleased to call fraud, have probably introduced conditions of

which we are ignorant. They may be even physically, psychically, or morally unfit to be there at all. Of all this the medium reaps the consequences. All these psychical emanations must filter through him. No wonder he finds his mediumship dangerous to health; no wonder his nervous system becomes in time quite shattered." He has to provide that for which he has been paid. If he does not, his trade is soon gone; no wonder if he tries to build himself up the best way that he thinks he can. He knows that he cannot command the phenomena; that they are not to be produced with mechanical regularity; yet, as I have said, his livelihood depends on their production. Hence come what I have always thought the blots on Spiritualism that are most to be deplored—frauds, and the various obliquities that have undoubtedly been rightly charged on some of our public mediums. For these I have always held the public quite as responsible as the medium.

MEDICAL PROFESSION AND HYPNOTISM.

A contributor to *Light* says in regard to a recent law enacted in Belgium relating to the practice of hypnotism:

The opinion of impartial and most competent people in that country is that the recent law granting to the medical men a certain monopoly in hypnotism has been a great mistake, and even a grave fault, and that it is, consequently, imperative to amend it by another law, based upon correct ideas on the matter, and by which the existing law will be repealed, and thus all will be placed on a proper footing. Such a change, in the opinion of competent authorities, is not all surprising. Indeed, it could not well have been otherwise, for, independent of the intrigues by which the Minister of Justice and the representatives of the country may have been induced to favor the medical profession, the circumstance of hypnotism having been considered there, as in all parts of the continent, only from its therapeutic point of view, explains the facility with which the said representatives were prevailed upon to acquiesce in the bill introduced into the Chamber by the Cabinet. The only point on which a difference of opinion exists is as to the manner in which I have treated the Minister and representatives, a manner that some people think was a little too severe. But they did not consider the fact that in my letter I, purposely, did not quote the graver of the faults incurred when the bill was discussed, that is, the fault perpetrated by the Minister, who, after saying that: "There are medical men who, under the pretext of administering a medicine, poison their patients," added: "They are doctors; as such they enjoy the right to do so, and, consequently, they can make use of this right when hypnotising the people!" What ideas the said Minister of "Justice" must have about what is right or what is wrong! But the most astonishing fact is that not a voice protested against such a monstrous doctrine! It follows from this that the sooner the Minister makes way for another statesman more competent to occupy his place, and the House take the proper step to repair the grave fault which both have incurred, the better for the operation of, everything connected with medicine and hypnotism, and the better also for the prestige, both of institutions and of the country in general.

UNCONSCIOUS RECALL OF THE FORGOTTEN.

It is an every day occurrence to most of us to forget a particular word, or a line of poetry, and remember it some hours later, when we have ceased consciously to seek for it. We try, perhaps anxiously at first, to recover it, well aware that it is hidden somewhere in our memory, but unable to seize it. By and by, when, so far as consciousness goes, our whole minds are absorbed in a different topic, we exclaim, "Eureka! The word or verse is so and so." So familiar is this phenomenon that we are accustomed in similar straits to say, "Never mind, I shall think of it by and by." And we deliberately turn away, not intending finally to abandon the pursuit, but precisely as we were possessed of an obedient secretary or librarian, whom we could order to hunt up a missing document or turn out a word in a dictionary while we interested ourselves with something else. The more this phenomenon is studied the more, I think, the observer of his own mental processes will be obliged to concede that so far as his own conscious self is concerned, the research is made absolutely without him. He has neither power nor pleasure, nor sense of labor in the task, any more; than if it were performed by somebody else, his conscious self is all the time suffering, enjoying or laboring on totally different grounds.

Piano playing is of all others the most extraordinary manifestation of the powers of unconscious cerebration. Here we seem to have not one slave, but a dozen. Two different lines of hieroglyphics have to be read at once, and the right hand is to be guided to attend to one of them, the left to the other. All the

ten fingers have their work assigned as quickly as they can move. The mind interprets scores of A sharps and B flats and C naturals into black ivory keys and white ones; crotchets, and quavers, and demi-semi-quavers, rests, and all the other mysteries of music. The feet are not idle, but have something to do with the pedals. And all the time the performer—the conscious performer—is in a seventh heaven of artistic rapture at the result of all this tremendous business, or, perchance, lost in a flirtation with the individual who turns the leaves of the music book.—*Popular Science News.*

"BATTLE HYMN OF THE REPUBLIC."

In the late autumn of the year 1861, writes Julia Ward Howe in June St. Nicholas, I visited the national capital in company with my husband, Dr. Howe, and a party of friends, among whom were Governor and Mrs. Andrews, Mr. and Mrs. E. P. Whipple, and my dear pastor, Rev. James Freeman Clarke. The journey was one of vivid, even romantic interest. We were about to see the grim Demon of War face to face; and long before we reached the city his presence made itself felt in the blaze of fires along the road where sat or stood our pickets, guarding the road on which we traveled. One day we drove out to attend a review of troops, appointed to take place some distance from the city. In the carriage with me were James Freeman Clarke and Mr. and Mrs. Whipple. The day was fine, and everything promised well, but a sudden surprise on the part of the enemy interrupted the proceedings before they were well begun. A small body of our men had been surrounded and cut off from their companions; reinforcements were sent to their assistance, and the expected pageant was necessarily given up. The troops who were to have taken part in it were ordered back to their quarters, and we also turned our horses' heads homeward. For a long distance the foot-soldiers nearly filled the road. They were before and behind, and we were obliged to drive very slowly. We presently began to sing some of the well-known songs of the war, and among them,

"John Brown's body lies a-mouldering in the grave."

This seemed to please the soldiers, who cried, "Good for you!" and themselves took up the strain. Mr. Clark said to me, "You ought to write some new words to that tune." I replied that I had often wished to do so.

In spite of the excitement of the day, I went to bed and slept as usual; but awoke next morning in the gray of the early dawn, and to my astonishment found that the wished-for lines were arranging themselves in my brain. I lay quite still until the last verse had completed itself in my thoughts, then hastily rose, saying to myself, "I shall lose this if I don't write it down immediately." I searched for a sheet of paper and an old stump of a pen, which I had had the night before, and began to scrawl the lines almost without looking, as I had learned to do by often scratching down verses in the darkened room where my little children were sleeping. Having completed this, I lay down again and fell asleep, but not without feeling that something of importance had happened to me.

The poem was published soon after this time in the *Atlantic Monthly*. It first came prominently into notice when Chaplain McCabe, newly released from Libby Prison, gave a lecture in Washington, and in the course of it told how he and his fellow-prisoners, having somehow become possessed of a copy of the "Battle Hymn," sang it with a will in their prison, on receiving surreptitious tidings of a Union victory.

THEOLOGICAL DECLINE.

President Hyde, of Bowdoin College, Maine, has taken up the subject of the neglect of the churches in the rural districts of New England. The picture that he gives in his essay on this subject, which is printed in the June number of *The Forum*, confirms the fragmentary statements that have been frequently made of the rapid decline and in some places the utter neglect of churches in the country districts of New England. So much impressed is President Hyde with this retrogression that he calls his article "Impending Paganism in New England." He quotes statistics and the statements of careful observers to prove that in not a few country places the churches have so dwindled as to have on their rolls only the names of a few women, with hardly enough men to do the practical work of a church organization. In one county in Maine, for example, where there are 6,987 families, 4,850 attend no church; in another county where there are 7,288 families, 4,577 attend no church; in fifteen counties which contain 133,445 families, 67,842 attend no church. President Hyde maintains, however, that the discouraging fact shown by these figures is not the worst feature of the situation. Worse than this is the un-Christianlike rivalry between the several sects in many small places where there is a total church at-

tendance hardly large enough to maintain a single organization. The cause of this decline he finds chiefly in the fact that each sect regards the other with so much jealousy that the work of the churches has ceased to be the building up of character, and has degenerated into a scramble for membership. The problem that is presented by this state of affairs President Hyde calls "the most serious spiritual problem that confronts American Christianity." "For its solution neither conviction, nor man, nor money are lacking, but the one thing needful is a plan of action whereby the forces that are now so wastefully divided may be united and applied to a high purpose." Since this decline has been caused by the preaching of a barren theology and too great insistence on pure theological doctrine, the remedy, of course, is for the practical exemplification of Christian conduct, not simply by the leaders of each church to its own members, but as between the several sects.

A DREAM.

Rev. Horace Bushnell told a story worth repeating. Captain Yonnt, a patriarch in the Napa Valley of California, told Dr. Bushnell that six or seven years before their conversation he had seen a vision which had saved several lives. About six or seven years previous, in a midwinter's night, he had a dream in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge, perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree tops rising out of deep gulfs of snow; he distinguished the very features of the persons and the look of their particular distress. He awoke profoundly impressed by the distinctness and apparent reality of the dream. He at length fell asleep, and dreamed exactly the same dream over again.

In the morning he could not expel it from his mind. Falling in shortly after with an old hunter comrade he told his story, and was only the more deeply impressed by his recognizing without hesitation the scenery of the dream. This comrade came over the Sierra, by the Carson Valley Pass, and declared that a spot in the Pass answered exactly his description. By this the unsophistical patriarch was decided. He immediately collected a company of men with mules and blankets and all necessary provisions.

The neighbors were laughing meantime at his credulity. "No matter," he said, "I am able to do this, and I will; for I verily believe that the fact is according to my dream." The men were sent into the mountains 150 miles distant, directly to the Carson Valley Pass. And there they found the company exactly in the condition of the dream and brought in the remnant alive.

SPIRIT PHOTOGRAPHY IN GERMANY.

Spirit photographs have now for the first time been obtained in Germany through the mediumship of Frau Minna Demmler. The first successful attempt was made when, under spiritual direction, no artificial light was used, and the medium was entranced on a given day by daylight, while the others formed a circle round the table on which the photographic apparatus stood. By the first attempt on January 11th a sort of cloud was seen on the first plate at the right hand of the medium, and nothing on the second plate. On the second on January 16th an intense light on the left of the medium on the first plate, and the misty form of a figure on the second. On the third on January 21st an outstretched arm on the first plate, and on the second a clearly defined female form which the Demmler family recognized as their cousin. The spirit said that they worked upon the plates before the photograph was actually taken, and so Mr. Hotz, as an experiment, developed two of the plates, intended for the next attempt, without having previously exposed them to the light, and obtained on both a curiously formed light. This light must have been produced in a transcendental way, as no daylight acted on the plates, and is therefore of great scientific interest.—C. J. C. in *Light*.

CARROLL D. WRIGHT, Chief of the Labor Bureau, contributes a paper to a leading review in which he says that the entrance of woman into a wide industrial and educational field has endangered neither the integrity of the family, the purity of social life nor the security and perpetuity of religious institutions, but that, on the contrary, the undeniable and inevitable result will be increased respect for woman in every direction, because independence and capacity always bring respect.

WHERE pity dwells, the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
—Whittier.



A HARD-WORKING WOMAN.

All day she hurried to get through,
The same as lots of wimmen do;
Sometimes at night her husband said,
"Ma, ain't you goin' to come to bed?"
And then she'd kinder give a hitch,
And pause half way between a stitch,
And sorter sigh, and say that she
Was ready as she'd ever be.

She reckoned.

And so the years went one by one,
An' somehow she was never done;
An' when the angel said, as how,
"Mis' Smith, its time you rested now,"
She sorter raised her eyes to look
A second, as a stitch she took;
"All right, I'm comin' now," says she,
"I'm ready as I'll ever be."

—KANSAS CITY JOURNAL.

THE contest over the relation of woman to the Methodist Episcopal church was given such shape by the late general conference as will undoubtedly result in her full recognition as a responsible human being. The question has been submitted to the annual conferences, but the rational and just view, while receiving a good majority of the votes, lacked the constitutional two-thirds. In the discussion at Omaha, Dr. David H. Moore held that woman's recognition did not involve a constitutional question and that it only required a reasonable construction of the word "laymen" which he maintained meant women as well as men. This view, notwithstanding that it bristles with common sense, was not sustained. As the word "laywomen" is not known to the Methodist discipline, if "laymen" is not used in the sense of "laity," then the element which is the life and soul of the Christian churches and which supplies the great bulk of the genuine piety, has no official recognition in the Methodist church. This victory gained for woman at Omaha is in the form of the question ordered to be passed upon by the annual conferences. It was decided that a vote be taken on the proposition to make the word "laymen" mean men only, and in case the proposition was not carried by a two-thirds vote, the word "laymen" should thereafter mean both men and women. This places the burden of the contest on the shoulders of the antiquated fogies, whether old or young, who are willing to utilize woman's services and woman's purse to the utmost, but as respecting the direction of church work discover that it wounds their consciences to treat her otherwise than as a nullity. In the light of the last vote by annual conferences, the victory for woman is assured, and as it would require a three-fourths vote of the next general conference to reverse the decision, it may be considered conclusive.

WOMAN,—with a capital letter—should by now have ceased to be a specialty. There should be no more need of "movements" in her behalf, and agitations for her advancement and development considered apart from the general good of mankind, than for the abolition of negro slavery in the United States. "For what a man"—and presumably a woman—"hath, doth he yet seek after?" With the world of knowledge and opportunity thrown open to her, it argues little for her ambition and less for her ability to grasp cardinal principles that she elects to build fences about her reservation, and expends time and forces in patrolling precincts nobody cares to attack. "I am glad the question for discussion to-day does not contain the word 'woman,'" said a member of a celebrated literary club. "I am weary of the pretentious dissyllable, and satiated with incessant twaddle of 'woman's progress,' 'woman's work for woman,' and the ninety and nine variations upon the one string. By this time we ought to be there if we are ever to arrive. I am half-sick of womanhood! I want to be a human being."—Marion Harland, in North American Review.

MISS MARGHERITA ARLINA HAMAN, the well known newspaper correspondent, in a letter from Boston writes of Lillian Whiting, whose name is familiar to the readers of the Chicago Inter Ocean, as follows: Miss Whiting is making a marked success of the Budget, in Boston, of which she is the editress. She is an unusually aesthetic

woman. She has a purely spiritual countenance, and at times her face is like a perfect poem—not a care, not a disappointment—not a shadow of unfaith ever finding expression in her calm, child-like face. Her exquisite costumes show remarkable good taste, and the care and selection of an artist. To look at this fair editress and then read what she writes, is to be perfectly astonished. She is philosophical, thoughtful and very deep in her editorials and special articles. Her apartments in the Brunswick hotel in Boston is literally filled with choice bric-a-brac and pictures. She has certain hours for play and certain hours for work, and she attends to her plan of life so methodically and faithfully, that her friends say there is no person on earth she would drop her pen to see during working hours. Miss Whiting's work on the Traveller was admired for years.

WHAT the president of a great university for men thinks of a woman's education is worth quoting. This is what President Timothy Dwight, of Yale, says in the May Forum: "Education is for the purpose of developing and cultivating the thinking power. It is to the end of making a knowing, thinking mind. The higher education is for the realization of broad knowledge and wide thinking. When we know this, we know that the sister in a household should be educated as her brother is educated; that the mother should have the power, by reason of her own serious thought on literature, history, art, the varied good things of life, to guide and train the thought-power of her children; that the wife should be in intellectual oneness with her husband, ever stimulating and inspiring him by her thinking, and never giving him opportunity to depreciate, or seem to depreciate, her mental capacity in comparison with his own. It is too late in the world's history to think that a woman's mind, is not of as much consequence as a man's mind, or that, whatever may be her peculiar sphere, she is not to be richly, broadly, and, if we may use the word, thoughtfully educated, as well as he."

THE last report of the civil-service commission shows that the percentage of women who pass successfully the examinations for government positions is greater than the percentage of the men examined. Last year there were 2,084 examinations for the \$900 per annum copyist place. Out of this number half the men failed, but only one woman in six failed, and 1,204 of the lot were women. For clerkships in the classified departmental service, where the salaries range from \$1,000 to \$1,800, every fourth woman and every third man examined failed to pass. In the higher technical department women again scored a triumph. For the position of pomological clerk four men out of five examined failed and three women out of four examined passed. In all 525 persons were examined, 3,475 men, 1,776 women. Of the men 1,959 passed and of the women 1,117, the women doing twice as well as the men, but 1,152 men received appointments and only 323 women were given places. The women seem to progress faster than the civil-service reform.

MRS. MARY MAPES DODGE is one of those wise literary women who believe that if a woman must work with a pen she should be surrounded by all possible conveniences. Finding that ideas would often come to her when her assistant was away, and wishing to save herself the manual labor of writing them down, she purchased a phonograph. Now, when the idea strikes her at home, she simply talks it to the phonograph, and when her stenographer comes it is taken from the machine, recalled to the author, and she elaborates it by dictation. Her library centre table, at which she sits to read, has a tall lamp built in the middle, a deep, easy chair at one side and a book stand underneath built around the legs. Writing materials are convenient, within reach, and altogether Mrs. Dodge does not exert herself any more than is absolutely necessary in her work.—New York Ledger.

THE following of a premonition of death experienced by a school girl at Augusta, N. C.: A remarkable case of premonition of death occurred here recently. Addie Collier, a school girl fourteen years of age, had been having slight attacks of fever for a week or so, but she was not confined to her bed. The other morning after she got up she said: "The great white man is coming for me just before dark." She repeated this several times, but no one paid any

particular attention to it. Later in the day she told several of the neighbors the same thing. "I have seen the white man way up in the skies, and he said he was coming for me just before the sun goes down," said Addie. She went to bed in the afternoon and began to say her prayers. The family and a number of the neighbors, who had heard what she had said, surrounded the bed, and just as the clock on the mantelpiece tolled the hour of 6 Addie said: "The time is nearly come." When the hand had reached 6:30 Addie said: "Good-by, I am going up in the skies." As the last word left her lips she calmly expired.

THE carrying out of three points, writes Mrs. Amelia E. Barr, would probably revolutionize the whole condition of service: First, the relation should be put upon an absolutely commercial basis, and made as honorable as mechanical, or factory, or store service. Second, duties and hours should be clearly defined. There should be no interference in personal matters. There should be no more personal interest expected or shown, than is the rule between any other employer and employee. Third, if it were possible to induce yearly engagements, they should be the rule: for when people know that they have to put up with each other for twelve months, they are more inclined to be patient and forbearing; they learn to make the best of each other's ways, and bearing becomes liking, and habit strengthens liking, and so they go on and on, and are pretty well satisfied.

THE architect of the Women's Building of the Chicago Exposition is Sofia Gregoria Hayden. She is of Chilian birth. She is described as having large, imaginative eyes, low, broad brows, oval face and olive complexion, low, soft, full voice and lips altogether suggestive of the Latin type. Her father was a New Englander and her mother a Peruvian. Miss Hayden received her education in Boston.

WHEN Miss Murfree first began to write women did not have the recognized place in literature which they now enjoy and Miss Murfree strove to increase the chances of the acceptance of her work by writing under the name de plume of Charles Egbert Craddock. She also cultivated a large, square, masculine hand-writing which bespoke the man's chirography rather than the woman's.

CURIOUS EPITAPHS.

Dr. Charles Martin who has served forty-two years in the United States navy, and has visited nearly every port in the world, has a rare collection of scrap-books made up, for a great part, during his travels. For twenty years he has been collecting epigrammatic epitaphs. Some have never been published, and others are taken from American and European newspapers. Many of them are intended to be serious.

This one is found in an Irish graveyard: Erected to the memory of John Phillips, accidentally shot as a mark of affection by his brother.

In the Llangollen churchyard, North Wales, the tomb of Morris and Catharine Jones is inscribed:

Our life is but a winter's day,
Some breakfast and away,
Others to dinner stay and are well fed,
The oldest man sups and goes to bed;
Large is his debt who lingers out the day,
Who goes the soonest has the least to pay.

Ann Jennings was a sturdy English-woman, and this is what the Jennings folks of later generations read:

Some have children, some have none;
Here lies the mother of twenty-one.

But for an Irish pun this is really a grave offense:

Here lie the remains of John Hall, grocer. The world is not worth a fig, and I have good reasons for saying so.

Poet Laureate Skelton had this written at Queen Elizabeth's death: it is seen at St. Mary-le-Bone:

Fame, blow aloud, and to the world proclaim
There never ruled such a royal dame;
The Word of God was ever her delight,
In it she meditated day and night,
Spain's rod, Rome's ruin, Netherland's relief,
Earth's joys, England's gem, world's wonder,
nature's chief.

She was and is, what can there more be said?
On earth the chief, in Heaven the second
maid.

Benjamin Franklin's body was buried beside his wife's in Christ's churchyard,

Philadelphia. He wrote this epitaph for himself when he was 23 years old:

The Body of Benjamin Franklin, printer (Like the cover of an old book its contents torn out and stripped of its lettering and gilding), Lies here, food for worms.

Yet the work itself shall not be lost. For it will as he believed, appear once more, In a new and more beautiful edition, corrected and amended by the author.

This tells the story of a brewer:

Poor John Scott lies buried here:

Tho' once he had both hale and stout,
Death stretched him on his bitter bier;
In another world he hops about.

The Duke of Norfolk in Richard Sheridan's time was a great whist-player, and upon his death Sheridan wrote:

Here lies England's premier Baron
Patiently awaiting the last trump.

A Dunkirk family ordered the inscription: "Let her rest in peace," upon the tomb of one recently departed. But the lettering artist found that he did not have room for the entire sentence, so he abbreviated in this manner: "Let her r. i. p."

This is the kind of funeral literature they used to use in California:

Here lies the body of Jeemes Humbrick, who was accidentally shot on the bank of the Pacus River by a young man. He was accidentally shot with one of the large Colt's revolvers with no stopper for the cock to rest on. It was one of the old-fashioned kind—brass-mounted. And of such is the kingdom of heaven.

Thomas Smith was a sculptor and a keen business-man. He cut this in his wife's tomb:

Here lies Jane Smith, wife of Thomas Smith, marble-cutter. This monument was erected by her husband as a tribute to her memory and a specimen of his work. Monuments of the same style, \$250.

This illogical jingle comes from Cornwall, England:

Father and mother and I
Lie buried here asunder;
Father and mother lie buried here,
And I lie buried yonder.

There seems to be very little doubt about Robert C. Wright's death. He was killed near Appomattox Court House, Va.:

ROBT. C. WRIGHT
Was Born June 25th, 1772.
Died July 2d, 1815.

By the bloodthirsty hand of John Sweeney, Jr., who was massacred with the Nife, then a London Gun discharge a ball penetrate the Heart, which gave the immortal wound.

This lay is dedicated to a suicide:

He never won immortal fame
Nor conquered earthly ills,
Yet men weep for him all the same—
He always paid his bills.

Henry Wang was born near Philadelphia, December 31, 1829, and, becoming discouraged with his surroundings, he lived only half an hour. John Wang, his father wrote:

A short-lived joy,
Was our little boy;
He has gone on high,
So don't cry.

An inscription in Florence, Italy, is translated by the sculptor Greenough:

Here lies a Cardinal who wrought
Both good and evil in his time,
The good he did was good for naught,
Not so the evil—that was prime.

The Rev. Michael McCulloch, D. D., of Bothwell (1767-1801) wanted his friend, the Rev. Thomas Brisbane of Dunlop, to write his epitaph. This is what he got:

Here lies interred beneath this sod
That sycophantish man of God,
Who taught an easy way to heaven,
Which for the rich was always given;
If he get in he'll look and stare
To find some one he put up there.

This statement is unverified:

She was married twenty-four years, and in all that time never once banged the door.

This is a death notice published in a city paper four years ago:

BYRNE—On Friday, Oct. 30, by being run over by R. Finks & Son's lager beer wagon, Thomas, son of Andrew and the late Ellen Byrne, aged 10 years, 9 months, Farewell, dear Tommy!

Funeral from his father's residence, 411 West Thirty-ninth street, this Sunday at 2:30 o'clock.



SPIRITUALISM.

TO THE EDITOR: It is not generally known that there is now in Brooklyn a medium of remarkable gift. Those interested in psychic phenomena should not fail to make her a visit. Mrs. Dearborn is a lady, and has had sittings with some of the most refined and intelligent men and women in this city. It is an open secret that many persons are in the habit of consulting mediums about temporal and spiritual matters, who have not the courage of their convictions, and who do not profess publicly their faith in clairvoyance, mind reading, telepathy or Spiritualism. The subject is tabooed in many circles. Indeed it is only necessary to mention Spiritualism to some people to see the expression of their repugnance on their faces. Still another class dismisses the whole subject with the word "mind-reading," or the more recently invented explanatory expression of a "sixth sense." But the fact remains that the interest in all subjects of a psychic nature is increasing, and that numbers in and out of the ranks are avowed Spiritualists. There are many, in the depths of great sorrow, who are profoundly grateful to such men and women as Alfred Russell, Wallace, Crooks, Flammarion, Rev. M. J. Savage, Thomas Wentworth Higginson, Lydia Maria Child, Elizabeth Barrett Browning, and others. All honor to those who investigate this subject, which deals with the tenderest, the most sacred, the most vital concerns of the human soul. If the fact that our loved ones exist, and may, under certain conditions communicate with us, is proven beyond a doubt, then is death robbed of its terrors. The ideas of Spiritualism are most beautiful, elevating and comforting. That those who are fraudulent and dishonest exist does not affect the numbers among them of the most honorable and refined people. "Spiritualism" has been unpopular with many, but when Jesus Christ walked the earth he was "despised and rejected of men."

Mrs. Dearborn is at 149 Lawrence street, Brooklyn, where she can be seen every day, from two o'clock until six. She is a lady who impresses all who visit her, with a conviction of her honesty. She invites those who call upon her to an upper room, where she requests the seeker after knowledge, mundane or spiritual, to sit beside her, in a willow tête-a-tête. She takes the hands of the sitter in her own, and an influence is felt like that of electricity passing through them and the wrists. Mrs. Dearborn closes her eyes, enters the trance condition, and while in this state will give what seems to be communications from exterior intelligences, some of them of a remarkable nature, the nature of which cannot be found in clairvoyance, telepathy or mind-reading. Many go to her for advice about temporal matters, and some about love affairs. But there are others who have lost friends and who desire above all things to communicate with them, and there are some, not credulous by nature, who have given years of study and experiment to these phenomena, who are pre-eminently happy in their convictions of the truths of Spiritualism. A well-known gentleman of this city whose veracity is unimpeachable, of high standing in business and social circles, descended the stairs after an interview with Mrs. Dearborn, and said to the writer, with a radiant countenance, "I am satisfied, and hope you will be." "I have been a Spiritualist many years," he says, and he testifies to the joy he has found in this belief.

Some Brooklyn ministers, it is said, have visited Mrs. Dearborn, and it is desired that the refined and honorable should investigate this subject in a scientific spirit, and it is also desirable that those who acknowledge the claims of Spiritualism should be willing, openly, to help the cause by the weight of their added evidence. The editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, while denouncing all frauds in his paper, declares that there are enough attested phenomena remaining to give this glad hope to the human race.

The writer's experience with Mrs. Dearborn has been of too sacred and personal a nature to be made public, but with tests of a convincing kind, one of which, a fact, unknown at the time and afterwards found

to be true, cannot be explained by any process of mind-reading. In her trance condition, Mrs. Dearborn often calls many names unknown to the sitter, which, it is true, seems confusing and inexplicable, but when among them the familiar household and unusual names occur, with messages recognized as personal, facts which are unknown and afterwards proven to be true, the conclusions are most convincing and one leaves feeling that a conversation has been held with loved ones in the spirit life.

Mrs. Dearborn is very modest, promising very little, and declining to sit when her powers are exhausted saying she will take no money when her force, whatever it may be, is spent. Her control, she says, is a little Indian whose name is "Starlight," and under her influence her speech is entirely changed. Mrs. Dearborn explains the fact that most mediums are influenced by Indians by saying that they have not progressed far spiritually, and are therefore nearer the earth, which acts as a magnet to them.

The interest in this subject from a psychic standpoint is increasing in this city. Thoughtful women are investigating it with a desire to know the truth, and to learn the causes (whatever they may be) of phenomena, which have come to their personal knowledge, and about which they confess themselves wholly in the dark. The writer passed several hours recently with some of the most refined and cultivated women at the home of a Brooklyn hostess, where the subject for the afternoon was the discussion of phenomena of this nature, and many well attested facts were given by hostess and others, which it was admitted, could not be explained by any known law. Some who were present expressed their intention of visiting Mrs. Dearborn, whose gift received this proof of its power from a well-known minister who said to her, "I preach immortality, but you prove it." A. O.

BROOKLYN, N. Y.

PERVERSION OF RELIGION.

TO THE EDITOR: In this place the sum of \$4,000 has been raised to conduct a series of meetings lasting less than two weeks, and of this amount the "Evangelist" Jones takes \$2,500. Passing by the fair inference to be drawn from the acceptance of such a sum for the service rendered by one who claims to be emulating the example of Jesus Christ, the fact that this money was raised by voluntary contribution and that Mr. Jones and his fellow evangelist, Stuart, preached three times daily to crowds of from two thousand to five thousand people, indicate to me a monstrous perversion of the idea of religion. To most others, I am aware, it indicates quite the opposite.

The reason for my opinion I find in the willingness of people to tolerate and even applaud and pay for such stuff as these "evangelists" have been pleased to call sermons.

I have read carefully the reports of the meetings as they appeared in the daily papers, and am informed that these reports are correct in every essential. According to these reports, Messrs. Jones and Stuart's sermons have consisted, in varying proportions, of anecdotes (intended to be witty, pathetic, etc.) and of the coarsest and lowest abuse and invective directed against people, opinions and practices which do not happen to meet their approval. Such vulgarity and billingsgate as appeared in these sermons if uttered in any private house or in any respectable place devoted to the use of the public, should banish a man from the society of decent people. How then does it appear when coming from the pulpit and spoken in the cause of God, and greeted with applause from the audience and with words of approbation from the clergy?

In addressing himself to one class and another such expressions as "You red-nosed bum," "You dirty, lousy dog," "You stinking pole-cat," abound. As may be supposed, such wealth of language seems to be coupled with a corresponding poverty of ideas and a corresponding narrowness of views. In all his sermons, as reported, I did not find one worthy conception of God or man; nothing but loud mouthed, unreasoning denunciations of particular practices and people, which his doctrine brands as bad, with no statement of his grounds for such denunciations or of the underlying principles which must govern any intelligent attitude towards such practices. The theatre is denounced in toto, indeed the statement is made the better the play, the worse its influence. Liquor

drinking of every kind and degree is attacked in the most unmeasured terms, but no expression whatever is given to the great moral idea of temperance, moderation, the duty and necessity of each to exercise self-control. Card playing and dancing come in for their full share of abuse and no distinction is drawn between moderate and healthy recreation, and the gratification of the lowest tastes and passions. All are classed together in the common category of "sin" and those who indulge in any of them are "the devil's gang." He "would rather be the lowest negro convict in a chain gang than an infidel." From his utterances one may fairly infer that he has a most intimate knowledge of the purposes and methods of the Creator. In such matters he does not venture an opinion, but he knows that these people are on the road to hell and if they die unchanged will go to everlasting perdition.

I could multiply examples of his style and matter *ad nauseam*, but will only give one more statement made by his colleague, Stuart. In an address delivered to the colored people this man had the effrontery to declare that slavery had been a blessing to the negro inasmuch as it had brought him under civilizing and Christianizing influences, and by making him an article of value to his owner had secured him good care and proper medical attendance when sick. Does it seem possible that a man of average intelligence and average normal perception would make such a statement in the year 1892? Such stuff as I have described has formed the bulk of Messrs. Jones and Stuart's sermons here, as reported in the daily press; to hear this stuff thousands have crowded to the tabernacle daily and for uttering this stuff three times daily Messrs. Jones and Stuart have been paid \$2,500; a sum that would support a half dozen poor families in comfort for a year.

In conclusion, I will say that in this town of 40,000 people there are over fifty churches and so far as I can learn, not a single liberal church or organization of any kind. Draw your own conclusions.

J. C. TYLER.

KNOXVILLE, TENN.

INTERESTING EXPERIENCE—III.

TO THE EDITOR: One night not long since we were preparing for bed when there was a clear, ringing knock at the door. On opening it no one was to be seen. We listened thinking that perhaps it would be repeated, but it was not. Soon it was forgotten and preparation for bed was resumed when three clear, loud raps were given on a middle door and no one near it, but no amount of questioning could elicit any reply. A few nights after, we were all in bed when the headboard of the bed was struck with great force, not only Mr. Campbell heard it, but one of the girls of upstairs awakened by it, asked what it was. As usual no questions were answered. Sometimes we think perhaps that the intelligence, or whatever it is, uses all the force it can command in attracting attention and then is unable to do more; that is the only reason we can think of for the strange manner in which the phenomena occur. If I have entered into details more than seems in good taste, it has been for the purpose of making my narrative plain as it must seem very disconnected at best, but I give the facts as they occurred.

(MRS.) S. H. CAMPBELL.

MACON CITY, MO.

THE GREAT MAN.

TO THE EDITOR: As science awakens the consciousness of the race the pieces of all are clearly discerned. We learn through experience, that humanity is one and that its merits are the manifestation of one life—One-in-Many; the doctrine of Plato illustrated in the teaching of Parmenides. Each is in his or her position in the great evolutionary whole. We are coming to the consciousness that the ultimate reality is working through one and all under law and for one end—the manifestation of life on the planes of the conscious, self-conscious and the divine—an even ascending altitude of intelligence and power. As we are forms of life only our place in the whole is ordained and therefore necessary and hence, except in an accommodated sense there can be no high—no low, but all are the servants of the working of the one active life. A writer in the Popular Science Monthly carries out this thought in the following well expressed words: Hero-worship is well if it simply means sincere admiration for noble qualities; but it is misleading in the highest degree if it causes us to trust for great results to the

action of this or that masterful individuality. To-day the "common sense of most" is the most potent factor in all social and political progress, and no man is wise who does not bear this in mind. There is ample scope still for the exercise of the highest moral and intellectual qualities, and the true hero may yet win the admiration and gratitude of society; only, what is required is that he should know the structure and laws of the society in which he lives, and seek rather to give the best expression to the tendencies of the time than to impose his own individuality on his contemporaries. Only he who, in a profound sense, obeys possesses the secret of rule.

The times are favorable, we think, for the presentation of new political ideals. Strong men of the old type, iron-handed warriors, and stern legislators, are out of date; on the other hand, the want of firmness and principle in connection with political affairs was never more conspicuous. We want a new race of strong men in whom the gamester element shall be wholly absent, and who shall aim to accomplish their ends not by personal *tours de force*, nor yet by craft and flattery, but by steady adherence to principle, and patient efforts to awaken the public to a sense of their true interests. The strong man of the future will be strong in knowledge and in social sympathy; and his strength will be spent, not in efforts to perpetuate his personal ascendancy, but in efforts to develop all that is best in the society of the time. The true strong man as we conceive him will have no greed for power; his greed, if such it may be called, will be for usefulness; and he will show his strength by his willingness to retire at any moment from a public to a private position rather than prove unfaithful to his convictions or do anything unworthy of a man of honor. Strictly speaking, a man who with adequate knowledge and intelligence tries faithfully to serve the public can never be obscure, though offices should not seek him nor caucuses make mention of his name. The public at large will recognize and honor his efforts, and his influence may be greater in a private station than that of a score of average legislators.

TRUTH.

A TURKISH PRESS ORDINANCE.

To the editors of all newspapers in Turkey the Sultan has issued an edict which translated reads as follows:

First.—Give preference to all news regarding the health of the Emperor and his family, the condition of agriculture and the progress of industry and commerce.

Second.—No novels must be published that have not been approved by the Minister of Education and guardian of public morals.

Third.—Long literary and scientific articles must be avoided. The words "to be continued" must not be used, as they excite too great expectations.

Fourth.—Leads and pointed lines must not be used, as they produce offensive propositions and irritations and may be mistaken as equivocal concerning His Imperial Majesty.

Fifth.—Carefully avoid the names of prominent people. Should a governor or an inferior office holder be accused of theft, embezzlement, manslaughter or other crimes the event must either be suppressed or represented as not proved.

Sixth.—It is absolutely prohibited to publish petitions regarding abuses of the administration.

Seventh.—It is not allowed to report attempts of murder against princes or riots in foreign countries, the knowledge of such events being not profitable to our loyal and peaceable people.

Eighth.—These new instructions shall not be published in your paper, as it might cause dissatisfied men to pass evil criticisms and remarks concerning them.

THE late Miss Anne Brewster, the former attorney general's sister, had read, under parental direction, Homer, Milton, parts of Shakespeare and all of Spenser's "Faerie Queen" by the time she was five years old. She lived through this prodigious mental ordeal, and, as is usually the case with people who do survive a similar early forcing process, she developed the highest of literary tastes and accomplishments. She wrote two novels and earned a living by her pen which would have supported her well had she not already possessed a fortune by inheritance. During the latter years of her life her home in Rome was a favorite resort of all the people notable in public life or in the world of letters there and she was held in great esteem.

BOOK REVIEWS.

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

Ethical Teachings in Old English Literature. By Theodore W. Hunt, Ph. D., New York, London, and Toronto. Funk & Wagnalls; pp. 381. Cloth \$1.25.

In this discussion of Old English books and authors, Professor Hunt emphasizes the devout and Christian spirit discerned in his study of these earlier eras. Stress is laid upon the fact that by the influence of these older writers the firmly-rooted principles of the Papacy were undermined and the way opened in part, at least, for the Reformation in England. The titles of the articles afford ample evidence of the decided interest and value of the learned professor's book: Caedmon's Scriptural Paraphrase; The Bible and the Homily in Old English; Venerable Bede, the Old English Church Historian; Cynewulf's Trilogical Christian Song; Orm, an Old English Poet-Homilist; Richard Rolle, the Hampole Hermit; An Old English Religious Satirist. The Ethical Spirit of Chaucer's Writings; William Caxton, the Old English Printer; Hugh Latimer, the Homilist; The Ethical Teaching in Beowulf; King Alfred's Version of Boethius; Old English Saws and Proverbs; The Church and the School in Old England; The Church and the Stage in Old England; The Course of the World, a Bible Homily; Richard de Bury, an Old English Book-lover; John Wiclif, English Reformer and Translator; Sir John Mandeville, the Palestinian Traveller; John Gower, an Old English Patriot and Reformer; Old English Religious Satirist; Layamon, an Old English Rhyming Chronicler; William Tyndale and His Christian Work; Roger Ascham, or English Old and New, etc.

Down the Great River; by Capt. Willard Glazier, author of "Soldier of the Saddle," "Capture, Prison Pen and Escape," etc. Illustrated. Philadelphia: Hubbard Bros., 733 Chestnut street, 1892; pp. 443.

Captain Glazier claims the credit of being the discover of the true source of the Mississippi, viz., the body of water beyond Lake Itasca, now called Lake Glazier, a claim which seems to be well sustained, and which is now recognized in the later school geographies, cyclopedias, etc. This volume gives an account of the discovery, together with views, descriptive and pictorial of the cities, towns, villages and scenery on the banks of the river, as seen during a canoe voyage of over three thousand miles from the head waters to the Gulf of Mexico. The book is an exciting narrative from beginning to end, is profusely illustrated, and teems with information valuable for all who are interested in geographical science, and especially for those who wish to know the facts in regard to the source of the Mississippi. The account of the canoe voyage and the descriptions of the cities which dot the shores of the great river, is most graphic. A hundred days of roughing it along one of the world's greatest waterways could hardly fail to be productive of much that would interest even a casual reader. Capt. Glazier, being an experienced traveller and a good writer, has made the most of his opportunities.

Outlines of a Philosophy of Religion. By Hermann Lotze. Edited by F. C. Conybeare, M. A. London: Swan Sonnenschein & Co., 1892.

This translation of Lotze's "Outlines of a Philosophy of Religion" now completed by Mr. Conybeare, was commenced by his wife, a daughter of Max Müller, who did not live to finish her work.

The treatise is only an outline, professes to be nothing more, and the argument is conducted too much upon abstract lines and is too lacking in illustration for the general reader; but to those who are familiar with philosophical discussion or who have an aptitude for abstract metaphysical thinking, the work will be very stimulating and helpful. Lotze's reasonings lead up to the idea of absolute unity, and spirit as the ultimate of being. He seeks for the solution of the philosophic religious problem in idealism, and for reconciliation of philosophy with Christianity by rationalizing somewhat the latter.

The Soteriology of the New Testament. By William Porcher Du Bose, M.A.S.T.D. Professor of Exegesis in the University of the South, New York and London: MacMillan & Co. 1892, pp. 391. Cloth. \$1.50.

The learned author of this work is a theologian and his subjects and his meth-

ods of dealing with them are theological. The work consists of twenty-five chapters, the titles of which, such as "Upon the Meaning of Salvation in the New Testament," "Of Jesus Christ as Our Salvation," "Of Christ as Our Redemption," "Of Christ as Our Propitiation or Expiation," "Of Baptism," "Of the Lord's Supper," etc., give a general idea of the author's position, which it is needless to say is "evangelical." The work is one adapted to interest orthodox clergymen who attach importance to such questions as Professor Du Bose considers.

MAGAZINES.

The June number of The Forum contains an outline of the approaching campaign by a conspicuous representative of each party—ex-Secretary Bayard on the "Democratic Duty and Opportunity," and Senator George F. Hoar on "Reasons for Republican Control." In these carefully prepared articles each writer explains the issues that are uppermost. President Dwight, of Yale University, explains the recent action of Yale in admitting women to its advanced courses of instruction and one of the masters of Eton (England), writes an interesting description of this historical school for boys. There are two articles, also, of more than usual religious interest—one by Dr. H. K. Carroll, special agent for the census, which contains some of the most interesting facts about the growth of the important sects during the last ten years; and the other by President Hyde, of Bowdoin College, Maine, on "The Impending Paganism" in the New England country districts because of the neglect of the churches.—The June Atlantic opens with a noteworthy article on "The Education of the Negro," by Dr. William T. Harris, Commissioner of Education, which is enriched with comments by eminent Southern gentlemen; Senator Gibson, Hon. J. L. M. Curry, Philip A. Bruce, Esq., editor of the Richmond Times, and Lewis H. Blair, Esq., of Richmond. There is another installment of the Emerson-Thoreau Correspondence, written at the time Mr. Emerson was in Europe, and abounding in passages delightfully characteristic of both writers.—A wide variety of topics is treated in The Popular Science monthly for June. First comes "The Retreat of Theology in the Galileo Case," in which Dr. Andrew D. White relates how the Catholic Church retired from its former position with regard to Galileo and the revolution of the earth. George L. Kilmer's gives account of "First Actions of Wounded Soldiers." In "The Survival of the Unfit," Dr. Henry D. Chapin points out that the vicious and defective classes are becoming a greater and greater burden, and yet no effort is being made to prevent their increase. In "The Relation of Biology to Sociology," the likeness and the difference between society and a living organism are pointed out by Dr. Lewis G. Jones. Carl Vogt writes of "The Colors of Waters." The editor writes on "The Animal View of Man."—A very striking story in the St. Nicholas is "The Boy who Wouldn't be Stumped," by Bessie Chandler. The hero of the story is a small boy who is driven to attempt various ridiculous feats by the "daring" of his companions. The result as here told is to present the pleasing situation of a small boy with his jaws closed over a door-knob. By the timely assistance of his mother and a large ivory paper-cutter the boy is released from his durane ridiculous, and is then regaled by extracts from the newspapers and elsewhere to illustrate the important difference between real courage and absurd or dangerous emulation. In the North American Review for June Prof. R. L. Garner describes the methods that he will use in the forests of Africa, where he will seek to discover the language of the anthropoid apes. "A Modern Form of Insanity," written by Dr. Henry Smith Williams, of the Randall's Island Hospital, concerns the homicidal mania that is dangerously frequent at this time. "The Servant-Girl's Point of View," by Mrs. Amelia E. Barr, contains practical suggestions as to the true character and conditions of domestic service.—The June Babyland has a pretty frontispiece, crowned by a charming full-page picture at the close, and the dainty stories and rhymes between the covers. Price, 50 cents a year. D. Lothrop Company, Boston.

The opening paper in the Philosophical Review for May is "Herbert Spencer's Animal Ethics," by Henry Calderwood. Professor J. MacBride Sterrett writes on "The Ultimate Ground of Authority." David G. Ritchie on the question "What is Reality?" Dr. D. C. Burt on "Natural

Science and the Philosophy of Nature," and Professor J. E. Oliver on "The Mathematical View of Free Will." There are numerous book reviews and summaries of articles.—It is the custom of The Review of Reviews to introduce its department of magazine notices each month with a sketch of some well-known periodical and a portrait of its editor. The Cosmopolitan Magazine is chosen for description in the June number, and a very lively sketch of this enterprising periodical is presented, together with a full-page portrait of Mr. W. D. Howells, a fine wood engraving of Mr. John Brisben Walker, the proprietor of the magazine, and a pen drawing of Mr. Brander Matthews. Elsewhere in this number of The Review are found large and handsome portraits of Dr. Edward Everett Hale and Mr. Murat Halstead, each of whom edits a regular department of the Cosmopolitan Magazine. Thus in one place or another of the June Review of Reviews one may find good likenesses of the five men who are now especially identified with the literary make-up and editorial success of this popular periodical.

Received from Unity Book Company, Kansas City, Mo., "The Bible and Eternal Punishment. Light on a Dark Subject," by A. P. Barton, pp. 51; and "Christ the Emancipator," by Rev. Chas. H. Parkhurst, D. D., pp. 15.



Rev. James P. Stone
of Lower Cabot, Vt., formerly of
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—BY—
PROF. ELLIOTT COUES, M. D.,

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

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BY HELEN FIELD COMSTOCK.

Just five and twenty years ago,
Two hearts were wedded new,
To share whatever time might bring
All life's long journey through;
And on this anniversary,
These hearts still lead and true,
Which beat in perfect unison,
With joy their vows renew.

A hasty retrospective glance
O'er life's vicissitudes,
Shows here and there a threat'ning cloud,
But no regret intrudes.
It scarce were life if all these years
Found no heart-solitudes,
Altho' each tangled pathway led
To joy's bright attitudes.

It were not well immortal souls
Experience naught but joy;
E'en gold, its value to preserve,
Is mixed with some alloy.
To round life's higher attributes,
The father doth employ
Developments refining fire
Of sorrow and annoy.

The years have been most prosperous,
In what the world bestows,
And efforts to supply each need,
Successful as life goes;
But richer thought, and purpose grand,
About home's altar glows,
Where incense of unselfish hearts
Will linger till life's close.

So on this anniversary,
This pleasant happy throng,
Again, with joy, congratulates,
'Mid music, mirth, and song.
This bride and groom of long ago,
These hearts now wedded long,
Whose rhythmic waves of harmony
Joy's festive notes prolong.

May love's rich promise, verified,
Each happiness renew,
And all the downward slope of life
Know blessings not a few;
United till life's setting sun
Shall close the earthly view,
And bring each soul's rich recompense,
For life, and love, so true.

OUR LEADERS

BY WILLIAM BRUNTON.

Reformers ever seem amazed,
And we about them all amaze,
We cannot fathom their desire;
We wonder why they so aspire;
We ask their silence and content,
Or else their speedy banishment;
But they like stars of golden light,
Still burn and glow to banish night;
Inherent courage marks their way,
And leads thro' darkness to truth's day;
Grand thoughts sweep o'er their minds to be
A strength to others, like the sea;
Thro' din of strife and fortune's frown,
They win the hero's bright renown;
They leave the impress on the race,
That gives to man such glorious grace!

MALDEN, MASS.

COUGH!

"Wife, make me some dumplings of dough,
They're better than meat for my cough;
Pray let them be boiled till hot through,
But not till they're heavy or tough.
Now I must be off to the plough,
And the boys (when they've had enough)
Must keep the flies off with a bough
While the old mare drinks at the trough."

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LITTLE WEAKNESSES OF BIG BRAINS

All great people have had their follies, which is another way of saying that all have had their weak points. Tycho Brahe, the great astronomer, had a terrible fear of hares and foxes. If by any chance he saw one, it mattered not whether it was dead or alive, he grew pale and his legs trembled under him.

The great Dr. Johnson, with all his philosophy, was not without a superstition. He was very careful not to enter a room with his left foot foremost; if by chance he did so he would immediately step back and re-enter with his right foot foremost.

He was terribly afraid of death, too, and would not suffer it to be mentioned in his presence.

Julius Caesar, to whom the shouts of thousands of the enemy were but sweet music, was mortally afraid of the sound of thunder, and always wanted to get under ground to escape the dreadful noise.

Queen Elizabeth, despite her bloody nature, trembled at the sound of the word "death"; and Talleyrand shivered and changed color at the same word.

Marshal Saxe, who loved to look upon the ranks of opposing armies, fled and screamed in terror at the sight of a cat.

Peter the Great could scarcely be persuaded to cross a bridge, and whenever he placed his foot on one he would scream in terror. Like the great man that he was, he tried to overcome his weakness, but he was never able to do so. And Byron would never help any one to salt at table; nor would he be helped himself, and if any salt were spilled he would immediately get up and leave.

From an editorial in the Parthenon the following sensible words are taken: Of course woman does not intend to make a map of herself for cleaning street crossings. She thinks she is more beautiful in trailing skirts than in short ones, and as fashion has decreed that long dresses are to be worn on the street, she lays aside her common sense and slavishly submits. Each woman should be her own fashion maker, and her clothes should naturally and simply express the quality of her mind. The body is a sacred and holy thing. It is so beautiful in itself that it needs no beautifying, other than what is manifested through the mind. It is beautiful because it is a divine ideal expressing itself in art form, and to in any way interfere with this harmonious expression, is to destroy its power and beauty. It must be clothed, first because it must not be mistaken for the divine ideal of which it is only the sense type, and for protection against the elements, for all nature refuses the naked body a place. It must be clothed even for the bed, so the clothing of the body is next in importance to the body itself. Dressing is an art—a high art—that should be brought to perfection in this generation. As the mind is free the body will be free, and the quality of that freedom is unconsciously expressed in clothing.

RICHARD GOUGH, an English chronicler of the last century, has this entry in his diary, under date of April 30, 1751: "At Glastonbury, Somerset, a man 30 years of age, afflicted with an asthma, dreamed that a person told him if he drank of such particular waters, near the chain gate, seven Sunday mornings, he should be cured, which he accordingly did and was well and attested it on oath. This being rumored abroad, it brought numbers of people from all parts of the kingdom to drink of these miraculous waters for various distempers, and many were healed and great numbers received benefit." Under another date, a few days later, Mr. Gough adds: "It is computed that there are now 10,000 people at Glastonbury to drink the waters for various distempers." Probably the springs or wells had medicinal properties of value so that people were actually cured of some kinds of diseases. It is also probable that many of the visitors suffered from imaginary evils which were as easily cured by the exercise of a little faith as they are in these days. Southey records the curious fact that a young man was so frightened at the sight of a stage ghost in "Hamlet" that he became ill. He was advised to try the Glastonbury waters, and doing so was cured, a clear case of imagination and "faith" cure.

A boy eleven years old came to me the other day with this question, which he propounded to me with all the seriousness in the world, writes William Jones in the Twentieth Century: "Are angel's wings covered with feathers like chicken feathers, or are they just plain skin?"

AT THE CAPITAL.

POLITICAL EXCITEMENT LARGELY OVERSHADOWED.

A MOST INTERESTING INTERVIEW WITH A NUMBER OF PROMINENT OFFICIALS—HOW THE STRAINS OF PUBLIC LIFE ARE OVERCOME.

The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressman Springer's dangerous and long-continued illness, the sudden death of Senator Plumb, and Mr. Blaine's constant ill health have mustered from the grave the memory of an army of public men who have died in the harness.

Senator Beck dropped insensible in the Potomac depot on the exact spot where President Garfield was shot.

Secretary Folger worked to the last, and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase, Ben Wade, Senator Schenck, and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with some friends.

Minister Pendleton passed away while seated in a railroad train.

Senator Charles Sumner, Massachusetts's pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of these untimely deaths. It was with a view, if possible, of solving this question that I called upon a number of prominent men, the results of which are given herewith. It is well known that one of the nation's greatest men is Gen. R. F. Tracy, Secretary of the Navy, and that no man in Washington has worked harder, more persistently, or more effectively. His timely and efficient work in building up our national defense when the question of war with Chili was being agitated, must necessarily have brought a great strain upon his system. He was found, however, at the head of the Navy Department, and in very good humor. Referring to the subject Gen. Tracy said:

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took good care and good medicine to prevent its increase or continuance."

"May I ask, general, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it all that I desired, and, although that was some time since, I am, as you see, well today, although I am still taking the same medicine, which is Warner's Safe Cure."

Colonel Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of public men and the strains which public life brings. Many prominent men break down suddenly, and, while this may also be true of other walks in life, it seems especially true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of life in the case of public men than any other known discovery. That remedy is Warner's Safe Cure. The most remarkable instance of its power is that of Mr. J. Henderson Wilkinson, the well-known pension attorney. His restoration to health through its use was simply marvellous. I myself believe in it implicitly."

Congressman J. C. Belden, of New York, when approached upon the subject, said: "Ex-Governor Akord, of Syracuse, N. Y., and also ex-Speaker of the House, furnished the most wonderful instance of

the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alvord was, but he is now hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L. H. Egleston, Judiciary Division, Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill, with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me, and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

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Michigan big, and flat Winnebago—Itasca, Kegonsa, Monona, Nashotah, Nagowicka, the reedy, and tiny Leota; Pewaukee, Waubesa, Okoboji, the finny, And Pepin, the peerless, Nemahbin, the twiny

"Minnie's" galore over shallow and rock, River or lake like Oconomowoc.

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Minneiska, the clear; Minnetonka, the crowded;

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Awake, O spirits, wandering here
And listen to the modern spear!
As Emerson fought long and well,
To quench the lurid fires of Hell;
So we march on, with quickened pace,
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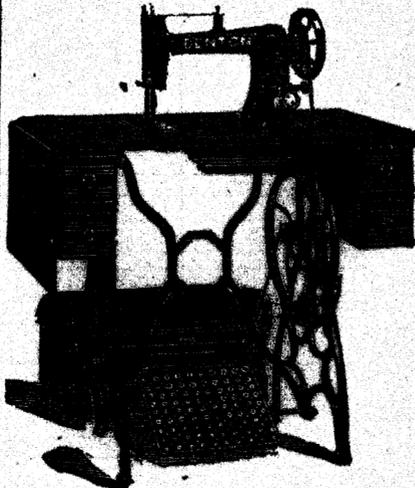
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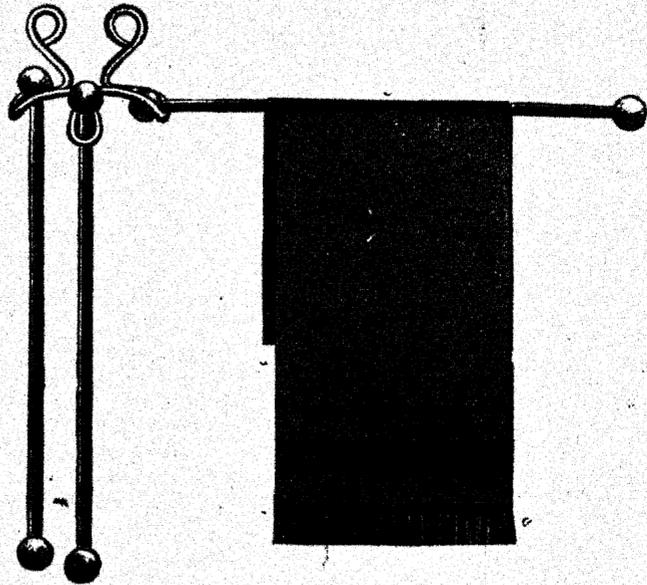
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REV. DR. RAINSFORD, of St. George's Protestant Episcopal Church, New York, says that the saloon cannot be abolished, and he would therefore have the church take it up and make it a respectable place. The New York Herald one day had an imaginative cartoon of the "church saloon." Placards were placed about: "Prayers after drinks;" "Pure whisky and pure piety on tap here;" "Patronize only the church saloon;" and others of like import. Dr. Rainsford says: "In such a thickly populated city as ours to attempt to do away with saloons is simply impossible. But we can do the next best thing, and that is, we, as the Christian community, can provide the beer demanded by those who want it, and elevate the standing of the saloon to a level which it has never occupied. Business men of the churches can open saloons and run them profitably. I do not mean to give away the beer, but to sell it at good prices, with a profit. Let the saloons maintain themselves. They could do so. I only wish that I myself had the money with which to demonstrate that this is the only way to deal with this problem. Would I sell whisky in these saloons? No, I don't think that I would; but beer, light wines, coffee and chocolate I certainly would.

Reading rooms could be introduced and the saloon made an attractive place of resort without intemperance."

The Voice, the prohibition organ, says in irony: "We must congratulate this modern St. George. He has done humanity a service by pointing out the logical outcome of this long-continued effort to make the saloon a respectable agent of civilization. But we must, in justice, state that he is not the discoverer of this plan." Over two years ago, in a speech published in the Voice, the prohibition orator, Van Bennett, suggested that the best way to carry out the plan of "regulating" the liquor traffic was (1) to have our bishops run the distilleries and breweries, then let the basements of the churches be used as storerooms for liquor, let each minister preside over a saloon and let the profits be appropriated to the missionary fund for redeeming men from sin. We think Van Bennett's plan better thought out than Dr. Rainsford's. It will insure pure liquor, Sabbath observance, full missionary funds and just as moral and respectable saloons as can be conceived."

Whether Dr. Rainsford would have the saloon an annex to the church does not appear from his remarks. Many of the papers make merry over his proposition, but others think it worthy of serious consideration. One journal declares there should be such a place as the reverend gentleman proposes, a place where light wines and beer may be had, and where men with their wives and children may listen to good music and have social enjoyment, and asks, "What is the matter with the German beer garden?"

LUCILIO VANINI, the philosopher, met a frightful death on the 19th of February, 1619. He had long before that been accused of atheism and, of course, was held in the utmost abhorrence by the clergy and all professors of orthodox religion. For some years he had led a roving life in France, Switzerland and the Netherlands, giving lessons and disseminating his anti-religious views. At one time he was obliged to make a hurried escape from Lyons to England. In London he was imprisoned for nearly two months and then he returned to Italy. There complaints were made against his teachings and he was forced to quit the country. In Paris he published a book against atheists, but his enemies would not accept it as sincere. He then published a second book in which he advanced pantheistic views. This work was twice examined by the Sorbonne and it was finally condemned to be burned. When this sentence was pronounced Vanini left Paris and went to Toulouse, where he began to teach. The clergy and magistrates soon had him arrested and after a prolonged trial he was condemned to have his tongue cut out, to be strangled at the stake, and to have his body burned to ashes.

DR. E. A. SMITH, President, writes that the meetings at Queen City Park, Burlington, Vt., commences July 31 and closes September 5. The following is a list of speakers for the season of 1892: July 31, Sunday, Mrs. R. S. Lillie, Dr. George A. Fuller; Edgar Emerson, tests. August 2, Tuesday, Mrs. R. S. Lillie, tests; 3d, Wednesday, Dr. Geo. A. Fuller; 4th, Thursday, Dr. Geo. A. Fuller; 5th, Friday, E. A. Tisdale; 6th, Saturday, Geo. A. Fuller; 7th, Sunday, E. A. Tisdale, J. Frank Baxter; 9th, Tuesday, E. A. Tisdale; 10th, Wednesday, Lucius Colborn; 11th, Thursday, J. Frank Baxter; 12th, Friday, Mrs. Clara Banks; 13th, Saturday, J. Frank Baxter; 14th, Sunday, Mrs. Clara Banks, J. Frank Baxter; 16th, Tuesday, Mrs. Celia A. Nickerson; 17th, Wednesday, F. A. Wiggins; 18th, Thursday, Mrs. Celia,

A. Nickerson; 19th, Friday, F. A. Wiggins; 20th, Saturday, Mrs. Ida P. A. Whitlock; 21st, Sunday, Mrs. Emma Paul; 23d, Tuesday, Mrs. Ida P. A. Whitlock; 24th, Wednesday, Mrs. S. A. Wiley; 25th, Thursday, Rev. J. R. Booth; 26th, Friday, J. Clegg Wright; 27th, Saturday, R. H. Kneeshaw; 28th, Sunday, Mrs. Shelhammer Longley, J. Clegg Wright; 30th, Tuesday, Mrs. Carrie E. S. Twing; 31st, Wednesday, J. Clegg Wright. September 1st, Thursday, Mrs. Shelhammer Longley; 2d, Friday, Mrs. Carrie E. S. Twing; 3d, Saturday, Mrs. A. W. Crossett; 4th, Sunday, J. Clegg Wright.

Mr. Howton, whose article appears in this number, has been a hypnotic subject for nearly fourteen years. He is an earnest and enthusiastic worker for science and has written a book which bids fair to become an authority on the subject. Mr. Howton, who is carrying on his investigations alone, is located permanently at 126 Thirty-first street.

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WALTER HOWELL lectured in Bradbury Hall, 290 and 292 Fulton street, Brooklyn, N. Y., June 5th, and will speak there Sunday evenings June 12th, 19th and 26th on the following subjects: "The Education of Conscience," "The Known, the Unknown and the Unknowable," "Is Reconciliation Between Science and Religion Possible?"



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