

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

THE heirs of Dr. Evans, of Richmond, Ind., says the Better Way, are contesting the latter's will on the ground that he was of unsound mind when he made it, because he bequeathed his possessions to the Boston Free Religious Society, believing in God but not in the orthodox Christ. If the ground, taken by the plaintiffs, holds good, it will be a judgment against all infidels in orthodoxy. Though we believe that charity should begin at home, and hope some of the expectant ones may be gratified, we trust that their wishes may be realized on better grounds than the above.

A CLERGYMAN of this city desires attention called to the fact that several illegal marriages have lately been recorded in Butte, the brides being under the legal age of sixteen, says the Butte (Montana) Inter-Mountain. It would seem that young ladies who have not yet attained the sweet sixteen period, should be restrained by their parents until a maturer development both of body and mind shall have taken place, and that the aspirants for the hands of these winsome little beauties would show a greater respect for them and a deeper interest in their future happiness by an effort to induce Cupid to remain in the background at least until schoolgirl days are over:

THIS is the best advice the Catholic Review has to offer those who are about to leave home for summer vacation: "A word to the wise who are going from home for summer vacation: Don't go too far from Mass! There are plenty of mountain and seaside resorts which have both church and priest, so that it is the exceptional case that can justify absence from Mass on Sundays. Who knows what may happen to you and yours during the next two months? It is not prudent to take unnecessary risks." Nothing is said about excesses which impair mind and body, nothing about disregard of the conditions of health, nothing about resisting the temptations of certain fashionable summer resorts, nothing about keeping character unsullied by evil deed or thought; but "Don't get too far from the Mass." Don't go far from church and priest. You might die during the next two months, and if you should and no priest were present, what would become of you? "It is not prudent to take unnecessary risks." What is all this but credulity, childish superstition and priestcraft?

A FEW days ago I was standing by an American gentleman; when I expressed a wish to know which point was the north, says London Truth. He at once pulled out his watch, looked at it, and pointed to the north. I asked him whether he had a compass attached to his watch. "All watches," he replied, "are compasses." Then he explained to me how this was. Point the hour hand to the sun and the south is exactly half-way between the hour and the figure XII. on the watch. For instance, suppose that it is four o'clock. Point the hand indicating four to the sun and II. on the watch is exactly south. Suppose that it is eight o'clock, point the hand indicating eight to the sun, and the figure X. on the watch is due south. My American friend was quite surprised that I did not

know this. Thinking that possibly I was ignorant of a thing that every one else knew, and happening to meet Mr. Stanley, I asked that eminent traveler if he was aware of this simple mode of discovering the points of the compass. He said that he had never heard of it. I presume, therefore, that the world is in the same state of ignorance. Amali is proud of having been the home of the inventor of the compass. I do not know what town boasts of my American friend as a citizen.

SAYS Dr. Alexander Wilder in the Medical Tribune: In the Old World already are cemeteries repulsive. It may as well be remembered that our American tastes and advancement were themes of curious remark a few decades ago, because when distinguished foreigners were entertained by the city of New York, they were driven out to Greenwood to admire its graves and monuments. It is as incongruous as when Alderman Boole treated the Turkish Ambassador to champagne and ham sandwiches, both of which are enjoined by Moslem law. New York was shamed into making the Central Park. We would do abundant honor to the bodies of the dead, esteeming them worthy for the use which they have performed. In their incineration is no lack of respect. They are thus reduced to their original elements before they are made loathsome and abhorrent from decay. We have their memories then untarnished by frightful recollections or the thought of what is repulsive. The fire, the purest principle in nature, has made them pure, subliming them with its essence and removing all taint of earth and odious decomposition. The natural world itself, redeemed from charnel-houses and plots set apart to human decay, will be a purer, holier, more fitting world to live in. And then, becoming a more sacred home for the living, its influence upon the living will tend to exalt them to a still higher plane of life. Health will be more general and with health comes all that makes life enjoyable and desirable.

REV. H. R. HAWES in a recent sermon in England thus referred to Mr. Stainton-Moses, editor of Light: But there is one thing that I should like to direct attention to. Many of you in this congregation are readers of Light, which is about the best Spiritualist paper going. The editor has been making headway amongst publishers, who at first neglected him and despised his efforts. He happens to be a very old friend of mine, Mr. W. Stainton Moses. I knew him when he was beginning to attend to Spiritualistic phenomena. He was at first violently opposed to them. He was a classical and English master at University College School, London, and he found that he was irresistibly impelled to write, that he used to write automatically things which astonished him very much when he read them. With Aristotle occupying his conscious mind, he found that the hand automatically wrote messages, some of which are known through his book, "Spirit Teachings." The normal exercise of the brain in the most abstruse matters did not prevent these abnormal writings. He has devoted his life to the subject, and some of the most remarkable and reliable spiritual photographs are in connection with Mr. Stainton-Moses, who has given me some specimens that I have exhibited. One series of plates where lights appear I call special attention to. They

were taken in a dark room, no one but the operator being present. Then there are four others that are very remarkable, where he himself is a sitter, taken under strict test conditions. It is impossible to bring forward evidence in the pulpit about these matters, but you must take my word for it that these pictures with lights on them were taken in total darkness, and that the other four were taken under tests. Mr. Stainton-Moses himself appearing as the sitter. There is another of Comte de Bullet, a French nobleman, who has been fortunate in investigating these.

SAYS Joseph Fitzgerald, editor of the Twentieth Century: It is highly probable that the exclusion of women from the highest pursuits—the study of philosophy and science—has made our views of nature one-sided and imperfect. Hitherto men have been almost exclusively the students of nature, and they have approached it from the man's point of view, which is in all things essentially different from the woman's point of view. Man is by his nature aggressive; woman receptive. Man may be best fitted to wrest from nature her secrets through the means of experiment; woman would seem to be better fitted for the task of observation. And there are certain facts which appear to demonstrate woman's greater keenness of observation. What is called "woman's intuition" is really a fact of observation. A woman, nay a little girl of four or five years, will, in a fraction of a second, analyze the whole attire of a passer by, and describe it with minute exactness afterward. If the natural sciences are very largely sciences of observation, women ought to excel in scientific research.

My father, now deceased, was from his youth bound up in a very close friendship with a boy of his neighborhood, writes Hans Deeken in Sphinx. This friendship had outlasted all the storms of life and was still sincere when destiny separated the two friends; the play-fellow of my father's youth who had in the meantime married into our family left his father's home and went to St. Petersburg and entered the Russian Department of State. But this did not interrupt the close friendship as is often the case. An active exchange of letters continued the warm affection of each for the other and presents from time to time were exchanged and my father's friend sent him about a year before his death a small pastel portrait which is still in my possession. More than twenty years had passed since the separation of both friends when my father received the news of the severe sickness of his friend and was anxious to go to him which was impossible. Soon after it happened that my father who had lain down upon his bed to sleep experienced a strange feeling of being forced from the bed. He arose, lighted a lamp and went down into the sitting-room with his light in hand not knowing why he did so. When he entered there he saw his friend standing in one corner of the room. My father was terrified and remained fixed to the spot. Then the form of his friend stepped noiselessly up to him, passed by him when my father felt a cool breeze blow on him and the form immediately vanished through the door. My father guessed what had happened. Some days afterwards he received news of the death of his friend, which took place at the same hour the form had appeared to my father.

DIRECT LEGISLATION.

Mr. J. W. Sullivan, one of the editors of the *Twentieth Century*, has begun in that paper a series of articles in advocacy of direct legislation. Mr. Sullivan has given many years of careful study to questions of social and governmental reform, and he is a writer of recognized ability on economic and sociological subjects. Although a radical, he is not among those who look for the accomplishment of reforms in this country through violent revolution. "When," he says, "I take into account the strength of its conservative forces—the millions of agricultural land-owners, the vast bodies of people among whom the social problem is hardly up for serious discussion, the great numbers of skilled workers who regard the certain present as by far preferable to an upset future, I deem talk of a revolt of the poor as of no more weight than the ravings of men a-fevered. Hence, looking forward to peace, I adopt the measures of peace and ask my fellow citizens to substitute by ballot just law for unjust law."

The question to be ascertained is, What do the majority of the citizens want as law? Legislation by all the citizens concerned is necessary to the enactment of laws expressive of the popular will, is necessary to the realization of a true democracy. Now the will of political machines rather than the will of the people prevails. Monopolistic influence and laws of class and privilege take the place of government by the people and for the people.

The remedy for this, according to Mr. Sullivan, is direct legislation. Local self-government will come through the self interest of localities and with local self-government the labor question in the centres of industry made a political question, will be settled by the aid of the votes of the large class which now the machine renders virtually powerless.

Samuel Gompers, President of the American Federation of Labor, is quoted as saying: "I am led to believe that now in the New England States, particularly in Massachusetts, where the town meetings exert a large influence upon the public affairs of their respective localities, much could be done to bring the subject of the Initiative and the Referendum to the attention of the masses. I think the trades-unionists of that section of the country would be more than willing to cooperate in an effort to demonstrate the practicability as well as the advisability of the adoption of that idea." Acting upon the suggestion of President Gompers, Mr. Sullivan is endeavoring to attract the attention of the Massachusetts labor organization to the practicability of political reforms through the direct vote of their members as citizens. There, where the principle of direct legislation is known through the town meeting, and where to some extent the citizens determine directly how the people shall be taxed, and where, too, there are many labor organizations and general discussion of social questions among the workingmen, the conditions seem to be exceptionally favorable for inaugurating a movement in favor of direct legislation. Mr. Sullivan says: "At first, referendary votes may be taken entirely without law on the subject, since any legislative body can, as has already from time to time been done, refer a measure to its constituents for a vote, and then itself, in accordance with the popular decision, make or decline to make the law in question. To put this much of the Referendum in constant practice requires no constitutional amendment. Further on, the optional Referendum may be adopted in any state as part of the regular machinery of the law: it may be made applicable either to county, municipality, and state affairs in certain cases, or to all lawmaking in the counties or municipalities that may so elect. Later, the obligatory Referendum may gradually be adopted in counties, and then advanced to municipalities, and lastly to the state. In the same manner, a Federal Referendum may first occasionally be taken on matters of importance, and in time the people may before each session set the line to which, in fiscal affairs at any rate, Congress may go. But when the separate states have the Referendum in working order, it will be found that the volume of necessary Federal law will have dwindled by a vast

deal. The various localities will have asserted home rule. As with the Referendum, so with the Initiative. It may be advanced by easy stages. It may, as necessity calls it into practice, go into effect in any political subdivision of the country, and either in regard to certain specified laws or to all laws."

Certainly the example of Switzerland, which, as the *Popular Science Monthly* recently remarked, "is far in the lead of her sister republics in the practice of democratic government," would seem to be a strong argument for direct legislation in this Republic. It cannot be denied that the legislation of the country under the present system is determined largely by political bosses and by interested monopolies, rather than by the will of the people.

Mention may here be made of a set of resolutions introduced recently in the New Jersey State Prohibition Convention, referred to a special convention to be reported on at the coming gubernatorial convention. The resolutions were brought forward, the movers say, because "every avenue to legislative relief is so effectually blocked through constitutional limitations, that the reforms demanded by the people may be scarcely this side of actual resolutions;" are as follows:

(1) That should a representative or other public officer occupying an elective office misrepresent his constituency or become negligent of duty, the constituency decide whether or not he remain in office.

(2) That laws be initiated by petition in municipality, state, or nation, and that the legislative body in any case so petitioned submit the law to the direct vote of the people.

(3) That the people have referred to them any law passed by the legislative bodies of municipality, state, or nation.

(4) That election for office-holders and for measures of law be held on separate days.

The first step toward direct legislation is the Referendum, and this we believe, if the people understood it and could vote directly upon it, would be established by the almost unanimous vote of the people.

PSYCHICAL RESEARCH AND SPIRITUALISM.

Mr. Joseph M. Wade, an earnest Spiritualist, writes to the editor of *THE JOURNAL* as follows:

Perhaps there is nothing so thoroughly misunderstood as spiritual phenomena, the shadow being taken for the substance; this comes from trying to grasp spiritual things with the intellectual senses. We have several national societies in Europe and America for psychical research. In plain English they are self-admitted soul seekers and would-be soul examiners. Among the members of these societies are some of the most learned ministers of the gospel and college professors in both hemispheres. To join one of these societies is an admission that the member does not know what a soul is, and as a body they are not sure that man has a soul; these men are intensely intellectual and not spiritual, hence they can only see what is visible and tangible to the senses, *i. e.* they see the phenomena. They never get beyond this, and they never know that they don't. They will never find what they are seeking because it is not tangible to their senses, and they are not spiritual, and they must be spiritual to find spirit. These men have not the power to grasp what they read of spiritual things; were this possible the members would steal silently and quickly into obscurity; for what they do not see is as clear to mystics as is the noonday sun. The psychical research societies are doing much good because they stimulate others to investigate, and the very few will find what they "seek," but they will not then remain in the societies. Those possessing all the evidence the societies seek, although having the power of a God, cannot open the eyes of intellectual people so that they too may see, hence they will continue to examine the conveyance and never know that there was a passenger; in other words they will measure, weigh and examine the shell and will never know that the nut had a kernel, in fact they will never know that it was a nut. Go on gentlemen in your good work—for all is good or it would not be.

THE JOURNAL does not concur with Mr. Wade in his low estimate of the spiritual status of psychical researchers. That they are generally intellectual people is true, but intellectuality is not incompatible with spirituality which will not be found probably among any class in fuller development than among the men and women who constitute the membership of

the Society for Psychical Research. If they have not succeeded in getting beyond phenomena so as to see and describe noumena and to understand the ultimate nature of substance, that which stands under phenomena, they have simply failed where probably none have succeeded. As for the "mystics," their claims need not be considered here. It is certain that under the name "mysticism" a vast amount of illusion, pretension and even fraud has passed current for knowledge.

The fact that a man believes in the immortality of the soul is of itself no evidence of elevated spirituality, for such belief prevails generally, and even the absence of such belief is compatible with high spirituality—as in the case of John Stuart Mill and George Eliot. It may be said, however of many, perhaps of the majority of the psychical researchers that they share with the great mass of mankind, belief in or hope of future life. They would like to see the conviction established upon a scientific basis. They are not pursuing their investigations on the theory that spirit is "tangible to their senses." Their philosophical training is sufficient to prevent their doing what so many spiritists are doing, *viz.*, namely, introducing crude materialism into the system of Spiritualism. Most of them are Spiritualists in the broad sense of the word and many of them are strongly inclined to modern Spiritualism. They are in every respect worthy of the encouragement and cooperation of Spiritualists in the work of demonstrating the existence and communion of spirits. They have already done much to collect evidence and to put it in a form to command the attention of scientific men all over the world. So all Spiritualists should say to them as our friend Wade does, "Go on gentlemen in your good work."

IMPENDING PAGANISM.

The *Jane Forum* contains an article by President W. DeWitt Hyde, of Bowdoin College, entitled, "Impending Paganism in New England." To understand fully the import of the article it is necessary to consider that the word *paganus*, pagan, was originally applied to one who lived in the country or in a village. Christianity made its way into the great Roman Empire through the cities, and those who lived in the country, or away from the large centres of population, were the last to be converted. The present meaning of the word pagan was acquired in consequence of this fact. President Hyde claims that to-day New England is confronted with the danger that the country village will be the first to lapse from the Christian faith, and that there "rusticity will again become synonymous with godliness and superstition." Some figures are given as follows: Waldo county, Maine, has 6,987 inhabitants, of whom 4,850 do not attend church; Oxford county contains 7,288 families, of which 4,577 report that they attend no church. The combined statistics of fifteen counties show that of 133,445 families, 67,812 do not attend any church service.

President Hyde represents the character of the religious service and work as of very poor quality. There are no strong churches full of vigor in which are united the intelligence, resources and society of an entire village and township, in good fellowship, dignified social life and Christian work.

The religious denominations in Waldo county are Adventist, Baptist, Christian, Congregational, Episcopal, Free-Will Baptist, Methodist, Roman Catholic, Unitarian and Universalist, and the same diversity of denominational preference obtains throughout the smaller towns. "The services of the church are meagre and uninspiring; the edifices and their appointments are often barren and forbidding; secular amusements are systematically discouraged, though nothing better is offered in their place; and even the spiritual life of the church is dependant on spasmodic revivals rather than sustained interest." The church is practically supported by a club of women, not by families and men, and the money raised is through the sewing circle and from fairs and entertainments, and not directly in subscriptions and pew rentals. Pastors and people are perpetually

dissatisfied with each other and pastorates are short. Every town has its inherited church quarrel or scandal. The churches are engaged in rivalry with one another, are full of dissensions, and the members of the same church are often found divided against themselves. Sectarian ambition makes union church service impossible.

The causes of the decline of rural Christianity, the essayist thinks, are 1. Excessive emphasis upon the transcendence as distinct from the immanence of God, out of which grows extreme individualism, multiplicity of sects, doctrinal abstractions and artificial sermons. 2. Regarding God as a being who laid down certain laws, made certain covenants, etc., two or three thousand years ago. 3. The feeling that each man is commissioned to discern God's will for himself and for everybody else and to experience the grace of God in the conscious movements of his own breast and judge himself and everybody else by the standard which he therein discovers. 4. Lack of vitality in the theology taught. 5. Substitution of sermonizing for preaching; eloquence is sought as an end in itself.

In discussing the remedy our essayist says that God must be recognized as a living will revealed in social institutions and to be realized in the practical endeavors of men. There needs to be a tidal wave of social consciousness to lift the churches up to the level of effective coöperation. Already each of five closely related denominations, seeing the evil, "has agreed to let the work of the others alone." There is some promise too in the disposition of the Congregationalists to unite the scattered local congregations of a county into a single church, with one pastor and as many associate as may be needed. There is need of the recognition of man's social nature and home life, social intercourse, the training of children, care of the poor, reform of the vicious, village improvement, administration of office, etc., to which theological schools have given little or no attention. Let the church go into practical work and the minister be capable of guiding, leading and inspiring such work; then some results may be expected. Broad men must come together, form themselves into "the church of Christ in the town" and sustain a minister solely on his merits as the fit man for spiritual life and work, regardless of his denominational connections. "There are such men. When the present generation of college and seminary students is in the field, there will be many more. The increased salary and the larger opportunity for usefulness which the town church would afford would easily call the right men from the denominational churches. . . . The narrow ecclesiastical faction that contents itself with giving to a few favored individuals free passes to a future heaven, that occupies itself exclusively with the forms of its worship and the phrases of its creed, that entertains itself with elaborate rites or eloquent discourses, has had its day, and is already dying of inanition in the country regions. . . . The problem of rural Christianity is the problem of national Christianity stated a few generations in advance."

President Hyde's attempt to give the reason for the condition of things which he describes, is not very satisfactory. He puts the main emphasis upon a metaphysico-theological belief in an immanent in distinction to a transcendent God as the cause of the religious condition of New England's rural population. More practical reasons, of a less questionable character can be named.

A large proportion of the intellectual, vigorous, virile and enterprising people of New England has been attracted, during the last fifty, especially during the last twenty-five years, to the West. Another large portion of such people has been attracted to the Eastern cities, which have increased rapidly while many of the country districts have declined in population. An increasingly inferior class of immigrants has taken the place, in the country and in small villages, of thousands of native New Englanders who have moved West or have gone to the Eastern cities, producing in many parts of New England marked intellectual and moral deterioration. Different nationalities have impaired the social unity and solidarity

which once marked New England country and village life. There is greater conservatism, less cosmopolitanism, less progressiveness in the country than in the city. The rural population remote from the cities remained in paganism long after Christianity was the established religion of the Empire. The rural population of New England for the most part still clings formally to the theology of the church creeds. There has been of course more or less diffusion of religious skepticism, that has produced considerable indifferentism, which during the excitement of revivals is replaced with temporary religious zeal, without intellectual moral or spiritual life. The religion which is and has been taught in the rural district of New England consists chiefly of sectarian theological creeds and the clergy whose influence has prevailed in these districts have made the inculcation of sectarian dogmatic beliefs their chief aim and work. The sectarian spirit has been fostered while the religious and moral nature has been left to starve on the dry husks of theological discussion. President Hyde sees this clearly enough and is alive to the importance of breaking down the barriers of sectarianism which divide the people and of uniting them on a common basis of practical humanitarian work. His article in spite of its deficiencies is a hopeful sign of the times. It is a healthy indication of progress in the right direction. It is a confession that mere theological teaching cannot save the world, and a herald of the good time coming when earnest men, imbued with the humanitarian spirit irrespective of doctrinal beliefs will unite in practical work for human amelioration.

PSYCHICAL SCIENCE CONGRESS NOTES.

Probably no psychologist has been more active or more successful in promoting the science than Professor W. F. Barrett, F. R. S. E., of Ireland, who is held by all, in grateful remembrance for his indispensably efficient services in founding the American Society for Psychical Research during his visit to this country in 1884. It is a source of special gratification that this genial and accomplished scholar will not only aid the Committee by his counsel, but also address the Congress in person. We hope to be able to show him in 1893 some good sound fruit of the seed he sowed during his mission of 1884.

6 DE VESCÉ TERRACE, KING-DOWN, CO. DUBLIN
JUNE 3, 1892.

DEAR PROFESSOR COLES: I regret that your letter and invitation to attend the Psychical Science Congress at the great Exposition in Chicago has only reached me within the past few days, owing to a misdirected address.

I thank you and Colonel Bundy for kindly inviting me; it will give me much pleasure if I can be present and I shall esteem it an honor to become one of the Advisory Council and to take part in your proceedings.

The scheme for the Congress which you have sent me seems excellently planned and should be fruitful of good results. I heartily wish your undertaking every success.

As you are good enough to ask me to give a paper or address if I am able to come over, I shall be happy to do so. . . .

When I visited the States in 1884 I received so much kindness and hospitality, and met with so hearty a reception in founding the American Society for Psychical Research at Boston that I shall anticipate another with much pleasure.

Believe me, yours sincerely,

W. F. BARRETT.

The unsolicited contribution of funds to meet the expenses of the Psychical Science Congress is not less unexpected than gratifying to the Executive Committee. One of our Russian Councillors, who was invited to represent the interests of the Congress at St. Petersburg, encloses a generous sum in the convenient form of coupons of Consolidated Railroad and Gold Loan Bonds. We must cite his kind letter nearly in full:

9 MOHOVAIA, ST. PETERSBURG, MAY 18-30, 1892.

DEAR SIR: I am in receipt to-day of your favor of

the 12th inst., informing me of my appointment as Member of the Advisory Council of the Chicago Psychical Science Congress. Pray allow me to tell you how greatly flattered I feel with the distinction which the Executive Committee of the Congress have done me the honor to confer upon me, and for which I beg them to accept my sincere and respectful thanks, together with hearty wishes for the success,—the complete and brilliant success,—of this most useful enterprise. . . . You may be certain that I shall be happy to be of any service in my power to help and further the work of the Congress.

May I be allowed to express my complete approval of the programme or synopsis of work of the Congress? I find it admirably expresses what is meant by those two great words, "Psychical Research," and that the drawing up of a programme like that you have laid a solid and impregnable basis for future work, and have chosen a common ground on which all honest thinkers and seekers after truth can—and I hope will—meet together. I am glad to see that the subject of "independent writing" is especially mentioned. It is with intense interest I have read your article on the subject in THE RELIGIO-PHILOSOPHICAL JOURNAL.

Meanwhile pray accept the renewed assurance of my appreciation of the distinction which has been conferred upon me, and of my hearty wish for the success of the Congress and warm sympathy with its work—and believe me,

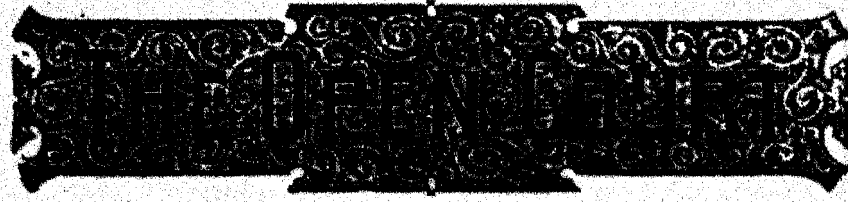
Sincerely yours,

MICHAEL PETROVO SOLOVOVO.

P. S.—As I don't feel certain that "hearty wishes" alone, however sincere, with nothing more substantial to back them up can further the cause of the Congress, I hope you will kindly accept the enclosed for such use as may be necessary.

Councillor Solovovo is a gentleman of not less discernment than generosity. While membership in the Council of course involves no dues or other pecuniary responsibility, being essentially an honorary position, the Committee need not decline voluntary contributions. It would greatly facilitate their work, if the sum of \$10,000 could be raised, mainly for the purpose of defraying the expenses of Foreign Delegates to the Congress, and of remunerating eminent scientists for their labors in preparing the results of their Researches for presentation to the Congress.

SOME recent occurrences in so-called exclusive social circles in New York, indicate that the exclusiveness is not one of culture or moral worth. As the New York Press observes: Virtue, education, domestic purity, religion and whatever dignities and ennobles human life have their own spheres of exclusiveness. In this city of New York there are innumerable circles in which the standards of high thinking and right living are maintained, into which the creatures of folly and fashion who flaunt their "exclusiveness" could no more enter than carrion crows could enter the society of eagles. Let us suppose a list to be drawn up of the men and women in New York of whom this metropolis of the New World has most reason to be proud. Make it include those only who have done things best worth doing, said things most worth hearing, written things that deserve to be read, who possess character that commands admiration; men and women whom honorably distinguished foreigners desire to meet when they visit these shores. Make the list 400, if you will, or 150, then compare it with any list of self-styled "exclusive society" in New York, whether the enumeration be that given out on authority of Mr. McAllister or of that fungus of journalism, the "society newspaper." How many names does any competing judge suppose would be found in both catalogues? This much at least is certain. The names which stand for nothing more than unearned money, gaudy display, vulgar self assertion, sluggish brains and nimble feet, full dress and empty hearts, would be conspicuous by their absence from one of the catalogues. Society that is worthy of any man's or woman's ambition to belong to is so "exclusive" that it has no place or use for sham or shame.



THE MIDDLE WAY—LAND.

By M. C. SEECEY.

The great trouble with our so-called reformers is, that they fail to deal with the facts of life as they are. Hence they assume this, that and the other to be true when either may be only a half truth, which is usually a falsehood or else a half good with evil as the unknown quantity. The illustrations given in the two instances presented in a former article fully confirm my statement. Henry George especially, in his treatment of the land question, is a fair example. His reasoning seems all right and to the uninformed or the mere casual thinker his arguments are irresistible. In truth, he has done and is doing a great work. He has set the masses to thinking and as a consequence these classes are better informed on current economic questions than many who make large pretensions as specialists in this direction. But Henry George, with all his gifts has failed to make his "implicit" statement "explicit" by the logical law of a worked out dialectic. His statement, that all should share the benefits of Nature's free gifts—air, water, land and all that these hold in reserve for use—may be true, but not as he states his case. All that he claims belonged to the state of barbarism before the race became aggressive through over-population. In the beginning and for ages after probably all shared nature's riches unquestioned. But when population became dense, when the antagonism caused by the appearance of good and evil was paramount, land was no longer free. Its use was conserved by the few who had the physical power to assert their claims, irrespective of the rights of the less fortunate. Ownership of land was the rule and not the exception. As George says, through this power, held by the few, the masses have been made slaves and until the discovery of America feudalism, with its self-asserting lords held the land and through this held the masses in their iron grip. Land-lordism runs through all recorded history of so-called civilized peoples. Its beginning, advance and now apparent outcome are and have been the process by which free ownership in land in implicitness passes to the free ownership of land in explicitness. The record of this process has been the history of the antagonism of good and evil as exhibited in all the crime, suffering and selfishness of the race. But little else has been the record. To one looking only at the dark side all seems a vast sea of wrong and wretchedness. Only within a hundred years has the law of meliorism found place. Pessimism even now is the only solution to many suffering souls. To the masses Georgeism is the last hope. Even this is becoming less and less a hope as Georgeism is reduced to the same category as the fallacious in all these fads has come into view.

To go back no further than the history of England. On that island has been involved and evolved all that makes up modern civilization. There we have an object lesson of all that is. There in the beginning land was free. Each family had a home—as much land as each family could work. As population increased land became a source of antagonism; the strongest prevailed and as the contest went on the "lords" owned the land and the vassal was his slave. So it has been through all history. Nearly all of our political economists, from Adam Smith to Herbert Spencer, agree that the individual ownership of land is the bane of our civilization. But none of them propose a remedy. They fall short just at the point where their political economy would amount to something. Henry George alone of all our modern thinkers has dared to meet the question. And he has not met it! All honor to him for what he has done, however. He at least has had the courage of his convictions.

The only country that has a single tax on "land values" is China. It is said that the wise Confucius was the author of the suggestion. It is a "success"

there because the land is owned by the State or the Emperor, who is the State in China. So it seems, after all, there is nothing new under the sun. Georgeism is nearly as old as the Celestial Empire!

If the history of the race has been a struggle between the riches of the few and the poverty of the many, the main factor has been the grinding power of land monopoly.

If the appearance is that evil and not good has been the inheritance of the race in this struggle for existence this antagonism of life, where is the law of progress to be seen and what is to be the outcome of all this apparent inequality, suffering and sin? Confining the writer's reply to the private ownership of land, he would say that the struggle has been a necessity to work out the purposes of the Supreme in gifting man with self-consciousness. As man has felt the feeling of self, represented by property, especially by the private ownership of land, which is the one thing that gives him power to enjoy self-consciousness, he has evolved the state, religion, art, science and all that has meliorated the condition of all classes. Unless there had been conflict; unless there had been a war of class against class; unless the private ownership of land had given the few the means to be the pivots of the race around whom gathered the weak, the incompetent and the unfortunate, we would have no state, no religion, no liberty regulated by law, no social relations whatever; in fact, we would have none of the comforts of modern civilization. This is the meaning of the evolution of history. Through all this struggle of "good" and "evil" the evil has produced the greater good. This is a fact which our so-called reformers always forget; and yet this fact stands as the fact underlying the law of all progress. The devil is the born prince of this world and he knows how to govern it!

Answering the question from another point of view the writer would say, that the higher Spiritualism reveals the fact which all open souls intuitively discern, that the law of suffering brings its compensations. Those who suffer therefore in the apparent inequalities of life have this consolation in reserve—the Infinite Over-ruling Power is back of and controls for man's ultimate uplift the whole of human life. It in fact is the underlying factor of all that is.

The writer stated in the previous part of this paper that all land was free in a state of barbarism; that it was free in England when that island came under the control of the Anglo-Saxon race. This is what may be called, in philosophic terms, the state of "immediateness." To get the affirmation into "explicitness" has been the work of conflict in the ages that have passed. The world on the land question is nearing the end of "let alone" and we now approach the crisis where it is to be solved peaceably by the state or by revolution by the suffering peoples. The state only should deal with this question. It is the organ—the mouthpiece of the peoples. As the conservator of the welfare of its individual members, the state has the right to place each of these units in a position where independence, liberty and the results of labor can be enjoyed. It has, in other words, the right to limit the ownership of land by individuals and corporations. This is the only remedy and this it should do. This it must do or the world sinks to anarchy. The state should not own land; should not control its possession; but it can say that each of its children shall have a home—the right to possess in fee such acreage as the state shall see is right and proper. Beyond this the state should not go. This attained then a single tax on land values would be just. Individual ownership of land to the extent of governmental limitation would preserve individualism—the right of property, which is sacred; because property represents—is the symbol of each man's manhood. In this way we attain all that Mr. George and his followers contend for; we end antagonism in this direction and "solve the problem of immediateness" and make it "explicit," by the "middle way."

To the student of history the following resolution adopted by the "Free Democracy"—"Free Sillers"—at their convention which nominated Hale and Julian at Pittsburg in 1852 will prove of interest. This convention was the real starting point of the Republican

party. This resolution has the right ring and is destined to be active in the future politics of this country. I mean of course the sentiment expressed:

"That all men have a natural right to a portion of the soil; and that as the use of the soil is indispensable to life, the right of all men to the soil is as sacred as their right to life itself."

THOUGHT IS SUBSTANCE.

By J. STINES.

It has been at some time or other remarked by a certain sage whose name I cannot at this moment recall, that contemplation is that which distinguishes the solitude of man from that of the brute. This is of course true; and yet in spite of this distinguishing feature having been indulged *ad libitum*, from the time of our evolvment into a consciously-intelligent animal until now, it would be difficult indeed to find a subject concerning whose real essence and nature man is so densely—though innocently—ignorant as the apparently familiar one of thought.

I say, "apparently familiar," because as a matter of fact, so systematically has man endeavored to distinguish and discriminate between himself and his mind; so religiously has he cultivated an artificial distinction between the one and the other, so distant, formal and ceremonious have been the terms upon which he has lived, so to speak, with himself, in fact, so persistently has he denied the existence of his real self, that nothing is easier than to shock him into an instantaneous attitude of petrified stillness and amazement by simply and innocently asserting "Thought is Substance." And yet what can be truer? Nothing; not even the assertion that man is devoid of any definite and clear-cut conception of his real self, albeit he is habitually most solicitous concerning the salvation of what he calls his soul, and almost constantly predicates concerning his God with a freedom and ease, indicating, if not an easy and flexible conscience, at least some indifference to responsibility in this regard, and with a self-sufficiency and complacency, wholly unjustified as well by the cramping, stunting, blasting and withering influence of priests, dogmas and creeds, as by the revelations of science, the true and natural interpretation of sacred books and the infallible forces of spiritual inspiration and aspiration. Hence it happens that in a maze of error lost, he has failed to realize that there is but one substance pervading the universe. That this substance is mind, that this universal mind is God; that man is but an expression, a manifestation of God; that therefore man is one with God; that mind is the only matter, that outside of mind there is no matter, and that man's real self is his mind.

These reflections presented themselves very forcibly to my mind on Thursday evening last, as I with some twenty other persons witnessed amongst other experiments in mesmerism by the Rev. Dr. Charles P. McCarthy, Academy of Medical Mesmerism, No. 316 West 89th street in this city, a remarkable manifestation of the capabilities, the possibilities of the spirit which is in man, and which man simply is. The Doctor threw one of his guests, a sensitive, into a deep magnetic sleep. He, the Doctor, then took a pack of fifty cards, not playing, but business cards, on one side of which were printed the name, occupation and office address of a dealer in birds whose name I have forgotten, the other side being perfectly blank. The pack was then handed round for inspection and examination, and after having been closely examined as to each and every card, a particular card was selected and withdrawn from the pack by one of the persons a bold and determined yet honest skeptic, and by him marked for identification at the Doctor's request. The pack, containing the marked card, was then handed to the Doctor who had it shuffled by another person and then returned to him when looking fixedly and steadfastly at the subject, with his hand on the latter's forehead, said to him in a slow, deliberate and impressive manner, "I am now about to hand this pack of cards to you. In it is a particular card on which your likeness is plainly photographed. I wish you to find this particular card, because I desire to make you

a present of the photograph likeness of yourself which is on it." The subject being still in the magnetic sleep slowly and deliberately examined the pack of cards, looking at each card with apparent, but certainly with no great degree of care and attention than any one in a normal condition and under ordinary circumstances would observe for the purpose in question, and as soon as he reached the marked card in its turn, held it out to the Doctor without the slightest hesitation or indication of confusion or even of uncertainty; but on the contrary, with boldness and confidence, forcibly creating the impression that he was then looking, not at the actual blank, spotless side of the card—as was the fact—but at a palpable and unmistakable likeness of himself. Upon due examination this card was identified by the gentleman who had marked it and by those who had seen the mark made—all present having seen him mark the card with a lead pencil. The writer saw both the process and the mark itself which was a tiny dot; just large enough to be detected by the eye and made with a lead pencil, partly upon the printed part of one of the letters, so that it was physically impossible that this could have in any way or to any extent served the purpose of deception. This experiment was four times, successfully repeated, with the same display of confidence, readiness and unerring precision on the part of the subject, so much so, indeed, that when on each occasion the Doctor would out of abundant caution inquire several times, "now are you quite sure that is the card?" before taking it from his, the subject's, hand; he became quite impatient and manifested the same, in fact, annoyance at his accuracy being doubted, by petulantly answering, "Do you think I am a fool? Think I am blind? I tell you this is the card, and there is the likeness"—pointing to the card. His displeasure was apparently, justifiable under the circumstances, for the most painfully exact scrutiny must have failed to detect any attempt to deceive, while the well established reputation of Dr. McCarthy as a bold and fearless searcher after truth, and an unappeasable enemy of fraud in any field of human effort and endeavor, in whatever guise or disguise it may present itself, was of itself, most ample guarantee to all present of his sincerity and the genuineness of the experiment.

If proof, however, had been necessary in order to satisfy the spectators that they had before them and had witnessed an honest, pure and unadulterated exemplification of one human will communicating and manifesting itself to and through another, without the aid, interference or interposition of the ordinary external channels of physical communication, but on the contrary quite independently of them, then this proof was by a rare and happy chance and in a natural and genuine way evolved out of the separation. After having successfully found the card with the likeness for the third time, the subject was looking at the cards still left in his hands, when, suddenly stopping and gazing at a particular card which he held before his eyes, he exclaimed, "Oh, here is another photograph—a likeness of the devil on this card"—a perfectly blank one by the by, and one that had not been previously withdrawn from the pack or marked. "Indeed," said the Doctor, "are you quite sure it is a likeness of the devil?" "Why of course," replied the subject. "Don't you see," said he to the Doctor, who had approached him and was looking at the card so as to verify the statement for himself; "don't you see the red cloak, the sword, the cap, the feather, the tail, the cloven hoof, his index finger all the time following and pointing out these articles as he mentioned them. "Oh, yes, indeed I do," replied the Doctor, "what a capital likeness of the devil. Now then look at it well for I wish you to find it again." The pack of fifty cards with the devil's likeness in it was then taken from him and handed to the skeptic, who in the same manner marked the card, having on it the counterpart presentment of His Satanic Majesty, replaced it in the pack, shuffled it well, and handed it to the Doctor, who delivered it to another person by whom it was again shuffled. It was then handed by the Doctor to the subject who went through it card by card to the last one, with

no result, however. Another and a third examination of the pack by the subject as before still without any recognition by him of the particular likeness. He wears a puzzled look, becomes apparently annoyed and is heard to mutter, "what the devil has become of the"—then breaking off suddenly and addressing the Doctor said, "Some one has interfered with you here Doctor." Whereupon the latter took the pack, searched out the marked card, and looking at it fixedly said to the subject, "the likeness of the devil is still here, you are right, I see it plainly in every particular as you have described it. I want you to find it for me." He then delivered the pack to the subject, who on this occasion readily found the devil's portrait card and handed it to the Doctor in the same unhesitating assured and confident manner as before.

Explanation being now in order, the Doctor was asked to explain, to account for this seeming impossibility; not that the subject should have been able to discover, to identify with unerring precision an object when there existed, apparently, no possible earthly means of external identification by the senses, (because if this were all that there was in the manifestation which had been witnessed, why then there was absolutely nothing in it, but the veriest child's play, seeing that any village thimble-rigger or mountebank could, given the necessary accessories, have accomplished the same and even more wonderful results;) but that he, the subject, should have been enabled to actually see and identify apparently with his usual and ordinary organs of vision, particular distinct and palpable pictures corresponding in all physical details with particular and distinct originals, where, so far as all persons present could discover there was not even the faintest trace of a line or even of a point, where there was nothing but an absolutely white, blank and spotless surface. The Doctor's explanation was a simple though probably startling one; namely, that the subject did in truth and in fact actually see palpably photographed upon the blank and spotless surface, the actual and palpable likenesses in question; and with as much certainty, exactitude and realization, as if he had been in his normal condition and looking at real pictures—so to speak—which had been painted on canvas or taken in a camera, and that the faculty or power by virtue of which he, the subject, had accomplished this seeming impossibility was derived from the will force or energy of the Doctor, by him concentrated and directed toward and upon the subject, with the effect of causing the latter, already under the former's mesmeric influence by means of the magnetic sleep, to do that and that only, and to see that and that only which the Doctor had willed that he should—that is, see a likeness of himself—and of the devil on the particular cards selected for this express purpose.

"Of course," remarked the Doctor, "this statement may seem to you rather startling, and all the more startling because there is no law of nature, so far as you know, ladies and gentlemen, that justifies this explanation; that in fact, it is in conflict with all the laws of nature that you wot of; and in seeking therefore to reconcile this absence and conflict, as you would say, with the actual manifestation, and at the same time save my sincerity and good faith, you may at this moment be nursing in your mind some such suggestion as was actually made to me by a friend of mine, a well-known medical practitioner, a short time ago after witnessing this same experiment by me with this same subject; you may even declare with him 'all this can be easily understood and readily explained on the theory of thought transference. Why my friend,' I replied, 'you do not know the full value of what you say. You do not realize the importance of the admissions which you unintentionally make; how severely you compromise your position, how fatal is the blow you deal it, when you thus endeavor to account for this manifestation, not by a serious attempt to grapple with a hard and difficult problem that apparently bids defiance to all the laws of nature which are known to you, but by means of that which is, at its best, a plain, naked, downright evasion of the difficulty.' Thought transference I

said, 'and I now most deliberately, solemnly and emphatically repeat to you, ladies and gentlemen, thought transference, necessarily, inevitably involves the existence of two things, without both, or either of which, thought transference would be utterly impossible and these are an agent that can transfer, and something that can be transferred; and I say right here and now, ladies and gentlemen, that we are, by the logical and natural force and necessities of this very admission, brought face to face with some very elementary, yet wonderful, stern and stubborn truths; truths that underlie, deep, deep down, all life; not human life alone, as this phrase is, but universal life; truths that extend beyond the comparatively insignificant planet which we inhabit, and reach out to the most distant members of the most distant solar systems circling in the stupendous immensity of limitless and infinite space, until they touch the universal mind that regulates, controls, comprises the one vast and mighty and universal all; and these truths are, that thought is substance; that this substance is mind, that this mind is spirit, that therefore man's real life is spirit and he is one with God.'"

HIS THUMB.

BY JEFF W. WAYWICK.

[CONCLUDED.]

With but little hope of learning anything, even of the slightest value, or discovering the faintest clue, I continued to visit the family of the murdered banker. On making inquiry, I was informed that the family mansion was located on the outskirts of the city—in the extreme southwest part. In a short time I was at the late residence of the banker. Everything about the grounds betokened wealth and refinement. On the unruffled bosom of a miniature lake two of the most beautiful swans that I ever beheld were floating lazily about in solemn grandeur. In a capacious conservatory were rare exotics—flowers in great variety, from the unfolding bud to full blossom, shedding their lustre in lovely tints. I passed on to the door, rang the bell, and in response thereto, a servant appeared. I partially stated my errand and was immediately ushered into the parlor, where, after waiting a few moments the mistress of the house came in. She gave me a very quiet but cordial greeting. In a delicate way I referred to the death of her husband, the late banker, and told her that I was a private detective and had been working the case for several months. To this announcement she exhibited considerable surprise, but upon recovering her wonted composure, remarked that there were at least four detectives trying to solve the mystery in which the case was shrouded. As yet, she said, no trace of or clue to the perpetrators of the sad affair had been revealed. "I sometimes fear," she said, "that they who so cruelly murdered my poor husband will never be brought to justice and forced to suffer the full penalty of the fearful crime. You don't know how good and true he was, nor how much I miss him—sometimes I feel that my sorrow is greater than I can bear."

I then asked her to give all the particulars of the murder that she could, as I was extremely anxious to obtain any information that might possibly throw light on the dark affair; that I had staked my all in the hope of being able to run down and capture the murderers; also, that I was on the verge of bankruptcy, and failure meant to me a vast deal. The woman said that her husband was in the habit of riding to and from the bank in a one horse buggy, and that on the night of the murder he had tarried at his desk later than usual, and that he had three thousand dollars in National bank notes concealed about his person; this, with a valuable gold watch, was stolen. In taking the watch the chain had been broken, leaving about four inches attached to the dead man's vest. I carefully examined the remnant of chain and the vest. A memoranda book, which the banker had in his pocket when murdered, was next produced for inspection. A brief examination revealed the fact that he had drawn the amount referred to.

I was about to return the book when I noticed a little spot of blood on the edge of its leaves. I inspected this for a moment and then opened the book again. On the fly-leaf in the first part of the book was the bloody print of a thumb belonging to the left hand. This remarkable discovery inspired me with some hope. Upon making this fact known to the woman, she at once agreed to defray my expenses one year if I would continue to search, provided the criminals were not sooner apprehended. I accepted this offer with gratitude, for the leather wallet so neatly wrapped and tied with a tow string, was now almost empty.

Concerning the thumb mark it may be necessary to state that the epidermis, or scarf skin of the thumb, is not alike in any two persons. There always exists a marked difference, and yet very few are aware of this fact. This theory is based upon physiological principles; therefore is logical in its conclusions. These conclusions, when traced back to first principles, affirm and substantiate the assertion.

This secret I learned from a scientist during my sojourn in Chicago. At that time he was a very old man and had devoted more than fifty years to scientific investigation. He told me that he had taken the impress of five thousand different thumbs and had never found any two alike, but always and invariably a distinct difference, showing variable degrees of intensity. The dissimilarity between some of these thumb-prints (they were classified) was not readily discerned with the naked eye, but when submitted to a microscopical test, clearly revealed a startling difference. But a majority of the thumb-prints were sufficiently dissimilar as to be easily seen without the aid of a glass. In order to satisfy myself as to the accuracy of this remarkable theory, I secured the impress of two hundred and fifty different thumbs. A careful and exhaustive examination proved conclusively that the theory was infallible.

The tests are made by slightly moistening the ball of the thumb with carmine or a bright red fluid, and then gently pressing it on a strip of white paper.

I tore the leaf bearing the bloody thumb-print from the dead man's memoranda book, and at once renewed the search. The prospects of success were about as flattering as looking for a star at night while the heavens were obscured by a dense mass of clouds. But I was confident that the thumb-mark was made by the person who murdered the banker. Upon this point there was no conjecture—it was absolute certainty. To find the villainous owner of the thumb was for me the all-absorbing and keenly perplexing question. My only hope was to disguise myself as a fortune teller, visiting such places as criminals were likely to take up their transient abode. So, accordingly, I provided myself with a gray wig and false whiskers; also a four ounce bottle of bright red fluid, and a good sized blank book.

For some weeks I plied my false vocation in and about St. Louis, charging the very moderate sum of fifty cents each for any one desirous of knowing just what the unknown future held in store for them. After securing a number of thumb-prints in this unique manner, I would then retire to some secluded place and compare them with the bloody thumb-prints on the fly-leaf taken from the murdered man's memoranda book. Among the thirty impressions taken, none proved to be a counterpart of the original thumb-mark, although several closely resembled it. These impressions were invariably made with the thumb of the left hand, as it was with this thumb that the fiend stained the fly-leaf; and also, for the reason that there is always a perceptible difference between the impress of the two thumbs of the same individual. However, in many instances, this difference is scarcely visible to the naked eye—the chief difference lies in the peculiar formation of the epidermis.

Of course, I did not have much faith in the idea that the criminals yet remained in the city, where the crime was committed; yet in several cases I had known of persons committing most horrible murders, and then lingering near the scene of their crimes for a year or more without being detected, or even sus-

pected. This bold and singular conduct would of course have a strong tendency to divert suspicion.

After due consideration, I concluded to make a thorough search among the miners in the great coal region of Pennsylvania. It was a well-known fact, that this region had long been a sort of city of refuge for criminals fleeing from justice. At least, a certain part of the Black Diamond mines was a rendezvous for men of unsavory record until the final wiping out of the notorious Molly Maguires a few years ago. I made ready and went to Harrisburg. Here I spent several days searching for the St. Louis criminals, and making inquiries concerning the coal mines. Then, in accordance with the information I had received, went direct to the designated locality. This locality contained a most remarkable assemblage of humanity. While there were many men, good and true, it was clearly evident that others bore the unmistakable mark of Cain upon their brows. And again, there were still other men of rough and extremely uncounted exterior, who possessed all the natural traits of the "black leg," thief and murderer.

I assumed my role as itinerant fortune teller and went about the mines diligently plying my vocation. From the moment I entered the mining village until I left it, I felt that my life was in imminent peril. But I had resolutely determined to make a thorough investigation if at all possible. The first week I made but little progress; but from thence onward I was reasonably well patronized. Among the miners there were several who seemed rather wary. This wariness accepted as a good omen, and determined to secure the patronage of part or all of them. I had already secured forty-eight thumb-marks, but in no case did they resemble the tragical bloody mark. One Sunday morning after I had been in the village about three months, I prevailed upon three suspicious looking miners to have their fortunes disclosed. Of course, I always had some plausible story prepared to suit each individual case. It was absolutely necessary to court their favor and make a story appeal to their vanity—for this was the key to each man's confidence. Human nature is about the same the world over. After securing the impress of each man's left hand thumb and writing his name opposite his own thumb-mark, I walked about three hundred yards away to prepare a story, and examine and compare the thumb-marks. The first mark examined was that of John W. Did it resemble the original bloody mark on the fly-leaf? It was an exact counterpart—the one in human blood, the other in bright red fluid. For a few minutes I could scarcely realize the situation—at last I had found the fugitive murderer, there he stood scarcely three hundred yards away!

Controlling my feelings in a very unsatisfactory manner, I returned to where the men were standing, and made known to each his fortune. They paid me the customary fee, 50 cents, and seemed very well pleased. For one of the trio, the near future contained a fortune very different from that which I had just related.

After a careful consideration of the case, I decided that it would be the best policy for me to return to Harrisburg, and telegraph to the authorities at St. Louis to send an officer properly equipped to make the arrest. I made haste to reach the city, and deliver the message to the telegraph operator, then returned to the mining village secretly to shadow my man. At times he would become restless, yet I am satisfied he never suspected me of being anything but a harmless old fortune teller. And I took special pains to encourage and perpetuate the delusion. His general appearance did not indicate a naturally vicious disposition—he seemed to have no dissipated habits, but it was that ever restless demeanor and apprehensive look that betokened the guilty conscience. After waiting what seemed to me an unreasonable length of time, I received a message from the St. Louis officer, stating that he had just reached Harrisburg, and was waiting for me to come thither.

I immediately repaired to the city, and had no difficulty in finding the officer. I recounted to him in detail the situation, and together we formulated a plan for arresting the culprit. At first the officer appeared

to have but little faith in the thumb-mark theory. In fact he ridiculed the idea—said it was simply preposterous, and would certainly result in failure; and worst of all would plunge us into vexatious trouble. However, with the aid of the microscope and my collection of thumb-marks, I explained and showed to him the principles of the theory and finally convinced him of its infallibility.

Being fully aware of the desperate character of many of the men in the mining village, we deemed it good policy to secure the services of a local officer in making the arrest. So early the next morning the two officers and myself departed for the mines where I had located the criminal. Heavily armed, we were prepared to make a fight to the finish if necessary. Upon reaching the place, I was overjoyed to find that the murderer was still there, all unconscious of his pending fate. But the moment he saw the two officers with me, it was clearly evident that he at once realized the true situation. He quickly arose from the table, leaving his unfinished breakfast, drew his revolver and started for the door; but the St. Louis officer anticipated this move, stepped into the doorway covering the startled man with his Colt's Navy, and ordered him to throw up his hands. This order he did not comply with till the officer had slightly punctured the fleshy part of his left arm with a well directed bullet. The man dropped his revolver, staggered backward a few steps and raised his hands in the approved style. It required but a moment to manacle his hands, and secure the other revolver and a villainous looking bowie knife. This rendered the man comparatively harmless, and then, but not until then, did he demand to know why he was arrested. Upon being told the precise reason, he feigned great surprise, declaring with much vehemence that he had never seen St. Louis, nor had he ever heard of the murder. He said that twenty years ago, he came direct from Germany to the Dutch settlement in Pennsylvania, and from thence to the coal regions about six years ago. We hurried him to the wagon a half mile away which was awaiting our return. After we had gotten into the wagon and started, the manacled man showered upon us the most violent abuse. He would curse and pray, alternately, in German and English—speaking the former language fluently, and the latter fairly well. It was a singular case of what might be termed the emotional religious.

We reached Harrisburg in safety, and after liberally rewarding the local officer for his kindly aid, boarded a train for St. Louis. By this time the prisoner had wilted down to meek submission and the journey was made without further demonstration on his part. We conveyed the prisoner to police headquarters and surrendered him to the proper authorities.

The chief of police at once recognized the prisoner as the older of the two German blacksmiths already alluded to. He (the prisoner) very emphatically refused to tell anything concerning the whereabouts of his brother. Upon being shown the bloody thumb-mark on the fly-leaf of the banker's memoranda book, and the impress of his thumb on another paper, he seemed somewhat bewildered. I explained to him that both marks had been made by one and the same man—placing them side by side under the microscope, and bade him look. He looked at the ghastly object perhaps five minutes, turned deathly pale, and exclaimed: "O, my God, I am condemned, the banker's own precious blood condemns me." The prisoner tottered to a chair, seated himself, and finally broke down and cried like a child. Such heart-breaking wails; who could hear them and remain unmoved? I fervently hope that I may never hear the like again.

After the prisoner had somewhat subdued his emotions, he candidly confessed, though reluctantly that he murdered the banker—that his brother took no part in the affair, but simply received half of the money and the gold watch, that he alone had stained his hands with a fellow mortal's blood, and was ready and willing to suffer the penalty of his crime. He plead poverty as the incentive to the crime, and said, "God knows how much I have suffered. I have regretted the deed a thousand times, and the memory of

the white, silent face of the banker has pursued me like a spectre ever since that fateful night."

Acquaintances of the prisoner said that he had always been considered a good, but rather eccentric citizen; that he professed religion, was regular in his attendance at church, and could pray with all the fervor and eloquence of the typical negro chicken thief at a backwood's campmeeting. And, also, that the prisoner and his brother had announced three months before the murder, that they designed returning to their native land, (Germany). Consequently, when they did take their departure, it was scarcely thought to be on account of that horrible affair. The grand jury had failed to indict the suspect, who was arrested and cast into prison immediately after the murder, and he was released, and went forth a free and innocent man.

The prisoner was indicted and speedily brought to trial, I assisting the prosecution. The poor fellow simply plead guilty to the charges preferred against him and appealed to the mercy of the court. After a brief but fair trial, the jury returned a verdict of murder in the first degree; and shortly thereafter, the murderer expiated his fearful crime on the gallows.

I promptly received the \$10,000 reward, which was judiciously invested; I then resumed the practice of law, and the impetus naturally following my perseverance and success in this famous case, soon placed me on the road to prosperity and happiness.

Chariton, Iowa.

OUR PRESENT PLAN OF INDUSTRY.

In the June number of the new quarterly magazine, The New World, President E. Benjamin Andrews, of Brown University, has an able and admirable article entitled "The Social Plant," in which he discusses existing industrial and economic conditions with great fairness and boldness. The concluding part of the article, which refers to some of the unfortunate features of the prevalent industrial course of things, is as follows:

Wealth is for man, not man for wealth. It is conceivable that a given line of production should favor the amassing of wealth in a most eminent degree, and yet be so baneful ethically, for instance, as not to deserve toleration. To be laid to the account of the existing economic dispensation is most of the fraud and villainy in industrial life. If you are a grocer, and other grocers send their sugar, you must, or unless you have immense capital, leave the business. If you manufacture clothing, and the fashion in that line of production is to beat sewing-women down to starvation wages, you must do thus, or you are lost. You may wince or protest, but your position is such that you cannot obey conscience without becoming a martyr. This is why the best men in a trade do not fix its maxims and practices, but the worst.

It is a fact that our present plan of industry presses men with describably strong motives to gamble, to depress wages to the utmost, and to cheat in the quality of wares. Many resist nobly. Many others yield, but with a stout inward protest which would do honor to them were it known. People dislike to do wrong; but in hundreds of cases, if not as a rule, they must do wrong or fail in business. The meanest man undersells the noblest and, either financially or morally drives him to the wall. Honesty is often as uneconomical in face of the customer as in face of the tax-assessor. Out of this murderous competition there is a survival not of the fittest but of the unfittest, the sharpest, the basest. When great wealth has been amassed, even honestly, another fearful pressure is brought to bear upon its possessor to regard it too much as an end, and to bend all his energy to the further swelling of the pile, how inordinate soever it may be. He overworks himself; he takes colossal risks; he frets; he passes sleepless nights. He forgets his obligations to family, society and God. He reads night but market-reports. Think, he does not; he only reckons. Such a life is not rational, and its general prevalence through generations cannot but make us more a race of Babbage calculators than of moral beings.

Lastly, much of the wealth itself, invested in idle or positively harmful luxuries, is lost to society as truly as if sunk in the Pacific Ocean. Any one who will reflect can easily make himself heart-sick by computing what a large proportion of existing wealth has been put into forms that not only do not afford wages to labor, but are a moral if not an economic disadvantage to the owners themselves. This is not condemning luxury, which of course, no economist can approve; nor can any one else do so, without repudia-

ting altruism and going over the baldest egoism in ethics.

I do not believe that socialism is coming; but I expect a moral growth of society which will bring with it many changes, some of them radical, in the economic structure and methods of society. Workingmen's complaints are not all wanton and they cannot be dismissed with a puff. That pleasing optimism which views all increase of wealth as inevitably, under natural law, a blessing to wage-workers, is very shallow. Both the socialist on the one hand and the *laissez-faire* theorist on the other are in too great haste to generalize. At present our business is the analysis of social conditions,—deep, patient and undogmatic.

SUPERSTITION IN MEXICO.

According to the statement of F. M. Hartner who is engaged in business at Guaymas, in the state of Sonora, Mexico, great excitement exists there over the arrest and conviction of Teresa Burrea, the celebrated saint of Cacheora, by the district judge of Guaymas. Saint Teresa was arrested at her humble home in the mountains above the village of Cacheora three weeks ago by a detachment of soldiers, who escorted her and her aged father, Thomas Burrea, to Guaymas. Both were heavily ironed and were kept closely confined in prison until placed on trial. They were found guilty of witchery by the judge, who sentenced St. Teresa to be shot and her father to imprisonment for life.

It was about two years ago that Saint Teresa first became aware of her powers of healing afflictions of all kinds and the news of her divine gift soon spread among the Yaqui and Mayo Indians who visited her by the hundreds to witness the miraculous cures which they claim she performed by simply laying on her hands. The blind were made to see and the infirm and lame to walk, while three cases of leprosy are among the cures which it is claimed she performed. The excitement spread to all parts of Sonora and was reaching the state of Chihuahua when the government decided to put an end to it by arresting the saint and putting her out of the way. When the news reached the Mayo Indians that Saint Teresa was to be shot, they went on the warpath and have devastated a vast amount of property in the vicinity of Batamotal, Sonora, stealing cattle and creating much terror among the ranch owners. On May 25th a beautiful meteor shot athwart the southern sky and was vividly seen from Guaymas, lighting up the heavens from east to west. The superstitious Indians believe that the heavens were discharging their ire upon the people of Guaymas for the imprisonment of their saint.

Mr. Hartner says that Saint Teresa is about seventeen years of age and, while she has an Indian cast of features, she is really a beautiful, demure and modest creature. He states that she is possessed of some strange power and that the district judge firmly believes that she is a witch and that her father is an accessory. The latter was a raiser of goats and very poor. Saint Teresa would never accept remuneration of any kind for the wonderful cures she is said to have performed. She awaits her fate quietly and offered no defense when on trial.

MAN AFFECTED BY OTHER WORLDS.

The fact that our knowledge of the outside world is due to nerve-like or vibrating forms of energy of varying dimensions leads to some very interesting speculations. Space is full of such vibrations: from the sun and from every fixed star, streams of radiant energy are constantly flowing, of every possible magnitude and variety. Up to the present time we have been acquainted with vibrations of a very narrow range or magnitude, approximately between three and eight ten-millionths of a millimeter, a millimeter being about one-twenty-fifth of an inch. But it is probable there are other vibrations, both larger and smaller, constantly surrounding us, which, if our organisms were adapted to receive them, might reveal to us forms of knowledge of which at present we have no conception.

Considering the problem of life itself.—What force is it that leads men and animals to perpetuate their individuality by seeking food and fleeing from or giving battle to enemies, or leads them to perpetuate their species by reproducing their kind? What is the universal fear of death but an instinctive tendency toward the perpetuation of both individual and species? We can find no cause for such actions and desires, unless they are an imperfectly conceived connection with the undiscovered universe around us. May not some of the vibrations sent to us from the sun and other centers of radiant energy have a more profound influence upon us than we have knowledge of? The nerves of light and heat are directly perceived by us; but what of the others? There is certainly an undiscovered universe. Whether it is identical with that undiscovered country from whose bourn no traveler returns" time only can tell. Our mental and spiritual

horizon is a very limited one. The little progress we have made in comprehending the mechanism of the universe, which our senses make known to us, only shows the vastness of that which lies beyond; and we must depend alone upon the great and universal law of progress and development to bring us to a complete understanding of the conditions of our own existence, and a perfect comprehension of the great truth that "the laws of Nature are the thoughts of God."—Popular Science News.

KILLING OF RAILWAY EMPLOYES.

Mr. Henry C. Adams, Statistician of the Interstate Commerce Commission, presents in the June number of The Forum the following startling showing of deaths to railroad employes:

Total number of railway employes (all kinds)	749,301
Number killed in one year	2,451
Number injured in one year	22,396

This means one death for every 306 and one injury for every 30 men employed. Confining the statement to those employes engaged directly in the handling of trains, that is to say, engineers, firemen, conductors, and other trainmen, the results are beyond the experience in any other business or trade.

Total number of trainmen only	153,235
Number killed in one year	1,459
Number injured in one year	13,172

This means one death for every 105 and one injury for every 12 men engaged in handling trains. In no other employment, not even in mining, which is a most dangerous occupation, can such results be shown. As to the chief causes of deaths and injuries, the total number killed in coupling and uncoupling cars was 369, and the number injured was 7,842; while the total number killed in falling from trains and engines was 561 and the total number injured was 2,363. That is to say, 37.94 per cent. of the total number of deaths and 45.57 per cent. of the total number of injuries sustained by railway employes resulted while coupling cars or setting brakes. Out of a total of 1,105,042 cars used in freight service, there are but 87,390 fitted with automatic couplers and but 100,990 equipped with train brakes. We can well understand, in the light of such figures, when taken in connection with the fact that there are forty-four different kinds of couplers and nine kinds of train brakes in actual use, that so-called safety appliances, as at present used, increase rather than decrease the danger of railway employment. Mr. Adams advocates the adoption by the Government of uniform appliances for coupling, and the requirement that all roads shall use them.

SENTIMENT.

Cold and prosaic and stern and selfish though the world is, it has done more at the bidding of sentiment than ever it has done at the bidding of sense. It was merely sentiment that urged Christendom not to permit the Moslem to hold the sepulchre in which had lain the wounded body and bloody-dyed shroud of the Redeemer; and seven wild crusades, which reddened the earth with the gore of millions, were the manifestation of that sentiment's tragic devotion and terrible energy. Our "colors" are frequently only a soiled and riven rag, in which a beggar would not array himself. But the rag is surrounded with a halo of heroic sentiment. It must not fall into the hands of the enemy. Capture it who dare and can! Bayonets shall be red, swords shall be shivered, guns shall thunder and flame; and he who at length captures the battle-flag shall have to splash towards it ankle-deep in blood, and climb for it over the hill of dead, composed of those who fought round it like tigers, and died like devils. And all this for a faded and torn piece of bunting fastened to a stick!—Saladin, in Roses and Rue.

By means of currents alternating with very high frequency, Prof. Nikola Tesla has succeeded in passing by induction through the glass of a lamp energy sufficient to keep a filament in a state of incandescence without the use of connecting wires. He has even lighted a room by producing in it such a condition that an illuminating appliance may be placed anywhere and lighted without being electrically connected with anything. He has produced the required condition by creating in the room a powerful electrostatic field alternating very rapidly. He suspends two sheets of metal, each connected with one of the terminals of the coil. If an exhausted tube is carried anywhere between these sheets, or placed anywhere, it remains always luminous. The extent to which this method of illumination may be practically available experiments alone can decide. In any case, our insight into possibilities of static electricity has been extended, and the ordinary electric machine will cease to be regarded as a mere toy.—Prof. William Crookes, in The Popular Science Monthly.



TO A MAGDALEN.

BY A SISTER UNFORTUNATE.

Drive me not forth!
Let me kneel here beside this silent face
Offering a prayer for pity and for grace,
Though slight its worth.

Poor, wandering child!
Did'st seek despairing in the murky deep
An end to troubles by that fatal leap
With anguish wild?

Others may scorn
To smooth the oozy tresses on thy brow
And fold thy hands upon thy bosom, thou
Friendless, forlorn!

It is for me
To do these tender offices thus late—
Alas, a friendly hand in life thy fate
Ne'er offered thee.

Pale-lipped and mute,
With a thousand tongues thou speakest and I
hear
Of perjured love and mocking frown and jeer—
And this the fruit!

God pity thee!
Thou hunted creature in the chase, who fell,
On earth hast found thy sorrow and thy hell—
Now art thou free.

Too well I know
Thy bitter struggles as thou did'st aspire?
To rise—each time thrust back into the mire
In hopeless woe.

By thy decree
My sister Magdalen thou'st taught me how
To battle with unequal fate, and now
I follow thee.

—ELIZABETH KINGSBURY.

THE fourth commencement of the college for women of Western Reserve University, Cleveland, occurred Wednesday, June 15th. The baccalaureate was delivered by President Thwing Sunday evening, June 12th. His text was 1 Samuel, XVII, 40: "And he took his staff in his hand and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand." The following is a brief synopsis of his sermon: The stones represent compact force. Compactness promotes power. Crowd Lake Erie between narrow banks and you have Niagara. The temptation of the American woman is to the dissipation of force. The American woman of 1892 does more things well than any other member of the human family; but for this simple reason we seldom find her doing certain things best. The college is not to give us women who can do more things well, but women who can do fewer things better,—best; but force is not beauty, grace; and woman is the minister to life's beauty, grace. David chose smooth stones. Force is no more opposed to beauty than the swiftness of the flight of the stars is opposed to their shining, or the strength of the elms is opposed to the festoons of their branches. And yet David did not choose smooth stones because of their beauty. Rather he chose smooth stones for smooth stones are more sure of hitting the mark. The college is not an end, but a means. David had only one giant to kill, and one stone properly used would do the killing; but David took five stones. He had forces in reserve. This force is not to be great knowledge. Force lies in the man—in the woman. The college is to give staying powers. But the forth-going hero took not only his sling and his stones, but also his staff. Whatever weapons may be carried for overcoming the giants of life, the staff of God's personal help must ever be taken. Let the sling and the stone of your own power ever conquer for the right and truth. Let the staff of the divine blessing be your help all the way of your pilgrimage. The commencement address of Wednesday, June 15th, was delivered by ex-president Haydn, to whose zeal the college for women mainly owes its existence. In the evening a reception was given at the home of Mrs. Amasa Stone, on Euclid Avenue, to whose family Western Reserve University is indebted for gifts of nearly a million dollars. The college for women of Western Reserve University has had a surprising growth. Established only four years ago without endowment, occupying hired quarters, and dependent to a great extent upon the voluntary assistance of the Adelbert College faculty for its instruction, it now has

a faculty of eighteen members besides two non-resident lecturers and the instructors in physical culture and music, two buildings just completed at a cost of \$90,000, and an independent endowment of over a quarter of a million dollars.

CATHERINE I., the wife of Peter the Great and empress of Russia, was born April 5, 1689, of obscure parents in the province of Livonia. Of her youth but little is known except that she was left destitute at an early age and was brought up by a kind-hearted Lutheran minister at Marienburg. When still a young girl she was married to a Swedish soldier, who very soon thereafter left on a campaign and never returned. She fell into the hands of the Russians, and while in the household of Prince Menschikoff the czar happened to see her. He was attracted by her beauty and good sense and married her. She was then twenty-two, but her varied experiences had given her a maturity beyond her years, and the influence which she exercised over the czar was remarkable. The signal service which she rendered him almost immediately after her marriage may have had something to do with it. At any rate, she earned his lasting gratitude. At that time Peter was conducting his campaign on the Pruth against the Turks. He had the utmost contempt for the military skill of his opponents, and the consequence was that he allowed himself to be drawn into a trap from which he could see no escape. He was surrounded on every side and all sources of supply were cut off from his army. Retreat and advance were equally impossible and surrender under the most humiliating circumstances stared him in the face. Catherine came to his rescue just as he was about to give up in despair. She understood the weak character of the Turkish general and collecting a large sum of money succeeded in bribing him. By this means a cessation of hostilities was secured and peace on honorable terms negotiated. Catherine was the next year solemnly crowned empress of Russia at St. Petersburg.

THERE is no room for the contention that, as compared with the boy, the girl has not had fair play—that opportunities for cultivating the art have in her case been few, in his case many, says the *Lancet*. The reverse is the truth. If there is a branch of education in which girls have been schooled to the neglect of every other, it is precisely that of music. It is among the primary subjects to which she is put, and among the very last she is allowed to leave off. Not one hour a day, but many hours out of the twenty-four are consumed by her at the piano, to say nothing of other instruments, while singing lessons are usually given in supplement to these. It might have been thought that if practice gives perfection woman would have excelled her male counterpart not only as an executant but as a composer. But what are the facts? In instrumental performance she cannot for a moment compare with him, while as to composition she is nowhere. The repertory of music from the dawn of the art to the present day owes simply nothing to her. Considering the time she has spent over it, her failure to evolve new harmonies or even new melodies is one of the most extraordinary enigmas in the history of the fine arts. It has been remarked, but never explained, by such accomplished aesthetic writers as Lady Eastlake in her celebrated essay on "Music," and by such keen psychological analysts as Mr. G. H. Lewes in his "Life of Goethe"; it is, indeed, a problem still awaiting solution, unless we can solve it by an appeal to such facts as Sir J. Crichton-Browne adduced in his recent oration—the inferiority of woman to man in the cerebral substratum of ideomotor energy. Why with such a record of "no results"—so far, at least, as the production of a female Handel or Beethoven or even a female Gluck or Bellini is concerned—music should usurp such a preponderant place in girls' education it is difficult to divine.

ANNIE HAMILTON DONNELL gives this advice to girls: "O, girls learn to talk! I have been among girls a great deal; in fact, was once a girl myself, and the folly of talking idle nonsense seems so plain to me that I would make my girl friends see it, too. I have known so many girls, bright girls, who were hiding their talents behind empty chatter and 'joking' with their young gentlemen friends, making such foolish retorts and such pointless little speeches that I have wished they could see themselves as others see them. Be well read, if that means acquainting one's self

as much as possible with the best that is in this wide-awake literary world—books, magazines and clean newspapers. Read them critically. Be original and fight bravely for your opinions, but if your good sense detects their instability, retire gracefully into the background. Make yourself well informed in all the happenings and writings and creations of this lively nineteenth century."

WOMAN'S high development is impossible, except through the struggle not only to be, but to become. She has always excelled in being. She is learning that becoming is part of the price and well nigh all of the power. She is learning the greatness and sacredness of power; that there is nothing noble in desiring not to possess it, but that to evolve the utmost mastery of one's self, and the elements around one's self, that can be, to the individual, the highest possible attainment, if only these forces are used in the spirit of the utmost beneficence toward whatever has life, no matter if it be as lowly as a blossom or as high as a seraph, for life should have as its ultimate object to bless all other lives. . . . We should study the largeness of life and not its limitations.—Francis E. Willard.

THE Greek idea of woman's sphere has changed materially since the days of Aspasia, when the penalty for intellectuality was the loss of reputation. An accomplished woman now edits an Athenian newspaper devoted to the interests of women. It has aided in the organization of various benevolent societies, among them a branch of the King's Daughters. It has instituted a gymnasium, opened an art exhibition, etc. The shade of Plato would probably regard these things with more complaisance than some men now arrayed in flesh.

NEW YORK courts have recently rendered the decision that while a woman is entitled to money earned outside her home, yet the husband has a right to her services not only in household work, but in any other manner which he may direct. "Such services as she renders him, whether within, or without, the strict line of her duty, belong to him, and if he pays her for them it is a gift," because he cannot make a valid contract to pay her for "extraordinary services."

HOW IT FEELS TO BE HIT IN BATTLE.

When the lieutenant had disappeared from view, I turned my face to the front, bolstering my trembling hopes with the thought that this last victim was a shining mark, as I certainly was not, writes George L. Kilmer in the *Popular Science Monthly* for June. Besides, I believed that the sharpshooters could not get the range on our end of the line. Then followed a "thud" close to me, and my next sensation was that I was prostrate on the ground, pierced through my left arm, heart, and spine with a rod, and pinned to the earth. This was the physical sensation, but, of course, was not the fact. Then through my brain there flitted quickly a vision such as the thought of a battle most commonly brings to mind—masses of warring men struggling individually for the mastery. I seemed to be in the midst of the mêlée, and with all the indignation I could express was shouting to the men in gray, "There, you have hit me!" Next I was being lifted and supported by some one, and a voice said, "He isn't hit, but something is the matter." "Yes," said another voice sternly, "he is hit, and as good as dead. Take him to the rear." I had so far recovered as to comprehend these remarks, and instantly concluded that I was the subject of a practical joke. In another moment I was seized with the keenest pain I have ever experienced in my life, in the region where it had seemed in my swoon that I was run through with a rod. Now, what had happened was this: I had been in a sitting posture, resting partly on the ground, partly upon my legs doubled beneath me, the left hand holding my weapon, the arm well braced across my chest so that the middle of the upper bone pressed against the heart. On my arm were two shirt sleeves, a jacket sleeve, an overcoat sleeve, and the overcoat cape; and a musket-ball moving in the direction of my heart and spine—that is, obliquely to the front of my person—had tumbled the limb of a bush a few feet away, keeled over, and struck flatwise on the arm, imbedding itself in the fannel and the flesh.

CHILDREN'S CUTE SAYINGS.

"Johnny, are you teaching that parrot to swear?" "No'm. I'm just telling it what it mustn't say." *Washington Star*.

Foreign Relations—Teacher—If I were cousin german to you, what relation to you would my father be? Dick—Dutch uncle. —Puck.

Teacher—Give a sentence which shall include the worlds "measures, not men." Bright pupil—A dressmaker measures not men. —Good News.

Terrible Infant—Toto (to benevolent old gentleman with a bald head) Say, monsieur, is it true that you comb your head with a razor?—*Le Figaro*.

Moving for Position—Gentlemen—Why are you running so fast, my little man? Little man—I wanten git far nough away from Jimmy McLouge to tell him I ain't 'traid of him. —Good News.

Self-sacrifice—Mrs. Figg—Tommy, that horrible little Blivins boy is not fit for you to associate with. Tommy—I know it, maw. I'm only tryin' to give him the benefit of my company. —Indianapolis Journal.

"What are you going to do when you get to be a man?" asked the visitor of a 6 year-old urchin. With a face full of memories of the past and stern resolve, the little fellow replied: "Lack papa."—*Boston Bulletin*.

Teacher—Johnny, you may define the word "transpire." Johnny—Yes'm. It means to come to light. "Now make a sentence containing the word." "Yes'm. A owl transpires on our barn most every night."—*Indianapolis Journal*.

A little 3-year-old, whose mother was mixing a simple cough medicine for him, watched the process and asked if it was good. He was permitted to taste it, and exclaimed: "It's awful good, mamma. Let's keep it all for papa."—*Harper's Bazar*.

Sunday School Teacher—Yes, Johnny, and I hope that one day you will have a mansion in the skies. Johnny—And I hope I shan't. I've had all that kind of mansion I want. Guess you didn't know we'd lived in the upper flat of an apartment house. —*Boston Transcript*.

Harry and Frank had questioned their father in regard to the price of a little sister. They would be willing to give almost anything if they could have one. One morning Harry was heard shouting, "Papa, what is that noise?" Papa, rushing up from the library, replied, "That is your little sister; she came last night." "Oh, you don't suppose God has sent one of those crying ones, do you?" Frank, now awake, here broke in, "Tell her to walk right in, papa; I love her." And then turning to Harry he said, "She will stop crying when she sees us two brothers."

The boy was on deck at the office door, and he was vigilant.

"Where's the editor?" asked a big, ugly looking visitor.

"Upstairs," responded the boy.

"Well, I want to see him."

"What for?"

"I want to lick him for something he said in his paper about me."

"You can't see him," said the boy bracing himself.

"Why can't I?"

"Cause you can't—that's why. If I let every duffer in that wanted to lick the boss we never would have time to get the paper out, and the paper's got to come out if we have to hire a man to come down and stand guard with a kittle of hot water. See?"

OTHERWHERE.

Upon the tall cliff's cloud-wrapt verge
The lone shepherd stands,
And hears the thundering ocean surge
That sweeps the far-off strands;

And thinks in peace of raging storms
Where he will never be—
Of life in all its unknown forms
In lands beyond the sea.

So in our dreams some glimpse appears,
Though soon it fades again,
How other lands or times or spheres
Might make us other men;

How half our being lies in trance,
Nor joy nor sorrow brings,
Unless the hand of Circumstance
Can touch the latent strings.

We know not fully what we are,
Still less what we might be;
But hear faint voices from the far
Deep lands beyond the sea.

—W. H. LUCKY.



RELIGION AND MORALITY.

To THE EDITOR: Confucius, as is well known announced the golden rule as the measure of man's attainment in a moral life. Jesus who is claimed to be the highest authority, emphasized it with his approbation. Ancient Egypt evolved all that is in Mosaism. It is a fact, no longer questioned by scholars, that the priests of ancient Egypt taught and, in their best days, exemplified the purest morality. It was only when their priest-kings became corrupt that their religion and moral status was degraded and came to naught, became transplanted to the new field of Mosaism, crystallized and made complete as an external form in the theocracy of Israel. In Palestine the race received, in statutory form, the accreted moralism of the previous experience of the race. It is formal, external—adapted to the crude development of the human species; but it has no internal meaning. This was reserved to Jesus. He declared the moral sense to be within, the doing of right because it is right; the loving the neighbor as well as the self. That the moral law was within the soul—an inspiration of the Divine Immanence, free from all taint, seeking the highest good of man as man. In a word what, in modern terms we call altruism; or as the soul opens into a realized consciousness of the indwelling self-consciousness it unites religion with an evergrowing moral sense, we become so sensitive to the divine within that our thoughts as well as speech and acts conform to a universal sympathy of brotherhood where truth in reality finds final expression. The personal perfunctoryness recedes and the All-Good mirrors itself as the outshining of our innermost life. Here is the domain of religion in its true sense—the union of God and man.

This thought, which has been handed down in a crude way in the church is passing into the race-consciousness. As the awakening goes on man as man—the individual as an individual become the factors in the broadening evolution of human thought and affection. It is reaching out into secularity and the social boom is becoming one common privilege. The church is becoming the place where this sociability is finding expression, feebly it is true, but we have a beginning. The broader field of business life and the contact of men and women in secular affairs is enriching the experience of the societary movement with the grand ends of life.

From fetishism to the universal brotherhood of God and the dawning brotherhood of man, as we see it to-day, is a vast step of emergence under the law of evolution! It is hopeful and encouraging, notwithstanding the many complicated problems which await solution. The race advances whether we know it or not. The open souls find a God within as well as without—a God who moves in the sequences of law as in the inner tremblings of the heart's aspirations. Religion is taking up morality into the higher regions of a self-conscious life where the hush and not the rush of life is its state and goal!

TRUTH.

A FEW WORDS FOR THE BIBLE.

To THE EDITOR: It is a remarkable fact that among all people we find traditions of the events recorded in the Hebrew writings. To my mind, it is only by accepting the Bible story of Eden and the fall of man, and the promises of redemption as an inspired record of truth, that we can understand how it is that all the world over there is a tradition of a departed golden day of man's primal purity, and a hope of an ultimate restoration of such a day. Everywhere we find the serpent as an emblem of evil, and among all people we find the idea of the tree of life. It cannot be supposed that men everywhere happened to imagine the same things as to the beginning of evil in their race, with the employment of the same symbols of the serpent and the tree of life. It must be that our first parents were created pure, that through the agency of the serpent they fell from their pure state, and that a promise was made to them by the Creator of ultimate victory over sin. As the nations arose an account of these facts went with them.

The Bible proves itself to be divine in that it gives a higher mental and spiritual

exaltation—a higher uplifting of the soul—than any other writing, than science, philosophy, or any product of the human mind. This, I think, is self-evident and needs no explanation.

Who can help being surprised at the marvelous confirmation of the Scriptures afforded by recent discoveries? There lies before me a copy of a work by Professor George Rawlinson on "Historical Illustrations of the Old Testament," which is one of the most remarkable books of the century. It is published by H. L. Hastings, of Boston, and as it contains much valuable information on one of the most important branches of Bible evidence, I would advise every sincere seeker to procure a copy.

The fact that the Bible, although written by forty authors scattered through different ages of the world, is characterized by a unity of spirit and uniformity of teaching, is strong evidence of its divine origin. If it were of human origin each contributor would have imparted his own sentiments to it, and we should have had that diversity of character which belongs to every production in which many writers have been engaged. Instead of this, the Bible is a book, or rather a collection of books, the different authors of which agree on those difficult questions relating to the existence, character and government of God, the creation of the world, and the origin, nature, duty, fall, and destiny of man.

T. DARLEY ALLEN.

KINGSTON, ONT.

INDEPENDENT SLATE WRITING.

To THE EDITOR: The question of independent slate writing has been discussed a great deal in your paper for some time. It is a phase of mediumship in which I feel deeply interested. I will give an account of a seance I attended three years ago. I would like to know whether the manifestations were genuine. A friend and wife with myself attended a seance with a medium who lives in Kurksville, Mo., but who was down at Marseline on a visit, when we availed ourselves of the opportunity.

My friend and his wife each got a communication from the other side about matters of which no one in the room but themselves knew anything. That may be mind reading. But the way the writing was done makes me think it was no trick. I got a message with my brother's names signed to it. It was very common place; anybody might have written it so far as the substance of the communication was concerned. It was done in this way: After I read the message I drew a line between it and the corner of the slate and remarked that I wanted my brother to write his name in the corner thus marked off where I was sure there was not the mark of a pencil. She placed the slate on the left hand and put it under and up against the top of the table, the end of the slate about two inches from the edge of the table. I sat with my face about three feet from her left hand her right hand resting upon top of the table. The sun was shining on the floor by my chair, and I had my eyes and whole attention riveted on her hands and form. The pencil started up; all in the house, five in number, heard it scratching on the slate. When it stopped she handed me the slate and there was my brother's name at the very place I requested it to be written.

Now I am satisfied that the medium did not move a muscle of either hand, and I do not believe that she moved a muscle in her body after she put the slate under the table until after the writing was done. Under these circumstances is it possible that it might have been done by sleight of hand? If so, how? I would be under great obligations to any one to tell me. She did not manipulate the slate in any way or change it for another.

J. HANEY.

PETERS' PRIESTLY METHOD.

To THE EDITOR: In the New York Herald of Sunday, June 5th, an article on Spiritualism appeared from the pen of Rev. Madison C. Peters, and on Monday the 6th, a synopsis of his Sunday evening's sermon found place. Now, I do not complain of the daily papers publishing articles adverse to Spiritualism, but I most emphatically reprehend any paper that opens its columns to a criticism of an unpopular subject and does not give equal scope to an intelligent defense of the criticized system. This unfair policy has been adopted by the New York Herald. I submitted an article to that paper in answer to the Rev. Madison C. Peters and it was returned to me. I have been unable as yet to get any paper to give us a chance of pre-

senting our side of the question. The outside world are unmindful of the fact that we are not an organized church, having the power to authorize representatives and excommunicating such as are proven unworthy to fellowship with us; hence we are often unjustly associated with persons and practices with which or whom we have no sympathy.

The case of Madison C. Peters is one in point. He visits some fortune tellers and straightway essays to denounce Spiritualism and Spiritualists, whilst obviously ignorant of our facts and philosophy. Mr. Peters calls Spiritualism "the humbuggish humbug." He makes statements which have been over and over again refuted. His wholesale denunciations are akin to those sweeping assertions of Dr. DeWitt Talmage, and are equally if not more sweeping. What we criticize Mr. Peters for, is not for exposing self evident fraud or deception, but for venturing to prove Spiritualism a delusion and humbug on so little evidence and such meagre knowledge of the subject. His alliteration is no argument, and pulpit abuse does not solve the problem of modern Spiritualism. If modern spiritual phenomena is a force and fraud, what was ancient Spiritualism?

We are all willing to admit the existence of fact and fraud, wisdom and folly, sunlight and shadow in our movement; but does not Bible Spiritualism present us with a similar mixture?

It is to be hoped that should the Rev. Peters start upon a further investigation of the subject, he will be more discriminating in his choice of media, and less hasty in his conclusions.

WALTER HOWELL.

FROM A WATERTOWN, NEW YORK, CORRESPONDENT.

To THE EDITOR: The First Progressive Spiritual Society of this place has just completed a most successful season, and entered on the annual vacation. In a previous article I alluded to the several mediums who have favored us with their services, the last named, Mrs. Tillie Reynolds, of No. 1637 Sixth avenue, New York, being the one then under engagement, and we all feel constrained to say that for anything that goes to make up a servicable medium, and to build up the cause, Watertown has never seen her superior. She is not only an excellent speaker, full of information, and knowing just how to impart it, and giving excellent tests, and unselfishly willing to conduct services during the week evenings if desired, if souls are hungry for spiritual food, but when off the platform she is constantly engaged either in private sittings, or pastoral work. She gave to many longing hearts positive proof that their loved ones were not lost, but only gone before. The society proposes to recall her as soon as engagements will permit.

F. N. FITCH.

Corresponding Secretary.

CASSADAGA LAKE FREE ASSOCIATION PICNIC.

To THE EDITOR: The annual June picnic of the Cassadaga Lake Free Association convened here on the 10th inst., and closed yesterday. The weather was all that could be desired and the assembly grounds were never so beautiful and attractive as now. They have been greatly improved by the management, and after the long rainy season the foliage is unusually dense and rich and the leaves fresh and green. Nature seems to have put on her best holiday attire at this preliminary meeting of the Cassadaga Lake Free Association, which meets here some five weeks later.

Notwithstanding the serious calamities of fire and flood which have so recently visited so large a section of the country from which visitors to Cassadaga come, there was the usual attendance and there seemed to be no abatement of interest or enthusiasm.

The Northwestern orchestra of Meadville, Pa., furnished the instrumental aid and Mr. Lillie the vocal music for the occasion. The intellectual repast was provided by Mrs. R. S. Lillie and Lyman C. Howe. The utmost harmony and fraternal feeling prevailed. The meetings were presided over by Prof. H. D. Barrett, as usual. Mrs. Carrie S. Twing, of Westfield, New York, was called to the stand yesterday and responded in her accustomed bright and felicitous way. The several addresses and improvisations of Mr. Howe and Mrs. Lillie were an honor to the cause and a credit to the speakers. There were no iconoclastic harangues or bitter denunciations. If I mistake not,

this initial meeting is a happy augur of the work and spirit at the August meeting.

The auditorium has been enlarged covering nearly 1,500 feet of additional space to meet the increasing demands of the association. The present outlook of the Cassadaga Lake Free Association is certainly a promising one.

F. H. BLAIS.

LILY DALE, N. Y., June 13.

BELIEF IN INVISIBLE VAMPIRES.

Those interested in folk-lore should know of recent developments of the vampire superstition in Rhode Island, says the New York Tribune. Rhode Island is a thickly settled and highly civilized state. Along the great watercourses and along the shores of the Narragansett bay it is one great village, but back toward the Connecticut line one can find forests which never have bowed to the ax and a race of people who preserve all the superstitions and traditions of another age. Among the curious superstitions among the people living in these isolated regions is that of the vampire. It is not a belief in the existence of a human vampire such as Byron told of when he curdled the blood of his hearers with the tale of Lord Ruthven, or such as forms a part of the folk-lore of certain parts of Europe, but one which seems peculiar to these people and the origin of which would repay investigation. They believe, many of them, and believe it thoroughly, that consumption is not a disease, but the result of the operations of a mysterious creature called the vampire, which fastens itself upon a family, and mused, and therefore indestructible by ordinary means, sucks the blood first from one victim and then another. They believe that from the lonely graveyard on the rocky farm an influence steals for death as long as the body of the dead consumptive has blood in its heart, for there the vampire is at work and is draining the blood of the living victim into the body of the dead.

To get rid of the vampire it is necessary to exhume the body and burn the parts, generally the heart, where the vampire lives, and administer the ashes in some manner to the living and afflicted ones. There is a strong element of mysticism in the minds of these people, and it is not perhaps strange that the dread scourge of consumption which baffles medical science and sweeps away so many of the sturdy New England race should be invested by them with the weird superstition of the vampire.

The most recent case of an outcrop of the vampire superstition occurred last March. George T. Brown, a respectable farmer of Exeter, lost his wife about eight years ago, his daughter, Olive, two years later, and his other daughter, Mercy, last January, all dying from consumption. Mr. Brown's son Edwin, a young married man, is also a consumptive. He went with his wife to Colorado Springs, having heard of the curative properties of the place in cases like this, and stayed there for eighteen months but got no better. Then a longing came to him and his wife to see again the pine trees and the old familiar faces in Rhode Island, and he came back to Exeter, his native town.

March 15th, shortly after his return, it was decided to dig up the bodies of his mother and sisters and see if the vampire were still at work. A physician was sent for from the village of Wickford, a considerable distance away. He came and made an examination of the exhumed bodies. In the heart of Mercy, the last of those who had died, was found blood. The heart and lungs of the dead girl were there upon burned. How the ashes were disposed of was kept a profound secret. Only a few people were allowed to be present at the cremation and no detailed account of it can be obtained, but it must have been a weird ceremony on the bleak New England hillside, with the March winds blowing over the desolate country.

The Greater paper, published in the Pawtucket valley, gives an account of another case of similar nature which occurred in the town of Foster, R. I., some years ago. Levi Young, who lived on a farm in the southwest corner of the town, had a large family of boys and girls. Some of them died young from consumption and the others showed signs of the disease. When Nancy, one of the girls, had been dead three months her body was exhumed and burned "to kill the vampire," while the remaining members of the family stood around and inhaled the smoke. These things took place in the most densely populated state in the union, but among a people living in isolated regions, among whom all ancient traditions and superstitions are tenacious of life.

BOOK REVIEWS.

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

The Preacher's Complete Homiletic Commentary on the Old Testament (With Critical and Exegetical Notes). By Twenty Distinguished Homilists. Vol. I, Genesis, by Rev. J. S. Exell, M. A., and Rev. T. H. Leale, A. K. C. New York: Funk & Wagnalls Company; pp. 717. Cloth \$3.00.

This is the first volume of an extensive work of twenty volumes on the Old Testament, printed from imported plates obtained from the publishers in London, where the entire work has been issued after years of preparation. In this great commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the Old Testament that can be turned to use in the preparation of a sermon. Abundant choice selections of illustration, etc., from many eminent sources other than the authors of the volumes, are also given. The type is large and clear, and the book convenient to handle. This commentary opens up for use every available verse or paragraph of the Old Testament that can be turned into use for homiletical purposes. The work is designed for clergymen especially. What the Scriptures express should be familiar to every clergyman. In this Homiletic Commentary he will find the united labors of the great workers in the field. He need not fear that he will sacrifice his own independence of research by examining a text in the light reflected by others; the texts are not depleted by elucidations, but on the contrary, the elucidations serve to suggest trains of thought which, in the subtle play of action, other minds will frequently lead up to ideas which eluded even the commentators. This work is not of the nature of a labor-saving machine. Its purpose is to furnish fruitifying germs, calling for abundance of labor, but designed to render the labor in the highest degree fruitful.

Ground Arms. The story of a Life by Bertha von Sultner. Translated from the German by Alice Asbury Abbott. Chicago: A. C. McClurg & Co., 1892. Cloth, \$1.00.

This work is a powerful protest and argument against war as the antagonist of civilization. Its author is an Austrian lady of the upper social class, the daughter of an Austrian general, and said to be a handsome, brilliant woman of the world who has written several society novels. In this work she rises to a higher plane of thought and writes like a philosopher and a philanthropist. It is not strange that the success of the work in Germany has been great and that people in all ranks of life have been deeply impressed by it, at a time when the anticipation of war in a short time is general. The author is very strongly individualistic and she presents the claims of the individual, and of the family which she regards as the social unit, as superior to those of the state. The theological sanction of war in the name of God and religion is shown and the weakness of all arguments attempting to justify it on Bible or other grounds is effectively exposed.

The Evolution of Christianity. By Lyman Abbott. Boston and New York: Houghton, Mifflin & Co., 1892, pp. 258. Cloth, \$1.25.

This volume is composed of lectures, given before the Lowell Institute of Boston, which recently attracted attention and led to considerable discussion at the time of their delivery. "Evolution and Religion," "The Evolution of the Bible," "The Evolution of the Soul," etc., are titles which indicate the character of the subjects treated from Mr. Abbott's well-known liberal point of view. He has the progressive spirit and endeavors to put himself in accord with modern science and modern criticism, and at the same time to hold fast to the fundamental articles of the Christian faith. There is nothing new in these lectures for radical thinkers who will generally regard them as indicative of a state of mind and of positions which are transitional and temporary only, but for the great mass of orthodox believers the work is decidedly advanced and portions of it, as to doctrine, rather startling.

Inquirenda Island. By Hudson Genove. Chicago: Charles H. Kerr, 175 Dearborn St. 1892, pp. 31.

Inquirenda Island is an imaginary island in the Atlantic. The Inquirendians regard the arithmetic as sacred. The controlling principles of their religious belief are very much like those of Christianity. The au-

thor's account of his experience with the strange people and his escape from them in what was designed on their part to be his coffin in very entertaining. Of course the story is a satire, and it is a very ingenious piece of writing. In the preface the author says: "Between the pestilential marshes of superstition and the cold glaciers of reason, lies the fertile table-land of common sense, and it is there I have endeavored to take my stand." In this endeavor the author of Inquirenda Island has succeeded well. This is the third edition of this interesting novel.

Calmira. New York: MacMillan & Co., 1892; pp. 712. Cloth, \$1.50. (A. C. McClurg & Co., 117-121 Wabash Ave., Chicago).

This is a story of a superior character, one which appeals not only to the fancy but to the reasoning intellect. It is replete with philosophy, or more properly speaking philosophizings. Its author, a man of learning and sentiment, is also a thinker who ponders the deep problems of life and destiny and whose thought is often suggestive and helpful. Some of the pages would hardly be out of place in one of Professor Royce's philosophic works. The interest of the story, however, is hardly interrupted by the reflective thought interposed through the chapters, and one closes the volume with a very satisfied feeling and a desire to know the author personally.

Onoqui. By Francis C. Sparhawk. Lee & Shepard, Boston, pp. 263, paper. Price, 50 cents.

This is an able presentation in story form of the difficulties and hindrances in the way of civilizing the Indians in the present phase of that problem. The writer seems thoroughly acquainted with Indian life and character and presents strongly and with deepest sympathy Indians' wrongs, their short-comings, and needs. She seems to think that until men of a nobler stamp than mere political office seekers and money grabbers are sent out as Indian supply agents, that there is not much hope in the outlook for the Indians are systematically robbed in a legal way because of their ignorance and sympathy. The differences between the educated and uneducated young Indians are sharply outlined in the pretty love story.



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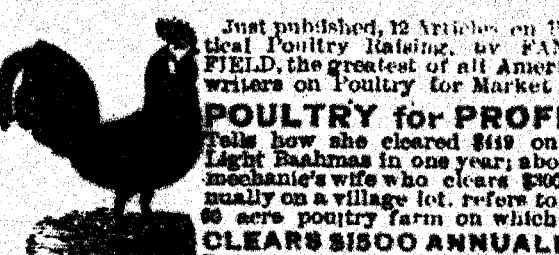
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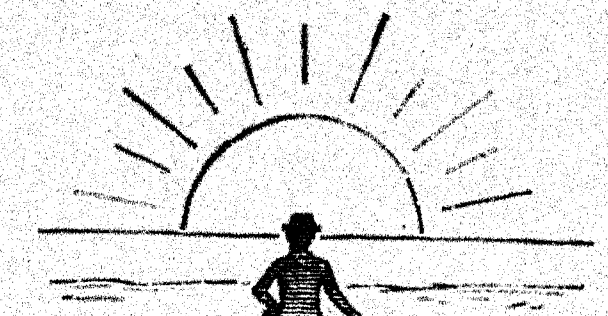


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JUNE.

Among the twelve months of the year
That come and go
Mid storm and glow,
June is the sweetest drawing near
When roses blow.

Coming across the cool green hills,
So warm, so bright!
Her steps strikes light
From barren rocks, and makes gay rills
Laugh into sight.

The very grass beneath her feet
Shakes blossoms out;
A merry rout
Of living creatures, blithe and fleet,
Her welcome shout.

Her life is like her own wild rose—
One perfect bloom
Through earth's wide room:
A freshness that the glad earth knows
Its best perfume.

The months of spring must wait and weep:
Autumn will sigh
For hours gone by:
Midsummer into misty sleep
Sinks listlessly.

Darling and pet of all is June,
With birds and beam
And blue sky's gleam,
She wins the sad months into June—
Fulfills their dream.

Her sweetness lies so deep within
Her happy heart,
From child and smart
Of dreariest days she warmth can win—
Bid music start.

Show us, dear June, that not in vain
Our lives need be!
Show us that we
Must also wait, through frost and rain,
To bloom like thee!

Blessed were any life, to be
Like thine, a birth
Of joy from death,
A fragrance out of heaven set free
To sweeten earth.

LUCY LARSON.

SO, MOON, DON'T TELL.

O Moon, did you see
My lover and me
In the valley beneath the sycamore tree?
Whatever befell
O Moon! don't tell
'Twas nothing amiss, you know very well.

O Moon! you know,
Long years ago
You left the sky and descended below
Of a summer night,
By your own sweet light:
You met your Endymion on Patmos' height—

And there, O Moon!
You gave him a boon
You wouldn't I'm sure, have granted at noon.
'Twas nothing amiss,
Being only the bliss
Of giving—and taking—an innocent kiss!

Some churlish loud,
Who was spying about,
Went off and blabbed, and so it got out:
But for all the gold
The sea could hold,
O Moon! I wouldn't have gone and told!

So, Moon, don't tell
Whatever befell
My lover and me in the leafy dell.
He is honest and true,
And, remember, too,
He only behaved like your lover and you!

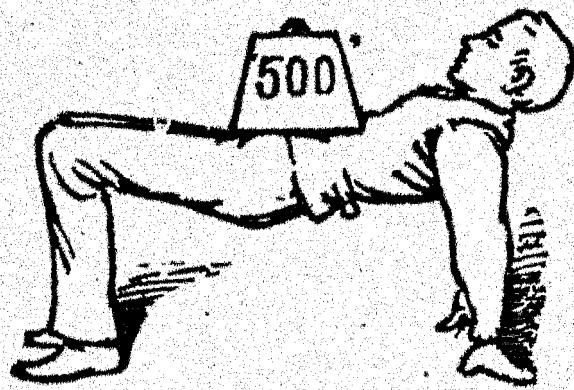
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"The New Church Independent" for 1892. Enters upon its 40th volume. It is a 48 page monthly published in the interest of the liberal readers of Swedenborg—Independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism." is one of its present writers, whose recent article on the "Form of the Spiritual World," has created so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emanuel Swedenborg. Send postage stamp for sample copy.

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Oh, brother, what shall I do?"

"The terrible kings are on me,
With spears that are deadly bright;
Against me so from the cradle
Do fate and my father fight."

Then said to the man his angel:
"Thou wavering, foolish soul,
Back to the ranks! What matter
To win or to lose the whole?"

"Adjudged by the little judge,
Who hearken not well, nor see;
Not thus, by the outer issue,
The wise shall interpret thee."

"Thy will is the very, the only,
The solemn event of things!
The weakest of hearts defying,
Is stronger than all these kings."

"Though out of the paths they gather,
Mind's Doubt and Bodily Pain,
And pallid Thirst of the Spirit
That is kin to the other twain."

"And grief, in a cloud of banners,
And ringleted Vain Desires,
And Vice, with the spoils upon him
Of thee and thy beaten sires."

"What hands soever have armed thee
Toward the victor still to rebel,
A meaning left to the rebel,
A use to the regicide."

"So bitter and large a meaning,
A vehement use so true,
One steady intent to scorn them
Both—scorn them and slay them too!"

"While kings of eternal evil
Yet darken the hills about,
Thy part is with broken saber
To rise on the last redoubt."

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The night and day between,
About the stillest hours of mirk
Oh, who is this comes in?

He did not lift the latch,
He came without a sound,
He stood within a moonlit patch,
A space of holy ground;
His robe was to his feet,
All of the fair silk fine,
The golden curls were soft and sweet
That she was used to twine.

But on his hair of silk
There was a drift like rain;
His robe, as white as milk,
Did show a piteous stain.
"O mother, mother!" he said,
"Your tears have wet me through;
I am come from the blessed dead
To try and comfort you.

"The other children play,
But when I would rejoice,
O mother, I hear from far away
The crying of your voice!
Your tears are heavy as lead,
I cannot run or leap;
O mother, mother," he said,
"I pray you not to weep!"

The red cock and the black
Crow, and her lamb was gone;
She rose and set the window back
And welcomed in the dawn
She swept the sauced floor
And made the fire to burn,
With all her weeping done and o'er,
God comfort them that mourn.

—KATHARINE TYNAN.

THE AIR.

Like some mysterious, sentient thing,
It throbs to throbbing land and seas;
I hear it weep, I hear it sing,
In vagrant wind or breeze.

It fills the ghostly gloom of night
With hazy calm, with storm and elate;
And I can trace its farther flight
When autumn meteors flash.

It flings the new dawn's glory wide
Over the dusk of silent shores,
Over the misty hills which hide
Sleep in their rocky cores.

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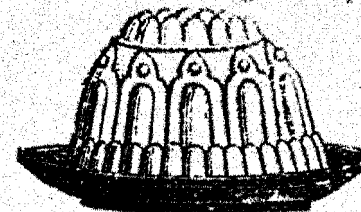
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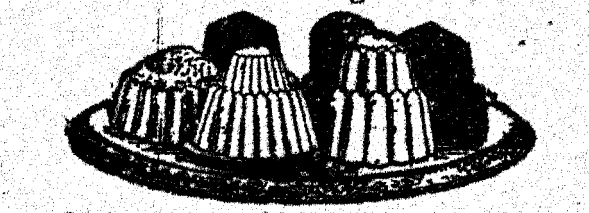
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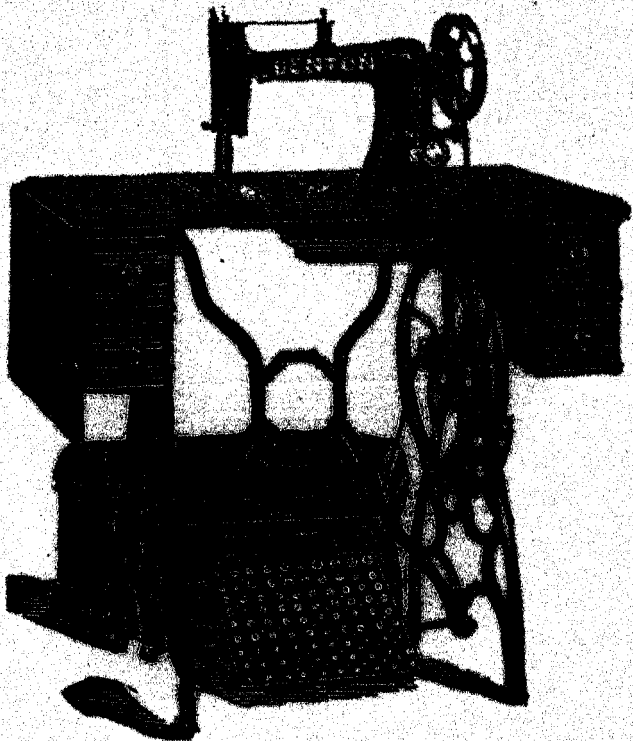
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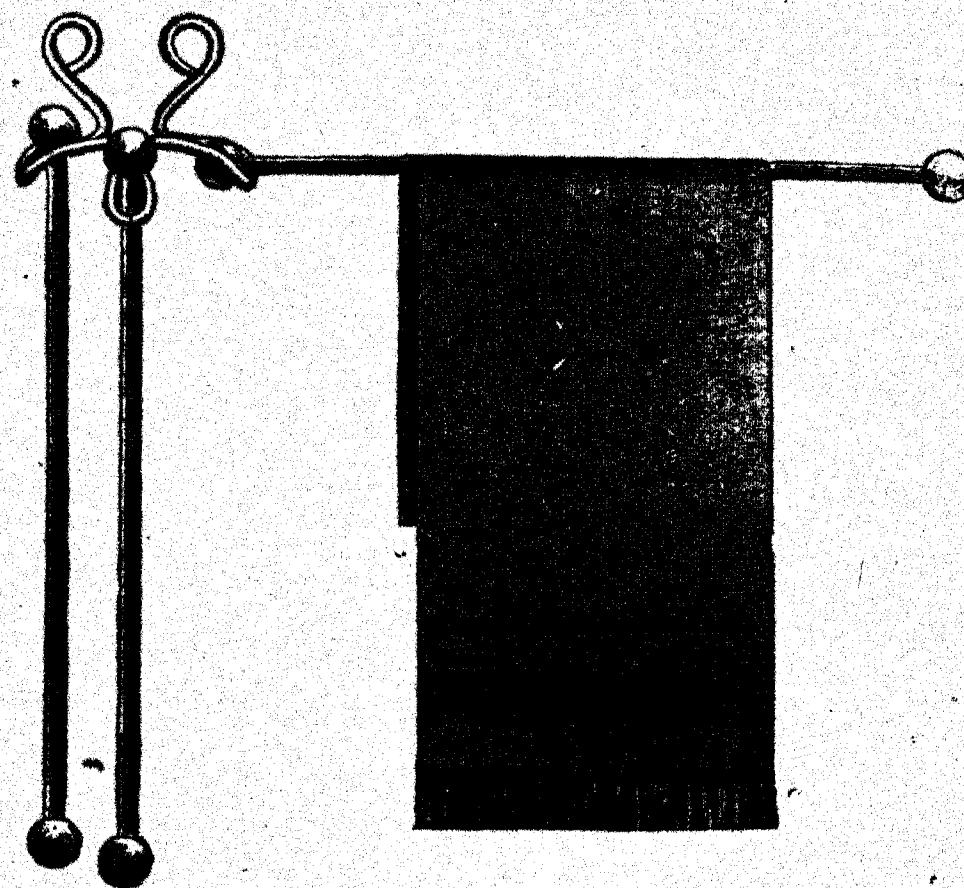
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FROM the author Dr. Carl du Prel we have received several brochures, "Phänomenologie des Spiritismus. (Phenomenology of Spiritism) an excellent review of Aksakow's work "Animismus und Spiritismus," also reviewed in the columns of THE JOURNAL. Another brochure "Hartmann Contra Aksakof" is in the same line. "How Medicine Adorns Itself with Foreign Feathers," also controversial in tone, is a discussion of hypnotism and its progress from despised, alleged charlatany to the position of a science. "On the History of Occultism" is a review of a work by Carl Kiesewetter giving a slight sketch of this subject of considerable interest. "On Mysticism in Insanity" is the title of a reply to Dr. Gustav Specht a controversial article which would require perusal of Dr. Specht's book fully to understand. "Allgemeinen Zeitung" is a protest against an article of Max Dessoin recommending limitation of investigation of hypnotism or at least of making it the basis of exploration into the domain of psychology. Dr. du Prel advises the fullest inquiry in all quarters. He says, "What we want are experiments even though they point to metaphysics, indeed to spiritism. . . . I personally believe in spiritism or rather I have convinced myself by experiments that

there are truths at the bottom of it." These brochures bear the stamp of the Society for Scientific Psychology of Munich. Dr. Carl du Prel is one of the most fearless investigators in this domain and he is well equipped by long and patient study of the facts, not merely of recent date but of the long past. We can heartily commend his methods to all honest investigators, and his style is thoroughly pleasing. There is not a dull line in his writings.

SPRING in the May number has an auto-type engraving of Maria von Marl, who was the subject of stigmatization from February 4, 1834 until January 11, 1868. She was born October 16, 1812, in Kallern, not far from Meran. She was the subject of representation of the wounds of Jesus Christ in which they were present for a longer time than any other known in this century, says Huboe-Schleiden. Katharina Emmerich, a nun, was thus affected from the years 1812-1819 every year, but only during Passion Week. Maria von Marl was not a nun, but remained with her parents until 1848, when, they having died, she was cared for by a younger sister. She went into a trance every day from which, about two o'clock in the afternoon, she awoke with these peculiar manifestations of stigmatizations. She was clairvoyant, and light objects would be attracted toward her frequently. Mention has been made of her case by Wilhem Volk, 1833; Gorre's "Christliche Mystik," Felsecker "Reise nach Rom," 1847; Eudemoser "Der Magnetismus im Verhältniss zur Natur und Religion," and Perty in "Die Mystischen Erscheinungen."

AURORE DU NOUVEANJOUR for May has a translation of Mrs. Sara A. Underwood's article in THE JOURNAL, "Sympathy and Antipathy." V. de Gerloff has in the same journal an article on "Oscillations between Faith and Doubt," in which he compares the human brain to a violin the cord of which giving the longest vibrations is that which vibrates between faith and doubt. History registers only four of these vibrations, the superstitious of primitive times, the philosophic doctrines of Greek civilization, the faith of the middle ages, and the doubt of modern times. It seems that we are about to enter upon the fifth vibration. It cannot be denied that we know to-day things which were unknown a little while ago. "To reach faith through knowledge should be the general purpose. It should especially be the purpose of those who delight in frittering away the great resources of their minds in cheap psychology." "This return" this fifth vibration, will be characterized by the use of scientific methods."

ONE Hughie Moore bailing from Dayton, Ohio, and travelling as a sort of all around medium was lately brought to grief at Columbus. It seems he was working the old tricks of the Bangs girls and getting independent slate writing on suspended slates. Not being an adept he bungled the business and was seen by several witnesses to change the slates. It appears that Charles Barnes, another fraud, worked with him in at least one of the entertainments. Barnes is an old-timer, but Moore is comparatively fresh in the line of professional faking. He had better stick to his materialization act, it is more dramatic and can be performed with less danger of detection—if he will select his patrons and allow only the purblind and infatuated to pay their money and see the show.

On Monday, June 20th, Paul Willard, youngest son of Dr. Samuel Willard, passed to the higher life from his father's home in this city after only a brief illness. The young man, but nineteen years of age, was

possessed of fine musical talent, and in other directions showed abilities which made his future appear to be of great promise, and personal qualities which endeared him to a wide circle of friends. The many who have for years known his father as a friend, and through his public work as a scholarly writer and educator, will deeply sympathize with him in this unlooked for bereavement, which is rendered harder by the death of the young man's mother a year or so ago.

MICHAEL of the Flying Roll, the Michigan messiah has been sentenced to the penitentiary for five years for committing an outrage on a fifteen-year-old girl, Schweinfurth the more cautious and sagacious messiah of this State still lives in his Rockford heaven surrounded by beautiful young angels. Feed the Chicago christ has been before the courts of this city charged with adultery, but witnesses relied upon by the prosecution were not present and the case was dismissed. Pretender and humbug as he is, he is presumed to be innocent of any particular offense charged against him until he has been legally convicted of the offence alleged.

LE BULLETIN DE LA PRESSE, published in Paris, has in its April number an incomplete and unsatisfactory account of Spiritualist periodicals. A summary shows twenty-six published in French; thirty-three in Spanish; six in Portuguese; four in German; six in Italian; two in Dutch and fourteen in English, in all ninety-one.

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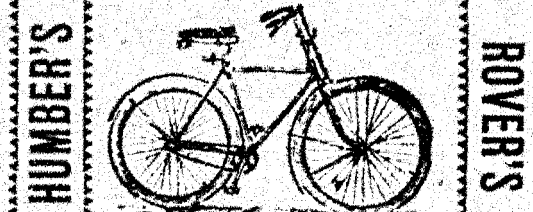
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