

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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TOPICS OF THE TIMES.

SENATOR HAWLEY, of Connecticut, wants a proviso attached to the appropriation of \$5,000,000 for the World's Fair to the effect that the money shall be available only in case the Exposition is closed on Sunday, and in support of his position he made some references to what was done in this way to give a quiet Sabbath to Philadelphia during the existence of the Exposition of whose commission he was chairman, but as the Chicago Times remarks, "he did not recall the fact that while the mass of the public were denied admittance at the gates thousands of favored individuals, genteel deadheads, Sabbatarians who were hypocrites, enjoyed the favor of Senator Hawley's conferees and were permitted without contact with the 'vulgar throng' to visit the entire Exposition at their ease of Sundays."

REFERRING to the bloody struggle on the banks of the Monongahela between workmen and a band of irresponsible Pinkerton men employed in contempt of the authority of the State of Pennsylvania by the Carnegie company, Mr. Stewart said last Thursday in the United States Senate, that it seemed beyond controversy that the managers of the Carnegie works had employed a murderous gang. Whatever might have preceded the trouble—whatever the laboring men might have done—that did not mitigate the offense of bringing into use an armed band of assassins. That was a serious blow to law and order. It endangered the life and property of every citizen and encouraged anarchy. It was the most audacious and outrageous transaction that had occurred in many years. That 300 armed men should have been brought from different cities, prepared for war, brought in during the night to make war upon laborers of the country was a fact that must attract the attention of the whole country and that could not be condemned in too strong language.

THE following is copied from Wade's Fibre and Fabric, Boston: "We have said before that the great good that the Chicago Exposition will bring about is 'Occult,' not tangible to the organic senses of man. For some years there has been formed in Europe and America Psychological Research Societies, the object of which is to discover whether man has a soul or not, and to glean all the knowledge possible on the subject and give it to the world. In connection with these societies Mr. John C. Bundy, publisher of THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago and Professor Elliot Coues, of the Smithsonian Institute, Washington, D. C., conceived the idea of holding in Chicago during the Exposition a Psychological Congress, to be composed of the brightest intellect of all nations; with this object in view invitations have been sent out and the replies received show that the advanced minds are in hearty sympathy with the proposition, and there is no doubt but what the Psychological Congress will be a grand success. The grand good work that will be accomplished in this way will dwarf the work of prohibitionists, grangers, labor

reformers, political economists, etc., etc. It will prove the grand regulator, or reformer of all reforms. It is well that its results are occult, for the human mind would hardly accept it at the present time. Its organizers would feel much as the engineers felt when the final word was given to discharge the dynamite in the chambers under the Hell Gate rocks—they would know that great and lasting good would result, but they would feel rather tremulous about the explosion. Let all good men do their duty faithfully, fearlessly, and accept the result.

THE municipal authorities of Stillwater, Minn., notwithstanding all the compromise action between parochial and public schools in that place and Fairbault, have, after a year's trial, decided to return to the old system of absolute divorce between the two school systems. The great source of popular irritation has been the wearing of their peculiar garb by the Roman Catholic sisters during their school hours. The Stillwater board of education wrangled for some time over a resolution prohibiting the employment as teachers of women who wore such costumes, but could reach no decisive conclusion. Finally they settled the whole question by voting that hereafter no church or sectarian property of any kind shall be leased for public school purposes. The authorities have acted sensibly.

NO one knows how much Trinity Church in this city is worth, but one can see something of what it is doing with its money, says the Independent. It has just built in upper New York a chapel, St. Agnes, which will seat less than one thousand people, and which has cost about \$1,000,000, exclusive of the land, which already belonged to Trinity Church. Our readers will doubtless imagine that this is a free church. Not at all. The pews are all rented to a very nice class of people who can afford to pay for them, with the exception of a few pews in one gallery. There are circumstances under which we do not raise the question what one will do with his own; but when the owner is a church whose business it is to evangelize the world, and when great wealth has come into its possession, supposed to be dedicated to that purpose, one cannot help asking whether this benefaction should not be given to the poor rather than confined to those who are able to take care of themselves. We cannot help wishing that this \$1,000,000 had been given for a great free church with the attachments required for a church of the masses, instead of being put into exquisite carvings and rich music for a favored few, and a parish school to antagonize the public schools of the State.

CREMATION is gaining many friends in Philadelphia, owing to the methods of the society in that city, which aims to make this manner of disposing of the dead less offensive to sensitive people, and to bring it within their means. An illustration was the incineration the other day of the body of William J. Simes, a well-known manufacturer, who, by the way, made several bequests to the Pennsylvania Hospital and the Philadelphia College of Pharmacy. The body, in a black-cloth casket with oxidized handles, was lowered into the incineration room and placed upon a "tray-

eler" resting on a table level with the floor of the retort. After the casket was covered with cloth saturated with a solution of alum, the table was moved up to the face of the retort, the door of which was thrown open, and the casket, resting on its steel receptacle, was slowly trundled in. The heat in the retort was 2,000 degrees, and in three hours the casket and the body were a mass of ashes, weighing altogether about four and a half pounds. The consumption of body, coffin, and clothing altogether is not the only amendment in the methods of the Philadelphia Cremation Society. Certificates are now issued at thirty-five dollars each, on monthly payments, entitling the holder to cremation and a receptacle and a space for the burial of the ashes. For the money thus paid in, the society also pays interest of three per cent per annum until cremation is performed.

"I NEVER met Mark Twain but once and I have no desire to renew his acquaintance," says a writer in the St. Louis Globe-Democrat. "It was ten years ago, when I was very young and correspondingly fresh. I had secured a position as reporter on the Boston Traveller and felt that I had the destinies of nations in my hands. I was taking hotel arrivals one day, when a stranger lounged up to the register and asked, with a drawl: 'Editor of a paper here?' I nodded patronizingly and he observed that it was a great responsibility. He said that he had tried hard to become a great editor and once secured a position on a western paper, but had been ingloriously discharged. He seemed quite heart-broken and I proceeded to tell him that journalists were born, not made, and to make an egregious ass of myself generally. He lounged away, the clerk told me his name and I made a sneak out the back way."

LAST week the immaculate Mr. Quay, in the United States Senate, offered to the item which provides for the coinage of 10,000,000 souvenir half dollars to be used in completing preparations for the World's Fair, an amendment requiring that before this appropriation becomes available those in charge of the Fair shall guarantee that it will be closed on Sunday. He sent a Bible to the clerk's desk and had the Mosaic law relating to the observance of the Sabbath day read as the authority for his amendment. The clerk made a bad break. In a loud voice he began to read, "Honor thy father and thy mother." The grave and expectant senators were convulsed with laughter. Senator Mitchell, of Oregon, fell over in his chair, while the willowy form of Senator Sherman changed position five times, trying to make himself comfortable. Don Cameron twitted his colleague about the potency of his argument. Quay's face was crimson with blushes at the bad break the clerk had made. He hastened to the desk, and having got his eye straight on the particular commandment he wanted read, the clerk renewed his elocutionary powers and with a strong, clear voice, read, "Remember thou to keep holy the Sabbath day," etc. This seemed to be sufficient authority to satisfy Quay that his demagogical amendment for keeping the Fair closed on Sunday should be adopted. The devil, it is said, quotes Scripture when it serves his purpose.

ONE RELIGION: MANY CREEDS.

Some years ago a work was published entitled "One Religion: Many Creeds." A very appropriate title for an exposition of the fundamentals of religion, showing the distinction between that which is universal and permanent and that which is special and transient in religion. The basis of all religious systems is the recognition of the Eternal, the Infinite, that which is manifested perpetually through every variety of phenomena, that which persists unchanged through all mutations and transformations of the visible universe, that which underlies and is the basis of all mental and physical activities, from the motion of a molecule to the thoughts and emotions of man. This Universal Power is that in which we "move and live and have our being;" it is revealed through the world of phenomena to the savage, according to his capacity, as well as to the sage; the beasts of the field even feel their dependence upon it, though unable to make it a subject of contemplation or to form conceptions of their relations to it.

That which most powerfully shocks the senses, the tempest or the earthquake impresses the average man most with the feeling of dependence; but the reflective mind realizes that in the ordinary processes of the natural world, in the changes of the atmosphere, in evaporation, the condensation of vapor and the fall of water from the clouds, in the growth of vegetation, in the revolution of the earth, in the heat of the sun, in the attraction of gravitation, in short, in the constitution of nature and in adaptation to environment, every living creature has the conditions of all the powers and possibilities of its being. Man is proud of his "independence," but for every breath, for every heart beat, for every emotion, for every thought, he is dependent upon the Infinite and Eternal Power that keeps the planets in their orbits and peoples the earth with myriad forms of life. This Power is the Universal Being. It is one, but the conceptions of it are many. Man makes God in his own image, but man-made gods are but so many conceptions which are formed by the contemplation of the same activity—the activity of the one Universal Being revealed in the workings of nature.

This Power or Being is the origin of us all, and in that sense is the Universal Father-Mother. Having a common origin and nature, all men are, in the deepest sense, brethren, with a common destiny. Here are the two fundamental doctrines—the two universal elements of religion—a common relation to Ultimate Being and a common nature, usually expressed as the Fatherhood of God and the Brotherhood of Man. This has been admirably expressed by Col. Thomas Wentworth Higginson. "Looking at points of unity," he says, "we might say there is but one religion under many forms, whose essential creed is—the Fatherhood of God and the Brotherhood of Man—disguised by corruptions, symbolised by mythologies, ennobled by virtues, degraded by vices, but still the same. Or if, passing to a closer analysis, we observe the shades of difference, we shall find in these varying faiths the several instruments which perform what Cudworth calls 'The Symphony of Religions.'

To say that different races worship different gods, is like saying that they are warmed by different suns. The names differ, but the sun is the same, and so is God. As there is but one source of light and warmth, so there is but one source of religion. To this all nations testify alike. We have yet but a part of our Holy Bible. The time will come when, as in the Middle Ages, all pious books will be called sacred Scriptures—Scripturæ Sacræ. From the most remote portions of the earth, from the Vedas and the Sagas, from Plato and Zoroaster, Confucius and Mohammed, from the Emperor Marcus Antoninus and the slave Epictetus, from the learned Alexandrians and the ignorant Galla negroes, there will be gathered hymns and prayers and maxims in which every religious soul may unite—The Magnificent Liturgy of the Human Race."

The universal religion will out-last all formulated creeds; it will survive all belief in miracles; it needs no supernatural halo to heighten its beauty. It is confined to no one country, limited to no one age, and

restricted to no one form of faith; it needs no ecclesiastical influence to strengthen its obligations; requires no written decalogue and no single individual authority. It has its indestructible basis in the nature of man and in his relations to the source and basis of his being. Special forms of religion will grow and decay, but the Universal Religion will persist, for its foundations are as broad and deep as the universe.

PRETENDERS TO MESSIAHSHIP.

Referring to the modern pretenders to messiahship like Schweinfurth, and the scamp who was sentenced to four years imprisonment in Michigan the other day for a crime against a young girl, a daughter of one of his disciples, the Springfield Republican says: They pay particular attention to converting women having some property, and require that such property be transferred to themselves on the conversion of the possessor. Then, if the woman be attractive, she is made an "angel," and lives very near to the blasphemous rascal who pretends to be Christ, and to all appearances becomes a party to the work of filling the earth with a new race of beings, regenerated and free from sin. A woman in the employ of the Chicago Tribune recently gained access to Schweinfurth's heaven, on pretense of being a convert, and found this knave fairly wading in the luxury of the wealth of his converts and presiding over a harem which would make a Turkish sultan envious. Several men converts of not a little education were found living there, working like slaves for Schweinfurth, to whom they had deeded their property, while the more attractive women dwelt in the inner temple, the willing victims of his lust, and all pretending to believe the horrible blasphemy that the offspring are children of the Holy Ghost. . . . That such devilish and absurd impostors as these can still find plenty of victims in a society of the highest state of general intelligence ever known in the world, is a fact which serves chiefly to bring out in sad light the limitations imposed upon the possibilities of human progress away from a weak and imperfect state of being. The secret of the success of these false Christs seems to be the possession of mesmeric or hypnotic power over certain types of individuals, and once having obtained ascendancy over the will of the "convert" they are able to hold him effectually in their grasp.

CHARACTER PARAMOUNT.

Mere intellectual belief does not imply moral merit mere intellectual dissent does not imply moral demerit. Spiritualism has never failed to emphasize the truth that spirit is the essence of all being. It has insisted upon the preëminent value of spirituality in character and in life. It has claimed that the immortality of the soul is a great truth the recognition of which is essential to any religious system which would satisfy the natural longings of the heart, and the aspirations of the mind of man. Furthermore it has maintained against all phases of materialism that a calm and serene confidence in the continuity of life, —in a life to which the present state is but an introduction and a primary discipline, imparts to the average mind dignity and nobility of character. Yet millions live and die in this belief, only half realized, unemancipated from the thralldom of the lower, the animal part of man; and mere assent to church creeds or to spiritism is no indication of living in the spirit. On the contrary many who have contemplated the deep problems of life and destiny, doubtful about a future life, have been among the best representatives of spiritual and moral worth. Beliefs are superficial; they may be based upon wrong inferences due to imperfect education or unfavorable environment; but character is deeper than belief and it may shine forth lustriously amid all kinds of intellectual vagaries or crudities. The life of Epicurus affords an illustration.

The common belief respecting Epicurus is that he advocated the unrestrained gratification of every desire and appetite as the true means of enjoying the greatest amount of happiness, and that he and his followers, reducing to practice the principles they

maintained, gave themselves up to every kind of luxury, debauchery, and excess. The very name of the philosopher has been proverbialized for general licentiousness. Our dictionaries define the word Epicurean as "one devoted to pleasure," "a voluptuary," "a sensualist." While giving this definition as one authorized by popular usage, the lexicographer even assists to perpetuate the unfounded obloquy under which, for centuries, has rested the name of a sage in whom "greatness of mind seemed but second to greatness of virtue."

It is a fact concurrently attested by most of the writers of antiquity, that Epicurus was the most abstemious Athenian of his day. He lived on the plainest and simplest kind of food, made up largely of herbs and fruits from his celebrated garden. "I am perfectly contented," says he in a letter to a friend, "with bread and water alone, but send me a piece of your Cyprian cheese that I may indulge myself whenever I feel disposed for a luxurious treat." His disciples lived quite as plainly. Diocles tells us that water was their common beverage, and of wine they never allowed themselves more than a very small cup. During the siege of Athens by Demetrius, when the inhabitants were reduced to the greatest extremity, the scholars of Epicurus bore up under the calamity with less inconvenience than any other class of citizens. The philosopher supported them at his own expense, and shared with them daily a ration of his beans.

Epicurus enjoined with more rigidity than even the Stoics the laws and restraints of morality. He taught his followers both by precept and example that a life of real pleasure or happiness could be secured only by the exercise of the general cluster of virtues. In one of his letters to Menæceus, which has survived the ravages of time, occurs the following passage:

"Wisdom is the chief blessing of philosophy, since she gives birth to all other virtues, which unite in teaching us that no man can live happily who does not live wisely, conscientiously, and justly; nor on the other hand can he live wisely, conscientiously, and justly without living happily; for virtue is inseparable from a life of happiness, and a life of happiness is equally inseparable from virtue. Be these, then, and maxims like these, the subjects of thy meditation by night and by day, both when alone and with the friend of thy bosom; and never when asleep or awake shalt thou be oppressed with anxiety, but live as a God among mankind."

The sentiments contained in the writings of his followers are of the same lofty character. In a letter to his friend Cicero, Cassius writes:

"Those whom we call lovers of pleasure are real lovers of goodness and justice; they are men who practice and cultivate every virtue: for no true pleasure can exist without a good and virtuous life."

The charming poet, as well as philosopher, Lucretius, in describing the different tribes of the sons of vice, characterizes them by the common name of fools:

"Torturing all their days,
And still foreboding heavier puns at death,
Hence earth itself to fools becomes a Hell."

It is not difficult to see how the calumnies against Epicurus originated. It is sufficiently clear from the confessions of Plutarch, Cicero, and Seneca, that it was a rancorous spirit of envy among many of his competitors for public fame, and especially among the Stoic philosophers, that fixed upon him the charge of living in luxury and excess, and misrepresented his principles so as to make it appear that they were subversive of true morality. A modern writer, not less eminent for his piety than his learning, after lamenting that Epicurus did not feel the force of any argument offered by Nature in proof of the immortality of the soul, adds:

"But let it at the same time be remembered, that with far bolder front than either of the philosophers here adverted to, (Socrates and Cicero,) he dared to expose the grossness and the absurdities of the popular religion of his day, and in his life and doctrines gave a perpetual rebuke to vice and immorality of

every kind. And hence, indeed, the main ground of the popular calumny with which his character was attacked, and which has too generally accompanied his memory unto the present day."

Centuries have passed since Epicurus, living the life of a sage, taught his pupils, with a rather superficial philosophy the precepts of virtue. His doctrines have been misrepresented, and his character defamed. In the popular mind his memory yet rests under a heap of obloquy, although the learned and candid are willing to do him justice. When men generally shall seek for truth, and love justice better than their preconceived notions and unfounded prejudices, then, and not till then, will Epicurus by common consent be acknowledged as one of the purest men of antiquity. "History," to use the words of a Review, "issues no sentences that history may not repeal. Time fights the battles of truth, an unimpassioned but unwearied ally. Every hour there are new evidences brought forward, mysteries unravelled, and reputations restored. Envious malignity or hatred of party can never have laid a map so low that it may not be lawful for any person to plead his cause before the nations and call forth a reversal of his judgment."

When Epicurus lived belief in religious and spiritual theories had become subjects for mere speculative discussion, and a sort of substitute for character. In the evolution of thought Epicurus' influence was valuable in calling men's attention to the fact that virtue has a firmer and deeper foundation than mere speculation, and his life showed that the stronger and nobler qualities of mankind can persist in spite of erroneous theories. Enlightened Spiritualists while insisting upon the great principles of their philosophy, will always appreciate the moral worth of men like Epicurus and deeply sympathize with them in their love of truth and in their moral strivings, even though they fail to accept important truths which must fill their minds with joy as they enter the higher life.

THE FUTURE OF ELECTRICITY.

Since in obtaining power from fuel by means of steam engines, upwards of ninety per cent is wasted in unused heat, while the power obtainable for use represents scarcely more than ten per cent of the real value of the fuel; under the very best conditions the question arises, says Professor Elihu Thomson, in the July number of the New England Magazine, whether there may not be discoverable a plan whereby a much larger percentage of the real value of the fuel may be turned to account as electricity, and through the latter as heat, light, or power. This question has at present, he says, no answer. The subject has been alive in the minds of our most able engineers and inventors for years, and some have striven hard to find a solution to the problem. Records of scientific discovery have been earnestly ransacked to find some clue; or, as it were, a guiding-post to point the way for the uncertain explorer. It now appears that we may be compelled to await some new discovery, some new adaptation, or some new generalization before the way to the much desired solution may be found. The effect on the general industrial and economic development in electricity which would follow the discovery of some not too complex means for realizing an economy of even forty or fifty per cent of the energy value of fuel is, indeed, almost incalculable. Then truly would electricity become the almost universal agent in the production as well as the transmission of power. The steam engine would go out of use almost entirely. We should burn our coal, not under steam boilers; it would be consumed in electric generators. Our steamships would have their machinery replaced by such generators, and their propellers would be turned by gigantic electric motors, connected with the generators. The speed would be increased so as to still further shorten the time of an ocean voyage. The uses of electricity as a heating agent would be vastly extended, and it goes without saying that our lighting would be accomplished at much less cost.

PSYCHICAL SCIENCE CONGRESS NOTES.

The leading Psychical Researchers of France seem to emulate even our English friends of the London Society in generous rivalry to support the Congress and lend it a truly international dignity. The Astronomer Royal of France, one of the most famous scientists of any country now living, responds to Dr. Coues's invitation with great warmth of cordiality:

OBSERVATORY OF JUVISY.
NEAR PARIS, JUNE 1, 1892.

MY DEAR COLLEAGUE: I thank you for the invitation with which you have honored me, and hasten to assure you that I am with all my heart with those who seek to penetrate a little further into the mysteries of the Unknown.

I shall be very happy to be of use in any way to your Congress, for the Chicago Exposition will prove to be a forum worthy of the highest apostleship. I will try to see what I can do for you—perhaps a treatise on "Unknown natural forces and the psychical problem." Unluckily astronomy, and especially this year the planet Mars absorb my every moment in the most hopeless fashion.

Accept, I beg you, my dear colleague, the expression of my most devoted sentiments.

CAMILLE FLAMMARION.

Not less gratifying to the Committee is the following letter from one of the most celebrated of the French scientists in researches upon Hypnotism and related branches of Psychics:

PARIS, 8 June, 1892.

DEAR SIR: I have to thank you for conveying to me the news of my nomination as a member of the Advisory Council of the Psychical Science Congress to be held in Chicago in 1893. I feel much flattered by the honor which you have been so kind as to do me, and I beg you to express my thanks to the Committee.

I wish, if possible, to attend the Chicago Exposition, which would be a unique occasion for an admirable journey. I do not yet despair of being able to do so; but you will understand that it would be no small undertaking, not to be thought of without sufficient reason.

In any event, I accept with gratitude the membership which you extend to me, and place myself at your service for any further steps you may wish me to take. If I am not able to be present in person, I will certainly send you a communication which I shall have the pleasure of addressing to the American representatives of Psychical Science.

Accept, dear sir, the expression of my best regards.

PIERRE JANET.

While the Executive Committee are not yet prepared to indicate their programme of addresses to be delivered or papers to be read at the Congress, it is already assured that such representative men as Sidgwick, Myers and Barrett in the United Kingdom, Flammarion, Richet, Ribot and Janet in France, and Hodgson, and James in this country, are among the authorities in Psychical Science who make the Congress a means and an occasion of the expression of their views to the world.

The President of the London Society for Psychical Research answers both for himself and for Mrs. Sidgwick:

HILL SIDE, CHESTERTON ROAD, CAMBRIDGE,
JUNE 8, 1892.

DEAR PROFESSOR COUES: I must apologize for my delay in answering your letter of April 24th, in which you invite me to become a member of the Advisory Council of the Psychical Science Congress which it is proposed to hold in Chicago next year. One chief reason for my delay is, that my engagements for next year will, I fear, entirely preclude the possibility of my coming to America; and the literary work that I have undertaken is so absorbing that I am hardly prepared to add to it the task of composing the essay that you invite me to send. But, if this point may be left doubtful, I shall be happy to accept membership in the Advisory Council of the Congress; and my wife authorizes me to send you her acceptance of member-

ship also. The preliminary announcement that you have sent me shows me that you intend the work of the Congress to include the chief subjects which our Society for Psychical Research was formed to investigate, and I do not doubt that the efforts of your Committee will be directed to promote the discussion of these subjects in a scientific spirit. So far as it may be in my power—under the circumstances above mentioned—to cooperate for the attainment of this end, I shall do so most heartily. Believe me,

Yours very faithfully,

HENRY SIDGWICK.

The Committee will continue to indulge the hope that they may have the pleasure of welcoming Professor and Mrs. Sidgwick at the Congress, and of learning from their distinguished councillors some results of very ample experience in Psychical Research. Membership in the Advisory Council is primarily an honorary position, acceptance of which is not contingent upon participation in person in the actual proceedings of the Congress; but implies that confidence in the plans, purposes and methods of the Committee, and that willingness to promote the best interests of the Congress, which Professor Sidgwick thus heartily voices. At the same time the Committee need not affect to underrate the difficulty and delicacy of the new enterprise they have undertaken, and can hardly appreciate too highly the value of the friendly criticisms, suggestions and recommendations they may hope to hear from "mouths of wisest censure." They recognize the leadership of the Society over which Professor Sidgwick so ably presides, in the comparatively new field of Psychical Research, and the commanding position won by his associates and himself through the application of proper scientific methods, in true scientific spirit, to the investigation and elucidation of a peculiarly perplexing class of phenomena. They believe that the London Society has established a science of Psychics on a secure and durable basis; and as they propose to work by similar methods along the same lines of Psychical Research, the generous recognition and support of which they have received the assurance from their English friends is not less gratifying than encouraging. The truly international character which the Committee hoped the Congress would acquire appears to be assured.

The State of Georgia furnishes promoters of the Congress in the persons of Dr. R. J. Nunn, a leading physician of Savannah, and Judge Wm. D. Harden, of the law firm of Harden, West & McLaws. The latter writes to Dr. Coues:

SAVANNAH, GA., June 19, 1892.

MY DEAR SIR: I accept the appointment so kindly tendered by you, as a member of your Advisory Council, and will do what I can to advance the interests of Psychical Science. . . . I will be glad to aid Dr. Nunn in looking after the interests of the Congress in this city, and can probably secure the publication of any reasonable amount of matter which you may send for that purpose. Hoping to have the pleasure of meeting you personally before long, I am very truly yours,

WM. D. HARDEN.

OUR Day, for May gives an analysis of the figures in Rowell's Newspaper Press Directory, from which it appears that in 1890 there were in the United States and Canada 17,760 periodicals, with a circulation of 41,500,000. Of these 1,260 are weeklies, 2,000 monthlies and 1,536 dailies. The yearly issue of all periodicals in these two countries is about 3,500 million, or an average of 267 periodicals per year to every five persons, or five per week to every family. In 1883 there were 456 Sunday papers. In 1890, 650; of these 294 are not printed on Sunday, and not always sold on Sunday. Of the remainder, 151 are issued seven days a week, and all but twenty of these are morning papers. Two hundred and five dailies come out on Sunday, but not on Monday. Only 356 of the 1,552 dailies issue Sunday editions. Seven newspapers have a circulation of over 100,000 a day; six of them have Sunday editions, the exception being the Chicago Daily News.



THE NATURE AND DESTINY OF MAN.*

BY MRS. ELIZABETH LOWE WATSON.

Man is the most complex creature on this planet. He has the instincts of the lowest animal that creeps or crawls, and also the aspiration to become a god. Dominated by his passions he is more cruel and dangerous than the infuriated tigress; inspired by love he is as tender and compassionate as an angel. He is as destructive as the demons of hell, and yet in him is vested the creative energy of the divine mind. His physical organization allies him to the earth earthy. Not one of the organs of his body but dates far back, and has its likeness in the animal kingdom. Indeed, man is an animal originating here in physical nature. At the same time these physical organs hold within them the potentialities of a deathless soul. Crowning the body and intellect is the soul principle, the mighty builder of the senses, the architect of that habitation through which the intellect is prying into the secrets of physical nature, and also through which it is lifting itself up into the spiritual and invisible. How man came to be as he is, is beginning to be understood. We have discovered the alphabet. When we have learned it well, it will spell for us the mystic sentences revealing the origin of man. When we have found that key we shall have unlocked the mysteries of all that is below him, for he has journeyed from the depths of unconscious, physical life, to conscious, creative soul.

There are tribes now in existence which seem to form the link between man and the animal kingdom. In fact, not one of us but show at some time or other the animals from which we sprang. The lowest person at times reveals the possibilities of the highest archangel; and there are imps of darkness peeping through the links of every man's moral coat-of-mail. Every one of us at certain periods is capable of acting the brute, coward, and knave, and on the other hand the lowest form of human life under certain exigencies, certain supreme demands, reveals the grandest hero, and somewhat, too, of the ideal man typified in the life of Jesus, the Christ. I repeat, that in every one of us there still lurks the shadow of our low ancestry. But the lowest of us reveals the fact that in the summons to this great battle of life there was a note of the divine voice, there was the purpose of a divine mind, there was a flash of the divine intelligence. In short, we are of the earth and of the heavens. We are body and spirit. We are animal and man. We are mortal and angel.

How many times in the history of human progress have men of the most ordinary gifts and intelligence appeared satisfied with a purely physical and selfish existence, until there suddenly sounds for them a note of alarm; some dear affection, some divine principle is threatened, and lo, braver than the men that sprang from the sown dragon teeth, spring out from the fields of human toil these heroes, that are capable also of being saints. We had it demonstrated in our fair America, when a little while ago the commonest drudge, men from all the vocations of life, little dreaming of what slept within them, little thinking of the emergencies that were to arise, little thinking of heroes, martyrs and patriots, little thinking of the splendors of manhood and womanhood that lay wrapped up in this common form of flesh, bravely responded to our country's call, and were ready to shed the last drop of blood and make the last sacrifice on the altar of a great principle. Every one of them is deserving of crowns of laurel. So we say the nature of man is infinitely complex. On the one hand he is allied to all that is below him. There are signs of his low origin, cropping out in his daily existence. The hungry man is as much an animal and as little a soul, for the time being, as the hungry wolf. The infuriated man is blind to love, to duty, and re-enacts for the moment, one of the old battles of the jungle. You all know what has been believed to be the origin of

man; that by a direct fiat he sprang a perfect creation from the hand of God. Also, how through the imperfect working of that plan he fell to a lower state, and how sin and toil followed in the wake of that fall from Edenic innocence. But for some time past only blind bigots, without one particle of scientific support, men who are thinking along certain lines to the exclusion of all other investigations, hold to that old belief. We are learning to look to Nature for revelations of every character. Revelations not only of the treasures of beauty, of harmony, of pleasure, that are stored away here for our discovery, use, and benefit, but we are learning to look to nature for light upon every question that has baffled man in the past. To-day old authorities are swiftly giving way under the pressure of the older still, yet ever new authority of original and perfect nature. To-day we do not look upon man as a special creation, but as one of the many manifestations of the creative energy, as the highest result of the law of evolution, the last stage reached by all the forces that were back of him, and that were involved originally in his nature. This idea is being generally accepted.

So our question, "What is the nature and destiny of man," shall be answered from the purely rational standpoint. With all deference to every step that has been taken along this line of thought, with all respect to the thinkers of old who sought to solve this question, paying due regard to their thoroughness, self-sacrifice, and intense earnestness, we say of these theories as we say of man himself, they have their cause for being; they are here, because they have a right to be here, and they prepared the way for the later and truer conception. Instead of the six thousand years formerly allotted to the life of man upon the planet, it is now admitted by even the most tenacious of theologians that we must stretch these six thousand years into six thousand indefinite periods, and that millions of ages must have rolled away from the first pulsation of life down in protoplasmic nature up to the thought of to-day, which crowns this century with sweet affection, divine hope, and with aspirations towards everlasting truth; it has been a painful progress on the part of all life, and we of to-day show evidences of these struggles, evidences of all that has ever gone before, and in a certain sense we shared in that toil, we were down there among the monads millions of years ago, down there in the reptilian age, down there with the creeping and crawling creatures, down there with the snarling and savage beasts of the jungle, down there in the slimy and seething abysses of life in the morning of creation. We were there potentially, we were there as spiritual powers, we were there as physical substances; for there has been nothing added to this planet since its birth from the sun, there has been nothing taken from it; it is all here, and it has been in ceaseless activity, and every pulsation of that low, and, comparatively speaking, base life, has been shared by the highest life of to-day. So, going back we see that all that constitutes the structure and the intelligence of man to-day has been borrowed from some other condition.

What has been the result of this union of forces? Wherefore the struggle? What was the plan? How foreshadowed, and to what end?

I answer, that the least form of life in nature that experiences pleasure, every battle fought, has been under the impulse of progressive law; our bodies are built up from our immediate environment, the physical structures of the creatures that preceded us were formed of the various productions of the physical earth, and death has been the refining process, the supreme necessity of life upon this planet, and in every instance is a progressive step, and by a combination of these forces was birthed the nature of man. We are related, then, to everything that lives. We are kindred to the grass and flowers; the very rocks that lie concealed by the greenery of earth have in their structure what has been necessary to us in the progress of time. While these processes do not result directly in the production of what appears to us the higher structure, and while the animals now upon earth shall not be converted in human beings, either in physical organization or spiritual constitution, in the process of time and evolution every element that now goes to make up the nature of the planet shall enter into the organization of man and shall ally itself to the spiritual world. Already see how man is subduing the earth, and to what uses he is putting the elements by which he is surrounded; already see how he is converting into beauty of architectural types, into harmony of mechanical structure, into use from the various products of tree, of root, and vine; see how through the necessities of his body and the aspirations of his mind he is wielding these forces, taking them up into his body and soul, and thus carrying them forward. The physicist's laboratory has extended, the elements which he utilizes have multiplied. How complex is the every day life of man now compared to what it was five hundred years ago! Many fruits that were left to moulder back into their original elements are now converted into actual necessities; the grains have been so improved and uti-

lized that the great harvest fields of our prairies are swiftly converted into the executive power of human brains. This ability to assimilate proves that man is not only the most complex of God's creatures, but that in this complexity there are instincts and intuitions which are constantly improving.

So we find in the ordinary life of man the evidences of an eternal past; his very body being made up of the elements of the common atmosphere and earth, never stationary, never at rest always taking on and throwing off, until we cannot compute the number of organizations that his spiritual nature has worn as a mantle, we cannot conceive of the wonderful amount of energy expended by one human being in the course of a single lifetime through the processes of digestion and assimilation.

As the activity of the brain is intensified, as the spiritual nature is empowered, and as our discoveries lead us into the various fields of scientific investigation, we find that our little human bodies are rapidly relating themselves to every portion of the globe. Doubtless many of you sitting down to the breakfast table this morning were provided not only with the fruit of this valley, but there were represented the products of the islands of the sea and far distant continents, and these were taken into the physical system. How wonderful the processes by which the body continually rebuilds itself. What for? Why does the body hunger and thirst? Why does it continually exact of us the expenditure of so much energy? What is the end? How many of us in the common drudgery of life stop for a moment tired, discouraged, and ask ourselves what does it all mean? Whither are we tending? With the majority of mankind the chief interest in life is to provide food and raiment and comfortable conditions for the body; what does it all signify?

My friends, we are not only manufactories and refineries for the elements of this world through this long march of time, this struggle of the years, this labor we are performing, and which is the necessity of our lives, but we are doing double work; first, taking up these common physical properties of our planet and bringing them into relations with the spiritual universe—your bodies are emanating at every inspiration of the common air such principles of life as are necessary to a spiritual world,—and unconsciously you are actually building a spiritual universe for your soul. There is not a morsel of food that you take into your bodies that does not serve a two-fold purpose. First it is replacing the waste molecules of the physical structure, which is the habitation of the soul; in the next place it is refining the properties and casting them into new shapes of beauty for a spiritual universe that lies this hour veiled to you, but of which in a little time, you shall come into conscious possession. I have said that all the battles you have fought as unconscious spirits through animal life in the past were fought for the sake of this hour. There is not a note of your music that cannot be traced to its root way back in the pulsations of life down in the mire of primeval ages; and up, up through the history of the human being from the cave shelters to the huts, from the huts to the cottage, and from the cottage to the palace; all the way there was the unconscious intelligence, the divine oversoul which planned from the beginning what the end should be. You have wrought for this day, and this day is the blossom of all that has gone before.

But there is a third branch of the builder's work which is going on unconsciously to you and without your volition, and that is the building of the spiritual kingdom of which we have spoken. Did you ever think, friends, that there is no visible power? Here is the energy displayed by nature in spring time in the unfolding of leaf and flower, and all we know of that power is manifest through these forms; the energy itself remains forever invisible. You know what the microscope and the telescope have revealed; and there is a faculty of the brain which will one day reveal to you what is now going on in your life, will reveal to you the spiritual universe, which is the direct result of your human activity.

Of what is that world constituted? What is there in the nature of man that would make such a thing as this possible? I answer, that whether in our conscious or unconscious work, we are constantly allied to God and are co-workers with the infinite power, there are lucid intervals, when all the low passions let go their fierce hold upon the soul, and it soars away and catches glimpses of that which is to be. Of this principle in the life of man was the thought and hope of immortality born; this gave birth to the idea of immortality.

Just as your physical necessities clamored until you conquered nature so far that all that is luscious to the taste, beautiful to the sight, sweet to the ear, and that ministers to the pleasures of the senses is at your command, so to the everlasting yearning of the human soul, to the sweep of its tireless aspirations, come nature's adequate supplies.

There are those present who could testify that one heart-beat of the spiritual life, one glimpse of the

*Phonographic report of an address given at the second annual meeting held at Sunny Brae, Santa Clara county, Cal., Mrs. Watson's home, June 6, 1892.

heavenly state is worth all the pleasure that comes from physical indulgence. This alone is sufficient evidence that man is a spiritual being. We need not go the past for our proof. True the past enriched us with precious legacies of man's hope and desire, of his love and longing poured out in sacred symphonies, rolling down to us in tidal waves of pure sentiment and sublime faith, but still we need not go into the past to find our evidence of the spiritual nature of man: we have it within ourselves. Right here at our own threshold the angel of immortality stands with revelations of beauty and power upon her lips; she points us to the fact that man is never satisfied, not even with his bravest achievements, that he is still looking forward, and that day by day there is shining upon his vision some new revelation of the divine love, some hint of the to be, which causes him to press forward. The hunger of the soul is as imperative and necessary as the hunger of the body. The one leads us to the planting of vines and trees, and the sowing of grains, to the performance of all kinds of labor; the other leads us to the quest of truth, to virtuous endeavor, to humanitarian effort, and to the investigation of those phenomena which bear directly upon the invisible side of life. Some of you may scorn the idea of spirit, and say there is nothing real except that which we can see and handle, and yet my farmer friends, your fields were fruitless without the intervention of the invisible side of things. Without the soul-energy of nature these trees were barren, the grain fields would never fructify. It is the invisible power which cooperates with you, that brings rich returns. So in our human life there is nothing real, after all, except the spiritual. Invisible thought-power is the principle dynamic of this world. From the secret chambers of the brain stream the forces that materialize in every invention and industry of the globe.

We therefore conclude that the nature of man is both animal and spiritual; the physical bearing a direct relation to the soul-life and doing its work under the rule of immutable law, and according to the divine plan. No possession of the flesh but originally has its impulse from the invisible and ever building soul; no aspirator of the soul but needs to lean back upon the strong arm of physical nature, and by the combination of the two we see humanity pushing forever onward and upward.

Within the last fifty years there have come revelations of man's nature which before were only glimpsed now and then in fragments; minute tremors along the lines of human thought, faint flashes here and there across the horizon of man's hope. Now, ever kindling, ever growing richer and deeper, come suggestions of man's spiritual life, and the meaning of our meanest endeavor, the significance of our hardest struggles, our greatest despair, pointing—to what? To the realization of hope, to the final supremacy of the intellectual and moral nature of man. Pointing to the fact that the king of terrors, as death has been called, is in reality but one of those processes by which out of the visible and grosser elements of existence nature is steadily unfolding the refined, the beautiful, the tender, the sweet, and the ever enduring; that as the body finally breaks down in its physical strength and decays as a visible structure, it yields a more sublimated material, now invisible to our ordinary vision, but which to the inner eye is unveiled. Clairvoyance, while possessed by all, is developed in but few, through whom is revealed the fact that death is really a birth; the higher nature breaking away from its physical environments as the song of heaven sweeps in upon the refined and delicate ear of the spirit. As the present was born of the past, so from our physical structures are born the soul-organizations; that act in their turn as the medium through which we come into larger, and more ennobling environments. With the progress of the physical sciences now complemented by our experiences along psychical lines, we are persuaded that there is a spiritual body as real and natural as the physical body; that there is a spiritual world as real and objective as the physical world, rich in natural beauties and furnishing ex-carnate man with interests adequate to the happy exercise of all his mental and moral faculties. You have thought of a place of everlasting woe for the wicked after death and one of everlasting joy for the good, both unchangeable forever. Does nature teach this lesson? No. It is only the ignorant conception of man in his infantile state; not understanding that all changes tend towards higher conditions, and that spirit alike with matter is ever under the dominion of immutable law, subject to eternal variations of expressions and at-onement with the universal order of nature.

Soul and substance are inseparable. Every leaf upon this great tree to its outermost edge is permeated by a spiritual counterpart. There is a spiritual tree perfect in all its parts, that shall be visible to you and me when we have left this body. All things in nature are possessed of indestructible souls; and while they may not exist intact as conscious beings, after the dissolution of their grosser substances, they

do exist as indestructible and necessary parts of an eternal world.

Psychical phenomena which are multiplying on every hand, are leading us to the conclusion that immutable law does not cease where our observations of its operation ceases, and that death is not the creation of an unnatural being. On the contrary, we who have watched the processes of death in a state of clairvoyance, have seen emerging from the prostrate form of clay and gradually forming above it, a sublimated counterpart, with every appearance of the natural body, every line of beauty clearly drawn, only much more refined, luminous, the play of happy emotions upon the face, the eyes beaming with intellectual consciousness and often meeting our gaze with a look of loving recognition.

These visions are wonderfully significant. They suggest that man carries about with him in the common vocations of life that sublimated, deathless spiritual nature in which he is to appear by and by, and that complete provision has been made for all the needs of the new-born creature. There are involved in the nature of man the possibilities of infinite progress; earth-life is but one manifestation of the power inhering in us, and the change called death is but one step along the path of infinite progress. There never has been a desire on the part of man to which nature has not been quick to respond; why should not the desire of the soul be satisfied by the same potent power?

Inquiring into the nature of man, closely observing the phenomena of life and death, scanning the pages of history, studying the old philosophies and comparing them with the new, watching the work of man upon the earth and beholding him conquer, step by step, the obstacles in his way, until we can foresee absolute mastery of his physical surroundings, and finally catching a glimpse of his spiritual nature through psychical development, we sum it all up in one splendid thought, viz.: the divine plan inheres in every manifestation of life on this planet and in all the worlds; when our efforts are ended here there await infinite fields beyond. Lift your eyes to the heavens; what were little specks of golden tinsel to the primal man are now known to be worlds kindred to our own. Are these worlds unpeopled? Are they barren globes or rich with life? Our investigations so far are but infantile steps, but they point in the direction of infinite progress and achievement. What we know of the stars leads us to believe that they are fields waiting for man's tread; that they may be worlds peopled by beings similar to man, or waiting for his intelligence to master, as he is mastering this.

Science has demonstrated that the whole universe is in eternal motion; the milky way is the shining cradle of infinite systems not all of which are finished; worlds are being born while others are being perfected and occupied by spiritual intelligences. A boundless universe lies before man inviting him to come, conquer, and enjoy. There is that involved in our nature which points to the necessity and pleasure of such action. Did you ever know a man who possessed enough of this world's goods? Did you ever see a student who was satisfied with what he knew of truth? Or do you find that the man who has most has the greatest desire for more; and the man who knows most believes in and eagerly pursues the knowledge that lies before? It is only the poor sloth who has enough, and only the ignorant man who thinks he knows all truth. The moment that the soul awakens and seeks for truth, that moment you have started upon an endless path of discovery, that moment you have entered a boundless field of beauty and blessedness.

One day, my friends, you shall possess yourselves consciously. You shall know that the little you have read, the little you have thought, the little you have drawn about you of worldly possessions in the city or in the country, is only a moiety of that which is to be yours. And you will discover that the ears with which you now hear, are only the promise of other ears which will interpret to you harmonies now unconceived of; you will find that your earthly life is but the first lisping speech of the babe, the first step of the toddling infant, compared to that which you shall know and possess. What we have, indicates what we may become. All was involved in our life from the beginning. The only lever that will lift any man into the superior state, is desire, and the moment the desire comes, there is birthed a new power.

Jesus of Nazareth is called the archetypal man. What man has been, seen and thought, all men may become, see and feel. Your desire is the prophecy of humanity's final triumph, and your holy impulse is God's pledge that all the creatures of the earth shall one day be born into the higher state. Just as your atmosphere by cyclone and tempest is becoming more pure, and the equilibrium of the external established; as the wind, and hail, and fire are necessary for this, so the struggles of human life are necessary for that further unfoldment. Every morning the earth is new born and comes into possession of new power. Every

even the sun sets upon a hope that shall be realized in some day's awakening. The time will come when what is to-day the luxury of a few men, shall be every man's common possession. The time shall come when the voice of prophecy which is only heard from the hills of inspiration shall pour forth from the heart of every human being. The time shall come when such visions as that upon the Mount of Transfiguration shall be granted all humanity. How shall it come? By all the labor of all the hands of our humanity. It shall come by all the prayers, by all the loving self-sacrifices, by all the battles that are necessary to be fought, by all the books that are written, by all the poems that are composed, by all the songs that are sung; and as out of the tempest and chaos of the past there has been brought to us the glory of this summer day, so out of these hopes and inspirations, these labors and longings for truth, shall be born the new heavens and the new earth. An earth, the atmosphere of which shall be purified by virtue, the workings of benevolence, and the self-sacrifice of loving hearts. Every home established, every altar of free thought, every battle fought for human enfranchisement, and every page of sacred scripture (which is simply the record of man's spirit and experience), that is written, hastens the day when God shall manifest to the consciousness of every man, when the cry of hunger and want shall be heard no more. When, out of this complex life of ours the beautiful thought, the noble act, the sympathetic tear, shall, through the divine alchemy, work the triumph of virtue, the crowning of liberty, and the final good of a race of beings, heirs to all worlds, and allied to the life divine and everlasting.

MANIFESTATIONS FAR FROM THE CIRCLE OR MEDIUM.

By G. B. STEBBINS.

I have three remarkable cases of physical manifestations at a distance from the circle or medium. The two first I find in Mrs. Emma Hardinge Britten's "Modern American Spiritualism," page 290, in a letter from A. E. Maynard, of Buffalo, from which I get the facts. Mr. Maynard I knew—an intelligent and truthful man, a competent observer and narrator. He tells of a séance of the "Excelsior Circle" at his house the evening of January 13, 1856. Passing by other manifestations, the controlling spirit, who calls himself Samson was reminded by the chairman of his promise to strike the Park bell, in front of the Sherman House, in Chicago, at eleven o'clock last evening." (Tuesday, January 12.) The reply was, "Yes, sir; I struck it at the very minute." Several respectable parties verify this by letter saying they heard the bell.

The chairman then reminded Samson that he had promised to strike the bell of the Washington Street Baptist Church in Buffalo at nine and one-half o'clock that night and was answered that it would be done. The sexton, an honest man, had been asked to lock the church and come to the circle. He came, with the keys, saying that he "had carefully locked the church, so that it was impossible that any one should enter" and "in that close room, less than three minutes after his arrival, we all distinctly heard, over five hundred yards from the church, a loud, clear peal of the bell. Several persons in the street heard the peal and it excited much comment." The sexton was willing to testify to this and show the impossibility of any person ringing the bell while he had the keys in the room.

A dozen most respected and reliable citizens were present. Samson was an invisible spirit, it would seem, as a "greeting from spirit voices" is told of, and no mention is made of any visible medium. The narration of the peal of bells is most clear. Mr. Maynard has passed away,—and all this must rest on his testimony—as good in his day as that of any man in Buffalo.

The third case was given me by Mr. Clark, of Port Huron, Mich., a man whom I know as reliable. Some twenty years ago his home was in New Hampshire, his farm-house near the east bank of the Connecticut river. He was in Port Huron and vicinity building railroad bridges and visited a medium in that city through whom his father purported to come and converse. He asked his father to go to the New Hampshire home, knock at the front door, go in and see what was going on. Waiting in silence a half hour or less word came through the medium, "I went

there, knocked and shook the door stoutly. the girl came, looked out in surprise not seeing any one, went to the front gate and to the wood-shed, and went in puzzled. I went in, too, and saw your wife sitting in her rocking-chair by the table in the middle of the room, fixing the clothes partly ironed on the table. They are all well."

Without a word to any one on the matter Mr. Clark started for home, as he had expected to do, next day, reached the farm-house in about thirty hours, found all well, and his wife soon told him of the strange knocks, and the shaking of the door heard while she sat in her rocking-chair by the table, of the girl going to the door, etc., and coming in greatly surprised, confirming in every detail what had been told her husband at Port Huron, and the hour and day the same as given him eight hundred miles west. Mr. Clark and his wife also, I think, will testify to all this.

Gentlemen of the scientific world, and psychical researchers: Can unconscious cerebration or double consciousness solve this? Was it the devil, my good clerical friends? Does it not seem like the veritable spirit-father of Mr. Clark?

DETROIT, MICH.

SINGLE TAX.

By EDGEWORTH.

Mr. E. D. Burleigh in THE JOURNAL of June 11th opens with a statement, which if not quite exact, is subject probably to such local modifications as the admission of settlers to Indian reserves, or the artificial irrigation of dry plains. It amounts to this, in accord with my impeachment of the United States government for land swindling, viz.: That under single tax such land as may now be had at entry title rates, would be practically free of tax; in other words, that there is none left that combines an available degree of fertility with market facilities. None left, *i. e.*, none but what speculation, assisted by government, reserves from culture and which in case of the enormous railroad land grants pays no tax previous to purchase by settlers.

In view of these notorious facts so multiplied and aggravated since the inter-state war, the free soil war, what is the aim of those who claim to constitute the national party in opposition to landlordry and speculation? It might seem to the natural mind, to un hypnotized common sense, that its aim must be to annul the titles by which monopolist privilege is held, thus opening the sequestered land to useful occupation by settlers; but get your brains twisted by "Progress and Poverty," learn to revere the holy institution of Ricardoan rent and its twin brother usury in the noli me tangere temple of true governmentalism, and the only privileges you will see to be combated are those of the yeoman farmer, if such may yet be found, free from debt on his own land. Make him virtually a State tenant by tax equivalent to rent, and all will be for the best in the best possible of worlds. For the evil you see, the prime evil, is private property in land, not privative monopoly built on its excesses and abuses. Now transferring land values, rental values, which all land worth plowing ought to pay, to the impersonal persons of the human deity called government, undermines private property, does it not? Q. E. D. As to grantees and other speculators, among whom Henry George's son is reckoned, let them arrange their own affairs with their government patron. Single tax is the most advanced phase of that evolution in land swindling which in one American century has surpassed all the ages of the Roman republic in the continental area which it has rendered homeless to its voters. Its constant aim has been the creation of a landed aristocracy, native and foreign, embracing impartially Stanford's and Scully's. Monopolists conspiring with the land office department elude even express acts of forfeiture by Congress, as I witness here in Alabama, and that without a Presidential veto, which the Galveston News has mentioned as Cleveland's share in land monopoly for more than forty forfeitures. The virulence of single tax, the propagative force of its venom consists in the evolution of that popular superstition which, ignoring the ethical title of pioneer settlers or degrading this into

squatters pre-emption for tribute, assigns eminent domain to those political swindlers who may at any moment have bought or lied themselves into office through the ballot. Seated on this preposterous fallacy, the common hypnotism of the slavish masses, the economic absurdities of this special craze escape notice. It is all of a piece with the sea captain who in hoisting a flag staff takes possession of an island and the islanders in the name of his government.

Now taking Mr. Burleigh's seriatim I remark that the actual hindrances to settlement and culture whether by governmental impositions or others, do not justify his inference that such land as I wrote of would escape single tax, it being not only above the quality of "poorest in use," but both in soil and site like such as is actually being rented in this region and which was so previous to the railroad which now appreciates market values. As to the remaining question of the difference between their rental values and the tariff, etc., which single tax proposes to remit, I find the latter kick the beam by my knowledge of the local and personal facts. For one thing, my neighbor's family has until the last few years clothed itself by the hand-loom and I can assure you that we don't hanker after *pates de foie gras*, or *clafoutage* in these diggins, though we live in laborious comfort upon what we grow. If instead of being a scheme for political party plunder, single tax really aimed at justice in land tenure it would be worthless, from the fact of its reliance upon a general government for adjustments to which local autonomies only can be competent, whether for appraisements, for the apportionment of areas, or for the expenditure of taxes. Here only, by personal acquaintance and frequent contact, has social sentiment on equitable distribution of land a fair chance of influencing conduct.

In one of the Australian colonies private property in land has been from the first English occupation denied in governmental theory; but privative monopoly flourishes there none the less. The grazier excludes settlers from vast areas at the trilling cost of putting up a fold or shed every few miles under the "enabling act" of legislatures, which his capital enables him to control. He does not own the land. Oh, no; he only gets his rental title renewed every five years at a sum insignificant as compared with the values from which, by the aid of government, he excludes working farmers.

In Texas the same class of land monopolists have refused to pay even a small rent to the State; they have threatened to imprison its collectors and they also exclude working farmers.

The market values of our land upon which single tax would assess us, depends mainly on the railroads which has not yet put a dollar into our pockets, and I tremble at the actual probabilities of the next assessment for I grow nothing for sale and my neighbor's creditors have never allowed him to grow corn enough to feed his family. Debt means cotton and double prices for summer feed, and with the admirable system of interest, debts never are quite paid. Interest and rent are the Castor and Pollux of single tax which raises them into its government heaven.

Mr. Burleigh fears that I do "not discriminate between utility and value," and thinks that my farm after squeezing the market value out of it, would be more to me than a squeezed lemon. Increase my tax burden and you compel me to grow cotton, which is drudgery, instead of fruits and flowers which give pleasure; you compel me to renounce my hospitable protection of birds; you limit the range of my goats. We can subsist on very little, but our sentiments and tastes need space beyond the kitchen garden—how much depends not only on personal culture, tastes and habits, but on the external pressure of population on the means of subsistence. The appreciation of which is local and autonomic.

Now scrutinize the following facts: Past seventy years of age and without possible help; under the actual tax rates my seventy-six acres give me a home, privacy and personal liberty. I grow what I need and like without reference to market. More than once I have placed through the press part of my land at disposal of landless men for their use free. I cer-

tainly could not keep it on condition of paying ten dollars more than I do for its use to me, which I have well earned by nineteen years' labor and expenditures. Neither could I build houses for tenants who would not otherwise come here. But prospective tenants with a view to my improvements would not fail, now since the railroad is finished, to appreciate my land. Ten dollars an acre has been offered in the neighborhood to others already. What tax assessor would be insensible to such appreciations? The railroad is of no advantage whatever to me, but is likely to raise my assessment and my land values; under Georgic providence, would raise out of all proportion to my means of use and payment. Of what use to the market is an superannuated gardener? Why should he have a home? Is not the poor house ready to receive him?

None but able bodied market drudges and big speculators on the labor of others can subsist under a single tax that cuts to the root of private property in land by squeezing out its market value to fatten political drones.

Single tax will hold up its hands in holy horror at the idea of thus punishing a man for having made improvements which it declares untaxable. This is, however, what results from its metaphysical hypocrisy in pretending to separate things that are naturally conjoined, one of which has no practical value without the other. Nominally, it respects improvements, but these constitute all the same the motives that fix the would-be tenant's choice and impart rental value to the ground on which they stand. Without improvements land serves only for the chase and pasturage, but there is no agriculture. Improvements constitute at once the chief motive of tenantry and the justification of a landlordry not involving privative monopoly.

(TO BE CONTINUED.)

CREMATION OR EARTH-BURIAL?

By JOSEPH FITZGERALD.

The cremation of our dead bodies is very strenuously opposed on behalf of a sentiment that has much kinship with religion, and which is strictly superstitious. It is an unreasoning and an unreasonable sentiment, for while it is concerned about the poor human remains and the decent disposal of them, it actually subjects them to conditions that are unspeakably abhorrent to sense and imagination. Once this sentiment had a firm ground in religion; that was in the times when men believed in a coming to life again of these bodies, and fancied that they lay at rest in their graves till the "day of judgment." But to-day every one, even the most ignorant, knows that whether the body is left to rot in the grave or is quickly reduced to ashes by cremation, the result is the same—it is resolved into its elements and enters the general circulation of the atmosphere as fluids or gases, or is restored to the sum of the earth's solid substances. Sentimentalists talk of the "secret and decent" chemistry of nature; secret it is, but "decent," *i. e.*, becoming, appropriate, it certainly is not. The chemistry of the grave we dare not suffer our imagination to dwell upon. Says one who writes from abundant knowledge, Sir Lyon Playfair: "I have officially inspected many churchyards, and made reports on their state, which even to re-read makes me shudder."

The belief in the "resurrection of the flesh" (to use the very words of the Apostles' creed) led the early Christians to abhor the general Roman and Grecian custom of burning the bodies of the dead and to adopt the method of interment. Another reason for their departure from the custom of incineration was that the body of the Christian was esteemed to be the "temple of the Holy Ghost," and to consume it with fire was held to be a sacrilege. They could compass in imagination the reassembling of the constituent parts of a body that had moldered away in the grave, even though in the end no trace of a human anatomy might remain; but they could not see in the process of incineration anything but a reduction to nothingness, from which even the divine power could not recall the same body. At a very early period it was customary to gather the remains of martyrs and erect

over them altars for the performance of the customary religious rites. This led to interment in the churches of the bodies of deceased saintly personages; finally the desire of the faithful that after death their bones might rest nigh to the remains of the martyrs and saints led to the practice of interring within the churches or their precincts the bodies of all Christians who died in communion with the Church. Besides the very great advantage of nearness to the bodies of authenticated saints and martyrs, interment in the church or churchyard procured for the departed the benefit of the prayers of the living, who would be reminded by the tombstones of the needs of the members of the "Church suffering" in Purgatory.

Such is the genesis of the still existing prejudice in favor of earth-burial as the only mode of disposing of the body of the dead that is consistent with tender regard for the deceased. On all these grounds the Catholic Church to this day as resolutely opposes cremation as in the Middle Ages.

The opposition of the Protestant churches is not so strong—indeed, how could it be, seeing that the grounds on which the argument for the superior fittingness of earth-burial ultimately rests, viz., worship of martyrs and saints, the efficacy of prayers for the dead, and the belief in Purgatory, have no existence in the Protestant system.

Inasmuch, then, as the existing prejudice in favor of the customary mode of interment has its source in the beliefs and traditions of the Catholic Church, it will not be unfair to regard that church as the best accredited representative of the principle and practice of earth-burial. And as the Catholic Church is the most pronounced opponent of cremation, which it denounces as Pagan, and sacrilegious, as well as shocking to Christian-like and humane sentiment, "a detestable abuse" (Leo XIII.), that church cannot refuse the challenge to a comparison of the methods it approves with the method of cremation. For the purpose of comparison I will take the burial usages of the Papal city about seventy-five years ago, when the church was free to give full expression to her idea of a fitting and reverential mode of disposing of the bodies of the dead. Modern ideas of sanitation, modern reforms in the matter of intramural interment had not yet come to modify the practice of the church, though during the period of French occupation of Rome some improvements had been attempted.

Theodore Lyman, jr., of Boston, published in 1820 a work on "The Political State of Italy," based on his own observations of that peninsula a couple of years before. He has a chapter on "Funerals and Manner of Burying the Dead," in which, says he, "there is neither fiction or exaggeration": he tells only what he has seen with his own eyes or of what was matter of public notoriety. No well-informed Catholic will impeach Mr. Lyman's facts. The picture he draws is revolting, and I hesitated long before I decided to present it in all its hideousness: but cremation has been condemned by churchmen as shocking to all human sensibility and now churchmen must be confronted with the record of their own practices. Mr. Lyman, writing of burials in Rome, says—

All persons who can afford it are buried in coffins in the vaults [of the churches]. These vaults are about ten feet square and seven feet deep. . . . In the hot months, in those churches where the vaults are old and badly secured, and where burials are frequent, the stench is something so great that the service is omitted. . . . The poor, and all who die in charitable establishments, are thrown into pits, naked and without coffins. I went to see three pits in a small cloister behind the church of the hospital, at the head of the Corso, near the Piazza del Popolo—the most crowded and populous street of all Rome. This was on January 2nd, one of the coldest days, with the clearest atmosphere, during the whole year. Nevertheless, when the flat stone that covered the pit, just fourteen inches square, was removed, the putrid vapor arose so instantaneously, and in such thick fumes, that even the attendants moved toward the door of the cloister, till the first and most pestiferous exhalations should have passed. In the first pit there had been no deposits since the French Revolution, and it then contained only a small quantity of bones—green, moist and mostly decayed. In the second, in which there had been no burials for several months, there was a great mass of putrid flesh, but not a body or limb, or any form or shape whatever, could be discerned. An accumulation of one hundred and twenty-two bodies, rotting, ulcerated, marked with white-bluish spots and streaks of black. As the putrid air gradually escaped, a faint sound could be heard, and the mass of corruption was observed to sink down deeper in the pit. In the last pit they were then burying, and a wretched, emaciated body, that had been thrown in that morning, was lying across the pile with the top of its head cut off by the surgeons, and the eyelids hanging back in a frightful manner; the hard shrunk leg of a gastly object was slowly pressing into a swollen and inflamed

body, just ready to burst; long black hair, clotted and moistened by putrid oozings, still clung to wasted skulls, where the eyes had fallen out, and the lips had shrunk away from the teeth. Some bodies had slid down to the bottom of the pit, and near the top there appeared the legs and feet of a body still sweating and swelling with decay. There were men, women, and children, and as the mass rotted and consumed, they sunk and mixed together—a deadly yellow color, and a thick dirty sweat seemed to pervade and spread itself over the whole heap.

That was the way in which "God's poor" were disposed of after death at the center of Catholic Christendom about the year 1820. Mr. Lyman adds that "each [pauper] burial cost \$1.60, for transportation, wax lights, and the mass—circumstances never neglected, though the body itself should be dragged to the pit with hooks and thrown upon the pile as if it was carrion" There existed in Rome then, and for a long time afterward, a confraternity called La Morte, whose object was to procure this kind of Christian burial for the dead poor of the eternal city!

Now each individual, separate grave is the scene of the same process of corruption which is seen on the large scale in the hideous burial pits of Rome; and when the mourners at a "funeral service" join in the hymn, "Unveil thy bosom, faithful tomb," it is very certain that they do not know what they are praying for. Were the prayer to be answered miraculously, by the grave giving forth its tenant of a year or so, the funeral cortege would be stamped.

We now see how the decent chemistry of the grave was exemplified at Rome in the second decade of the present century. Something not very unlike it can be seen to-day in one of the most "populous" cemeteries in the neighborhood of New York. I quote now from a very recent work, "Earth-Burial and Cremation" by Augustus G. Cobb, published a week ago. At page 34, Mr. Cobb quotes a report made in 1886 by a committee to the Board of Health of Newtown, Long Island, N. Y., on the condition of Calvary Cemetery, the graveyard in which are buried nearly all the Catholic dead of the city of New York. Here is what the committee say of the "free ground," or strip of land reserved for burial of persons whose friends cannot afford to pay the usual charge of interment:

A trench is dug . . . about ten feet wide and fifteen feet deep. In this the bodies are deposited one above the other, until near the surface of the ground, when a little earth is thrown over it; after this the same process is continued, one tier after another until the plot is taken up. Consequently, the open end of this trench is at no time covered, or only slightly covered, if at all, until such trench is filled. . . . In our belief there are interred in one trench at this cemetery . . . at least 1,500 bodies in a space of ten feet by two hundred. . . . We then visited the new part of said cemetery, and . . . found a trench similar to the one above described, only deeper. The same method was here pursued. Your committee is simply "surprised" that such inhuman methods of disposing of the dead are practiced within the limits of a civilized community, and in such close proximity to two of the largest cities in the union.

From this contemplation of the horrors of the "faithful tomb" turn to consider the really beautiful process of incineration of a dead body in the cremation furnace. Says one observer, after for the first time witnessing an incineration:

I stood before the threshold of the crematory with faltering heart. . . . I trembled at the thought of using fire beside the form of one whom I had loved. But when, in obedience to his dying request I saw the door of the cinerator taken down, its rosy light shine forth, and his peaceful form laid there to rest amid a loveliness that was simply fascinating to the eye, and without a glimpse of flames or fire or coals or smoke, I said, and say so still: This method, beyond all methods I have seen, is the most pleasing to the senses, the most charming to the imagination, and the most grateful to the memory. During the entire process there is no fire or smoke or odor or noise to grieve in any manner the bereaved. The consuming chamber in which the body is placed is built of fireclay, and is capable of resisting the highest temperature. Under it and around it the fire circulates, but it cannot enter in. The interior . . . presents an aspect of absolute, dazzling purity. . . . When all is over, nothing remains but a few fragments of calcined bones and delicate white ashes. In all candor, is not this a more fitting destiny for the cast-off body than that it should remain for years a mass of loathsome and death-dealing putrefaction?

Thus the sentimental objection to cremation is seen to be groundless. But what of the medico-legal objection, viz., that cremation may destroy the evidence of guilt in many cases, and particularly in cases of suspected poisoning. Which object is more important, that the living be secured from pestilence or that a few victims of crime be avenged? Perhaps one interred body in 100,000 is disinterred for the purpose

of discovering evidence of crime. For the chance of that discovery, are the whole 100,000 to be allowed to rot in the ground, poisoning the sources of water supply, as at Philadelphia, where "seven large cemeteries are drained into the Fairmount reservoir?" "I have heard professional men in Philadelphia say," writes Dr. Franklin Gauntt, of Burlington, N. J., "that when you drink Schuylkill water you are sampling your grandfather. . . . During the last twenty-five years upward of 25,000 people have been killed off, and 250,000 prostrated with lingering illness that is preventable." And Philadelphia's experience is repeated in hundreds of other places. The law's revenge upon the criminal is obtained at far too high a cost when it involves such wholesale destruction of the living. And after all does the law obtain its revenge? In most cases the resurrected body simply gives occasion for wrangling between "experts." It would be too ridiculous were mankind to perpetuate earth-pollution through inhumation for the behoof of the expert fraternity.—Twentieth Century.

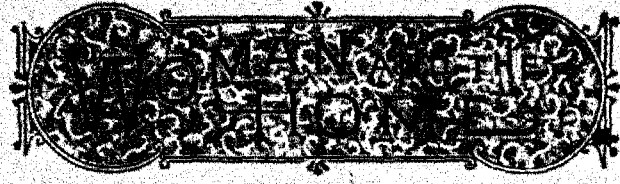
RECORDS OF PRIVATE SEANCES.

We have received a paper from M. A. Tindall, secretary of the London Federation of Spiritualists, giving accounts of some seances at which the ordinary phenomena of table movements, rappings, clairvoyance, automatic writing, and trance occurred.

The value of all manifestations, it seems to us, consists in the intelligence displayed—in the proofs given of the identity of the spirits communicating. Tables being levitated and "pushed," etc., are mere illustrations of the existence of a "force" or forces, and may be interesting displays, but do not prove spirit presence. Clairvoyant observation of the process of "materialization" is valuable when the phenomena can be witnessed by others, but the records given by Mr. Tindall leave it an open question whether the building up of the "form" witnessed by the medium, resulted in any objective manifestations; judging from his wording, it appears to have been a clairvoyant experience only. We do not agree with Mr. Tindall that full details should be published of every incident, feeling, impression, or vision experienced in developing circles. It is undoubtedly wise to make "records," but as many impressions are inaccurately "sensed," and feelings may be mistaken, and descriptions of phenomena may convey a very erroneous notion to persons who were not present, we see no need for, or a good purpose to be served in publishing accounts of ordinary manifestations. Our opinion is that the publication of many incidents, pleasing enough no doubt to those who witness them, of an inconclusive character, does more harm than good. A poet is ill-advised who publishes his early efforts to the world, and Spiritualists are unwise to print accounts of inconclusive and imperfect phenomena. By doing so, they deliver themselves into the hands of their enemies, and give them occasion to blaspheme. Investigate, develop as much as you like, but wait until clear and positive proofs have been obtained before challenging public attention.—The Two Worlds.

MENTION was made not long ago in a paper read at a woman's club meeting of some letters of the Washington family that have lately come to light. One of them is from Mrs. Washington, the mother, who writes to her distinguished son that she has the rheumatism, the roof leaks, and she thinks she will come and spend the winter with him. To this reply is made that he (Washington) is sorry she has the rheumatism the roof he will have mended at once, but as to her coming to spend the winter with him, that is impracticable, as she will see. Should she do so, he continues, one of three disagreeable things must happen. Either she must eat with the family, which would not be agreeable to his frequent guests, or she must have her meals in her room, which would be extremely inconvenient to his wife, or she must go to the servants' table, which would not be acceptable to herself. This blunt inference of the old lady's evidently objectionable table manners was not very filial, to say the least, and the reader of the paper was loudly applauded when she wittily added that it was a pity after all that Washington had not learned in his youth to tell a lie.

SANITY lies in self-content and self-trust. The blessed life is that which needs no addition to it from without. To be wishful, to be dependent on benefits, is to be unfinished. You have only to will to be good; the soul will then feed itself and grow of itself, and exercise itself. We should will to be free, to snatch ourselves from this universal bondage to fear, which is the oppression of mankind. You must free yourself from the fear of death, and then of poverty.—Seneca.



A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap,
My door was shut; he waited there
Until I heard his rap,
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me,
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched,
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners make the man.
At ten or forty 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.

—Harper's Young People.

A LONDON correspondent of the New York Sun writes: English women declare frankly and unaffectedly the party to which they belong, Conservative, Primrose, Liberal, or Liberal Unionist, and one meets in England many more men who acknowledge unreservedly their championship of woman's cause than can be found to admit their sympathy with woman suffragists in America. John Stuart Mill once said that there is only one department of intellectual activity in which woman has ever shown herself the equal of man. "We have had no woman poet like Shakespeare or the Greek poets, no woman painter like Michael Angelo, no woman musician like Beethoven or Mozart. In all these departments man has never had an equal or a rival in woman. But there is one department in which woman has shown herself the peer and equal of man, and that is in the very department of politics with which we are told she has no capacity to deal. There are certain great Queens, Elizabeth of England, Catherine of Russia, and some of the Indian Princesses who were the equals in every way of any man who ever held the same position. I suppose prosperity and greatness in this country never reached greater heights than in the days of Queen Elizabeth, Queen Anne, and Queen Victoria." English women are well organized in political work, and work with men according to regular party methods. Men advise with women in the interior and important things of politics, and women use all means to commit men that are up for election to parliamentary suffrage for women, and when the candidates have espoused the cause the women work for their election by all the regular political methods and by unique and strategic measures of their own quite out of the ordinary line. In house-to-house canvassing the women are said to be particularly successful; from their superior tact and gracious manner of approach, learned through long experience in charity visiting. Every one has heard of Lady Randolph Churchill's energetic canvassing during her husband's candidacy for the Ministry, and Mrs. Brand, wife of a member of Parliament, canvassed the entire district with her husband, charming the electors with her singing while he devoted himself to their political education. She sang to the electors in the open air, by the river side, as well as in the great political meetings, and enthusiastic crowds greeted her everywhere. The Review of Review says: "If things continue to go on at the present rate, the candidate who cannot put a capable woman into the field may as well retire from the contest."

It is usually in diseases of the throat that the greatest difficulty is found in inducing the child to submit to treatment, says the New York World. In diphtheria

and scarlet fever it is sometimes impossible to make any application to the tonsils, either with spray or brush, without so exciting and frightening the poor little patient that the consequent exhaustion tells sadly against its chances of recovery. Accustom a child to open its mouth and have its throat examined. It can be done playfully, giving a sugar-plum as a reward when "mother can see way down his throat." The little one will never suspect that he is acquiring a habit which may save his life. When medicine has to be given in trifling ailments make it as little disagreeable as possible and then it will not be dreaded in graver cases. Powders can be put in a spoon between layers of jelly or jam. If they are comparatively tasteless they can be sprinkled on a spoonful of cracked ice. Castor oil can be stirred in milk, flavored with essence of peppermint and if possible sucked through a glass tube.

THE Liberal Federation and Union of all the Women's Liberal Associations throughout the country, writes an English correspondent, is an organization of 200 associations containing a membership of between 70,000 and 80,000 women. Its members and delegates are, of course, warm supporters of home rule and of the Liberal party. One section of the federation is devoted to the work of the Liberal party, canvassing at elections, holding meetings, instructing voters, circulating Liberal principles by books and pamphlets, and supporting the measures which the Liberal Party has adopted. The other section, known as the Progressive party, endeavors to forward the cause of woman's suffrage, as well as to propagate Liberal doctrines. The Primrose League antedates the Liberal Federation, and Conservative women were the first to show what could be accomplished without the possession of a vote by the active influence of women banded together under proper discipline and order. There are also the Society for the Woman's Suffrage and the National Association for the Defense of Personal Rights. It is said that, as a rule, the women in the English colleges are Liberals rather than Conservatives. Mrs. Millicent Fawcett, the wife of the blind Postmaster-General, and one of the most able leaders in the Suffrage party, says that "the studious moderation of the societies, the absence of tall talk, is one great secret of the progress which the woman's movement has made in England."

THE Chicago Graphic, under the head of "Women in politics," says: The State is an aggregation of families, and it is appropriate that woman's place in the law, as well as under the law, should be clearly defined, and that the disabilities which have been put upon her as a citizen should be removed. Women have done much for the advancement of women, but men have done far more, and it is to men that we must look for the enfranchisement of the sex, not through favor, but through sense of justice; not by antagonism, but by harmony. As man advances along the road of progress, he will scorn to put upon the sex physically weaker, any further limitation than is theirs by nature.

A PROSPEROUS German residing in America writes of a recent visit to his native country, thus: "One day I saw a review of cavalry in Berlin. There were thousands of men cantering gayly along for the entertainment of the young Emperor—the War Lord as he calls himself. The next day I went into the country, and not very far from the capital I saw a sight that was pitiful enough. One woman was holding a plow, and this was being dragged through the earth by two other women and a dog harnessed together. Here, then, were two pictures—the idle horses, and the idle men capering about Berlin, the women and dogs doing the work of men and horses in the country!"

MANY are hardly aware that Ida Lewis, the most celebrated of lighthouse keepers, whose deeds of heroism have surpassed even Grace Darling's, is still alive. She is now fifty years old and has charge of the Lime Rock lighthouse at Newport, where she is better known than the wealthiest or most fashionable summer visitor. When she was twelve years of age her mother kept that light, her father being a helpless cripple. This was in 1854 and in September of that year she rescued four young men from a capsized sailboat. In mid-winter of 1866-67 she saved a soldier of the Fort Adams garrison who had been similarly upset and he was restored to life at the lighthouse. In the fall of 1867 three

men were swamped in their boat near Lime Rock while trying to pick up a valuable sheep that had fallen from a wharf. She saved them and the sheep also. Not long afterward she saw a man clinging to a spindle that marked a reef near the lighthouse, rowed out to him and got him safely. In a gale in March, 1869, she rescued two more soldiers from a swamped boat. On February 4th, 1880, two members of the Fort Adams garrison band broke through the ice between the lighthouse and the fort and she pulled them out. Thus far she has saved thirteen persons from drowning.

THE QUEEN OF THE PARIS haudresses has been chosen. Her name is Mlle. Henriette Delabarra. Her office is to ride in a triumphal car at Mid-Lent through the streets of the city. She was chosen entirely with a view to artistic effect, being a young girl of sixteen, fair-haired, pale, and of a placid and ingenuous countenance. She was educated by the sisters of Saint Vincent de Paul at one of their schools, where she was remarkable for humility and obedience. The washerwomen are subscribing to buy artificial flowers and other white flowers, wherewith to decorate the vehicle which will serve as a throne to their graceful young sovereign.

Two events distinguished the meeting of the Alumni of the Harvard Divinity School on Tuesday: first, the brilliant address of Col. Higginson on "The World outside of Science"; next, the vote of the Alumni urging the Corporation to open the Divinity School to women. Though Col. Higginson, a lifelong champion of the higher education of women, took no part in the discussion, it was appropriate that the resolution should be passed on a day signalized by his presence and address.—Christian Register.

WHEN such men as the intelligent mechanics of Pittsburg differ with their employers on the subject of wages or any other subject, it is deeply to be regretted that some mode of settlement cannot be found other than the weapons of violence and death, says the New York Press. It is nonsense to say that these men and their families have no interest except their wages in the place where they are employed. Many of them, at Homestead, for instance, have bought homes, on which they have made partial payment. To leave Homestead is to lose their homes. Is the only choice open to such men either to leave their homes or submit absolutely to any condition on which the employer chooses to accept their labor? Humanity and justice demand that there should be another choice, and that choice is arbitration. The arbitration, or mediation, of a bishop has just brought to an end the great Durham coal strike in England, employers and employes conceding something for the sake of harmony, and arbitration is now the ordinary and recognized solution of labor disputes in that country. America should be, and is in nearly every respect, in the van of civilization. The United States was the pioneer in accepting arbitration for the settlement of international controversies, and American public opinion will not sustain a resort to the rifle for a settlement of controversies between employers and employed. It is too late in the nineteenth century for a repetition of the Pittsburg scenes of 1877. Let there be arbitration at Homestead.

If our Theosophical friends, says the Better Way, continue their researches, and add still more largely to their nomenclature; dig deeper into the metaphysics of the dreamy teachings of Oriental philosophy and religion; cultivate more intensely their imaginations, they will yet be able to create, one single, grand, omnific and omnipotent Magus, the cause and ruler of all things, and so sweep the circle and come around to the faith of Moses, in one grand anthropomorphic Magus, Supreme Astral, Buddha, or under whatever title modern theosophy may confer upon him. According to M. Pierre Janet, a French writer

who has kept his senses intact while exploring the occult spheres of Theosophy, from Madame Blavatsky outward and downward, there are now, in all, only six magi, and he introduces us to their very euphonious names; to wit, Sar Peladan, Pabbe Laceria, Saint-Yves, Gaulta, Papius, and Barlet. When these are all absorbed in one, by an easy theosophical method—not understandable by ordinary people,—then the unit of power in the universe will exist in the unit individual, and the diversity of applied forces be relegated to a past existence of nature. The whole universe, terrestrial, celestial, mundane, and spiritual, will then be subject to the absolute monarchy of one mind and will, and those who do not like it, must wander as "elementals," "astral shells," or soulless existences, beyond ken or hearing of the great Magus. Great is Theosophy, and Madame Blavatsky was its prophet!

We are all familiar enough with examples of intelligence in cats and dogs, but of those stories we do not easily tire. Here are some facts from a correspondent: In moving to a new place of residence we found on the premises a large cat which had been left by a former occupant. She was not of the real domestic kind but lived principally in the barn, occasionally venturing into the house to obtain her food. On one occasion, much to the surprise of my wife, she came up to her and mewed several times, turning each time toward the door leading to the barn. This she repeated until Mrs. N. was induced by curiosity to follow her, when she led the way to a barrel half-full of straw, up the side of which she climbed, all the time mewing and looking at my wife, and there were five kittens, cold and dead. Mrs. N. remarked: "They are all cold and dead, pussy," and the cat went away satisfied. She would sometimes scratch the children and we were fearful she would seriously injure them and one day I said in her presence that "I would shoot her." She was missing for about six weeks and of course I had then "got off the notion."—Forest and Stream.

THE theory that the messages purporting to come from extra-terrene minds (in automatic writing) are expressions of the subconscious to the conscious self is not without difficulties. Why does the subconscious self claim to be a spirit—a departed spirit—apart from the primary self, and represent itself at different times as different spirits—now an Emerson, now a slave woman, now a relative, now a stranger, and write messages and ascribe them to scores and hundreds of dead persons? The writing contains evidence of knowledge, discrimination and a moral nature and it is strange, if the subconscious self possesses these qualities in a degree which enables it to write such messages, that it cannot distinguish between itself and other personalities of high and low order of intelligence. In view of such difficulties, it is not surprising that many who see this writing by persons whose character and *bona fides* are beyond doubt find it easier to believe that the thought comes from, and the writing is directed by departed, incarnate intelligent beings.—B. F. Underwood.

"DRUNKENNESS seems less common," said an old railroad conductor recently. "I've been on the road twenty years, and I saw the time when I regarded it an exception if there were not two or three drunken men on board the train, especially during a night trip out of the city. Nowadays I don't see a drunken man on my train for weeks at a time. If I do, it is likely he's an old stager. I tell you, you don't come across so many drunken men as you did years ago."—Philadelphia Call.



A LEAF FROM THE PAST.

TO THE EDITOR: Of late years there has grown up a style of antagonism to certain classes of opponents that is at once contemptible and unjust. In place of arguments the weapons used are contemptuous epithets, coupled to an airy assumption of superiority of brushing away opposition in a breath, as something scarce worthy of a passing notice.

The earliest slur in this direction came with the sneering phrase, "greenback craze." No attempt was made to discuss the subject on its merits. It was assumed that men who believed that the money that had stood like a wall of strength through the terrible throes of the civil war when Wall street robbers refused the help of a dollar except at such ruinous rate of interest as would have held the nation absolutely at their mercy, was good enough for use in time of peace, were a set of crazy loons unfit for serious consideration. Then followed "rag-baby," "money lunatics," "hayseds," "jawsmiths," "calamity shriekers," "silver craze," "mugwumps," each sneering slur being cast against men who did not walk in the set partisan groove dictated by the leaders of the two old political parties.

And now has come another of the crushing argument eliminators—"single-tax vagaries," by a writer in THE JOURNAL, who styles himself "Edgeworth." With all due deference to the larger knowledge and superior ability of Mr. Edgeworth, by what right does he assume to stigmatize the conclusions reached by those who advocate the single tax theory as "vagaries?" If they were "vagaries," why should he pour out column after column of criticism on what, at most, would be no more than as the rustle of dry leaves in the wind? Vagaries belong to the lunatic asylum, or the whimsies of untutored childhood, and to waste time in combatting them is very much on a par with beating moats in the sunbeams with a club.

But if Mr. Edgeworth had stopped to consider, that perhaps men who are easily his peers in knowledge and mental acumen, have given earnest study to the subject of our present one-sided tax system, that places an overwhelming burden on the great body of consumers while permitting a select class of privileged wealth owners to shirk the chief share in their part of the load, have been constrained to the belief that a tax on the rental value of the land would be more just and equitable, he would have modestly refrained from his "single tax vagaries" sneer.

While I do not set myself up as an advocate of the so-called single tax theory, I have no hesitation in stating my firm conviction, that all land should be held in common and rented at its full value according to situation, with ownership of improvements inalienable; but that under the present system of land tenure, it should be so graded in tax assessment as to make the monopolization of more than is needed for actual use absolutely impossible. Land monopoly is, undoubtedly, one of the chiefest causes of the crushing poverty on one hand, and inordinate wealth on the other, that almost universally prevails among the world's peoples.

Without going to farther length in this line of the vital subject, let me cite the pertinent fact that the graded land tax and the single tax principle has already been carried out on a large scale in ancient governments, and proved to be one of the very best that was ever put into practice.

I shall cite from records, as revealed in the sculptured rocks of ancient Media and Persia. Darius, who overthrew a usurper named Gaumata, became king of the combined kingdoms of Media and Persia. The first six years of his reign were absorbed by civil wars, when he turned his attention to the arts of peace. His able qualities are told by the eminent historian, Zenaide A. Ragozin, in these few words: "He showed a genius for administration and statesmanship, such as has never since been surpassed and seldom equaled by the greatest organizers and founders of States. His system was based on the simplest principle: the greatest possible prosperity of the subject as conducive to the greatest wealth of the State. He divided the empire into twenty provinces, each ruled by a governor called a Satrap, who was never permitted to forget the

duty that bound him on one side to the sovereign, and on the other to the people whose welfare was given into his care. Woe to the Satrap whose province was found in a poor condition, the people needy, oppressed and despoiled, the fields neglected, plantations uncared for, the villages and buildings in bad repair. But honors were liberally bestowed on those who could show a prosperous land and contented population. He was very keen in all that concerned the income of the national exchequer, and introduced a regular system of taxation."

Now let us see, Mr. Edgeworth, the nature and quality of this able ruler's tax "vagaries." It is shown that he "proceeded with moderation, justice and caution. The entire empire was surveyed and every mile of ground appraised according to its capacities for production. On this valuation he based an impartial graded land tax, payable in gold, silver and gold dust. In addition to this he exacted from a number of the provinces a special tribute in kind, according to their staple products—horses, sheep, mules, grain, ivory, etc., aggregating the enormous income to the State of \$165,000,000, equal to eight times that sum of our money to-day; and yet, at a rough calculation of the proportion between the population and the taxation, the burden scarcely amounted to one dollar per head."

Think of that magnificent showing for a period more than 500 years B. C., with the crushing burden that is pressed onto the shoulders of farmer and workman in our land to-day! On every little cottage home in Cleveland, Ohio, the tax load is 2.93 per cent. direct yearly tax, leaving out the special assessments for sewers, paving and water rents, and the steady drain from tariff, internal revenue and national bank interest.

A later sovereign established the single tax principle in its entirety, and showed a still more prosperous condition of the people, the particulars of which I will give in a future paper. In conclusion, I will ask Mr. Edgeworth to mark that this eminently wise king took means to arrive at a correct value of all the land in the empire, and graded a tax on its real worth; thus securing to the State the increment that was given by the whole people; not permitting the modern injustice of granting to an idler who chanced to secure a favored site of land to grasp increase of value he had done nothing to produce. Secondly, that the entire burden of tax only reached one dollar per head of the population. W. WHITWORTH.

CLEVELAND, O.

PLANES OF SPIRIT LIFE.

TO THE EDITOR: I beg leave to digress somewhat and speak of my experience in connection with that of some others. Today, June 25th, I have been reading for the first time in Mr. Crowell's book, "The Spirit World." I became quite interested in it, for all of the places therein described I have visited at different times in spirit and they are therefore familiar to me; but the difference in designation and expression of places and things, in the book being in part unlike the instructions received by me, I involuntarily said aloud as if addressing my spiritual guardians: "Why is it that spirits of every degree of acquired knowledge are permitted to set forth their own widely different opinions when surely it can be conducive of nothing but the creation of erroneous ideas?" I had scarcely finished this speech when I felt the presence of angels and beheld my angel Guardian who, greeting me in his usual pleasant manner, said, "Please bear in mind that mortal minds with their multifarious dissimilarities require to be treated accordingly, and though it seemeth otherwise, all spiritually-derived instructions serve their purposes in filling out the great preliminary program for mental exercise, by which mortals are enabled to approximate toward the center of truth, in strength and understanding, so that the full knowledge can be imparted to them." Then he said, "I desire that you state, as well as your memory permits, what our instructions to you were, when you were privileged by our guidance, to visit in spirit, these same places of which you have been reading, as well as many others." By the one word "Proceed" I knew my duty and said, "I remember distinctly that when I was taken in spirit to this first sphere of the spirit world that I felt as if I had crossed an ocean to some other earth continent, for everything seemed so real and earth-like there that after looking about for some time I joyfully observed, 'Why, this is a world like

ours; the blue sky overhead, the fields on every side, the trees, gardens, animals, these countituted houses, low earth-like they are!" and you made answer like this: "Yes; this plane is very much like the mortal world, in many respects it is the same, and yet it is very unlike to it in regard to its inhabitants. This sphere enclosed as it is in the earth's belt, is inhabited wholly by spirits whose crimes and general vices while mortal, over-balanced their moral and spiritual exertions, hence they cannot be provided at death with strictly spiritual bodies; their forms are crude like they were in earth life, for which reason we call them co-material beings and this vast plane the co-material plane, because materiality over-balances spirituality." Then we visited the Indians at their reservation, the negroes at theirs and the deprived of every name and division in their places of retention on the barren, shadowy plains, and then brighter places where all was prosperous and lovely and you said that these were the respective divisions of the first sphere in spirit-life belonging to the American continent; and earth's other continents were similarly provided; that all who by reason of default as said come to this sphere—are assigned in keeping with their record, subject to treatment for mental diseases, and such disciplinary punishment as their offenses make necessary."

My Guardian said: "You have remembered well. Proceed!" I continued: "Concerning the different heavens up to the fifteenth as they are called in the book, you instructed me as we passed through the different localities, that they were not separate worlds or spheres, but parts of the finite spiritual plane. There were three great planes—the co-material, the finite spiritual plane and the higher spiritual plane, which are divided into six grand divisions and these into numberless subdivisions; that the increasing beauty of the inhabitants was the manifest mark of the order of progression in every separate and successive sphere. What is here designated as the fifteenth heaven, you instructed me was the first great legal center in the finite spiritual plane and comes in the sixth division in that plane. It is the capital corresponding to the one in the sixth division of the higher spiritual plane which is here designated as the thirty-fifth heaven. In this first great legal center or city of the finite spiritual plane, I was once taken in spirit into that great temple of justice where all mundane matters are considered jointly with the Upper Congress in that greater Hall of Congress. I am glad I can concur in the statement that some of our presidents and statesmen are members of this Lower Congress, for they were then pleading in defense of their country in regard to important enactments and regulations. All else that I can remember about this temple is that the corridors were crowded with people desiring to have a hearing, but it was not clear to me about what." My Guardian said, "You have remembered well. We will cause you to see and understand this part better at our convenience, for you do not fully comprehend."

These cities by their dazzling splendors, thus emblemize their legal power and the works transacted there—justice meted in accordance with the golden rule gives them the appearance of golden cities.

Again my Guardian said, "Proceed! Relate one more experience in connection with these." I said, "The thirty-fifth heaven here spoken of you said was the sixth heaven, the sphere and city of wisdom ornamented with heaven's grandeur. It was therein that city of supreme justice and wisdom and matchless splendors that I was permitted to witness the Higher Congress in session." He said, "Even so." That Congress is composed of the wisest spirits of all ages, and some of our modern men of high intellectual and spiritual attainments are permitted to assemble with it when mundane improvements and new enactments for the same are being considered. I feel now again, something of the awe and admiration I felt when I entered into that hall, and on coming from there and viewing with delight and soul-felt gratitude, that radiant city. We then entered one of the temples of wisdom, which, in immensity and grandeur, is far beyond my power of description. It was all in white, such varieties of white wood, ivory carvings, marble, draperies, jewels and ornaments of no end, and the people congregated there male and female, were attired in white embroidered silk gauze robes; gods and goddesses in brightness and beauty, radiant with love and wisdom. You told me then that in this temple the wisest spirits from all spiritual worlds have their

appointed sessions when all branches of study due for enactment in the lower heavens and on earth are considered and experimented upon with regard to improved methods upon those which they succeed in their order; that they weigh substances and calculate mathematically creation's unfoldments and improvements in connection with humanity's progress.

Thus, at all times, prophetic statements were made to mortals and at their marked time will have their scientific demonstration as proof of the correctness of all that was purposed by the Divine Mind and is being worked out by various methods through angels and mortals.

MRS. M. KLINE.
VAN WERT, O.

ANNUAL UNION GROVE MEETING.

TO THE EDITOR: On Sunday, June 24th, about 1,200 Cleveland Spiritualists left this city for Lake Brady, Portage county, Ohio, the State camp grounds of Ohio, owned by the Lake Brady Spiritualist Association. The party went under the auspices of the Cleveland Progressive Lyceum, which held its Annual Union Grove Meeting at the above place. On arriving at the grounds the entire party formed in line, each carrying a banner of the society and national flags, and marching to the inspiring music of the Lyceum band, led by the guardians and assistant guardians. On arriving at the pavilion the party went through an intricate and pleasing manoeuvre specially arranged by the conductor, Mr. Charles Collier, who afterwards made a few stirring remarks, followed by Mr. Pope, vice president of the Lake Brady Association. Recitations were well rendered by the scholars, Misses Pearl Akin, Jennie Thayer, Ruby Snape, Edith Chase, Ella Phegaur, Ada Thayer, Tutti Upton, May Greely. A short address by Hon. Sidney Dean concluded the morning exercises.

In the afternoon the friends gathered in the grove where every seat and available spot were soon taken up to listen to the principal address of the day, which was given by Mr. Dean, who, taking for his subject, "After Death—What?" by depth of thought, stirring pathos and sparkling wit held the audience two hours and a half.

The rest of the day was spent in boating and looking over the grounds, which by the way, show a choice selection was made for the Ohio Spiritualists' camp meetings, the grove being a natural auditorium, the pavilion a handsome and picturesque building overlooking the broad lake.

The members of the Wilbur Opera Company was with the party Sunday and helped to make the time pass pleasantly and it has offered to give its service in way of entertainment during the camp season. Several cottages are in course of construction. The formal dedication of the ground by the Lake Brady Association will take place July 26th. Several prominent speakers are engaged and friends of the cause are invited to attend.

CHARLES COLLIER, Conductor.

MR. JULIE DE MARGUERITES, who died June 21st, 1866, was, in her day, a well-known and successful newspaper writer. She was, in fact, one of the first women in this country who made journalism a profession. She was the daughter of Dr. A. B. Granville, a prominent physician and author of London. At an early age she married the Baron de Marguerites, a Frenchman of wealth and distinction. With him she spent many years in travel, visiting all the capitals of the old world and becoming familiar with European affairs. When the revolution of 1818 took place in Paris the baron happened to be on the wrong side and was compelled to leave France. He and his wife came to the United States and their fortunes having been lost Mme. Marguerites turned her attention to newspaper work. She became a regular contributor to the New York Sunday Courier and her articles under the title "Ins and Outs of Paris" were afterwards published in book form. Subsequently she became connected with the Sunday Transcript of Philadelphia and its dramatic and musical critic and remained attached to that paper up to the time of her death. Her work was highly appreciated by the public and by her employers, and though, an exceedingly voluminous writer her productions were always in demand. By the use of her pen she not only supported herself comfortably after her husband's death but educated her children with great care.

BOOK REVIEWS.

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

The Brethren of the Cross: A Dramatic Poem. By Fredrick Ludwig Zacharias Werner. Translated from the German by E. A. M. Lewis, London; George Bell & Sons, York St., Covent Garden and New York. 1892. pp. 282. Cloth, price \$3.00. Chicago, A. C. McClurg & Co.

This excellent translation of the historical and philosophical poem of the well-known German poet and philosopher, Werner, to whose writings Carlyle devoted much attention, will awaken interest just at this time when occult theorizings are so much in vogue. The plot of the drama is founded upon the annihilation of the ancient order of Knights Templars by command of the Pope and the French king, "Philip the Fair," in the year 1314, and one of the author's aims is to show that the later order of Free Masonry sprang from some saved refugees from the earlier Knights Templars. The translation is strong.

In the City by the Lake: In two books—*The Shadows;* and *The Slave Girl.* By Blanche Fearing, author of "The Sleeping World." Chicago, Searle & Gorton. 1892. pp. 191. Cloth, price \$1.25.

The motif of these two stories of phases of Chicago life told in terse, strong poetic diction is thus expressed in the preface:—

"Here in this splendid city by the Lake I dream that man has a majestic hope Because all elements of life and thought Enrich her blood and stimulate her brain. Here is the world epitomized; for here Are pulses out of every nation's heart And men may study mankind at their hearths."

The first poem, "The Shadow," shows how a really good man may, by force of temptation, commit a legal crime which, small in itself, may overshadow all his future and ruin those he loves. "The Slave Girl" deals with other phases of the social problems awakening question in a great city. The book is nicely printed and handsomely bound.

Herodotus. By George C. Swayne M. A. New York: John B. Alden, Publisher.

Every book-lover knows something of Herodotus, the "Father of History," and most people would like to know more. The old sage has few equals, even in modern times, in telling an interesting story. Very captivating are his stories of Croesus, Cyrus, Scythia, Marathon, and Salamis. Of course few readers ever expect to own Herodotus's complete works, or would even care to read them entire. But here is a handsome little volume, published by Mr. Alden, in his series of "Ancient Classics for English Readers," a book of 167 pages, choicetype, paper, printing and fine cloth binding, which gives the gist of Herodotus, by a classical scholar of the highest standing, and which every lover of the classics will delight in. As a kind of bait to advertise the series, Mr. Alden sells this pretty volume for only ten cents, plus four cents for postage, if by mail, or he sells the same in paper covers, and sends it post-paid for six cents.

Born of Flame: A Rosicrucian Story. By Mrs. Margaret B. Peeke. Philadelphia: J. B. Lippincott & Co. 1892. pp. 299. Cloth, Price, \$1.25. Chicago: A. C. McClurg & Co.


A strange, earnest story, very well told is this. It deals with occult subjects; built up of theosophical theories of re-incarnation, and the mysteries of being; which theories are apparently devoutly believed by the writer who in her preface remarks: "To some the facts may seem absurd, to others untrue, to all mysterious, but truth eternal as the everlasting hills lies behind and beneath all." The scene of the story is laid in different parts of the United States, though a mysterious personage from India figures in it, and has something to do with the various interesting love stories interwoven through the book.

MAGAZINES.

The Arena for July opens with an illustrated paper on "The First Circumnavigation of Lake Chala," by M. French Sheldon, the African explorer, whose portrait forms the frontispiece of this number. Anna L. Diggs contributes a readable article on "Women in the Alliance Movement," and the editor writes on "Hypnotism and Mental Suggestion." Then there are several other interesting papers.

The July Century is sufficiently summery in its contents, the opening paper being a readable and authentic account of the great French landscape-painter Daubigny, with illustrations from his own work, portraits of himself, and pictures of his favorite haunts. There is a good deal of fiction in the number, including the last chapters of Dr. Weir Mitchell's "Characteristics," and also of the striking "Nautahka," by Messrs. Kipling and Balestier. The second installment of "The Chatelaine of La Trinite" is given, and the third installment of Mrs. Mary Hallock Foote's story of "The Chosen Valley," which is being read with peculiar interest in the West. There are also short stories by Maurice Thompson, Charles Belmont Davis (a brother of Richard Harding Davis), and George Wharton Edwards. Mr. Van Brunt's article on "The Architecture at the World's Columbian Exposition" contains the most carefully prepared pictures yet made of the buildings at Chicago. This installment is particularly rich in reproductions of the sculpture of the Exposition, which is evidently, in its way, to be as distinguished as the architecture.—In St. Nicholas for July, "The Voyage of Columbus," by Royall Bascom Smithey, tells in simple, direct narrative the story of the great first voyage. Following this Columbus paper is a poem by Emma Huntington Nason, devoted to the branch of scarlet thorn that was "The First to Greet Columbus;" and this, again, receives its explanatory comment from Mr. John Burroughs, who tells of the plant and its life history. Perhaps most of the St. Nicholas readers look first for the poems—the bits of verse and the pictures that sweeten its pages as the thinner layers of jelly lend flavor to the thicker layers of cake. Of these there are plenty. When to all this are added the departments, and the other articles in small type, the result is a number full of overflowing of things that children like to read and, what is better, ought to like to read.—The July Wide-Awake is a very patriotic number containing three Fourth of July stories, and the story of a boy hero of the Revolution. A finely illustrated sketch of Sir Philip Sidney will interest readers of all ages. One of the brightest stories of this number is "Betty Martin's Ghostly Grandfather." Choice bits of history are suggested by A. F. Mitchell's "Historical Herbarium."—The July New England Magazine opens with an interesting paper on "The Heart of Chicago," by Franklin H. Head. It gives an account of the business part of the great Western metropolis, and is finely illustrated with illuminated pen and ink sketches. Professor Elihu Thomson outlines the possibilities of electricity in domestic and commercial life in a valuable article. He thinks that before long electricity will solve the domestic servant question, rapid transit, and completely revolutionize manufactures and our social economy. William Clarke, the English essayist, gives a sketch of Edward Augustus Freeman; and Edward Grubb, another English author writes on "The Socialism of James Russell Lowell," showing Hosea Biglow's sympathy with real socialism. Edwin D. Mead writes his Editor's Table as usual, dealing with General Armstrong and the work of the Hampton Institute for Negroes.


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INDIRECTION. Fair are the flowers and the children, But their subtle suggestions are fairer; Rare is the roselburst of dawn, But the secret that controls it is rarer; Sweet the exultance of song, But the strain that precedes it is sweeter; And never was poem yet writ But the meaning outmastered the metre. Back of the canvas that throbs The painter is hinted and hidden; Into the statue that breathes The soul of the sculptor is bidden; Under the joy that is felt Lie the infinite tissues of feeling; Crowning the glory revealed, In the halo that crowns the revealing. Space is as nothing to spirit, The deed is outdone by the doing; The heart of the wooer is warm, But warmer the heart of the wooing; And up from the pits where these shiver, And up from the heights where these shine, Twin voices and shadows swim starward, Sing the nature of life is divine. —Richard Realf.

HUSBAND AND WIFE.

Love in its full strength and beauty seldom dwells in the hearts of both husband and wife through the vicissitudes of life. When the honeymoon wanes, and practical existence begins, the wife often becomes ambitious for a more showy manner of life and more pleasures, or the husband becomes restive under the domestic restraints and disillusioned with his wife. Then poverty becomes a burden, and marriage becomes a mockery. I have heard mothers reason in this superficial way more than once: "Since men are so fickle and unstable in love, I would rather that my daughter should marry a man of means, if possible, and at least possess the comforts and pleasures which money provides, if the union itself is not productive of happiness."

It is an undeniable fact that some of the most ardently devoted and absorbed lovers become the most dissatisfied husbands and wives. I call to mind a number of such cases among my immediate acquaintances, and I think any one of us can do the same by looking about among his circle of friends. The man who was the most insane in love with his affianced of all the men I ever knew, and who was unable to talk of anything or any one else, became the most indifferent of husbands before the honeymoon ended.

We shall have unhappy marriages and disillusioned husbands and wives so long as women think selfish, petty, tyrannical thoughts, and men think only of physical women. There must be a mental and spiritual companionship between man and wife, or the most ardent attraction and infatuation cannot last long or produce happiness.—Ella Wheeler Wilcox in Jenness Miller's Monthly.

THE PINKERTONS AND ARBITRATION.

It is no exaggeration to say that millions of people in this country have an especial detestation of the Pinkertons. This feeling extends to all centers of organized labor, small and great, and it takes in all ages, from the lisping toddler with his nut pies to the grandma with her knitting needle. The working classes have to come to look upon the Pinkerton system as a method of organizing and arming the worst bums of our great cities to override and shoot down working men who go on a strike. They see in the Pinkertons a lot of irresponsible plug uglies who will do anything for a few dollars. No baron of medieval days, with his band of hired looters swooping down upon honest communities, was ever more hated than are these private watchmen. We are not discussing the justice of this statement, but merely calling attention to an incontestable fact of especial pertinence to the present troubles at Homestead.

No doubt millions of hearts were warmed with a glow of malicious satisfaction when they learned that the Pinkertons had been forced to capitulate, several of their number having been killed. The country at large will have occasion to rejoice if that horror should result in an abandonment of the system. It is un-American, and cannot obtain the end in view. The labor of this country will not be made to respect the rights of property by fear of the Pinkertons, and the failure of the experiment on the largest scale ever tried ought to lead to the abandonment of the system for a

more feasible and effective way, a way more in consonance with the spirit of America.

First of all, the plan of negotiation was not allowed to be fully tested in its application to this controversy. Mr. Carnegie's representatives and the representative of the workmen had made some progress toward a settlement when the former precipitately cut short the negotiations by insisting that no conference should be held after the 24th of June. Negotiations should have gone on until all reasonable hope of a settlement in that way had been exhausted. Then the resort should have been to arbitration. The ordinary citizen is not competent to pass judgment upon the merits of such a case, but a jury made up of skilled workmen and expert employers in the same line would be able to reach a settlement which public sentiment would sustain the authorities in enforcing.

It is all very well to say that if a workman is dissatisfied with the wages offered he can quit the job, but that short cut to justice does not meet all the requirements of the present industrial situation in this country, and a well-matured system of arbitration should be devised. If two persons cannot agree as to the amount of a debt, the ownership of a piece of property, the nature of a contract, etc., they are not allowed to settle the difficulty on the Pinkerton plan, but compelled to apply to the courts for an adjustment of the matter. The same principle should be applied to labor difficulties which the parties in interest cannot settle amicably. —The Inter Ocean.

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The following is a sample of Gladstone's nursery rhyme improvised by the great statesman when he plays with his little granddaughter:

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The summers that wait in the coming years May be full of sadness and full of tears; The starry nights that are now so fair May be darkened then by a weight of care; And the bloom and fragrance and gladness and glow May be changed to trial and sorrow, I know.

But trial brings with it the strength to endure, God sends us no sorrows that have not some cure; So the thought of a possible grief-darkened day Shall not dim the sweet prophecies haunting my way.

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So the summers may come and the summers may go.

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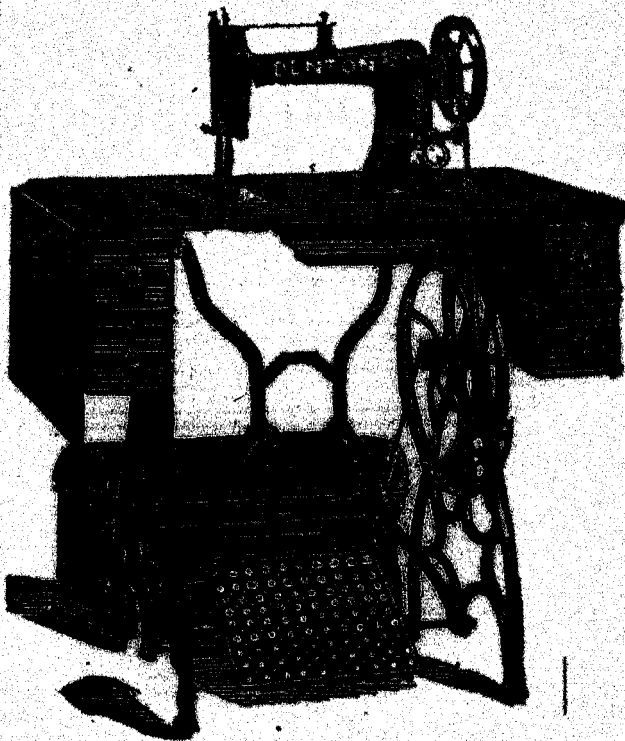
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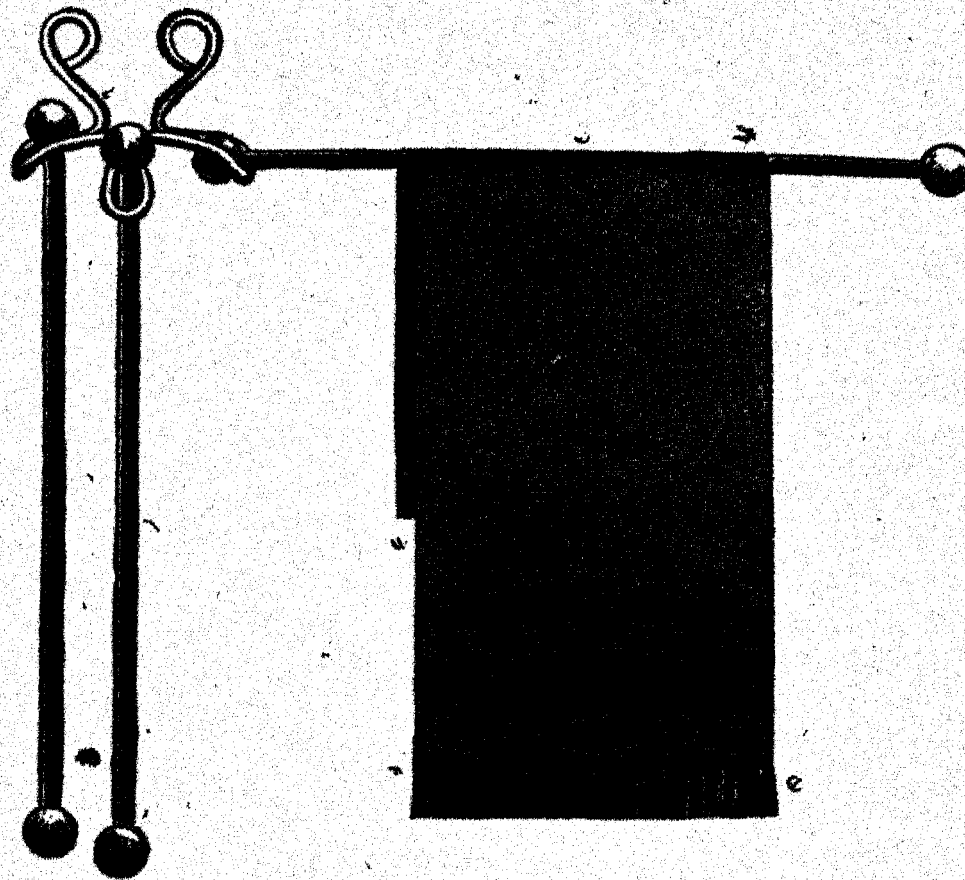
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In regard to the illegality of trusts Roger Sherman says in the Forum: The courts of every State in the Union, when the question of the lawfulness of such combinations has been presented—and this has been many times—have declared them to be illegal, besides being against public policy. Trusts are unlawful, because, through the surrender, by many differing and distinct corporations and by the individuals composing them, of the power to manage and control themselves, and by delivering over their corporate powers to some other person, as well as by engaging through the trust in many kinds of business not authorized by their respective charters, they have done prohibited things. The corporation so doing forfeits its right to exist to the people who bestowed it, and the trust existing solely through these violations of law is itself null. The principles underlying these decisions of the courts are recognized by the fundamental law of nearly all the States, and most notably have they been enforced by the judiciary of the State of New York in the "Sugar Trust" cases, where by three tribunals, through three successive and deliberate opinions, the law has been announced with strength of reasoning fortified by precedent and a courage and clearness worthy of the best days of Anglo-Saxon freedom.

A boy sixteen years of age, was sentenced to death in Newark, N. J., for having committed a deliberate murder for the purpose of robbery. The boy is of good parentage and training, and the cause of his downfall is sufficiently explained in the remarks with which the judge accompanied the sentence: "You had opportunities for education and religious instruction superior to most of the persons of your situation in life. You were a member of a Christian church. You attended its Sabbath School and were admitted to its communion. Unfortunately you gave yourself up to a literature which stimulated your propensity to obtain property dishonestly, and taught you the manner in which noted criminals committed crimes of great atrocity and the means by which they were successful in avoiding detection and punishment." The kind of literature that brought this boy to destruction is not contained only in cheap novelettes. It is to be found in newspapers, some of them pretending to respectability, but none of them caring what seed is sown in the minds of readers, young and old, provided a sale is obtained. The case of this boy, criminal suggests to parents their grave responsibility as to the quality of reading they select for themselves and for the immature minds in their charge.

"ARE you a religious man?" was asked Charles A. Dana in a recent interview. "Yes." "What religion do you believe in?" "I was brought up a Calvinist, then I became a Unitarian, then a Swedenborgian. Now I don't belong to any church. Many of my best friends are Catholics. I believe in the religion of humanity." "You believe, of course, in a Supreme Being?" "I believe in a divine Providence, and a divine destiny for all things."

HON. SIDNEY DEAN who has had personal experience in automatic writing says: The easiest and most natural solution to me is to admit the claim made, i. e., that it is a decarnated intelligence who writes. But who? that is the question. The names of scholars and thinkers who once lived are affixed to the most ungrammatical and weakest of bosh.... It seems reasonable to me,—upon the hypothesis that it is a person using another's mind or brain,—that there must be more or less of that other's style or tone incorporated in the message, and that to the unseen personality, i. e., the power which impresses, the

thought, the fact, or the philosophy, and not the style or tone, belongs. For instance, while the influence is impressing my brain with the greatest force and rapidity, so that my pencil fairly flies over the paper to record the thoughts, I am, conscious that, in many cases, the vehicle of the thought, i. e., the language, is very natural and familiar to me, as if, somehow, my personality as a writer was getting mixed up with the message. And, again, the style, language, everything, is entirely foreign to my own style.

The Methodist conference objects to any appropriation by congress for the success of the World's Fair, unless the gates are closed on Sunday, says the Omaha Times. The ground of this resolution is that the opening of the gates on Sunday "would shock the moral and religious sensibilities of millions." Also that it "would do injustice to important interests of labor by ignoring a recognized principle of nature." How considerate the brethren are about the shocking of the moral and religious sensibilities of millions! And how careful they are about defending the natural rights of laboring men! Why don't the brethren frankly say that the reason they want the gates closed on Sunday is because the opening of them on that day would conflict with their own dear creed? Why don't they candidly say that it is in the interests of their own cherished dogmatic organization that they take such an interest in the welfare of the country's morals and the protection of the rights of workingmen?

In the familiar song, "Pull for the Shore," there is a line, "Cling to self no more," which, as sung by the colored children in one of the schools, sounded strange; and, on having it said slowly, it was discovered that they were singing "Clean you self no more"—American Missionary.

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