

RELIGIO THE 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.

HON. CARROLL D. WRIGHT, of the United States Department of Labor, discusses the question of immorality among the female operatives in factories. A careful examination of the subject has convinced him that the factory system is not conducive to loose morals, as is generally believed. Statistics show that as the number of factory workers increases the proportion of crimes is steadily decreasing. The regular occupation afforded the factory girl and the support which she thereby gains for herself furnish the best protection against an immoral life.

SAYS a despatch dated New York, July 2d: Mrs. Kate Fox Jencken, one of the Fox sisters, who were famous as Spiritualists years ago, died in this city today. She was born in this State and at an early age she and her sisters became known all over the country as mediums. Such men as Horace Greeley in this country, and the Czar, in Europe were very much interested in their manifestations, and it is said that the latter fixed the day of his coronation on their advice. Mrs. Jencken's husband was an English barrister, while her other sister was the widow of Dr. Kane, the famous Arctic explorer.

IN view of all the circumstances the President has acted wisely in ordering the recall of Captain Boreup, the military attache of the American Legation at Paris, to whose case The Press alluded yesterday. The request of the French Government for his recall indicated the sincere belief of the French officials in the charge that he had been guilty of selling French military secrets to Germany and Italy. It seems almost incredible that an American officer could be the perpetrator of such a cowardly and treacherous act. It is to be hoped that Captain Boreup may be able to disprove conclusively the grave charges made against him.

A COMMUNICATION from New Haven, printed in the New York Evening Post, says: Lively interest has been aroused by the news that a psychological laboratory is to be started at Yale. It is said that the laboratory is to consist of ten rooms, making it one of the largest in the country. Among the new features will be a psychometric room to contain a set of tests of the mental condition—memory, sensitiveness, fatigue, emotion, etc.—of the person making them. There will also be a well-ventilated and perfectly darkened room for reactions, fitted up in the most comfortable manner and secured from all noises by careful padding. A workshop with lathe will enable the repair and modification of apparatus without the vexatious delay and expense of sending abroad, it is hoped that at some future time this will develop so that a large part of the apparatus can be made at home. Two courses have been announced: (1) A course in physiological psychology on the basis of Prof. Ladd's text-book, illustrated by charts, models, histological preparations and lantern slides (open to both undergraduates and graduates); (2) a course of laboratory

exercises and lectures in experimental psychology, in which the methods of experimenting on and measuring mental processes are practically taught (for graduates); (3) special problems for investigation, which are to be worked out by advanced students with every possible help in the way of assistants and apparatus. Time spent in investigation will also be permitted to count for a degree, and the results of successful work can be presented in a thesis for the degree of Ph. D. The establishment of the laboratory is due to the efforts of Prof. Ladd, who although the instruction in psychology is given over to Dr. Scripture, remains the head of the general department of philosophy, ethics, and psychology.

ONE of the daily papers of Chicago recently devoted over a column to an exposure of the oppressive and unjust methods of the police courts in that city. In the Chicago police courts many of the magistrates seem to have no respect for the rights of citizens. They are either ignorant or regardless of the law. They allow themselves to be influenced by the police, and a poor man stands small chance of obtaining justice. When a man is arrested he is presumed to be guilty. He is not allowed to communicate with his friends, and the judge, after hearing a few words from a policeman, fines the prisoner or has him locked up. It will be suggested that the victims of such injustice, when they are clearly innocent, should seek redress after their release. Poor men are at a disadvantage. They have neither the time nor the money for such a fight. Rich men are favored in the police courts, and have no cause to complain. Sometimes a magistrate feels inclined to let a poor fellow off by continuing a case indefinitely or suspending sentence. When he shows a disposition to do this a police officer will interfere and make the point that it will discourage the police and cause them to make fewer arrests. Instead of standing up like men, these little judges yield and carry out the wishes of their masters, the police officers. When thousands of poor men in a community get the idea into their heads that the police courts are organized to convict them, while the rich go scot free, there is danger of trouble. In this country we cannot have one law for the rich and another for the poor and expect peace and order.

ARRANGEMENTS have been made by which, at the International Congress of Experimental Psychology, to be held in London four days, commencing August 1st, the main branches of contemporary psychological research will be represented. In addition to the chief lines of investigation comprising the general experimental study of psychical phenomena in the normal human mind, it is intended to bring into prominence such kindred departments of research as the neurological consideration of the cerebral conditions of mental processes; the study of the lower forms of mind in the infant, in the lower races of mankind and in animals; the laws of heredity, and at least some aspects of the pathology of mind. Reports will be given of the results of the census of hallucinations which it was decided to carry out at the first session of the Congress (Paris, 1889.) It is proposed to form a special section for the discussion of hypnotism and of phenomena cognate to those of hypnotism. Among those

who have already promised to take part in the proceedings may be named the following: Professor Beaunis, Dr. Bérillon, Professor Bernheim, Monsieur A. Binet, Professor Pierre Janet, Professor Th. Ribot, and Professor Richet (France); Professor J. Delboeuf (Belgium); Professor Lombroso (Italy); Professor H. Ebbinghaus, Dr. Goldscheider, Dr. Hugo Münsterberg, Professor G. E. Müller, Professor W. Preyer, and Dr. Baron von Schrenk-Notzing (Germany); Professor Alfred Lehmann (Denmark); Professor N. Groté and Professor N. Lange (Russia); Dr. Donaldson and Professor Stanley-Hall (United States of America); Professor J. M. Baldwin (Canada); and Professor Alexander Bain, Professor V. Horsley, Dr. Ch. Mercier, Professor Lloyd Morgan, Dr. G. J. Romanes, and Professor Schafer (England).

IN regard to delays of justice the New York Press has these sensible words: The action of the Court of Appeals, in ordering an appellant who had carried up his case simply for the purpose of delay, to pay two per cent on the amount of judgment, in addition to the costs of the appeal, should be the rule in all cases where it is evident that the object of appeal is not to obtain but to prevent another from obtaining justice. The system of protracted and repeated appeals in the State of New York often amounts to a denial of justice, especially to the poor, and there is no doubt that wealthy litigants frequently carry cases up on appeal with the sole object of harassing their poorer antagonists. Justice, to be effective, should be speedily administered, both in civil and criminal cases.

During the consideration in the senate committee of the proposition that congress advance the World's Fair a loan of \$5,000,000, Senator Hawley made a speech in favor of Sunday closing. He said that as chairman of the executive committee of the centennial he had urged through the resolution which closed the Philadelphia exposition on Sundays. He had done that because he did not wish to see the slums for a distance of fifteen miles surrounding Philadelphia emptied into that good old Quaker City on Sunday to transform its peace and quiet into riotous disorder. His action in behalf of Philadelphia had proved to be entirely justified and he was anxious to shield Chicago from similar disturbance. Then it was not on religious grounds that General Hawley acted so much like a religious bigot, as chairman of the executive committee of the centennial exposition held at Philadelphia in 1876; for many will remember that he was even personally discourteous and rude to committees that waited upon him to urge Sunday opening. He did not want to see Philadelphia contaminated by the slums surrounding the Quaker City! And now he is anxious to "shield" Chicago from the "slum" element surrounding Chicago! His reason is a silly one. The worst elements are in the cities, not outside of and surrounding them, as he well knows. Of course all the Sunday closing sectarians in the country will applaud his action, but the great mass of workingmen, who have less influence in legislation now than they will have in the future, will not see in Senator Hawley's words any reason for denying to their class the right to visit the great display on Sunday.

UNPOPULAR RADICAL MOVEMENTS.

The first step in a reform is always the most difficult. He who takes it has to encounter the most formidable obstacles. Misconception, wilful misrepresentation, traditional prejudices, religious bigotry, social proscription, and very often open violence, all have to be met and overcome before much progress can be made. The successful pioneer in an unpopular movement must, therefore, combine with more than Spartan courage, a devotion to truth, a persistency of purpose, and a determination to conquer, that will allow him to enjoy neither rest nor relaxation from his labors, until victory has crowned his efforts. Consequently all great, radical movements have been inaugurated by the agitation of a few minds that were in advance of their day, and brave and self-sacrificing enough to make themselves the targets of popular abuse and violence in order to benefit their race. After years of agitation the people become familiar with the principles of great movements, and in proportion as their beneficent aim and object become apparent to them, opposition diminishes, until at length, ceasing altogether, silence succeeds and a timid approval takes its place. When the thoughts and aspirations of the few reformers who started the movement amidst difficulties and dangers, become infused in the minds of the masses sufficiently to give assurance of the final result, the press and pulpit give it their support, demagogues and time-servers of every description come out enthusiastically in its favor, and the people accepting it, sing praises to those whom they were at first as ready to denounce and abuse.

—“The hooting mob of yesterday in silent awe return, To glean up the scattered ashes into History's golden urn.”

AN INTERESTING MEDIUM.

The following is a translation of a narrative which was contributed to La Revue Spirite for May by a well known publicist and the director of a great daily journal, who has for good reasons concealed his name and that of the medium:

The séance of which I shall give you an account took place in the presence of a small committee at a reunion in the month of February last. There were three of us convinced Spiritualists, M. S., M. B., and a young man of seventeen years, E., the medium who met together in an office looking out on a street in the center of Paris. The medium had never been present at any other séance than those composed of the persons named. His mediumship was revealed to him in the month of July, 1889, and took from the beginning a remarkable character. He was frightened so much by the spontaneous phenomena which took place in his presence that his family were compelled to send him into the country for some time.

During a sojourn of a month there, the spirits at his express request left him alone; but on his return, the phenomena were reproduced in more force than ever and under different forms: raps on the table, floors, walls, moving of furniture, conversation by means of the alphabet according to an agreed key, then by means of writing; later by speech but a formal recommendation, if not of absolute secrecy, yet of very great discretion, on the subject of the facts revealed and the names of the interlocutors. It was especially at meal-time that the spirits manifested their presence. Hardly had the family of the young E. seated themselves around the massive oak dining table of oval form, when it was moved, turned over in such a way as to displace the dishes and pile them up in front of each guest. After this regular strokes were struck, sometimes in the center, sometimes on the feet of the table, sometimes on the floor and a conversation then took place between the living and the disincarnated, almost always the same who came as visitors. This lasted more than two years, without a single interruption, and numerous friends of this family can attest it, for the presence of invited guests never stopped the manifestations, however little in sympathy they might be or even indifferent. It is only before those who showed hostility and a preju-

dicted denial that after a first attempt they never were renewed.

At the end of two years to avoid wearying E. who was pursuing his studies, or for some other cause the communications became more and more rare, shorter and shorter and finally ceased completely, for an indefinite period which it was forbidden the medium to know. He had, however, preserved nothing of his first apprehensions: he had become entirely accustomed to these relations with the invisible world, and this the more easily that save in rare cases he had never had to do with any but good spirits, who were kindly in the counsels and encouragements they gave him and which were highly useful to him and exercised the happiest influence on him and his family. Please excuse this long preamble, which I might however extend if you should desire it in giving the facts to which I limit myself in making a bare allusion to-day. But I have believed it necessary before proceeding to narrate the facts which follow.

This séance was opened at 9 o'clock in the evening, in a small room lighted by a gas jet half turned down, and which we changed, extinguished or lighted several times according to the wishes manifested by the spirits. Besides the wooden shutter which closed the office from the street side was pierced with two openings through which the light from two gas jets on the opposite side of the street came into the room.

We had been seated some minutes around a rectangular table, with four hands supported on the table when the table began to move, rose up on one side and struck some blows. At our request raps were made in the middle of the table, and a spirit which only gave initials, made himself known only to S. whose friend he had been. It was felt that he had some difficulty in communicating with us, when all at once the medium stretched out his arm and made a sign, feverishly shaking his arm, that he wanted to write. We immediately gave him pen and paper and he traced these words, *ces tables ne font beaucoup de mal*, “these clubs do me much harm.” We had much difficulty in making out the word “tables,” it was so illegible we could not succeed in deciphering it. The medium wrote then: “Cartes.” It was indeed the explanation of tables (clubs). But why *ces tables?* Where were they? And at the moment in which we had put this question we noticed what we had not remarked before, that the openings in the shutter were in the form of “tables”—clubs—of cards.

An instant after the medium made us a sign to lower the gas a little which was done. He took a black pencil which was on the table and feverishly made it run over a sheet of white paper. We heard the grating of the pencil and it bore upon it with such force that it broke. The medium stopped immediately and we saw that the paper had remained entirely white, but the trace of a writing had been made on it as if the medium had used a pen without ink or with the end of a sharpened bit of wood. On the request of the spirits which were helping us the gas was again lowered. The medium then took from the hand of B. a blue pencil and as a moment before we saw and heard the pencil run feverishly over the paper. Then all at once E. stopped and made a sign to light up entirely. The paper was covered with black tracings as if they had been made with an ordinary pencil. Some moments afterwards E. took a slate and a slate pencil which was by him and the light was again lowered. We then heard the peculiar sound a pencil makes in writing upon a slate. One or two minutes afterwards the light was again called for and E. placed before us the slate on which appeared, very strongly traced a design in a lively red. A black pencil was then given the medium as well as another slate upon which he set himself to writing. When it was ended we were able to see that the characters were traced not in black but in grey just as would have been the case if they had been made with a slate pencil.

E. felt fatigued. He took up a pencil opposite the shutter mentioned and about ten feet from it, and without his making any movement, the pencil escaped from his hand and struck the shutter like an arrow. The blue pencil, another black pencil and one or two

slate pencils which were on the table were thrown to the same point and by the same means. After a short rest, we put into the hands of the medium two slates placed one upon the other. He placed them upon the table and placed his hand upon them. A minute afterwards, when we examined them, they were moistened on the inside as if they had been wet with a sponge. A second trial gave us one slate half moistened. At last as we were about to leave, the medium quickly ran to the partition wall of white and at the bottom of the wall with a slate pencil traced the contours of the club. He came and sat down again without our noticing what had been done but as we were about to leave we, mechanically almost, observed the club—of cards—which he had sketched with a slate pencil had been traced in black outlined by a blue line.

DR. HALE ON UNITARIANISM.

On May 25th Dr. Edward Everett Hale gave a notable address before the Berry street conference, Boston, which will be read with interest not only by Unitarians but by students of religious thought and observers of religious progress, irrespective of theological views. THE JOURNAL has space this week for the following extract only which is taken from the address as printed in the Christian Register: I have substantially answered the first of my two questions. For our fathers, the leaders of the Unitarian movement in Massachusetts, were, by one and another accident of position, an aristocracy in Massachusetts. Saying in the pulpit the most radical things about the dignity of human nature, too many of them believed, as one of them once said to me, that the Unitarian gospel would go nowhere where people did not have silver forks and napkins with their dinner. You saw this in the mere elegance of the type of their tracts; you saw it in their silk gowns in the pulpit, in the black morocco cases to their sermons. You heard it in their coquetry with the Episcopal church, in their eagerness to have decorous forms of service, as they toyed with this and that fragment of a liturgy. More than one political tie threw them into line with the Federalists. Many of them had the daintiness of Federalists, and their distrust of the rank and file. For instance, they did not know that there was such a communion as the Free-will Baptists close at their side, practically saying what they were saying, and wanting to do what they were doing. They did not see, and they did not care, that the great Methodist communion was Arminian through and through. It was their natural ally; it had got hold of the people by means which they were too dainty to use. After the Methodist church had formed itself as one of the most important communions in America, it was still long before our decorous preachers could understand that in the Methodist church there is quite as good scholarship as in ours, and that, in the wide range of their clergy there are men quite as much interested in literature as are we. We are glad, and it is perfectly true, that Harvard college led the advance in the brave and delicate criticism of the Greek texts. It is perfectly true that Harvard college, in the outset, led the advance, I may say again, in the creation of our early literature. But, long after other colleges and the students in their theological schools were close at the side of our men, you could hear rigmarole talked at our annual meetings about our leadership in literature, in criticism, and in science, which fortunately never went outside our walls, or it would have made us simply ridiculous. I remember hearing our dear friend Dr. Bellows say once that we were “the hymn-writers of all Christendom.” I went across to the nearest Presbyterian church in New York, and took their new hymn-book, to find that out of six hundred hymns there were only nine which could be spoken of as having Unitarian authors. We had, and to a certain extent we still have, this preposterous glamour surrounding us in our meetings here, that, because our grandfathers, as I said, were the aristocratic leaders of Massachusetts, we, their grandchildren, are the democratic leaders of America. I am glad to think that the audience which I address sees the folly of this ostrich-like delusion. Every gentleman who comes into this body from the ranks

of the Methodists, of the Episcopalians, of the Presbyterian church, of the Baptists, or of the Catholic church, does us more good than he is aware of, by rudely shattering this fetich or idol before which the Unitarian been is so apt to do homage.

WOMEN'S WAGES.

There is of course no other man in the United States who has collected and handled with competency so large a mass of statistics of wages as Col. Carroll D. Wright, United States Commissioner of Labor. Through all his investigations Colonel Wright has made an especial study for himself of the bearings of the facts that he has collected upon the condition and advancement of women. He has brought together his conclusions of many years' study and investigation in an article which appears in the July number of *The Forum*, bearing upon the question as to the relative wages received by men and women for the same work.

Are women paid as well as men for the same work? Colonel Wright maintains that in a great majority of cases they are, but that confusion has arisen because it oftener happens than is generally supposed that the work which women do is not the same as the work which men do. As women, for instance, have forced their way into such employments as bookkeeping and lighter clerical work, the same grade of men that formerly did this have sought higher and more remunerative occupations. The proper comparison to make is not so between what women receive and what men receive, but what the wage-earning women now receive and what they received before the great advance of women into industrial life.

There are reasons, however, why women are not in every case paid as well as men, and they are large economic reasons which deserve consideration. Among them are these: There is undoubtedly a cheaper standard of living among women than among men; women as a class have less equipment for life-work than men, because the expectation in many cases is that the work will be interrupted by matrimony; and most of all, women have come into the industrial field as a new economic factor, and industry has not yet adjusted itself to her.

We have Colonel Wright's authority, therefore, for believing that the pay of women for doing the same work is not so disgracefully less than the pay of men as it has been commonly supposed, but the appreciation of women in industry will become more generous and more general as they become a more stable and more general factor in labor.

PSYCHICAL SCIENCE CONGRESS NOTES.

Among the eminent savants of France whom the Committee have addressed is Professor Charles Richet, famous for his researches in certain of the subjects which will come before the Congress. As will be seen, the learned Professor hopes to be in Chicago during the Exposition, and in that event will no doubt comply with the request of the Committee to deliver an address upon a topic of his own selection, concerning which his words would carry all the weight of the highest authority. We publish here a translation of his letter to Professor Coues:

"I am very grateful to you for your kind letter, and will say at once that I accept the honor you do me in naming me among the promoters of the Congress. But I should avow to you that I am not a Spiritualist, that in the matter of psychic science I have no theories and no dogmas, and that, moreover, I am unable to accept as demonstrated a number of facts which many Spiritualists regard as very well proven. Some of these, on the contrary, appear to me to lack solid proof. But however this may be, rely upon my support, even though it may be not very effective. I have not given up the hope of coming to Chicago for the Exposition; and if so, will give myself the pleasure of informing you. I beg you to kindly accept the assurance of my great consideration.

"CHARLES RICHEL."

Professor Richet needs no assurance of the profound respect with which the Congress would receive the

expression of his views in any department of Psychical Research, whether his conclusions should be favorable or unfavorable to those which are commonly entertained by Spiritualists. The full and fair presentation of all the ascertained facts in the case of psychic science, and their adequate discussion by the highest authorities, is the aim and purpose of those who have charge of this Congress. In view of any possible misapprehension, such as the learned Professor himself may have hinted at in disavowing his own belief in Spiritualism, the Committee cannot too strongly accentuate the fact, that this Congress is to be held in the exclusive interest of no belief whatever, but to promote the knowledge of psychical phenomena in the broadest and truest sense. While it is well understood that many or most of these phenomena have generally been classed as Spiritualistic, and relied upon by Spiritualists to support their own views, this is simply a prejudging of the very case that the Congress has undertaken to try. The Congress will be conducted along the lines of the most rigidly scientific methods to the demonstration, it is hoped, of certain facts, and the establishment of certain conclusions, let these be what they may; and it will assuredly maintain an impartial judicial attitude, without prepossession either for or against the cause of Spiritualism.

Dr. Max Dessoir, of Berlin, acknowledges the invitation of the Committee in very courteous terms, and regrets that through preoccupation with other affairs he finds himself unable to participate in the work of this Congress, or even to attend the International Congress of Experimental Psychology to be held next August in London.

Mr. C. C. Massey, of London, needs no introduction to THE JOURNAL'S readers, after his long years of investigation and publication in matters that will come before the Congress. Here is his letter:

124 VICTORIA ST., LONDON, S. W., 26 May, 1892.

"DEAR PROFESSOR COUES: I have to acknowledge receipt of your letter, and to thank you for the compliment of the invitation to join the Advisory Council of the Psychical Science Congress at Chicago next year. I feel much honored by this invitation, though I fear I may not be able to be of much use. But the subject cannot be in better hands than yours and Col. Bundy's—and it is a special satisfaction to me that we shall be thus represented. With all respect and regard, I remain, Yours very sincerely,

"C. C. MASSEY."

"Some examples which have been forwarded to us," says the *British Medical Journal*, "of the results of analysis, for tannin and theine in tea indicate considerable variation in the amount of tannin, according to the quality of the tea and the state of growth at which it is picked. In some blends of China teas the percentage of tannin extracted by infusion for thirty minutes was 7.44; theine, 3.11; and a similar result was given in the examination of the finest Moning; while, on the other hand, with fine Assam tea a percentage of 17.73 of tannin by weight was extracted after infusion for fifteen minutes, and two blends of Assam and Ceylon tea gave, respectively, 8.91 and 10.26 of tannin. On the whole, it is probable that the Indian teas are much more heavily loaded with tannin than the China or Japan teas. Moreover, the common method of prolonged infusion in boiling water is well calculated to extract all the tannin, while it dissipates the flavor of the tea. To be drunk reasonably, tea should not be infused for more than a minute, and with water of which the temperature does not exceed 170 degrees, Fahr. It should be taken without sugar or milk, which would drown the flavor of the delicate and aromatic infusion thus obtained. This at least is how tea is drunk both in China and Japan, whence we have borrowed the use of it. With our European method of prolonged infusion in boiling water we destroy all the best flavor of the tea, and we extract such heavy proportions of tannin as to cultivate indigestion as the result of tea drinking. Indigestion is unknown among tea drinkers in the East,

and it is in all probability only the result of our defective use of the leaf."

THE undue deference paid to money and its possessors is peculiar to no branch of the Christian church but is common to all of them, and the fact is undoubtedly an important factor in causing the disintegration of church influence among the masses of the people of Christendom, says the *Rocky Mountain News*. That deference is as marked in the church as it is in either business or social life. More than that, the church is notoriously utilized, as may be conspicuously seen in all centers of population, to cloak and give credit to rich rascals and scheming transactions which are only too often worse than questionable. The person must be obtuse who cannot see this verified almost any day and who is unable to cite cases in which one or two wealthy men of a congregation hold its pastor in the palm of their hands. It is not strange that mammon worship so unseemly should disgust the working element of society, or that the common people should revolt at such palpable proof that the forces of organic religion are being largely used to foster selfishness and greed and to reinforce inordinate wealth to the detriment of wealth's real producers.

SAYS Senator Hansbrough in the *North American Review* for July: The commercial bonds are much closer between the civilized nations of the earth at the present time than they were between the States of the Union a hundred years ago, and therefore the argument in favor of an international money with a uniform ratio is much stronger. The superiority of national management of the finances over State management has long been recognized and admitted. The efficacy of international management must be apparent to all. Statute laws in one country fixing the value of a money metal that circulates and has a different coinage value in another must result in financial and commercial confusion to both. The commercial disasters and business uncertainties so prevalent in the United States during the days of independent State bank money issues may be taken as a fair example of what may be expected if the great nations of the earth continue to pursue independent policies with respect to the ratio and fineness of their respective metallic moneys or to the use of the product of their respective mines.

THOUGH with the transition from dogmatic theism to agnosticism, all observances implying the thought of propitiation may be expected to lapse, yet it does not follow that there will lapse all observances tending to keep alive a consciousness of the relation in which we stand to the unknown cause, and tending to give expression to the sentiment accompanying that consciousness. There will remain a need for qualifying that too prosaic and material form of life which tends to result from absorption in daily work; and there will ever be a sphere for those who are able to impress their hearers with a due sense of the mystery in which the origin and meaning of the universe are provided. . . . Preaching tends more and more to assume an ethical character. Dogmatic theology with its promises of reward and threats of damnation, bears a diminishing ratio to the insistences of justice, honesty, kindness and sincerity.—Herbert Spencer in *Eccles. Institutions*.

In the spiritual every demand brings to the petitioner a supply of the forces desired commensurate with the intensity of the desire, says the *World's Advance Thought*. The war spirit has been intensely desired in the past decade, and the inharmonious forces (like the invisible moisture that ascends and returns in a tempest of wind and rain) sent out are returning, and are influencing the most inharmonious to deeds of insane violence; and in nature they are causing the counterpart in tornadoes and cyclones. Mankind must learn through great sorrow that inharmonious thoughts projected from their beings do not pass harmlessly away. The evil that men do not only lives after them, but is with them continually.

KISMET.

By ZYXOMMA.

There was great commotion in Washington on the 27th of February, 1859. Word flew from tongue to tongue. It was "murder." It reached a knot of boys, who scampered off to see about it, guided by the hurrying of many feet toward Lafayette Square. There was an excited and horrified crowd in front of a large square house, the home of a popular club. The boys dodged in and out through the crowd, and managed to get into the yard back of the house. There by giving one another a back, they managed each in turn to peep in a window. What I saw when my turn came was a bloody sheet that covered the corpse laid out on the floor. The body was that of Philip Barton Key, a relative of the poet who wrote the "Star Spangled Banner," Francis Scott Key. He had been shot to death on the street in front of the club house by General Daniel E. Sickles, on Mrs. Sickles's account. Across the square, directly opposite the club house was the Sickles Mansion, and the then young saplings, since grown to stately trees, offered no obstruction to the view between the two houses. The husband saw the signal fluttering from his wife's window, and so did Key. The two men met, and one killed the other. The tragedy did not end here. The trial and acquittal of Sickles, the confession of his wife, her subsequent insanity and death, the social and official relations of the chief actors in the train of events, conspired to produce a case only exceeded in the impression it made upon the Washington public by the assassinations of Lincoln and of Garfield. There is a strange web of circumstances associating the triple tragedies—the Key-Sickles, the Lincoln-Booth, the Garfield-Guiteau. The tangled skein will probably never be unraveled. But it seems to have been spun around that house, and now to have caught in its meshes Mr. James G. Blaine, who was by Garfield's side when Guiteau fired, and who has latterly been overtaken by fate—or what? in a series of disasters, invincible and inevitable, in public and in private. No wonder now that the wisecracks shake their heads again, the gossips wag their tongues anew, and people shudder as they think of that fateful house; for a whole generation has associated it with disaster. But to go back again, and pick up threads of history.

General Sickles was acquitted by law, and his act condoned if not vindicated by public opinion. He became a great soldier during the war, and lost a leg in battle. The anatomical preparation of the shattered bones of the knee-joint is preserved in the Army Medical Museum, where I have also seen the portion of J. Wilkes Booth's neck that was traversed by the bullet, have handled Garfield's broken rib and gouged vertebra, and could find many another ghastly historical relic. During the war and for years afterward there stood in front of the house a tall tree, the object of attack of relic-hunters innumerable, who used to chip and sliver it for a memorial of the Key tragedy, till they almost hacked it to pieces. It was killed; and then what was left of it, they say, was struck by lightning or blown down during a storm. It may, however, have been cut down as unsightly and unsafe, after it was dead. At any rate, it has not been standing for many years.

During the war, the house was occupied by Lincoln's Secretary of State. It then became known as, and has since been generally called, the "Seward Mansion." On the awful 14th of April, 1865, when the most murderous conspiracy in the history of the nation culminated in the assassination of President Lincoln by the foremost conspirator, Booth, another conspirator and would-be murderer entered the mansion, stabbed William H. Seward as he lay abed, wounded his son Frederick W., and was hanged for his crime July 7th. Secretary Seward had a tedious and pain-

ful convalescence for weeks from his wounds. Though he recovered it was for some time a question whether he would die. People talked of little else after the panic of that frightful double tragedy; they recalled too the Sickles-Key affair; and then it was that the house acquired the evil repute that has never been removed, and is to-day intensified.

For some years after Secretary Seward's occupancy, the house was used by the Government for office rooms. It was full of officials and their clerks during the day, but was not a dwelling house. It is remarkable that in this feature the history of the house runs parallel with that of the only other building in Washington which rivals it in the reputation of being haunted and has acquired an equal hold on the terrors of the imagination. Then there came years in which the house was shut up untenanted except by bats and rats and roaches. Nobody would live in it; nobody wanted it for any purpose,—though it was a very valuable property, eligible as a residence, in the heart of the city, on the most fashionable public square, within two minutes' walk of the White House. During its long emptiness the legends grew and became fixed in the minds of the superstitious. But it is singular to note that the Seward Mansion hardly acquired distinctive repute among the many haunted houses of the national capital. Of course there were stories enough of ghosts and ghostly orgies and doings of witches' sabbath within the silent frowning walls, but such only pervaded the lowest layers of society. Public sentiment among intelligent persons, in so far as it was tinged with superstition at all, took a different tone, with less of a feeling of the supernatural than of the natural. The sense of human tragedy, of calamity, of disaster among living persons whose careers had been in the public eye, was intense; and it found expression in associating this house with ill-starred fate and evil destiny on a scale large enough to effect the history of the nation in the persons of more than one great historical character. It is certain that we have to seek a parallel of this case, not in any of the local ghost stories that current among the vulgar, but in some of the great historic legends which involve the idea of the supernatural in determining the fortunes of illustrious families, or even the succession of thrones. In this country to-day, the old Seward Mansion has become the Blaine residence; and the legends that attach to the place now cluster with sad significance about the name of the foremost private citizen of the United States. People will talk; and at this moment some people cannot be reasoned out of the conviction that fate has overtaken Mr. Blaine because he lived in that house; that the concurrence of political disaster with domestic affliction is a climax not otherwise explicable; that Mr. Blaine was drawn under the spell of some malign influences which the house stands for; and finally it is possible to construct a plausible theory which connects occupancy of the house in some way with the deaths of both the Presidents who were assassinated.

Seward was Secretary of State when Lincoln was murdered; he lived in the house at the time, and was there attacked by the ruffian who sought to take his life. The future occupant of the same house was Secretary of State when Garfield was struck down; Blaine was in fact by Garfield's side when Guiteau fired the fatal shot in the railroad station, and his own life was in ostensible jeopardy at the same moment, when no one could have said what the half-crazed criminal would do next.

When Blaine came again to Washington, this time as President Harrison's Secretary of State, everybody supposed of course he would live in the handsome residence he owns on Dupont Circle, then leased by the noted Chicagoan, Mr. Leiter. But nothing is more characteristic of this extraordinary personage than to do what nobody expects. In this case he doubtless had practical and prosaic reasons for choosing to live in the old Seward Mansion, one of which may have been its convenient proximity to the White House. Then the real hold that the legends have on the imagination of the community became evident. Society fluttered and whispered, and soon people talked outright; the newspaper paragraphs took it

up, and all the stories, going back to the Sickles-Key tragedy, were retold with the usual accretions of myths. There was a genuine recrudescence of superstition, and all sorts of evil forebodings were rife. But the illustrious statesman only laughed at such idle and silly fears; he bought the property, furnished up the old house in fine style, and made it his own home.

With whatever sagacity and success Mr. Harrison has filled the measure of his public trust; it does not appear that the Lord has looked with much favor on the elect of the President's official family. Death has been busy in that circle. No one has forgotten the horrible tragedy in the family of Secretary Tracy, when their house was burned. It has been rebuilt, and reoccupied, but the site is continually pointed out by the cabmen to curious visitors of the Capital. The tall tower of the church which the President attends, at the corner of N and 18th streets, tumbled down one morning, though fortunately at an hour when services are not held, and no one was hurt. But the Blaine family has suffered a succession of afflictions by death, not one of which was to have been anticipated from the state of health of his children. The death of the eldest daughter, Mrs. Coppinger, was speedily followed by that of Mr. Walker Blaine, after very brief illness, and to this double blow has just now been added the crushing force of Mr. Emmons Blaine's death in Chicago. The two former deaths were in the fated house. Linked with such domestic sorrow, indeed, is the one bright incident of a daughter's wedding to Mr. Walter Damrosch; but death is not the only tragedy of life, and perhaps only the parents themselves know how bitter is the cup held to their lips by such conduct as that of the son who disgraces his father's name.

With all the cares of State, in addition to such domestic burdens, and with the swift flight of many years, it is no wonder that the great Secretary's own health should suffer through very natural causes; yet it is true that the fateful house has witnessed the failing of its owner's physical vigor. In that house also did his own hand prepare his political death warrant. For it is now seen to have been suicidal policy to surrender the portfolio of State at that critical moment, under the most serious imputation of bad faith with the President and before the people. Whatever the sincerity and probity of Mr. Blaine's motives may have been, the error of judgment was fatal. Crushing defeat followed hot upon the heels of his last official act, to close his public career forever.

There is an obtrusive element of the deepest pathos in the scene which this city witnessed a few days ago, when Mr. Blaine, with one whom death had still spared to him, left this illstarred residence which, in all probability, he will never re-enter. Who so poor as to do him homage as he crossed the threshold of a desolated home, as he entered the carriage, as the train rolled out of the railroad station—no, not though he was still a candidate for the highest position in the gift of the nation, for the end had come, whether he knew it or not—the end of all his greatness; he left that house to go to his political death.

There it stands to-day, closed; emptiness is within, where the very silence mocks the vanity of human hopes and earthly glories; outwardly as the frowning, threatening, inscrutability of the Sphinx. Who next will be bold enough to re-open and enter this house, there to read the riddle of life in defiance of fate?

- HEATHENISM IN CHRISTIAN ROME.

By DR. SAMUEL WILLARD.

The vitality of superstitions is wun of the persistent facts that is a perpetual wonder to the rational mind. (To the writer of these lines it seems nothing less than a superstition that keeps up our present spelling, and leads men to rite one for wun. Did some divine power make the speling-book?) Yet, if the thinker has himself ever had to conker a superstition or fals notion implanted in childhood, he may remember how much curage and effort it cost him to get rid of the effect of it in his life even after rezon had rejected it. But the ways of mankind are indispoz

to effort, except in the line of gratification of their desires; and it is gall and wormwood to most men to be bro't face to face in the Court of Reason with their blunders or their cherished errors. It is easiest to accept the tradition of the elders. The dead rule the living.

A recent article of Dr. Andrew D. White in the Popular Science Monthly caused me to hunt up in Chicago Public Library a notable instance of the survival of the oldest pagan superstitions in the very heart of Christendom, in the very shade of the Vatican and of St. Peter's. I find it in Gregorovius, *Geschichte der Stadt Rom*, Vol. viii, pp. 389-390. The occasion was the spread of the plague in Rome and Italy in 1522, five years after the beginning of the Reformation, and when the Revival of Learning had had its course some seventy years. The terror of the people was extreme. Having myself seen an American village lose half its population in alarm when the cholera entered it, I can the more readily imagine the dismay that depressed the more impulsive and less self-controlling inhabitants of Italy. I paraphrase rather than translate from Gregorovius:

"In June of 1522 the dreaded pest broke out. Thousands in Rome died; thousands took to flight. In the midst of the terror, an extraordinary occurrence showed how strong was the hold of old heathenism even here; how ineradicable its deep roots. A Greek named Demetrius past thru the city, driving before him an ox which had previously been devoted by dark rites of magic to destruction and the dreadful gods of old Rome, so long neglected. This creature was offered in the arena of the Colosseum, after the old Roman fashion, to appease the vengeful, hostile demons who were tormenting the people. This huge, old, ruined structure was regarded as the dwelling-place of evil spirits, the dethroned gods and their attendants.

"But this heathenish performance shocked and frightened the priesthood; the clergy hastened to hold, on their part, a penitential procession to propitiate the Christian's God, presumably roused to anger by such sacrilege at the very foot of the throne of His Vicegerent on earth! Numerous groups of men past along on all streets, lacerating themselves with whips and shrieking 'Misericordia,' 'Pity, O God!' So Rome fell back from its fever-fit of heathenism into the darkest gloom and chill of the Middle Ages."

Bizari, an Italian historian of the next generation, says of this sacrifice of the steer that the credulous populace believed in its efficacy, for, from that day, the dreaded disease began to recede, yield, and fade away. But the Pope Hadrian VI. published, in consequence of the sacrifice of the Colosseum, a bull against magical arts and acts.

But how much superstition and unreason must there be in America and our own day, to sustain Mormonism, Seventh-day Second Adventism, Michael of the Flying Roll, Schweinfurth, Teed, and the like!

JUPITER AND SATELLITES.

By Prof. PAUL A. TOWNE.

The system of Jupiter, so far as it is now known consists of the planet and its four satellites or moons. Though there are doubtless thousands of persons who have never taken the trouble to look at these moons, even with the aid of an opera glass, it is not likely that their existence is doubted by any one who has ever read or heard of them. Still it is well enough to recall the trouble which Galileo and his friends had in satisfying some of his more prejudiced contemporaries that he had really seen these moons with his newly invented telescope. The announcement of their discovery was the occasion of one of the first conflicts between scientists—men who choose to rely on their own senses and judgment in acquiring new facts—and religious bigots—men who choose to rely on the dicta of the "infallible heads of the church," for all they are to believe. The controversy about the existence of the moons of Jupiter was very bitter. Two or three short quotations from the papers published at the time will show that the reasoning adopted by the opponents of the Italian astronomer is yet made

available on occasion. Said one Christian: "We are not to think that Jupiter has four satellites given him by nature, in order, by revolving around him to immortalize the Medici, who first had notice of the observation. These are the dreams of idle men who love ludicrous ideas better than our laborious and industrious corrections of the heavens. Nature abhors such a chaos, and to the truly wise such vanity is detestable."

Martin Horkey wrote a little book in which he answered these four questions: Do the Medicean planets exist? What are they? What are they like? Why are they? As to the first of these questions he declared that he himself had looked through the telescope of Galileo, and the planets were certainly not there. Of the second question he very solemnly declared that "the existence of his own soul is not more certain than that reflected rays are the cause of the deception." In reply to the third question he said that "the planets are like the smallest fly compared with an elephant," and in answer to the last question he "believes that Galileo had got up the story to gratify his thirst for gold," and assures the world that he would "positively die rather than concede his four new planets to that Italian!"

But by far the most curious, if not the most satisfactory argument against the existence of the four moons was happily thought of by a genius named Sizzi. "There are seven windows," says he, "given to animals in the domicile of the head, through which the air is admitted to the rest of the tabernacle of the body, to enlighten, to warm and to nourish it: two nostrils, two eyes, two ears and a mouth. So of the heavens, or great world without, there are two favorable stars, two unpropitious, two luminous and Mercury alone undecided and indifferent. From which and many other phenomena, as the seven metals, we gather that the number of planets is necessarily seven. Moreover, the satellites are invisible to the naked eye, and therefore can exert no influence on the earth and therefore would be useless, and therefore do not exist."

Of course the authors of these extracts and their admiring readers were never convinced of their error. Bigotry, "the venerable doctrines of antiquity," were stronger with them than the evidence of their senses. They died "battling for the church."

But in spite of arguments to the contrary the four moons of Jupiter exist. Nautical almanacs indicate them by Roman numerals, but they are named in the order of distance from the primary, Io, Europa, Ganymede and Callisto. Their principal elements are as follows:

Io is distant 267,380 miles from Jupiter, revolves around the primary in one day, eighteen hours and twenty-seven minutes, and has a diameter of 2,252 miles; Europa is 125,160 miles distant, revolves in three days, thirteen hours and fourteen minutes, with a diameter of 2,099 miles; Ganymede is 678,390 miles distant, revolves in seven days, three hours and forty-three minutes, with a diameter of 3,436 miles, and Callisto has a distance of 1,192,820 miles, revolves in sixteen days, sixteen hours and thirty-two minutes, having a diameter of 2,929 miles. Ganymede is then not only the largest of the known satellites belonging to the solar system, but is larger than the primary planet Mercury, whose diameter is only 2,962 miles, a few miles more than that of Callisto. But these satellites are all tiny bodies as compared with their primary, Jupiter, whose diameter is 85,390 miles. The great planet turns upon its axis in nine hours, fifty-five minutes and twenty-eight seconds, so that a point on its equator moves at the rate of nearly 27,000 miles per hour. The axis of Jupiter is almost perpendicular to the plane of its orbit, making its seasons uniform the year round; that is, it is always winter at the poles, summer at the equator and autumn midway between these extremes. But this remark applies only in case Jupiter is as far advanced in its cosmical life as is the earth, an assumption that cannot be made for the following reasons:

Careful experiments have demonstrated that Jupiter gives off more light than if only reflecting the light received from the sun. In point of fact the planet radiates light of its own as well as reflects that received

from the sun. In general the time occupied by a planet in passing through the different stages of its cosmical life depends very greatly upon its mass. A small mass cools quickly and a large mass slowly. This is illustrated by a hot shot, a bullet and a cannon ball, all made of the same metal. Our moon, as another illustration, is only 2,153 miles in diameter and it has already gone through many phases of its life yet to be passed by the earth and Venus. Mars is about 5,000 miles in diameter. It is, therefore, older, cosmically, than the earth, but much younger than the moon. Jupiter may be said to be present in a condition analogous to that of the earth millions of years previous to what we call the azoic age. The heat of its liquid central mass as yet has a terrific effect upon the vapor or atmosphere that envelopes the great giant. Slowly but surely, as in the case of the far mightier sun, whose diameter is 842,584 miles, attraction of cohesion is winning its victory over this heat, and, after a short interval of some millions of our years, the vapor of Jupiter will have settled down upon a cool crust, forming the seas and oceans of a world to be inhabited by beings whose organizations accord with their environments.

These remarks at once suggest that Jupiter is at present performing, at least in part, the functions of a sun in relation to its four satellites. Were these moons all as large as Ganymede, they would combined, have a surface not greatly inferior in extent to that of the earth. Only one of these satellites is smaller than our moon, so that, in point of fact they, combined, have a surface considerably greater than four of the earth's satellite. Assuming that they are as advanced cosmically as is the planet Mars, having similar proportions of land and water surface, they are about equal to that planet in this capacity to support intellectual beings organized like ourselves.

Granting that the four little worlds are all inhabited and that Jupiter gives them the heat and light they need as supplementary to that received from the sun, and what a field of thought is presented as to the grandeur of the astronomical scenery enjoyed by the fortunate residents upon these satellites! Let us take, for example, the satellite Io. Its distance from Jupiter is little greater than that of the moon from the earth. The planet Jupiter appears from this satellite as a disc twenty degrees in diameter or about sixteen hundred times larger than our moon does to us. Imagine the moon to approach the earth suddenly, some night, near enough to become sixteen hundred times larger than the present full moon, then fancy thousands of volcanoes to be in violent activity, sending fire, smoke, flying vapors, and terrific electrical streams in every direction across its surface; again, consider that when Jupiter and the sun are in conjunction and above the horizon in the day of Io, both are visible, the sun giving twenty-five times less light than with us and appearing twenty-five times smaller. The sun must be eclipsed on every revolution of Io and also the three other satellites must be eclipsed very often. Europa appears from Io, at the nearest point of its orbit, nearly four times as large as our full moon. When about to be eclipsed it is nearly nine times smaller. Ganymede and Callisto have the same phases as Europa and similar variations in size, differing only in the degree of changes. Thus Jupiter in all its grandeur, covering more than the one-hundredth part of the day sky of Io, the sun and the three other satellites, must all often be visible at the same moment of time. At another time all may be below the horizon, and the astronomers of Io then have an unobstructed view of the starry heavens, such as we have any night in the absence of the moon. Such nights, however, are rare on Io as one or more of the three moons must usually be above the horizon.

That these astronomical phenomena so superior to anything of the kind we on earth enjoy, have had their influence in stimulating the intellectual development of Io's inhabitants there can be no doubt. Mental activity, power, growth are greatly dependent on physical phenomena presented for study.

But what is true for the inhabitants of Io must also be true for the other three satellites, the difference

again being one of degree. To the people of Europa, Jupiter appears about six hundred times larger than the moon does to us; to the people of Ganymede two hundred times larger, and to the people of "far off" Callisto more than sixty times larger.

Again, as in the case of the system of Saturn, who knows that the four moons of Jupiter may not be the common residence of the inhabitants of each of them? The understanding, mind, intellect, will, whatever be its name, is ever on the alert when obstacles to its development are to be overcome. There is no rest till the obstacles are removed. Every point gained becomes a part of the power that gains the next. Already here on earth, a mere youth in its cosmical career, we begin to see that the properties of the atmosphere may be made available for our rapid transit between all parts of its surface. Our command of the whole of the earth's surface begins to be regarded as a necessity and we shall, therefore, have it at no distant day. Mind is rapidly asserting its superiority to mere physical forces. It is engaged in utilizing known forces, whatever their nature, and discovering those hitherto latent. Try to imagine what we shall know and what can be done in say one hundred thousand years and we may get a glimpse of what is already known and done in the systems of Jupiter and Saturn, where even the problem of passing from one satellite to another may have been solved. In these systems the facts which underlie what begins to be realized as Spiritism may have been fully developed and may have resulted in establishing inter-lunar communication. The next steps would be interplanetary and inter-stellar travel. "Other worlds than ours" exist in infinite number all around the Solar system and we desire to know their exact nature. Shall we not find the way to gratify our wish? Our neighbors on Mars and the Jovian and Saturnine satellites, being far ahead of us in cosmical manhood, may get ahead of us in cosmical research and first make a visit to be returned at some future time. If the spirits that have left their bodily tenements shall aid us in our aspirations for more positive knowledge concerning ourselves and the universe of mind and matter, who is there to object? Who is there that would not like to be released from the bonds of agnosticism, whatever may be the means by which the release is accomplished? Even though it be possible to find a man who is compelled to recognize the truth of the proposition, "I am an ignoramus," it is very difficult to comprehend why he should rest satisfied with such a fact. Hence, should not such minds as those of Crookes, Wallace, Flammarion and all the rest of the scientists prosecute their experiments in spiritism regardless of such bigots as Christman, Horkey, Sizzi and the rest of the multitude of ignoramuses?

THE MIDDLE WAY—LABOR.

BY M. C. SEECEY.

When the writer said to the wage-earner, in the last article of this series, "Organize?" what did he mean? He meant this only: For all men and women who work for wages either with brain or hand or both, to do as capital has done and is doing, to lessen competition and to secure the results which come from co-operation. How is this to be done? Let each handicraft or brain-craft, if you please, organize its own guild on the plan of an army, selecting the best for leaders or officers, all looking to federation so as to unify the whole, not for aggressive work—to displace or divert capital from its legitimate uses; not as a propagandism for socialistic purposes; not to introduce anarchism nor to destroy vested interests, but simply and solely to protect the rights of labor, at the same time respecting the rights of capital; for it has rights gained by the labor and saving of workers in the past and present. In the stress and strain of our common suffering this fact is often lost sight of. Even Henry George forgets this fact: Karl Marx ignores it in his "surplus value" postulate. Bellamy pulverizes it to atoms in his commonplace Utopia: Harris is not to be counted in this estimate, for he dwells in an attitude where labor counts for nothing. But the man

who toils knows, or ought to know, that he can better his condition only on one condition: To labor and to save. To this end that he may have a chance to do both is the object of organization.

Suppose all labor federated into one compact, invincible organization, such as I have suggested, what would be the result? Capital would respect labor, because it would know that it could rely on its estimates of the cost of labor in carrying out its own plans and purposes. Standing upon an equal footing, each recognizing the rights of each, there would be no clashing of interests. Arbitration would settle all differences, and a common end could be reached. Permanence of relation would be the result. The laborer could make his plans to save, so as to bring within his means some of the comforts and satisfactions of life. The land question could then be taken up and by its limitation and a "tax on land values" each laborer, as he saved, could make his own home and improve it. Henry George, in my judgment, starts at the wrong end of the line. How is the laborer to "rent" or "buy" land until he is in a position to save something to rent or buy land with? Powderly, it seems to me, is more practical. He has no faith in these outside suggestions until labor is organized and stands on a par with capital. But he is not broad enough. Every man, woman and child who labors for hire should be in the "organization" the writer proposes. The farm laborer as well as the mechanic; the clerk as well as the drummer; the preacher as well as the paymaster and the teacher; all who toil for compensation should belong to this grand army of industry. Until this army is organized, labor has but a poor chance in this struggle for existence. The question of wages, as now discussed and acted upon, is simply competition of one laborer with another. None know this better than the capitalist and the politicians who are the servants of capital. One set of politicians claims that a "tariff for revenue only" is the boon for the laborer. The protectionist declares, with equal emphasis, that the labor problem is solved by a prohibitory tariff. The fact is that neither has anything to do with the price of labor. It is purely a question of supply and demand—of competition. The capitalist knows this—especially the "protected" capitalist. He shuts off the Chinese on one hand to secure California votes and keeps the Atlantic coast open as a dumping ground for all the filth and wickedness which are poured in upon us from the unpaid pauper population of Europe. We exclude the Chinaman, who has a history running back beyond the memory of man; a people who have given to the world its highest ethics; a people who have solved most of our problems—even the George problem of "taxing land values"; a people who are refined, intelligent and who recognize intelligence as the only factor in the preferments of society and the State. And yet these are excluded and for what? Ask the politicians. To exclude the Chinaman and give free admission to the pauper labor of Europe to come and compete with our own intelligent labor is a damnable disgrace. If any further argument is needed to prove that the organization of labor is its only protection this potent, perfidious fact is enough.

Labor should be in a position to control this question. Its very existence depends upon it. It should have the right to select its company. No one can question its right to do this. In all other relations of life this is done. The capitalist is master of his own associations, both in his business and in his home. It may be claimed that if this power is under the control of labor there would be unnecessary exclusion. This is absurd to one who will stop to think for a moment. When labor is organized in the form I have suggested, capital will look to it for its supply of labor. It will be to the interest of labor to give capital the best the market affords and all that it wants. The more the better, so long as a proper equilibrium is preserved between the two factors.

There is nothing in life which represents more of antagonism than the relation of capital and labor. They always have been irreconcilable and always will remain so. One is conceived labor—labor saved by parsimony or self-sacrifice—wealth. The other is in

process of producing wealth lacking the self-sacrifice which makes it wealth. Wealth is jealous of its rights. When assuming the form of what Henry George calls "wealth in process of exchange," capital takes all the risks; sensitive to its environment and selfish to the last degree. Hence it antagonizes labor and labor in return antagonizes it. This makes the irreconcilable conflict and hence labor to protect itself from the greed of accumulation which hoarded wealth inspires, it must place itself in a position where it can defend itself. This can be done only by "organization"—such organization as I have suggested. It must be one-in-many.

It has been suggested that if labor assumes this position there is danger from socialistic development. That is the old cry to alarm community. There is nothing in it. The most conservative class in America to-day is the laboring class. Besides, when labor becomes federated it will have conservative organs to represent it. They will know that capital will not be put into production unless the results are favorable. Labor cannot afford to go beyond its just rights. It would injure itself more than it would capital. There is nothing to be feared from such an organization; at least in America.

In the now crude organizations of labor we have a practical illustration of what I maintain to be the proper thing to do. Strikes are now almost unknown. Arbitration settles the question of antagonism when they arise. The few strikes which have occurred of late years have taught labor a lesson. The causes becoming less and less their frequency will be lessened. It is both to the interest of capital and labor that each should be in a position to inspire confidence by showing and sharing the responsibility which each should have. Although the antagonism is irreconcilable in one sense by pursuing the "middle way" the condition at least of the laborer will be meliorated.

REPLY TO E. D. BURLEIGH.

BY EDGEWORTH.

Among the modern methods of bringing in the millennium with cure of all the ills that flesh is heir to, stands taxation, and conspicuous by its theocratic airs, is single tax, which has a prophet honored equally with the Pope by its faithful. It is indeed a faith, a hypnotized faith, and its religionists may well say, like the Roman Catholics, *credo quia absurdum*. As one of the faithful, Mr. Burleigh disavows and resents my impious but candid statement of his faith, which stripped of Henry George's rhetoric, seems new to him. Such is, however, precisely the impression left on my mind by a careful analysis of "Progress and Poverty," the bible of the single tax faith. In assuming for himself and party, to be its competent expounders, Mr. Burleigh is quite in the logic of faith, but where tribute is claimed from outsiders and majority vote is invoked, reason's protests must be expected. Our differences of statement are I think, not in substance, but in form merely. The reader who has access to "Progress and Poverty" will judge whether or not I misrepresent its propositions. Mr. Burleigh attributes my "unacquaintance with the subject to limited or heedless reading." Of what?

Henry George's writings? And of these? Is not "Progress and Poverty" considered by single taxers as the standard? Has this varied from its first or early editions, on which my statements are based? As for The Standard, in which single tax variations by its temporary editor Mr. Shearman and others may be found or Henry George's speeches, I am not aware of any inconsistency with the basic principles declared in "Progress and Poverty," nor with any important discrepancy between this and the original work of Patrick Edward Dove, which, however, I know only by the passages quoted from it by Mr. Sullivan, in proving "Progress and Poverty" a plagiarism.

Mr. Shearman and others vary in their computations of the percentage which single tax would levy upon land values; but the main point is this, which Henry George has emphasized within the last few years, as quoted by Gen. Trumbull, to wit, that single tax is to be the only source

and mode of government revenues, all other imposts being placed upon land, as they are taken off of imports, and other duties annulled. Now as taxes do not rise from land in the form of vapor, to condense as dew in the government treasury, it seems to the un-hypnotized mind that land values consist in the uses won from land by labor, and those of agricultural land, in crops. In restricting my first paper to this branch of the subject, for which I am reproached, I was not quite ignorant that the market value of an acre in the business and fashionable worlds of Chicago, New York and a few other cities, is somewhat higher than that of my potato patch, without another house in sight than mine.

There are other differences between the agricultural and the municipal aspects of our question, than those of the amounts proposed to be confiscated by tax.

The moral pretext invoked by single tax is unearned increment, which has two sources: 1. Of natural fertility. 2. Of civic aggregation. Both apply to all confiscations by single tax, but in very different proportions, fertility not entering into the appraisal of city lots; while no market convenience avails a nickel without fertility for rural land. Henry George in "Progress and Poverty" is preoccupied with fertility and agricultural affairs, and he nowhere betrays the consciousness that natural fertility is but a transient advantage, which is skimmed off by crops; so that after the first few years, hardly any land will pay costs of culture, unless by manuring it, which is an improvement, and thus withdraws it from single taxability, according to the programme.

I was heedless in my second paper, in saying that only lands of greatest natural or market advantage would be sought. This is now the case; but single tax, by confiscating such advantages, would determine preference for soils and sites not actually taxable, and which would continue thus exempt, by showing improvements as their source of profits. Thus, however disastrous to the first generation of farmers on whom it might fall, single tax if confined to its "Progress and Poverty" programme would only exclude from culture the sites naturally best adapted to it.

Those who know the ropes of politics and ways of government, will not believe that single tax would restrict itself to this absurd programme; but rather that it would plunder wherever booty lay, for government must dine, and dine sumptuously, though the people fast; and between our republic and the Russian empire, there is not in this respect the slightest difference.

Mr. Burleigh shows a kindly heart toward farmers, but how can they sleep under the influence of his soothing syrup, compounded with Ricardian rent, which he restates in the same paper? This and unearned increment, are the two wheel horses of the single tax car. It is explicit that all use values above that of the poorest land in use, constitute rent, and as such, invoke confiscation by tax. Unless then, the farmers' situation is such that he can find compensation, by relief from import duties, which in my section of country may lessen his expenses by about twenty-five dollars per annum, he must receive single tax with a sardonic smile. As to his improvements, they are but accessories to fertility, necessary to his crop but without intrinsic values. The crop is the "pig what pays the rent."

I credit Mr. Burleigh with having avoided the usual fallacy of single tax men, who see in this panacea, the equalizer of profits by fertility, and regard it as a scandal for cats to eat cheese unless shared to them by the State monkey.

Now leaving rural affairs, I note his admission, coincident with that of a single tax man in the Independent Pulpit, but which I did not know that Henry George had specified; to-wit, that all increments of value by rise of price in ground lots under the conditions of civic aggregation are to be taxed away from their holders irrespective of their having been or not already paid in successive purchases up to the last. Retroactive and illegal, such confiscation ruffles no sentiment of justice in the mind of the faith-

ful single taxer. However legally acquired, and by exchange of labor products, it may be, the hypnotized term "unearned increment" converts the ground-lot in question into stolen goods and makes the receiver by purchase, as bad as the thief. Why if a tax assessor had to hunt up the successive purchasers and mulct them proportionally to their gains by the lot, an army of adepts in real estate transactions would surpass the pension list in the line of party patronage.

If not retroactive, this tax snare of increments might fall far short of the billions gorged by our three tier governmental system every year.

Now this increment which single tax arbitrarily confines to ground lots as taxable, though it is no better earned by most of the improvements that stand on these lots, as far as many of their owners are concerned, this increment has been caused by these improvements, and is their result as regards the aggregate population of the local autonomy. This it is that represents collective society, not general or State governments which have had no more to do with them than had the British government with our colonial prosperity. To the local autonomy that created increments of value, and which needs them for its onerous costs of sanitation, education, police, and other public works, justly pertains the skinning of that increment. How to do this with justice towards individuals is a problem which may be variously resolved in adaptation to the circumstances of each. What is constant, is the dependence of municipal prosperity upon rural supplies, and the easier the access of labor to the soil, the more rapidly will city business grow.

No less to the rural autonomy, do these considerations of equity and even of legality, apply.

As regards legality; supposing single tax in operation and fertility due to labor exempted. Is not all yield by crops fenced in equally due to improvements by labor? If fences or ditches, barns and other necessary rural improvements are taxed, should not these, costly, but worthless by themselves, carry exemption for the crop which would be impossible without them, even on the most fertile soil?

Mr. B. unblushingly reiterates in behalf of single tax, the State sophism that it would repress speculation on the rise of values in lands now withheld from culture or other improvements on them—repress it, by imposing a tax burden on culture and other uses, even where hitherto unobstructed! But if the tax falls short of the burden imposed by speculators and landlords on such uses, they will certainly continue their oppressions under it, for the sake of such margins of profit, and nothing will prevent them from recouping themselves for the tax, whenever possible, by rackrenting.

Could a single tax law be passed under the influence of a healthy public sentiment against speculative profits, that sentiment could more surely meet the case by invalidating all titles in excess of the homestead.

There is better to do than to confiscate unearned increments; it is to forestall them in favor of collective society; but if this is to work smoothly, you must begin by constituting that society as joint stock owner of the ground it occupies; lots on which it may then rent to its members, and profit by their rise in value at the next rental term. Thus coöperation, which Henry George repudiates and opposes, is the true remedy that satisfies the desiderata of the single tax scheme. Wherever and so long as true society, combining spiritual affinities with industrial coöperation shall not exist, there must be the strifes and oppressions of individual forces, not to be taxed into harmony, since the taxing power is itself an oppressor party. Speculation presupposes arbitrary legal titles, governmental encroachments upon the natural and ethical rights of labor to its means of production. The single tax idea, based upon such encroachment, owes its whole reason of existence to this oppressive power which it seeks to manipulate, while confirming its authority. A European exotic on American soils it is also an anachronism, essentially feudal in its character.

HYPNOTISM IN SURGERY.

The following account of a surgical operation while the patient was in a hypnotic condition is taken from the St. Louis Courier of Medicine in which it is credited to the Medical and Surgical Reporter:

Dr. Schmeltz, of Nice, had recently a case (Gazette Medicale de Strasbourg) in which he removed a sarcomatous breast during an anesthesia caused by hypnotism. The patient was a girl, aged twenty, who was easily thrown into a hypnotic state. The operation was performed in the presence of Drs. Lauza and Barriera, and the entire organ, together with the aponeurosis of the pectoralis major was removed by the oval incision. Five drainage tubes were inserted and the wound was closed with thirty-two metallic sutures. The operation lasted an hour. The patient remained absolutely insensible, in a condition of the deepest anesthesia, such as is only seen after large doses of chloroform. Dr. Schmeltz says: "I operated very slowly and quite at my ease; the patient even tried to encourage by her words; she seemed very gay, and laughed loudly from time to time as if to show that she felt no pain. In order to make the operation easier for me, she turned herself about, so as to place herself in the most favorable position, keeping her right arm stretched out so that no assistant was required to keep it steady." She was kept under observation the rest of the day, and having been told not to feel pain and to have a good night, she obeyed these instructions in the most docile manner. The wound was completely healed on the fifteenth day. The only symptom worth mentioning, which Dr. Schmeltz observed in the patient during the operation, was great pallor of the countenance, without any dilation of the pupil or weakening of the pulse. The tumor weighed two kilograms.

SUMMER FOOD.

Dr. N. E. Yorke in the Popular Science Monthly for July says: Half the illness that occurs at one season, I think I can safely say, is due to improper dieting taken at another. We hear of people feeling weak in the spring, or suffering from those different ailments due to malnutrition, such as boils, skin diseases, obesity, or debility. Now this would not be so if the person adapted his diet to his requirements and to the season. No sensible person would think of keeping a large fire burning in his room in the summer. If he did, he would undoubtedly soon feel the effect of it; but many a man who would feel himself insulted if he were not thought a sensible person, will eat in the summer to repletion foods the particular action of which is to supply heat in excess. Perhaps I cannot do better here than to explain that the foods that are converted into heat—that is, keep up the heat of the body—are starches, sugar, and fat; and those that more particularly nourish the nervous and muscular system are the albumen and salts; and a perusal of, or reference to, the following table will show what these are, and also the amounts of the different constituents they contain. At a glance the reader will see that the largest proportion of summer food should consist of green vegetables, cooked or as salads; white or lean meats, such as chicken, game, rabbits, venison, fish, and fruits.

HOW TO DRINK MILK.

Terpsichore gives a few practical hints about digestion as follows: Do not swallow milk fast and in big gulps. Sip it slowly. Take four minutes at least to finish that glassful, and do not take more than a good tea-spoonful at one sip. When milk goes into your stomach, it is instantly curdled. If you drink a large quantity at once, it is curdled into one big mass, on the outside of which only the juices of the stomach can work. If you drink it in little sips, each little sip is curdled up by itself, and the whole glassful finally finds itself in a loose lump made up of little lumps, through, around and among which the stomach's juices may percolate and dissolve the whole speedily and simultaneously. Many people who like milk and know its value as a strength-giver think they cannot use it because it gives them indigestion. Most of them could use it freely if they would only drink it in the way we have described, or if they would, better still, drink it hot. Hot milk seems to lose a good deal of its density, and one would almost think it had been watered, and it also seems to lose much of its sweetness, which is cloying to some appetites.

ALMOST everyone in his turn has lamented over something which afterwards turned out to be the very thing for him that could have happened—or rejoiced at an event which became the source of his greatest suffering. Schopenhauer.



MY MOTHER.

So tender, so loving,
So anxious to be
A ministering angel
Unto me.

So sympathetic
When the world goes wrong,
Always trying
To help me along.

Advising me ever
To avoid sin and strife,
Pointing me always
To a true, pure life.

Unselfish, she toiled
Many years for my sake,
That I in this life
Might a noble fight make.

And false to her-trust
I never will be,
But use all the talents
She gave unto me.

—J. C. S.

AN OPINION.

My grandma says that little boys
Make too much noise—
Considering of course their size.
She's very wise!

I think the birds up in the trees,
The chippy-wees,
Are noisier by far than I,
And don't half try.

And then the noise made on the pane
By drops of rain,
That patter early, patter late,
Is very great!

And so, I say, it seems to me,
To noisy be
Is what you should expect at all
Times from the small.

—JOHN KENDRICK BANGS, IN ST. NICHOLAS.

THE Ceramic art club of Philadelphia are to make an exhibit at the World's Fair. They propose to furnish a tea-table in the Pennsylvania State building which will represent styles of colonial art. The table of colonial style is to be made by women wood-carvers; the drapery, napkins, doilies and table cover by our art needle women; and the menu cards and pottery by our Philadelphia painters. If possible, the shapes adopted will be those most popular in colonial days, but, as the present stage of ceramic art affords a wider field for variety in shape and design, it is not decided as yet to limit the choice of designs to colonial days. Colorado women will probably be represented numerously at the World's Fair. At least, many of them are making applications for space, and are preparing exhibits. In the fine arts department twenty-three women have applied for space. The work of some of them has attracted favorable attention in art exhibitions both abroad and in this country. Wall paper, carpet and portiere designing, decorated china, wood carving, embroidery, literature, etc., are among the lines in which women are intending to be exhibitors. The Wisconsin World's Fair board has decided to exhibit at the Exposition two statutes typifying the culture, energy and progress of the women of the State. It was the intention at first to have only one statute, but two designs were submitted which are not only of superior excellence but of merit so nearly equal that no decision between them could well be made. It was, therefore, decided to make use of both. The designers are respectively Miss Miner of Madison and Miss Mears of Oshkosh.

It is only two or three years ago that women began to be admitted freely to the colleges and universities at the East, says the Boston Herald. At Cornell and Oberlin coeducation has been recognized almost from the start, and in the Western State universities it has been the rule, the principle of the education of the sexes together being adopted as a continuation of the common-school education. The advancing wave of the higher education of women is now opening in all parts of the world. Many of the best institutions are ready for her use, and at no time has the wave risen higher than during the present season. It was only the other day that the University of St. Andrew's announced that its collegiate department was open to women. The appointment of a woman as privat-

docent at the University of Zurich is a great step forward for the sex in Europe, where women are met by the established traditions of ages. In this country Yale University has recently opened its doors to post-graduate courses for women to an unexpected extent. The graduate department of the University of Pennsylvania has just been opened to women with the gift of a building and with the establishment of eight fellowships for their use. Almost at our very doors Tufts College announces itself ready for the work of coeducation. This is a marked advance. It indicates that the prophecy of the editor of School and College, that "all educational privileges from the kindergarten to the university would eventually be open as freely to women as to men," is likely to be realized much sooner than was anticipated.

THE eligibility of women to federal offices has been broached by Wyoming electing two women as alternates to the Minneapolis convention, conferring upon them honors sought by politicians of every State of the Union, says the editor of the Chautauquan in the July number. Thus was driven the wedge through whose opening women will, for the first time in the history of this republic, be introduced to the national councils of one of the two main political parties. What is it all coming to? How far does Wyoming propose to carry this policy, fortified behind the constitutional clause declaring that "full faith and credit shall be given in each State to the public acts of every other State"? Will they stop with giving her a quota of offices in every county and representation in a federal political convention? Picture a coming congress-woman. Wyoming may even now be preparing such a *coup de maître*. Could the constitutional clause, making each House the judge of election and qualifications of its own members, be construed to warrant her rejection? Suppose Congress should refuse to administer the member's oath, and return her to her State? We might then witness a novel application of States Rights doctrine.

THE action of the Royal Labor Commission in appointing four ladies as sub-commissioners to collect evidence as to the condition of laborers of their own sex is universally approved. The sub-commissioners will report upon the treatment of women employes, the sanitary conditions of their places of work, etc. All four are well known for their efforts on behalf of womankind, but the most prominent of the quartet is Miss Abraham, secretary to Lady Dilke. She is an Irish woman, tall, dark, and of fine presence. She led the agitation which was started about a year ago to bring laundries under the operations of the factory acts, and in that struggle she proved herself a genius at lobbying and general business management. Miss Abraham is about 30 years old, and has written interestingly on political economy.

THE FALSE PHILOSOPHY OF SPIRITUALISM.

TO THE EDITOR: Fourteen years ago, I was positively convinced of the fact that death is birth into another life—another world, to make it plainer—and the light that then illumined my spirit has shone steadfastly ever since and will continue until I reach the land of light. True it is, that clouds sometimes obscure it, that fogs dim its rays, that storms of trouble or worldly anxiety dash surf-spray over it, but these all pass away, and this light shines brighter than ever for the tests of endurance to which it has been exposed.

What my experience was, I am not called to announce. It was too sweetly sacred for idle mention; and if it were not, why should I relate my experience for the shallow satisfaction of "investigators," or the sneers of materialists and cynics? I am satisfied; and the reality of guardian spirit, friends and their constant interest in our daily lives, is as much a fact to me, as my daily meetings with family and friends here, correspondence with distant ones, or an occasional telegram on matters of business. Once satisfied, always satisfied, which a fact has been fully demonstrated—and instead of entering the company of persistent, never-quitte-sure investigators, I have found abundant happiness in the knowledge of the truth that made me free from the oppressing slavery of orthodox man-made religion, and its equally repulsive opposite, materialism, with its degrading leveling of the human and the animal in one common end. Therefore, I have been little known as an advocate of the

philosophy of true Spiritualism, or as an opponent of the false, and it is in the line of an opponent. I desire to come before readers of THE RELIGIO-PHILOSOPHICAL JOURNAL. With its pages I have been familiar for many years. That I have approved its course is evidenced now by my appearance in its columns. I shall make no effort to review the admirable work it has done in behalf of common-sense and reason, against the misguided, over-zealous enthusiasm of unbalanced ignorance, of credulous simplicity, of charlatan swindlers who would bring, if permitted, the beautiful palace of truth tumbling into ruins under a weight of lies and a burden of transferred bigotry. The work of THE RELIGIO-PHILOSOPHICAL JOURNAL speaks for itself, and I am not given to idle approbation.

It is as an opponent of the false philosophy of Spiritualism, that I come before the public through these columns, and if I can present the errors of the false in that conservative language which appeals to reason and influences understanding, if I can present the true in all its glories, in all its far-reaching sympathy with humanity, its varying creeds, and manifold interests, my desire to uphold and increase the influence of conservative work already accomplished by others before me, will be gratified, and something done for which I shall never feel regret.

From every portion of the world, from its broad places, its narrow confines, comes the earnest cry:

"Show us the way out of darkness: lead us into the light; not by the violence of mental cataclysms; not by snapping the ties that do pleasantly bind us in social fraternity with friends and neighbors; from such ordeals we shrink, and if, as you believe, we can advance upward in the world beyond when we reach it, we indeed prefer to wait until that time before receiving more light, rather than have it come upon us here with the fiery fierceness of wisdom's thunderbolt." We hear so much fanaticism, so much coarseness of speech, so much hatred of things we have been led to revere from childhood—we hear and read so much that repels—can you wonder we object to investigating your knowledge, and half-heartedly cling to our unproven belief, unsatisfactory and uninspiring though it may be?"

And this is the voice of a great multitude crying in the wilderness for spiritual manna! The blatant mouthings of demagogues who roar like the bulls of Bashan from the platforms of a false spiritual philosophy, or the seductive voices of those who, wise as serpents but not harmless as doves, lure victims on unto their own destruction—these are fast becoming too prominent, and have too long flourished unrebuked by those who, like the writer, have felt inspired promptings to duty but have permitted other things of a material nature, to repress the demands of restless spirit forces, urging us on as bearers of the light that shines in the noonday as in the night.

W. E. JOHNSON.

DETROIT, MICH.

FOR THEIR FAITH.

J. H. Dortch writes under date of June 26th, from Paris jail, Paris, Tenn., to A. T. Ballenger, Secretary National Religious Liberty Association, Chicago, Ill., as follows:

We have now been in jail since the 3rd of June, and the prospects are that we will have to remain here for over two months longer. Our offense, as you understand, is that of working on our farms on Sunday. We did not employ a lawyer at the trial since it was of no use to do so, as the cases of R. M. King and W. H. Parker were appealed and lost. We pleaded in our behalf, urging that so long as we did not disturb the worship of any one (and every witness testified that he was not disturbed) we were entitled to the God-given right, after having observed the Sabbath, which we believe to be the seventh day instead of the first, of working six days for the support of our families, as do other citizens. The State's Attorney, Mr. Lewis, thought differently, and argued that since the laws of Tennessee set apart Sunday as a day to be kept holy, and we were permitted to observe our Sabbath, we ought to observe Sunday also. The three others convicted are W. S. Lowry, J. Moon and James Stemm. Mr. Stemm is over sixty years old, and has spent three months in this same jail for a like offense. When the Sheriff, Mr. Blakemore, came to take us to jail, he said, addressing Mr. Stemm whom he had taken to jail the other time he was convicted: "I do not want to take you gen-

tlemen to jail," and with this he broke down and wept like a child. We did not pay our fines and costs which amounted to about \$25 each, because, first, we considered them unjust, and second, if we had paid them and returned to our work, we would have been re-arrested and thus compelled to spend all the little property we own in paying fines. We have heard that our property is to be sold to pay fines and costs, but we understood that this could not be done, at least in the case of three of us who own no more property than the law allows. There seems to be nothing for us to do but to suffer and await a change in public sentiment. Judge Swiggart in answer to the sheriff's protest that we were conscientious in the matter, replied, "let them educate their consciences by the laws of Tennessee." My wife writes me that our two little girls cry themselves to sleep at night because "papa doesn't come home."

PROF. J. DELBOEUF, who once took the views of the "Nancy school" that hypnotized subjects could be made to commit crime, now, says the Better Way, opposes the idea on the ground that latent tendencies of the crime suggested must exist, experiments with subjects having brought him to this conclusion. Hypnotized subjects are but sensitives controlled by other minds, analogous to mediums under spiritual control. It is well known that the latter, when morally and mentally pure in the normal state, always voice the highest sentiments in the trance state, while those known to be insincere, jealous or avaricious, are not always reliable as mediums, however honest their intention in the exercise of their gifts. Whether due to nature asserting itself volens volens or spiritual environment created by an inharmonious life is indifferent. Hypnotic experiments, like those with laughing gas, give additional warning that sensitives must be true to the principles of Spiritualism if they would command respect for themselves and the cause they espouse. And furthermore, these errors should serve as a broad hint to them as to what they would become as spirits incarnate—counterparts of their earth life, re-enacting, whether they will or not, that which they most lived or practiced. Is it to save us from such a future that our spirit friends are constantly admonishing to overcome human passion, animalism, and selfishness? Is the warning not worth heeding?

THE State is the political agent of society, says J. W. Sullivan in Twentieth Century. Its machinery can but stand for the society to which it is applied. If the State is an absolute monarchy, the cause lies not in the monarch but in his subjects. If it is a constitutional monarchy, again is the government but an index to the grade of the enlightenment of the governed. And thence on upward to a perfect democracy. An absolute monarchy implies an ignorant, if not a barbarous or semi-barbarous, nation—Persia, Turkey, Russia. A constitutional monarchy signifies an upper class numerous enough and otherwise capable enough to wrest their rights from the sovereign; but it also signifies a degraded lower class—Italy, Spain, Germany, England. With the increase of bold and able men in the lower class, the constitutional monarchy verges on a democracy—England, Germany. A crisis in such a country may bring a republic—France, Brazil. In this case the republic takes on that form of democracy which the lower class can insist on—in France, a poorer democracy than in the United States; in Brazil, a military semi-dictatorship tempered with the forms of a republic. As the body of the people in a democracy come to understand the faultiness in delegated authority, they adopt legislation by the citizens—Switzerland. When men shall pay due regard to the highest freedom of every individual, then will arrive the perfect republic that is one day to come.



ORGANIZATION OF SPIRITUALISTS.

TO THE EDITOR: During the past two or three years, the spiritual papers have promulgated the idea of organization, both in this country and across the Atlantic, with comparatively little success, so far as more permanent concreteness is observable. We must be guarded against judging our labor by apparent results, and therefore should not permit outward appearances to discourage us.

There are causes for our temporary non-success, however, which we may by perseverance overcome. The unity among religionists has for its foundation unities within the minds of the members of religious societies. These organized unities have taken time to evolve. Spiritualism presents at once a more paradoxical aspect: on the one hand it gives to the world a most concrete demonstration of its claims; and on the other hand, it offers the subtlest abstractions for consideration. Owing to the diversity of opinion existing among us, we do not present to the world that unanimity which is needful, if we would be comprehended by the mass. To those unacquainted with us, it is most perplexing to hear the various views expressed by Spiritualists upon subjects on which people expect us to be united. They do not realize that there is but one point of agreement, viz.: "The spiritual nature of man, the continuity of individual life beyond the change called death, and the power of the decarnated spirit to communicate with those still in the flesh, either subjectively or objectively."

Now, the thought has occurred to me, that if we could add to this important truth of man's demonstrated life beyond the grave, that ethical element without which a life hereafter would be undesirable, we should find that partially developed moral sense, with such accompanying unities of conscience as might make organization after awhile more possible. The beliefs of mankind are organic; they are transmitted from sire to son, they are assimilated with the mother's milk, confirmed by early education, and established in later years by habitually thinking along given lines.

We have not established such psychical conditions as yet, for our movement is young. The system which is best adapted for the time and place will be the most perfectly organized. If we are somewhat in the advance of the times, and we flatter ourselves that we are, we must not be disappointed if owing to incapacity to adjust themselves to our more, spiritual hypothesis the mere wondermongers within our movement and those who cannot appreciate our philosophy, do not readily organize.

While we are being taught how "to labor and to wait," let us try to evolve within ourselves such ethical and spiritual principles as shall hand down to future posterity those unities of mind and heart as shall make the involvement of a spiritual institution worthy the name possible.

To-day we lack the social influence, the educational bias, the unity among ourselves to make organization of a permanent type.

What may we do meanwhile is a question which we often put to ourselves. And in conclusion one cannot do better than suggest a few thoughts in this direction.

On entering a Spiritualists meeting, one is at first astonished to find so few young people in attendance. Why is this? Because we do not furnish the youthful mind either prenatally, educationally or socially with materials that establish sympathetic relations strong enough to cause them to unite with us. Our lyceums are either ill-adapted for children, or they are managed incompetently, or for reasons which do not appear, they are only spasmodically successful. In most cities there is no attempt to win the sympathies of the little ones. If we cannot do better why not form Sunday Schools? By all means try the lyceum, but if that prove unsuccessful, then don't be afraid of imitating the Church in a good thing—form a Sunday School. Make the institution for children the most attractive possible. The worst of the matter is, adults seem to forget that they were children, and having lost childlikeness, they cannot adapt themselves to the needs of the children. Parents, too, are often afraid to let their children know anything

about Spiritualism. Of course, it is not wise to make our children premature, but in a simple form we may teach the essentials of Spiritualism to our children. If Spiritualism is good for fathers and mothers, it is good for their children. Bring your little folks up to love and reverence the faith dear to your hearts. Don't give your children cause to think you insincere, or set them a cowardly example by refraining from teaching openly what you honestly hold sacred. Let us make our little societies social, let us do more than we have done to make our services attractive to the young, and we shall, by degrees, form those essential unities in the mind that make permanent organization possible.

Perhaps I am wrong, but if I am, I hope to be put right. There is, in my humble opinion, too great a tendency to minister to the sensational spirit of the unthinking crowd, in many of our halls. Cultured people occasionally attend some of our meetings and are disgusted with the meager attempts at public tests and psychometry. These are all good and useful things in their place, and at a suitable time. We should not under-value undeveloped mediumship, but it should not be unwisely brought to the front, giving an uninitiated public cause to ridicule, and the cultured Spiritualist to blush. Our platforms should be educational. I sometimes think it would be well to have two departments in our societies, namely, psychical investigation, and spiritual and ethical culture sections.

Our Spiritualists have their sympathies divided between Spiritualism and liberal Christianity. Their social relations are largely in the church. If Spiritualists would manage their existing societies with care, minister to the moral and religious nature from the rostrum and experiment in the phenomenal in the seance room, using all possible discretion as to the quality of that offered to the public mind, we should, in time build up societies as strong as those of the church, offering all the intellectual, social, and religious advantages the present age requires. With man's spiritual nature demonstrated, his life hereafter revealed, his ethical ideal clearly portrayed, his spiritual aspirations ministered to, his social hunger fed, he would find with us an abiding home.

WALTER HOWELL.

PROGRESS FROM POVERTY—HOPE HELPS REFORM, ETC.

TO THE EDITOR: It is a singular experience to drop a month out of one's life—to be for that time, or for any time, shut off from any power to know what is passing in this great world, or to do or say anything to help or hinder good or evil. Such was my experience, for a month in May and June, the result of a severe illness from which I am now recovering.

Let me take up a few broken threads and try to weave on. I see THE JOURNAL gives some space to "single tax" and to problems of labor and wages, and I have felt a desire to put in a word, but if I and others do that when will it all end? Will there be room in your paper for anything else? To be silent on these questions is not well, for they pertain to human welfare; to keep their discussion in such limits and spirit as not to crowd out, or mar the treatment of those things of the spirit—those deeper matters that make the foundations of our thought and life for which so many look to those pages with earnest hope, is not easy. Therefore I have kept silent, and will now only suggest in brief what might be treated more at length.

M. C. Seecey writing on "The Middle Way," opened by saying, "Henry George is one of the greatest lights of the age." A word on one statement of his, "Poverty deepens as wealth increases, and wages are forced down while productive power grows." Massachusetts and Rhode Island are States where wealth abounds and the productive power of machinery is great. Wages average \$350 a year. Michigan and Iowa have less wealth and productive power, and wages \$320. North Carolina has far less wealth and little machinery and wages there are but \$152. These are manufacturing wages in 1880. Farm wages are also highest in Massachusetts, lowest in Carolina. Mr. George says, wages are low where land is high. Facts prove the contrary, as to wealth, productive power and land.

Mr. George says: "Wages are forced down." The average wages of 1880, were 20 per cent. higher than 1860—this for the United States. In 1880 the savings bank deposits in Massachusetts were \$42,000,000; in 1891 they were \$380,000,000, about two-

thirds estimated as deposits by working men and women. This increase of over \$200,000,000 in the deposits of the industrial army of that State in eleven years shows progress from poverty. These assertions of Henry George go down in the light of facts. With more space all his leading assertions can be tumbled down. D. A. Wells and Prof. Sumner, free traders, and H. C. Carey and W. D. Kelley, protectionists, differ from him. Henry George's assertions are of no value, are unsafe guides, facts disprove them. His "light" only "leads to bewilder and dazes to blind."

I see that Mr. Whitworth, of Ohio, whose earnestness I highly respect, assails Edward Atkinson with frank severity. Not agreeing with all of Mr. Atkinson's conclusions I can say that his statistics and facts are given with an aim for the plain truth, even when that truth strikes at his own views.

My friend Whitworth bursts out in earnest indignation against selfish wealth amidst growing poverty. In this I honor his fine humanity, but would suggest that such selfishness is not new, nor is poverty new, or on the gain. Go back to old Rome, or to England in the days when from a penny to sixpence a day was the laborer's pittance, while patrician and nobleman lived in barbaric splendor, and the lot of the toiler was worse than now. In the savings banks of the United States the deposits are over \$1,500,000,000, and of this \$1,000,000,000 belongs to the great host of toilers. Millions must be added to this for moneys invested otherwise, for homes and farms earned by their occupants. Never in any age is land so much widely distributed wealth. To increase that, and to lessen the vast wealth in few hands wisely and peacefully, is the problem. To know that the people gain, gives light and hope for its solution.

But enough of these matters, and let me say that my indignation is stirred by the effort of Mr. Nicolay to impugn the veracity of Mrs. Maynard as to the fact which she states in her book: "Was Abraham Lincoln a Spiritualist?" That seances were held at the White House during its occupancy by the martyred President. Had Mr. Nicolay said that he never knew of such seances it would have been well, but his absolute denial is shameful and contrary to well-proven facts. I knew Mr. Lowes and Mr. Laurien Washington, and they both told me of being at the White House, with President Lincoln and his wife, at seances with Mrs. Maynard. With Mr. Lowes I was well acquainted and held him in high esteem.

For Mr. Nicolay, after helping to write a valuable life of Abraham Lincoln, to stoop to this poor work of denying the veracity of such a woman as Mrs. Maynard is a pitiful descent.

The plans for the Psychical Congress at the Columbian Exposition seem to move on well and doubtless it will be of signal value and interest. The Advisory Council is of excellent material, gifted and true men and women who accept their duty with frank and cheering readiness. The helpful work of Elliott Cones is valuable. Out of this must come a higher appreciation of Spiritualism—of the great truth of spirit-presence and power, as well as of that inner life, the thought of which stirs the world to-day as never before.

What an uprising of womanhood, spontaneous and welcomed, comes with woman's work in the Exposition! Its great Congresses of art, engineering, etc., especially its Congress of religions, are signs of the times. A great school it will be! A month there better than a year in any college.

DETROIT, MICH. G. B. STEBBINS.

HINDU CHILD MARRIAGE.

TO THE EDITOR: Under the heading of "Reincarnation," in your issue of 4th June, p. (9) 25, J. S. refers to Hindu child marriage and widowhood, in connection with Theosophy and Buddhism. Having resided in Buddhist Temples, and with knowledge of the vernacular discussed the subject with learned natives, I am in a position to state that there is nothing whatever in Buddhist teachings to justify your correspondent in connecting them with practices he so very properly condemns—which are confined to certain localities and classes of natives of Hindudstan.

Again, Theosophy is not Buddhism, although some of those who call themselves Theosophists claim also to be Buddhists. I quote from one of Madame Blavatsky's letters to prove my assertion: "The Theosophy of the T. S. at any rate in my lodge, and it is so far the only active one in London, is not Buddhism pure or

impure, common sense or otherwise; it is esoteric Buddhism, having as much to do (but no more) with Christ, Kristna, Osiris or Odin, as with the Lord Buddha, so there can hardly be any clashing in this between us." C. J. W. PROUDRES. LONDON, ENG.

A FEW WORDS ON THE BIBLE.

TO THE EDITOR: In the column of THE JOURNAL, intitled "Voice of The People," of the issue of June 25th of the present year (p. 73), under the title of "A Few Words for The Bible," Mr. T. Darley Allen makes, to my mind, some very remarkable statements, the majority of which, can be easily proven to be of the nature of gross errors. I beg of you a share of your space in order that they may be briefly pointed out. In the first instance your correspondent says, "It is a remarkable fact that among all people we find traditions of the events recorded in the Hebrew writings." From what follows, Mr. Allen evidently refers to the tradition of "the Bible story of Eden and the fall of man, etc., etc." Now his statement as just given is simply not true, and I challenge him to find any of the "traditions of the events recorded in the Hebrew writings" among the earliest records, for instance, of such a vast race, or group of races, as the Chinese; or among the traditions of the Australians; or the vast hordes that over-run Africa. Our most reliable historians have long ago relinquished their attempts to trace the "original pair stories": the "universal flood myths"; and the various "world creation myths and traditions," to a common source or origin. In the light of our present-day knowledge, he who seriously makes such an essay, can only do so through gross ignorance of the now extensive literature in such fields, and how fully it goes towards refuting any such idea. Take our first case, and the authoritative ancient-historian Schmitz has said "Confucius, who lived about the year B.C. 600, as well as his disciples and followers, never alluded to the existence of a spiritual being as the creator and ruler of the universe, whence Confucianism is little better than Atheism." Mr. Allen's next astounding statement reads thus "Everywhere we find the serpent as an emblem of evil, and among all people we find the idea of the tree of life." Has your contributor any idea whatever of the extent to which the serpent, throughout all history of some peoples, has been made to represent the symbol of the embodiment of the spirit of wisdom? May I ask what the two serpents on the caduceus represent? For one, I regard the entire biblical story of the garden of Eden and all that pertains to it, as one of the most foolish nursery stories that I know anything about. Take the 14th verse of the third chapter of Genesis for example, which reads "And the Lord God said unto the serpent, "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Will Mr. Allen kindly inform me what species of serpent it was that held that celebrated conversation with "the Lord God"? in what particular are our present-day serpents "cursed above all cattle"? what was the mode of progression of serpents prior to "the Lord God" ordering them to crawl on their bellies? and, finally can you find me a single species of serpent to-day that habitually exists upon a diet of dust?

Once more, the author of the article in question asserts that "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." Indeed,—well all I can say to that is, that I will never hand a copy of the disgusting volume in question to a child of mine, unless I hope to live to see his or her moral character a total wreck,—wrecked by the bestial examples presented as guides and teachings in that wretched book.

If Mr. Allen cares to have me do so for his edification, I can, without the slightest effort, prove that the Bible of the Christians not only does not impart "a higher mental and spiritual exaltation—a higher uplifting of the soul—than any other writing," but that from cover to cover it absolutely teems with the grossest historical inaccuracies; with every variety of lie; with sickening accounts of murder, rapine, debauchery, filth and immorality; with ludicrous inconsistencies; and with a degree of ignorance that would shame a schoolboy of the present day to own.

DR. R. W. SHUFELDT. Takoma, D. C.

BOOK REVIEWS.

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

Handbook of School Gymnastics of the Swedish System; with 100 consecutive tables of exercise and an appendix of classified lists of movements by Baron Nils Posse, M. G. Boston: Lee & Shepard, 1892; pp. 192. Cloth, 50 cents.

Baron Posse, who is a graduate of the Royal Gymnastic Central Institutes, Sweden, has done more than any other person to extend the use of the Swedish System of Gymnastics in this country, and to put it on a correct educational basis. He has issued a manual of the system in which he gives, to educators and others, the results of his experience of five years in the work in this country, and of a much longer period of investigation. In this manual the author gives first, the fundamental principles of the system, the positions and movements being fully illustrated by drawings, together with much valuable instruction and advice to teachers. The book contains one hundred progressive tables of exercises which have been so arranged as to suit all the conditions of any school, and with the progressive lists at the end of the book a teacher can easily expand the tables so as to make them correspond to any conditions under which he is teaching. It seems as though this work would be invaluable to instructors and those desiring information on this subject.

MAGAZINES.

The first paper in the Atlantic for July, by Eben Greenough Scott, is devoted to General McClellan, and is an impartial account of the part which he played during the war, and a summing of his personal characteristics, and the reasons for his successes and failures. Mr. Edward G. Mason contributes a very interesting paper on "Chicago," in which he gives the reason for the push and energy which we associate with that city. "In a Japanese Garden," is the title of a delightful paper by Lafadio Hearn in which Mr. Hearn gives a curious account of the methods of the Japanese landscape gardener of the old regime. His picture of the gardens in which sand and stones play perhaps a more important part than flowers and turf, will be new to most readers. A paper which is of particular value on account of the writer's intimate knowledge of his subject is Theodore Roosevelt's "Political Assessments in the Coming Campaign." Thomas Bailey Aldrich's poem "Unguarded Gates," is an eloquent warning against the opening of our land to the "wild motley throng" of men alien to the spirit of our institutions. Jenness Miller magazine for July is full of articles and illustrations of interest to all women. Among the contributors to this issue are: Mrs. Miller, Mrs. Lillian Russell, Geo. Augustus Sala and John Ruskin, Mrs. Frank Leslie, and Ella Wheeler Wilcox. July Babyland is a beauty, full of the pretty little stories with pictures which will delight the eyes of the little ones. D. Lothrop & Co., Boston. The Nineteenth Century for June contains among others, the following articles: "Ulster and Home Rule," by St. Leo Strachey; "The Inefficiency of the Army," by Field-Marshal Sir Lintora Simmons, G. C. B., G. C. M. G.; "Ireland Blocks the Way," by Herbert Gladstone, M. P.; "Some Great Jewish Rabbis," by the Rev. Charles H. Wright, D. D.; "Ovid Metamorphosed," by Mrs. Ross; "Sculpture of the Renaissance," by Miss V. Paget (Vernon Lee); "The Increase of Crime," by the Rev. W. D. Morrison (Chaplain to H. M. Prison, Wandsworth); "The Invasion of Destitute Aliens," by the Earl of Dunraven, K. P.; "Women and Worship in Burmah," by Lady Violet Greville; "Protection as Labor wants it," by H. H. Champion; "Did Dante Study in Oxford?" by the Right Hon. W. E. Gladstone, M. P.

The character sketch of Benjamin Harrison in the July number of the Review of Reviews by General Thomas J. Morgan, a personal and political friend of the President, while naturally friendly and appreciative, is yet discriminating. In the text of the article appears a portrait of President Harrison at his desk, taken on the 15th of June—four days after the Minneapolis Convention adjourned. In addition to this sketch there are reviewed and discussed, in the department "The Progress of the World," the work and proceedings of the late Republican Convention. With this account are presented portraits of Governor McKinley, Chauncey M. Depew, Senator Wolcott, General John C. New, Ex-Senator Ingalls, Ex-Speaker Reed and

Mrs. J. Ellen Foster. In "The Progress of the World" of this number are discussed, as well, the political and social movements most prominent in other countries of the world, particularly the political situation in Great Britain.

A work treating of English History in an entirely novel manner, under the title of "England and its Rulers," by H. Pomeroy Brewster and George H. Humphrey, is now in press and will be issued shortly by S. C. Griggs & Co., Chicago. The book is the fruit of long and patient research, and is designed not only for the use of schools and colleges, but of that large class of American readers who are desirous of obtaining a general knowledge of the history of England, but have not the time nor the opportunity to read more extended works.

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Part Second.

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APPENDIX.

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A COUNTRY SCHOOL.

Pretty, and pale, and tired, She sits in her stiff backed chair, While the blazing summer sun Shines in on her soft brown hair; And the little brook without, That she hears through the open door, Moeks with its murmur cool, Hard bench and dusty floor.

It seems such an endless round, Grammar and A B C, The blackboard and the maps, The stupid geography-- When from teacher to little Jean, Not one of them eers a straw, Whether "John" is in any "class," Or Kansas in Omaha.

For January's bare brown feet, Are aching to wade in the stream, Where the trout to his lining bent, Shall leap with a quick, bright gleam, And his teacher's blue eyes stray, To the flowers on the deck hard by, Till her thoughts have followed her eyes, With a half-unconscious sigh.

Her heart outruns the clock, As she smells their faint, sweet scent, But when love time and heart, Their measure in unison beat, For time will last to or lag, Take your shadow on the grass, That lingers far behind, Or flies when you fair would pass.

Have patience, restless Jean, The stream and the fish will wait, And patience, tired blue eyes, Down the winding road by the gate, Under the willow shade, Stands some one with fresher power, So turn to your books again, And keep love for the after hours.

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GOD HELP THE BOY.

God help the boy that never sees, The butterflies, the birds, the bees, Nor hears the music of the breeze, When zephyrs are blowing, Who cannot in sweet comfort lie, Where clover blooms are thick and high, And hear the gentle murmur-nest, Of brooklets softly flowing.

God help the boy who does not know, Where all the woodland berries grow, Who never sees the forest glow, When leaves are red and yellow, Whose childish feet can never stray, Where nature does her charms display, For such a helpless boy I say, God help the little fellow.

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CONTENTS.

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THE BETTER THOUGHT.

How often in temptation's hour, An unseen force seems brought, As if to check an evil power And prompt the better thought. And they who learn by spirit light And in that faith abide, Well know we have contending aught Forever at our side. That One, in a persuasive tone, And powers that can entice, And Conscience is the other one, That speaks with gentle voice. If we a victory would win, And vanquish Satan's sway, This present time we must begin, And not postpone, a day. For Conscience is a holy power, On whom we can rely To guard us in temptation's hour, And Satan's power defy. If we its gentle voice will hear, And to our Father, pray, The enemy will disappear, And Conscience win the day. —SOPHIA WAYNE IN THE MANIFESTO.

NOT DEAD.

I cannot say, and I will not say, That he is dead. He is just away! With a cheery smile and a wave of the hand, He has wandered into an unknown land, And left us dreaming how very fair It needs must be, since he lingers there. Think of him faring on, as dear In the love of There as the love of Here, Think of him still as the same, I say, He is not dead, he is just away! —JAMES WHITCOMB RILEY.

The following was sent from St. Paul as a special despatch dated June 28th to the Chicago Tribune in which it appeared June 29th:

Mrs. Cornelia Thomas, a handsome dress-maker of twenty-eight, living at No. 609 Decatur street, brought suit for divorce early in June against her husband, Eugene Thomas, alleging cruelty and inhuman treatment. Her sister, Mrs. Mary D. Phillips, of Seattle, Wash., knew a good deal about the treatment received from the husband, and so Cornelia sat down and wrote her all about the step she had resolved to take and asked her if she would not come to St. Paul and testify. Mrs. Phillips had just completed the sale of some Seattle real estate, so after putting sufficient money in her purse to meet her ordinary wants while absent she put \$2,400 of the money from the sale of the real estate in the lining of her dress and sewed it in securely, thus to be provided in case of emergency.

The case came up June 22d. Mrs. Phillips gave most satisfactory evidence for Cornelia and Cornelia secured her divorce. They spent a few days more together and Mrs. Phillips started home.

She was sleeping soundly in her berth when the train reached Tacoma. Then, as the train began to slacken its speed approaching the station, she was disturbed a little, and while in that frame of mind dreamed that she saw Cornelia take \$1,000 of the \$2,400 from the lining of her dress.

The surprise she experienced awakened her. What could such a dream as that mean? No, she would not allow herself to think for a moment that it could be true; and at that she placed her thoughts on things at home and how she should find them. But, try as she would to drown it, the horrible dream remained uppermost in her mind. There was one way to settle it, and she would just look and see if the money was there.

Of course it was, she thought; but when she got a look at it she would believe her eyes, and that would be the end of the dream. For a moment she shuddered at the thought of doubting her sister, but she arose in her berth and began searching for the lining of her dress. She had sewed the money in with red silk, and now it was sewed in with black silk. Hastily she ripped the seam open, and \$1,000 of the money was gone.

Mrs. Phillips stepped off the train at Seattle and took the next train back to St. Paul. She arrived Monday and went at once to the office of County Attorney O'Brien. O'Brien procured a search warrant from the Municipal Court, also one for the arrest of Cornelia. The papers were placed in the hands of Lieut. Murphy, and yesterday morning the Lieutenant, in company with Detective Daly and Mrs. Phillips, proceeded to the residence of Mrs. Thomas. Murphy read the search

warrant to Cornelia and asked her to hand over the \$1,000. She denied the charge emphatically, but a search was instituted and a portion of the money was found. She will be given a hearing Thursday.

Prof. Galton, illustrating the strong likeness which often exists between members of the same family, reports the following facts: One boy sometimes spoke to himself in a looking-glass, thinking he was talking to his brother. A little girl, whose mother and aunt were twins, often called her aunt "mother" and her mother "auntie," so much alike were those ladies. "On one occasion, when I returned from foreign service," says a British officer, "my father turned to me and said: 'I thought you were in London,' thinking I was my brother; yet he had not seen me for nearly four years." But the following anecdote is still more interesting. It was sent to Prof. Galton by a young Englishman, who says: "I was coming home from India on leave of absence. The ship did not arrive for some days after it was due. My twin brother Ben had come up to receive me and our aged mother was very nervous. 'One morning, after she had undergone several disappointments because of the ship's delay, I rushed into her room, saying: 'Oh, mother, how are you?' Her answer was: 'No, Benjamin, it's a bad joke; you know how anxious I am for Alfred.' It was some time before I could convince my mother that I was her son Alfred, who had been away so long, and not my twin brother Ben, playing a joke on her."—Youth's Companion.

Political campaigns in this country are not what they should be, but for bitter partisanship and unmitigated brutality they cannot be compared with those of Great Britain. Here, even in the hottest struggles, the great leaders of the opposing forces are usually treated with respect. They can go where they please, do what they please and say what they please without much danger of personal violence. There is no throwing of stones, red pepper or dangerous missiles of any sort. Such outrages as that perpetrated upon the venerable Mr. Gladstone in Chester recently are happily unknown in the United States. Partisans here may occasionally present each other with black eyes but they refrain from assailing helpless octogenarians. The vaunted civilization of the old world is not in every respect superior to that of the new.

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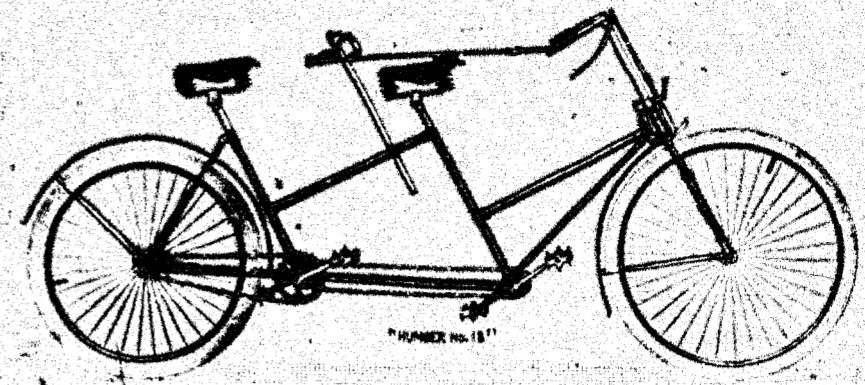
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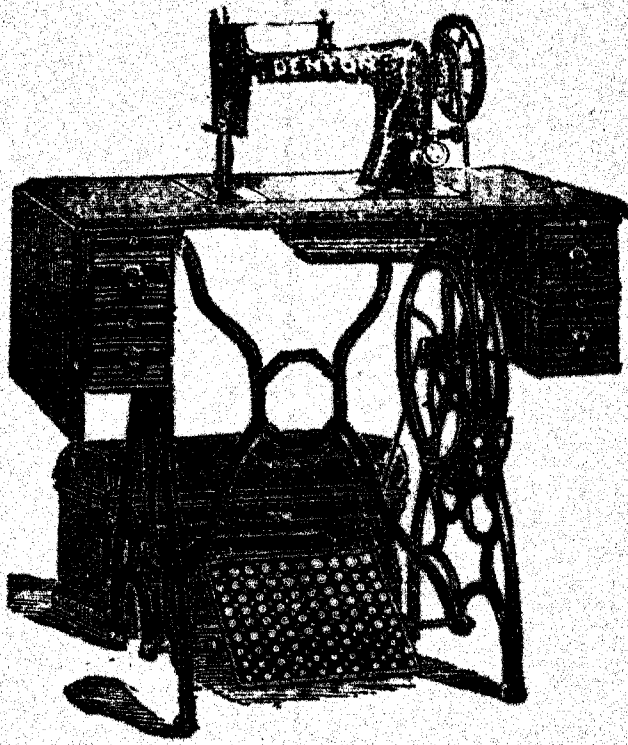
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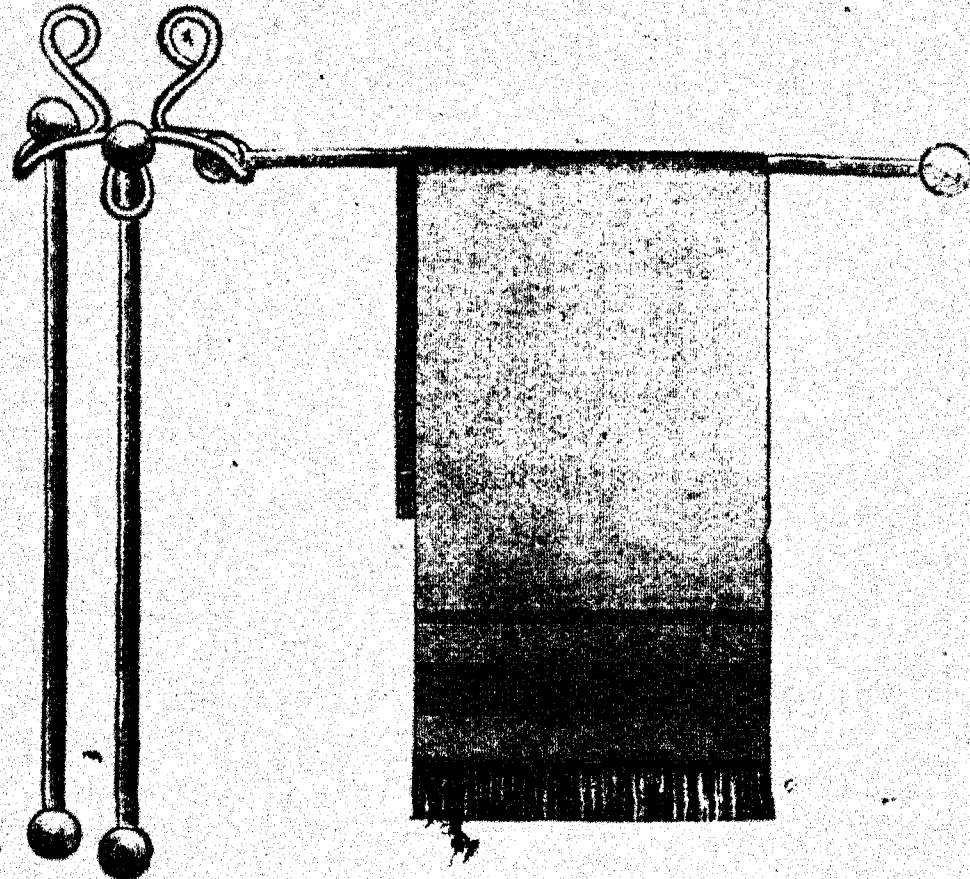
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CONTENTS.

- FIRST PAGE.—Topics of the Times.
- SECOND PAGE.—Unpopular Radical Movements. An Interesting Medium. Dr. Hale on Unitarianism.
- THIRD PAGE.—Women's Wages. Physical Science Congress Notes.
- FOURTH PAGE.—The Open Court.—Kismet. Heathenism in Christian Rome.
- FIFTH PAGE.—Jupiter and Satellites.
- SIXTH PAGE.—The Middle Way.—Labor. Reply to E. D. Burlingame.
- SEVENTH PAGE.—Hypnotism in Surgery. Summer Food. How to Drink Milk.
- EIGHTH PAGE.—Woman and the Home.—My Mother. An Opinion. The False Philosophy of Spiritualism. For Their Faith.
- NINTH PAGE.—Voice of the People.—Organization of Spiritualists. Progress From Pove ty.—Hope Helps Reform, etc. Hindu Child Marriage. A Few Words On The Bible.
- TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
- ELEVENTH PAGE.—A Country School. God Help The Boy. Miscellaneous Advertisements.
- TWELFTH PAGE.—The Better Thought. Not Dead. Miscellaneous Advertisements.
- THIRTEENTH PAGE.—Pronouncements Of Approaching Death. Miscellaneous Advertisements.
- FOURTEENTH PAGE.—Miscellaneous Advertisements.
- FIFTEENTH PAGE.—Miscellaneous Advertisements.
- SIXTEENTH PAGE.—Mr. Bundy's Illness. Miscellaneous Advertisements.

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MR. BUNDY'S ILLNESS.

During the last fortnight and more Mr. Bundy has been severely ill with an attack of pleurisy. This fact will explain to his personal and business correspondents why their letters during this time have remained unanswered. At the time THE JOURNAL goes to press there is a decided improvement in his symptoms.

THE Fourth of July is a glorious day worthy of celebration for centuries to come, but let us hope that other methods of showing patriotism than the explosion of powder will grow in favor with the people. Noise is not synonymous with ideas.

A REMARK made by a clever London lady the other day is worth recording. A gentleman whom she much disliked said to her: "I know that you have a great and deserved reputation for artistic taste. Now, would you kindly exercise it on my behalf, by telling me whom you would recommend me to have my portrait painted by?" The reply was prompt: "By Rosa-Bonheur."

MRS. NETTIE COLBURN MAYNARD, whose recent work, "Was Abraham Lincoln a Spiritualist," created such a stir in religious circles a short time since, passed to the world beyond from her home at White Plains, N. J. on the morning of June 28th in the fiftieth year of her earth life. Mrs. Maynard in early life was for many years prominent as a medium of exceptional power, but the latter part of her life has been passed in chronic invalidism from which she has now found happy release. She leaves a husband, who is postmaster at White Plains, to mourn the loss of her companionship.

SAYS P. Washington Connor: There is no sort of hatred so lasting and pernicious as that of the transgressor toward his victim; and it becomes simply characteristic of the cold, restless, successful, insatiate, callous, and embittered life of the successful usurer that he should be filled with a great contempt for mankind, such as can only be equaled by the monumental selfishness which specially distinguishes that pious personality. Usury feeds and fattens on the vitals of the producer, even while he sleeps; coiled in death-like stillness around him; not dead but—

Like a dreaming snake,
Drowsily lifts itself fold by fold,
And gnaws and gnaws hungrily....

STANLEY'S first attempt to address the electors of North Lambeth on Friday was such a failure that Mrs. Stanley sat there and cried. North Lambeth is practically in London, and its voters contain a large proportion of the turbulent class that has no reverence for king or potentate. As soon as the great explorer appeared to be "rattled," as we say in America, by the first attempts to guy him, the more respectable portion of the audience, which consisted of workmen from a pottery, joined in the stampede. They wanted to know all about his change of nationality, his treatment of Maj. Barttelot of the rear guard, and what he knew anyhow about social and industrial life in London. Stanley Africanus couldn't endure such an ordeal, which would have been "nuts" for one of our veteran stump speakers over here. He became speechless with rage. Then his wife tried to retrieve the day. Her first words were: "Two years ago I voted for Henry Morton Stanley in Westminster abbey, and I want you all to vote for him now." We do not know what may be the London version of "rats," but in the derisive shouts that greeted Mrs. Stanley's opening sentence expressions of that nature certainly predominated. Finally, both husband and wife, amid the wildest merriment of the mob, left the platform and

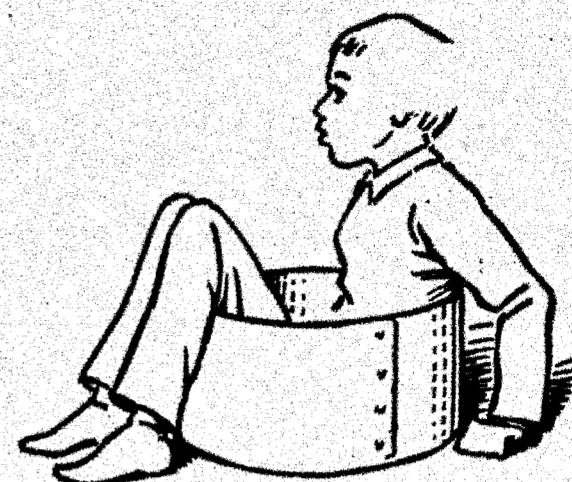
drove away. The trouble, says the London correspondent of the New York Times, lies in Stanley's utter lack of humor and his loss of temper under the slightest assault.

DR. CHARLES CULLIS, of Boston, who died Saturday at his residence in that city, was chiefly remarkable as a religious enthusiast, who believed in "divine healing" and that sort of thing before it had become prevalent. He was the founder of a home for consumptives, a home for sufferers from spinal disease, a home for sufferers from cancer and a faith training college. All these were situated in or near Boston. He was connected, too, with various other philanthropic enterprises. Dr. Cullis was a prominent leader in the faith cure movement. He ran his charitable institutions without directly calling on outside people for money. At the same time, the wide advertising his institutions received from his oft-repeated declarations that he did not ask for money, was the means of bringing in a good revenue from generous givers. The consumptive home, the best known of his institutions, has been notably successful.

MME. HYACINTHE LOYSON contributes to the Independent a paper on "Papal Evolution"—a term in which she believes as no misnomer. The recent encyclical letter of Leo XIII. is Mme. Loyson's text for the jubilate she pours forth. She sees in it an earnest of the beginning of a reconciliation between science and religion; science, as comprehending both its natural and political phases. "The now converging forces of intellect and conscience, when once united," she says, "will change the social and political order of the world, and inaugurate an era of human progress and happiness hitherto unknown. We of this generation are caught in the crisis, and it behooves every thinking person to aid, by all in their power, this work of God in human affairs." As will be remembered, Father Hyacinthe left the priesthood of the Roman communion in order to marry the lady who is now Mme. Hyacinthe. She is an American woman, a native of New York, who, while sojourning in Paris, met the brilliant priest, and an attachment sprang up between them so strong that even the vows of the Roman priesthood were powerless to restrain its force. He left the church, married the woman of his choice, and has now established in Paris a church he calls the Reformed Catholic. To what degree this differs from the Anglican Catholic is not quite clear, although he has, if we mistake not, even less ceremonial than the extreme Ritualists. At all events, he has no confessional, and in some other points is more like the Broad (Episcopal) Church than any other. Mme. Loyson is a woman of profound and philosophic mind and brilliant power. The sustaining and invigorating contact with a mind like hers has doubtless contributed greatly to Father Hyacinthe's work. His church at Paris is crowded constantly; not alone by tourists and visitors who mingle curiosity with interest, but also by the resident communicants, who, while attached to the essentials of the Catholic faith, are inclined to the new interpretation given by the priest who has made so bold an innovation, and who is one of humanity's heroes.—Boston Budget.

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