

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

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

TOPICS OF THE TIMES.

A NEW experiment which will be watched with interest is to be made in St. Louis. Professor Woodward, director of the Manual Training School, connected with Washington University, will open Sunday morning classes in technical instruction for those whose week-day work allows them no time for learning.

A letter to the Liverpool Daily Telegraph says: Your account of the wonderful prophecy of Planchette at Mr. Wyndham's last Friday is not quite historically correct. A well known doctor told me across the table that, on the day before the Royal Hunt Cup was run, some friends at a party asked Planchette for information on the race, and it wrote out Suspend. I was very incredulous, and suggested that I should have more faith if it could see into the future. "Well," replied the doctor, "we asked it at the same time about the Northumberland Plate, and it wrote down Newcourt." Nobody present knew if there was such a horse in the race. However, on Monday the horse was introduced into the betting, and by that time the information had been imparted to a great many people. Planchette was the only prophet that gave the winner of the race.

ACCORDING to the Boston Advertiser, the present depression of prices in that industry, which is made the excuse for reducing wages at the Homestead works, is the effect in part of a deliberate attempt on the part of the Carnegie companies to crush out competition and build up a monopoly on the ruins of the works of business rivals. To this end the Homestead and other Carnegie works have been kept running night and day in the face of an overstocked iron and steel market, agents in all the chief cities have been ordered to sell for whatever they could get, but at all events to sell. This is a pretty serious charge to bring against these firms just at present, but it is a method of industrial warfare regularly adopted by trust combinations, and there is nothing improbable about it. The formal consolidation of all the Carnegie iron, steel and coke works the other day into one huge concern employing over 25,000 men, rather gives a color of truth to the story.

JEAN-JACQUES ROUSSEAU, as a promoter of modern ideas, stands high in the estimation of Swiss radicals. A committee of Genevans have in charge the project of placing a commemorative bronze plate on the house, the hospital of which, decided his career, writes J. W. Sullivan in the Twentieth Century. As Rousseau's work and fame alike are world-wide, the committee are sending subscription lists for assistance in their purpose to France, England, and other countries. A member of the committee has written me asking what can be done in the matter among the admirers of Rousseau in America. Answering for myself, I can try to take up a collection. A franc goes a good way in Switzerland; so, if such readers of Rousseau as read these lines will each send me from

one franc upward, in stamps or money, much will be done toward making the plate a handsome one. I will keep the subscription open until September 1st, and at the close publish a list of the subscribers, by their names or initials, as they may desire.

THE return of Sir Charles Dilke from the Forest of Dean by the decisive majority of 2,418 votes in 5,360 is one of the sensations of the English elections. Probably no more brilliant man will sit in the new parliament, nor any man better equipped by study, travel, observation and experience to perform the duties of a legislator. The causes which impelled Sir Charles Dilke into retirement a few years back and have kept him there in spite of his ability are sufficiently indicated by the fact that the ladies of the Moral Purity Society, headed by Lady Henry Somerset, proposed to resist Sir Charles in his canvass. And the change of moral sentiment in England is also sufficiently indicated by the fact that the tory leaders deemed it expedient to call the moral purity ladies out of the canvass. Sir Charles is now to be judged by his future, not by his past.

A CURIOUS and almost incredible story of somnambulism is told of Miss Annie Williams, of San Francisco, who is summering at Tiburon, says Summerland. She is the subject of frequent attacks of somnambulism, and, while undergoing this condition a few nights ago, she went down to the bay and laid down upon the water and was floating out upon its surface when she was discovered by a man who jumped into a boat and picked her up. What he had supposed was a corpse gave a shriek upon his endeavoring to raise her out of the water, that nearly scared him out of his senses; but he brought her to the landing and called for help and with assistance she was lifted to the wharf. Here she explained in a hysterical manner who she was. She was taken to her room and has since been suffering from nervous prostration and frequent attacks of hysteria as the result of the adventure. She claims she has not the least recollection of what occurred from the time she went to sleep on Saturday night until she was awakened by the rude clutch of the hand of the man upon the waves. It is said that things happen in real life that would appear unnatural in romance, and perhaps this is one of them.

THE death of Cyrus W. Field closes the life of a great benefactor under melancholy circumstances. He passed his last days under the heavy shadow of misfortune. His son's failure and the sensational developments attending it were probably the occasion of his fatal illness. It is a melancholy termination of a remarkable career. Mr. Field was not the originator of the submarine cable. It was not until after the line was laid from Dover to Calais that the thought of laying a cable under the Atlantic Ocean entered his mind. Nor did he originate the idea, for others had mentioned it as the possible accomplishment of future generations. But it was due to the business capacity and the tireless industry of Mr. Field under the greatest difficulties and seemingly unending failures, that the first successful cable was laid. Had he died soon after the completion of his great enterprise

his fame would have been more firmly fixed in the public memory than now. Although he had his full share of human infirmities; the verdict of those who knew him best was and is that his personal character entitled him to sincere esteem, no less than did his genius and achievements to the imperishable renown that was secure long ago, and will shine with undimmed splendor long hence.

AN interesting question has arisen regarding the observance of Columbus day. There is a peculiar discrepancy between the two congressional acts relating to the celebration. The act of Congress April 25, 1890, named October 12 as the date for the dedication of the World's Exposition grounds at Chicago. The movement for a popular celebration of Columbus day to be held by the public schools has received congressional recognition, and the president has been authorized to issue a proclamation recommending the suitable observance by the public schools in all localities of the 400th anniversary of America's discovery on October 21, which is the correct date of the Gregorian calendar now in use. It was the plan of the originators of the popular celebration, that the Chicago dedication and the school exercises should be simultaneously held, but unless the Chicago date is corrected by Congress to conform to the date of the popular observance, there will be a two-headed celebration.

MR. GLADSTONE is now forming his fourth cabinet and again will surround himself with some of his old ministers. Sir William Vernon Harcourt, who was Secretary of State for the Home Department in 1880, it is now said will take the first place in the Cabinet as First Lord of the Treasury, while Mr. Gladstone, the real head of the new Cabinet, will take the sinecure of Chancellor of the Duchy of Lancaster. Earl Spencer will take his old place as Lord Lieutenant of Ireland. George Trevelyan, who was Chancellor for the Duchy of Lancaster in the old Gladstone Cabinet, is now to be Secretary of State for the Home Department. Henry Cambell Bannermann, who was Chief Secretary for Ireland in 1883, is to be Secretary of State for War in the new Cabinet. John Morley, another Irish Secretary, is to be Secretary of State for India. The Earl of Kimberly, who was Secretary for India in 1880, is to be Lord President of the Council. Lord Herschel, who was Lord High Chancellor in the Cabinet of 1885, is to have the same place in the new Cabinet; Lord Rosebery, who was Secretary of State for Foreign Affairs in the same Cabinet of 1885, is to have the same position in the Cabinet of 1892; Lord Ripon is scheduled for his old place as First Lord of the Admiralty; the Hon. Anthony James Mundella is again to be President of the Board of Trade, the same position he held in 1885 under Gladstone. The three Cabinet Ministers of importance named who have not before been associated with Mr. Gladstone in former Cabinets are Henry Fowler, who is to be Chancellor of the Exchequer; Professor James Bryce, the historian, who is to be Secretary for the Colonies, and George Shaw-Lefevre, Chief Secretary for Ireland. The others are all old and tried counsellors of Mr. Gladstone, and his new Cabinet means no experiments with new men.

THE NEW EVANGELISTS OF SPIRITUALISM.

There is to-day a momentary cry of "Halt!" coming from those who in the past have led the van in spiritual progress. The halt is called by reason of these leaders finding out that their hostile attitude is in a measure needless; that there has been for some time a growing demoralization in the orthodox ranks; and that there is no need of any demand on their part of "surrender," since the siege is virtually at an end, because of the disaffection, not only of the rank and file, but of the leaders of the opposing army. The hardest work of the spiritualistic party is over. Already there has been partial surrender, and to-day there remains only to decide on the terms of capitulation.

The most active teachers of Spiritualism to-day are not now regarded as outcasts or renegades from religion. Preachers of nearly every shade of religious profession are boldly declaring their change of view in regard to creeds and dogmas, hitherto considered unassailable, and, though many of these have been denounced as traitors to their denominational principles, nevertheless their work as teachers goes bravely on, and, when ousted from the old, they build newer churches just outside the church lines, which they christen by the old names, and organize on the bases of advanced phases of their outgrown faiths. Such teachers are men like Thomas of the Methodists, Swing of the Presbyterians, Lyman Abbott of the Congregationalists, Heber Newton of the Episcopalians, Savage and Chadwick of the Unitarians. These brilliant leaders in the religious ranks have, as is well known, ceded already to Spiritualism many of the more defenseless outposts of their various creeds. The churches, are, in fact, all honey-combed with spiritualism. Doubt is as frequently an occupant of the pulpit as of the pews; indeed, more frequently, for it is the preacher who, by right of his office, is expected to be ever the defender of that faith of which he professes to be the exponent. And, being thus put on the defense, he is apt through investigation to discover how slight his grounds of belief are, and so the more honest or least stupid are shocked into honest confession of their new faith.

But it is not alone within the churches that these new teachers of Spiritualism are found. The whole Christian world is permeated with the leaven of religious inquiry. Foremost among our spiritual evangelists are many scientists, the practical discoverers of facts in nature—facts which remorselessly give the lie to theological theories of the universe, and which oblige us to admit their coherent and unassailable evidence, however sorely against our prejudices. Such practical experimenters in science as Professors Wallace, Crookes, Flammarion, and others are among the most convincing of our new evangelists. So, too, may be counted the historians, called biographers, who dare to tell such spiritual truths as are contained in the lives of Charles Wesley, Austin Phelps, Mrs. Harriet Beecher Stowe, Mary and William Howitt, Elizabeth Barrett Browning, and others too numerous to mention. In poetry the new evangelists speak with no uncertain sound; nor are the poetic evangelists to-day, as in earlier days, driven to despair by contempt or social ostracism. Emerson's most spiritual utterances find a cordial and public response in thousands of hearts. Edwin Arnold's "Light of Asia" is a popular poem. George Eliot's "Oh, may I join the Choir Invisible," is copied into nearly all our periodical literature, repeated in public with unction, and greeted with applause. Even Walt Whitman's "Barbaric Yawp" is held dear by his admirers, mainly because of his free and earnest protest against sham and his true spiritual insight. In politics, professions of orthodox belief, heretofore used as a means of gaining the votes of the dear people, are no longer considered so necessary a part of the politicians's "ways and means"; and this is even less the case in other countries than in our own, pledged as it is to "religious liberty."

The press, which does not lead but only reflects the passing mood of the masses, has also joined the evangelists of the new faith of Spiritualism, and, in pursuance of their new mission, many of the most popular

papers report now only the most radical or the most grimly orthodox sermons, recognizing the fact that the people care only to know the extremes of religious belief. Our magazines discuss leisurely, and with dignity the grave spiritualistic questions of the hour. The magazines of review devote much space to psychical topics. Our new evangelists are making Spiritualism more than ever before in the history of the world, the leading topic in literature. Even the romance writers weave spiritualistic discussion into both warp and woof of their stories; and it does not hurt, as once it would, the sale of their works for novelists to be known as Spiritualists like Bellamy, Elizabeth Stuart Phelps, Marie Correlli, Weir Mitchell, Marion Crawford, Florence Maryatt, and others. The attention paid by professed unbelievers to psychical research and reports of spirit investigations, the large space given in leading periodicals to spirit phenomena, the frank admission by scientists of the existence of what is called spiritual phenomena are unmistakable indications of the ferment set at work by all these new evangelists of scientific Spiritualism. These mentioned are not the earliest or noblest pioneers of Spiritualism, such as S. B. Brittan, Judge Edmunds, Gov. Tallmage, Robert Dale Owen, Partridge, Prof. Robert Hare and many others; but as men and women upon whom the world has set its seal of approval as demonstrated thinkers of level-headed views they may well be classed as the new Evangelists of Spiritualism.

DOCTRINE OF THE SOUL.

Carl Du Prel in Sphinx for May closes an interesting discussion on "Seelenlehre," doctrine of the soul, and among other things, says, in substance:

May we not have a right to take the word "ether-body" in the peculiar sense of regarding the ether as the material of the future body? There is much to favor this,—for example, that operation at a distance of somnambules whereby material changes cannot well be conceived without the intervention of a double or alter ego. Must not this imperceptible material of the double, often condensed into a visible condition, be the ether? The somnambules would seem to have powers which are formed from the physical nature of the ether; rapid motion in space, inter-penetration of matter, suspension of gravitation. Clairvoyance and action on objects at a distance could thus find an absolutely scientific explanation.

In spiritistic séances we certainly meet phenomena which point to an ether-like nature of the being manifesting itself, and the application of movements of the ether to their communications. Therefore analogies arise between the faculties of somnambules and the disincarnated, and this points to a substantial identity, and only a gradual diversity of both modes of existence. These analogies extend to the material mode of operation and to the intellectual capacities. Thought reading, clairvoyance in time and space we also meet in spiritism. The analogy also with the somnambule double is present also; for example, in direct writing in closed slates where a corporal formation of the intelligence manifesting itself is not to be rejected, especially since in no other cases is presented the condensation of the materialization proceeding to such a degree as to be visible and capable of being photographed, in which pulse and heart-beat can be felt.

These analogies between somnambulism and spiritism compel us to the conclusion that we after death come to be what in life we were unconscious of. We are already spirits during the existence of the body, and the condition after death has become a permanent and normal somnambulism.....

In comparison with the transcendental quality of the future existence, Giordano Bruno—just because he was acquainted with the occult sciences,—designates life as an abridgment of the individuality. "What we call dying is the birth into a new life, and often it would be well in comparison with that future life to call the present life death." The Pythagorean called death birth-day of the spirit; in the Martyrerilogies the day of death is called, "Dies natales"—natal day,—and Angelus Silesius calls death, "the best of all things.".....

In the opposition which immortality meets, the doctrine is pronounced quite inconceivable and only a matter of belief. But if we divide it into its component parts two questions arise which must be answered in the affirmative:

1st. Can a living being continue under change of form?

This is undeniable, and it is shown in the well-known development of the butterfly from the grub, therefore in fact within an earthly existence.

2nd. Can a living being lose his usual consciousness and continue with a consciousness hitherto latent? This too is not to be denied. In the change from waking to sleeping, we have the change of consciousness between animal and vital functions. Still more pronounced is the dualism of the consciousness in hypnotism and somnambulism.

Immortality therefore is physiologically and psychologically possible. This (its logical certainty) comes from the cognition that we are the product of an organizing force, and tentative certainty of it spiritism furnishes. Whoever denies this has still something to learn. The human being is, from the stand-point of the occult sciences, the materialization of a transcendental subject. As a part of nature, he is indeed like what this entire nature seems to be, which can not have sprung from nothing, but is only the materialization of an invisible world. So thought the mystics. The Bible calls this materializing of our transcendental subject, banishment from paradise. We may hold on to the myth, only we shall explain it in the sense of the occult science, as Philo, Origen, the Kabbalists did, also as Plato in his doctrine of ideas has done. Paradise goes before birth and is pre-existence. The fall through sin is the earthly birth. The banishment from paradise is a consequence; through birth the transcendental existence becomes to us unconscious. The "coats of skin" with which God clothes fallen men, are the earthly bodies, of which as they knew them, they became ashamed, while they were not ashamed of their earlier nakedness, the ethereal body. Through sin is death come into the world. Certainly, for every materialization is only temporary, and dematerialization, death, must follow it. Therefore we should so make use of life as to gather up such valuable qualities as will outlast death. The programme of the practical conduct of life will be based on the knowledge of the possession of the capacity for development of the individual beyond death. It is here shown that the truth of every myth of deep significance consists in this, that without becoming obsolete, it grows at every advance in knowledge into another mode of explanation. If a simple explanation becomes untenable a deeper one takes its place. So far our child's catechism is indeed true.

The historical life of humanity from the point of view of transcendental psychology therefore presents itself in a different light from that surmised by our historians of civilization. Materialism if otherwise it is logical can see in humanity only an absurdity. It supports itself on the declaration that not the individual, but the race is chiefly dependent on nature. The individual dies, not the race. Now there are, however, numerous instances of races destroyed and indeed in historic times the Dodo, ineptus, (unfit Dodo) has gone out of existence, which unfortunately has not happened to all the unfit. But granted even that all races continue in existence, yet through the cooling of the earth a necessary limit has been set to the biological process. However high a degree the development of life may reach, to however high a point civilization may develop, still it cannot appear as a reasonable purpose of creation. Through these thoughts astronomy at least draws a line, since indeed all worlds on which life may be active are of limited duration, whereby the acquired civilization again becomes lost. The thread is always breaking, the completion was useless. On no point of development can a purpose be laid, and to the final consummation no purpose be attached.

Quite differently does history present itself, however, from the standpoint of transcendental psych-

ology, the doctrine of the immortality of men. Then the purpose of history is not to be found in any final point of elevation, but the purpose is being accomplished during the entire process. Nature has to do exclusively with the individual, not with the abstract conception of races. Though races and peoples may follow one another and disappear, though the planet on which we live may vanish into space, the work of civilization has not been done in vain. The spiritual and moral capital remains fast in our grasp, and will be drawn upon by numberless individuals, who were active in its accumulation. The doctrine of the soul, if transcendental psychology takes it into account, shows itself therefore of very extended signification. It solves not only the problem of humanity, but partly indeed the problem of the world. The purpose of the world becomes partially transparent to us, if we know that the world is a plant school for spirits, who through the banishment from the transcendental paradise, perhaps may be more advanced than even in paradise itself.

DEAF MUTES IN PARIS.

F. Deltour writing in the Chautauquan in regard to the National Institute for Deaf Mutes in Paris says that careful attention is given there to physical culture. Gymnastic exercises, long walks, frequent baths, and swimming are held in great esteem but not trapeze exercises, pole climbing, and other violent and dangerous forms. The difficulty of giving commands necessarily draws the limits for the students at this kind of gymnastics. In the exercises which they do take, they acquire the idea of rhythm, of sentiment, and of harmony, and they learn attention, order, and obedience, which are so useful to the progress of their education. The institution itself is large and commodious, well supplied with all the numerous necessary appliances and with a fine library. There are at present more than two hundred scholars in attendance and the number tends constantly to increase. The cost per year for those within the institution is \$250. For day scholars it is considerably less than half that amount.

The following incident will show to what measure of achievement the instruction of deaf-mutes may be carried forward: At the roll-call of conscripts, the presiding officer saw approaching him after a certain name had been reached, a large well-formed young man, who said,

"I believe it is useless for me to submit to an inspection, Mr. President. I can never pass for a soldier."

"For what reason? On what grounds do you claim exemption?"

"I am a deaf-mute."

"How! You a deaf-mute! You have answered to your name, and are now carrying on a conversation with me. It is impossible."

"It is only the movement of your lips, as you speak, that I read, Mr. President. I am entirely deaf."

And the truth of his statement was soon established.

FONDNESS FOR THE INCREDIBLE.

Almost every day we come in contact with persons who have such a fondness for the incredible, such a proclivity for whatever savors of the marvelous, and such a repugnance to mere matters of fact, that they seldom utter a word of truth if they can possibly avoid it. Mention to one of these individuals any circumstance whatever, out of the ordinary course of experience, and instantly he will present you with a "fact," entirely of his own coinage, which leaves the real fact a measureless distance behind. Although his statement or narrative may be far beyond all belief, as it usually is, it will be given with all the minutiae and grave particularity of truth. Whether the statement relate to distance, bulk or number, our Munchausenite will give inches, or fractions, as if he had actually measured, weighed, or counted everything in each particular case. The elasticity which his imagination displays at times is actually surprising.

Is he an agriculturist? He has made old Mother

Earth cut such capers in the producing line, as no plain matter-of-fact cultivator of the soil could imagine possible under the most favorable circumstances. Is he a horse trader? His old nags surpass the fastest trotters of the turf in speed, and excel rocking chairs in easiness of motion. If he is a sportsman, his gun has killed more game at a shot, and at greater distance, than gun ever killed before. Is he an angler? The feats he has performed in the piscatory line would have caused old Izaak Walton to hang himself, had any such occurred in his time.

In short, let the vocation of one of these worthies be what it may, it never seems to form the slightest impediment to the exercise of his mendacious faculty, which is subject to no remission of vigor or diminution of fecundity, being equally fruitful under all circumstances and upon all possible occasions.

PSYCHICAL SCIENCE CONGRESS NOTES.

Madame Agathe Haemmerle, of Odessa in Russia, writes to Dr. Cones of the coming Congress with her usual enthusiasm, and readiness to serve the purposes of the committee. She is an original member of the Psychologische Gesellschaft of Munich, attended the International congress of Spiritualists during the Paris Exposition of 1889, and is a friend and collaborator of several of our distinguished councillors in France and Germany as well as in her own country. Madam Haemmerle writes that she is on an extended tour of many of the capitals of Europe during this summer, where she will be happy to attend to any matters with which she may be intrusted. Her letter is personal and so evidently unintended for publication that we feel at liberty to make only an extract:

ODESSA, RUSSIA, June 1-13, 1892.

MY DEAR FRIEND: . . . Therefore if you, and the honorable gentlemen of the Committee for Psychical Science think myself worthy of being chosen as a member of your council, and considered me useful in any way, I shall feel proud and happy to accept the honor of serving the cause in whatever direction you think fit and to the best of my knowledge and my experience. . . . I will not intrude upon your precious time by entering into too many details about myself, but will only repeat that I beg you to dispose at your convenience of my time and my ability *en tout temps et en tout lieu*, and consider myself as your most devoted and true friend.

AGATHE HAEMMERLE.

The entire unanimity with which the leading Psychical Researchers of France have responded to the Executive Committee's announcement and invitation to the Advisory Council is not the less gratifying because it is no more than what the committee expected would be the result of submitting their plans for the Congress to these eminent and authoritative critics. The last letter received to date is from M. le Professeur Alfred Binet, of the Laboratoire de Psychologie Physiologique de la Sorbonne. Dr. Binet is co-author with Dr. Féré of one of the leading works on modern hypnotism and related topics. His letter is brief and to the point:

29 RUE MADAME, PARIS, 18 June, 1892.

SIR: I send you my name very willingly if it will be of use to you in promoting the very interesting Congress which you are arranging for the occasion of your Exposition.

Kindly accept, sir, my sincere wishes for your success and my best sentiments.

ALFRED BINET.

Dr. H. Beaunis, of Paris, one of the most famous of the French Psychical Researchers, addresses Colonel Bundy in the following terms:

PARIS, 9 June, 1892.

SIR: I accept with pleasure the honor you do me in designating me as a member of the Advisory Council of the Psychical Science Congress which will meet in Chicago in 1893. The state of my health will prevent me to my great regret, from active participation in the work of the Congress, but I hold myself

nevertheless at your entire service; and hope to be able to send to the Congress a communication on some subject mentioned in your announcement.

Kindly accept, Mr. President, the assurance of my devoted sentiments.

DR. BEAUNIS.

PROSPER BENDER in the New England Magazine for July shows how French Canadians are flocking into New England. He says: A quieter immigration movement, on a scale so extensive as that of the French Canadians to the United States has never been witnessed. The majority of our citizens have as yet no idea of its extent and results. It is chiefly within the last generation that this new nation, as it may be styled, has noiselessly overspread these northeastern States. To-day, this new population throughout the United States numbers considerably over 800,000. In New England and New York, there are more than 500,000; in Massachusetts alone the figures reach 120,000. This is an astounding aggregate for the brief period of their immigration and the extent of the sources of supply. This result far exceeds, proportionately, that to the credit of either Ireland or Germany. According to *Le guide Français des États Unis* (1891); they own real estate to the amount of \$105,328,500; and 10,696 of the race are doing business for themselves. As Mr. Bender says, this people, chiefly agricultural, backward in education and primitive in habit, numbered but 65,000 at the time of the Cession of Canada to England—1759-60; while at the present time there are 1,700,000 of them, not including the outflow to adjoining provinces and the United States.

In regard to the responsibility for bribery the Century says very pertinently: There has never been any corruption in politics, in any nation that the world has ever seen, in which the responsibility did not rest upon the man who offered the bribe rather than upon the man who took it. It does not lessen this responsibility if there be one or a dozen middlemen between the bribe-giver and the bribe-taker. What is wanted is a moral sense which will be as keen in political matters as it is in private and commercial matters. No reputable man ought to give a dollar for political purposes unless he can have in return an accounting for its use. Every man who contributes to a large campaign fund, to be expended by a professional corruptionist without any public or private accounting of the uses to which it is put, is an accomplice in a gigantic scheme of bribery which he has helped to make possible. Every man who contributes a penny to the blackmail levied against him, either as an individual or as a member of a corporation, is an accomplice in the systematic debauching of popular government which is in progress in the legislative bodies of this country to-day.

DR. LOUIS ROBINSON says: The cumulative weight of such facts as the presence in the human foot of muscles of the class of the *lumbricales*, which could not have been produced by terrestrial requirements, and which can have been of no essential service to savage man, and are all but useless to the civilized, and the persistence in the foot during infancy of many hand-like characters, and even of the net-work of lines on the sole, characteristic of a prehensile organ, impress on us the truth that, whatever our predilections may be, it is no longer possible to treat man as an exception in Nature's great evolutionary scheme. So far, it has been ascertained fairly satisfactorily that the higher the ape the more do the plantar lines resemble the vestigial creases on the infantile foot. In the chimpanzee the resemblance is very close.

NOTHING causes so much misunderstanding in mental science as the employment in an absolute sense of the terms that designate systems. The wise do not accept any of those designations. What man that amounts to anything would nowadays call himself pantheist, materialist, skeptic, or the like? Show me ten lines in an author and I will prove him a pantheist, and with the other ten I will prove him no pantheist.—Renan.

AN EVENING ON PSYCHICAL MATTERS.

By G. B. STEBBINS.

I lately spent a pleasant evening with an intelligent gentleman, a fair investigator of Spiritualism and of psychical matters, partly convinced and in that mood of earnest inquiry now so common. Certain views and statements of his were such as are common to many to-day, and therefore my answers to him may reach others through your columns. He spoke of certain testimony as to facts, as valuable because it came from unbelievers, and held the testimony of believers in Spiritualism as of much less value and unduly biased. Do we hold in light esteem the conclusions of Isaac Newton as to the law of gravitation because he believed it? Are the views of Darwin and Wallace and Tyndall on the origin of species, or, on evolution, of small worth because they believed in these theories? Adopt that method and the statements of all the great things in science are of little or no moment because they are convinced of certain truths which they teach. On the contrary the views of an able and sound man—Darwin for instance—who gives good reasons, and arrays the facts of his own observation and experience to verify his clear convictions, are of far more weight and value than the statements of those who give facts for which brief investigation and little thought has opened no cause and revealed no law to them. The collated facts of an experienced investigator gives him ground for his conclusions, and his verified theory is a working hypothesis, in the light of which he can see and state facts with a clearness and accuracy otherwise impossible.

I spoke of certain of the earlier books on Spiritualism and kindred topics, and he said he preferred to read the later works. This was a natural conclusion, yet there is a serious and peculiar feature in this case. Usually writers on various subjects are ready to acknowledge and to use what truth they can find in earlier treatises, but the majority of those who treat of psychologic matters, or of spirit presence to-day, almost wholly ignore the writings of even the most meritorious pioneers, and therefore derive no benefit from the wealth of illuminated thought and experience of the recent past. Professors Hare and Mapes, Dr. Gray, Dr. Hallock and others, most strictly careful in method and statement, and rich in experience; the deep insight and large statements of the better parts of the writings of A. J. Davis—all are passed by without recognition by most of the latest school in psychical research. I hail the new school and could rob them of no honor due, but rich work and faithful experiences can be found in the pioneer writings which are too much ignored. The past is our fruitful heritage. Is it wise to bury its wealth rather than to use it?

The gentleman with whom I had the pleasant talk spoke of the critical investigations now going on as desirable, after the loose methods so much used, in a way which seemed to rule out any careful methods up to date. Doubtless we need more care; surely we may well learn to discriminate between phenomena which may be traced back to our own clairvoyant or other interior faculties, and those which are signs of spirit presence. But I remember the device of Prof. Hare—the board on rollers in grooves on a table, connected with cord and pulleys by which answers to questions were recorded on a dial out of sight of the medium sitting by that board and twirling it with her fingers as it moved—as one of many proofs of care by him and others. Most thorough has been the sifting of proofs, most vigilant the care. That thorough care has not yet been excelled, and rarely equaled, by those who are now trying their hands and heads anew. "Give honor to your predecessors, learn how well they wrought and profit by their labors," is all I would say to these new workers.

Scientists are highly useful, provided they keep clear of that "pride of science," which is as absurd as the bigotry of dogmatic theology, and bear in mind the fact that they have no monopoly of fitness for thorough investigation. I have met companies of plain men and women, mechanics, farmers and housewives, as careful of conditions, as quick in detecting errors as any learned professors, and quite as clear in their intuitive judgments. Scientists find help in the adoption of what they call "a working hypothesis," and it sometimes happens that the hypothesis is accepted as a fact or a truth. The theory of an all-pervading and invisible ether was used for the better study of the undulatory theory of light. Not only is that theory of light held as proven, but the existence of ether is accepted also.

In psychical research a working hypothesis is greatly needed. A world, or a universe, with no intelligent plan or guidance, and man as a bundle of bone and muscle and nerve, leave this research all in a muddle. The intuitive guidance of an all-pervading mind, and man viewed as an intelligence served by a bodily organization, set all in clear light and fit order. The rule of the invisible over the visible, the positive control of mind over matter, becomes manifest; research moves along the definite lines of universal spiritual law; the hypothesis stands revealed as a sublime truth. The sum and substance of a mutually pleasant and profitable evening's conversation is condensed in this article.

DETROIT, MICH.

THE PROBLEM OF SEX.

By W. A. CRAM.

What is the meaning of sex? How deeply does it affect our eternal being? In the modesty of great ignorance we continue to question concerning this matter. We offer the following, not as in any degree or sense an adequate answer to the above questioning, but as only a few data or hints, gathered on the scientific line to form temporary theories in aid of further solution of the problem: Is sex an eternal characteristic or reality of the soul, or only a temporary manifestation and expression under the changing conditions of body and life appearing in evolution?

Was Swedenborg right when he declared, on what he believed heavenly authority, that man will be man, and woman will be woman through all eternity? Shall we infer from the Christian text,—"In heaven they are neither married nor given in marriage but are as the angels of God,"—that in the higher realms after death there is no sex? Let us consider a little the evolution of sex as manifest in organism and life on the earth. Where shall we begin? With the protococcus, lichens or infusoria? Here, what we term sex, appears quite plainly. We may look for this fact lower down on the highway of ascending life, resting assured that an energy or characteristic of life, appearing in the lowest animal or vegetable, probably had its cruder form or existence in still lower conditions of being.

From the philosophic chemist we accept the atom as the primitive, simplest form of energy and life in our world. The chemist tells us that this little atom manifests certain energies or characteristics of being that he names polarity; each individual atom appears to be constituted of halves, or two parts, differing somewhat in kind and degree of energy or life, distinguished as positive and negative. Each atom is drawn toward its neighbor atoms, uniting with them in certain life relations, according to this law, that the positive half of the atom is attracted to, and unites with, the negative part of its neighbor, the negative to the positive, in a kind of atomic marriage. There appears to be a mutual feeding, and life-furtherance in this attraction and union. May this not be a very primitive and crude manifestation of what we term sexual difference and relations, not beginning here but first appearing here to our philosophic insight? One step higher in our science is the molecule, constituted of a number of atoms, united into a kind of community of organism and life. Now in the growth of these molecules, the individual mem-

bers or atoms always unite, so that the positive part of one is joined to the negative of some other. If our assumption of sex is warranted here, then we may say that in the growth of molecules there is a constant marriage of the masculine and feminine of atoms.

Another step upward and we reach the crystalline bodies, or beautiful and harmoniously organized communities of molecules. Here first we are able to discover, through our senses, the infinitely varied and wonderful outcome of the sexual characteristics and relations of atoms and crystals as they marry and are given in marriage in the world's great stone beds and upheaved mountain altars. Through the same inviolable law of positive and negative male and female, the atoms and molecules are drawn together in the marvelous forms of marriage beauty and light in the quartz, the diamond, and sapphire. Thus, even the stones of the mountains and fields, as they mount through crystalline forms up to life in grasses and flowers, reveal the eternally ascending marriage of souls. Still ascending on life's way we reach the animal and vegetable cell. This primitive form of animal life, climbing over the upper borders of the rock world into the animal, appears to be closely related to the crystal, only the crystal grown more plastic and responsive to the awakening world soul. Here again the same marriage law of sex obtains, since positive and negative male and female elements and energies persistently unite repelling all other alliances. In the simple cell, the lowest organism of animal or vegetable life that we know, sex appears quite distinctly. From the cell up to the highest animal or man, sex stands out even more and more clearly as the ruling motif of life. If we look along the ascending line of organization and life from the atom up to the man, we find that each individual is constituted of both masculine and feminine elements and energies, that is, the two sexes are plainly united in the same individual. In what we term the male, the masculine predominates; in the female, the feminine. This fact or law we mark most clearly in the higher animals and man, where each individual in normal growth possesses all the internal organs, and exterior parts of both sexes, but in the characteristically male, the female ducts and parts are somewhat aborted, the masculine being largely developed. In the female, the feminine organs are strongly developed, the male being suppressed. To express the fact according to the doctrine of Swedenborg we should say, the woman is both male and female, but more female; the man also both sexes, but more male.

In the hermaphrodite the two sexes seem to be about equally developed. Many animals in their young stage are thus hermaphrodite, as neither sex predominates. Later in their growth, either the masculine or feminine part exceeds in growth and function the other, so the animal becomes distinctly either male or female. Some scientists distinguish three stages in the growth of the chick. First, semiparity; second, hermaphrodite; third, unisexual.

Butterflies have been caught with male colors and markings on one side of the body, female on the other; the internal organs also corresponding to the two sexes. Many cases of what seems to have been a change of sex in the individual are known. From some disease or variation of food this change appears to arise. Thus bees, by supplying different food will grow a queen bee from a lava that, with ordinary feeding, would develop into a neuter, or sexless worker. Many cases are authenticated among animals where the female function ceasing, the feminine organs aborted, while the male developed until the whole individual becomes in body and life, more masculine than feminine.

Thus far we seem to have discovered certain facts and laws regarding sex, namely, that it is a characteristic of all the known world, alike in the minutest atom and the most perfected man or woman. Again, each atom, molecule, cell, and individual animal or human, is constituted with two distinctive parts, a masculine and a feminine married into one organism. Where the masculine elements and energies of life predominate in the cell, or human being,

we designate such an organism as male; where the feminine, female,—bearing in mind always that in the male organism the female exists—married to the male but holding a subordinate position as a kind of silent partner, in the female the male is the subordinate part, the silent partner, a change of sex-predominancy in the individual animal may frequently be brought about or occur through change of food or disease.

From the lowest vegetable or animal up to man, we trace this law of evolution, namely, that of a generally increasing differentiation in the organism and life of the two sexes. If materialists, we should say in answer to our first questioning, that sex is simply a changing phenomena of matter.

As Spiritualists, we answer that sex is the growing and perfecting manifestation of the soul in forms of matter and life, or that it is an eternal characteristic and reality of all being; that more and more evolves the wealth and happiness of life, in immortal beauty and wisdom and love.

The question arises just here, if the spiritualistic idea be true, what may this sex-difference and relation mean for us in higher worlds of being?

COMPULSORY AND DENOMINATIONAL EDUCATION.

BY WALTER WRIGHT.

There seems to be quite an interesting discussion going on at the present time not only in many parts of our country, but also in Germany and other parts of the world in regard to compulsory education; and while the public mind is aroused to some extent upon this subject it will be wise for us to look down into the depths and see the importance of this great question.

In Chicago and many of our large cities it is already one of the burning questions of the day and from the present outlook only a question of time before we shall see our compulsory educational laws abolished altogether. They are now merely written laws, laws that are dead, that are not enforced, and we must in the near future decide whether we shall enforce these laws or sweep them away entirely.

Many of our public men have the audacity and face to condemn compulsory education; to favor and plead eloquently for the abolition of such laws with the pretense and excuse, that they do not "fill the bill," that they are too insignificant and altogether inefficient; that there are so many children in all our large cities who do not go to school that they cannot keep track of them; that it is an impossibility to make them attend school regularly when they do catch them and send them there; that there are so many poor little urchins in all large cities that it would take a whole army of police officers to watch them, and if they arrested hundreds of children for breaking this law every day, they could not even then compel a regular attendance; that it would be necessary to have one man to watch each child and even then not more than half of them would receive any education at all. These are the arguments they put forward and their reasons why our compulsory educational laws should be repealed and abolished.

Why self-styled reformers and religious sects should advocate the abolition of this law and plead for its repeal is something that I cannot understand and am utterly unable to account for. With the undeniable facts standing everywhere before us pointing out the necessity of an effective law, and showing us at every turn that half the children of our country are receiving no education at all, except that of the street, the alley and the gutter; learning to live in squalor, filth, misery, ignorance and crime, why these people should plead for a repeal instead of an effectual and satisfactory reform is beyond my comprehension. Why do these people wish this law abolished and yet use for their arguments the great needs of such law? What can they mean by such an argument, unless they wish to convey to the public mind the absurdity of the idea of ever being able to adopt or enforce laws that would be strong enough to gain the ends for which they are intended, and accomplishing the purpose for which they have been made, without an enormous

and exorbitant expenditure, to each city or county, the enormity of which would stagger a Vanderbilt or a Rothschild; and to inform us that we cannot think of being at this enormous expense and exorbitant outlay for the sake of helping a few street "arabs," "gamin" and waifs to an education?

It is useless to say that this is a "blind," simply a point which these national traitors are using to gain their own diabolical ends, by striving to frighten the public, and thereby enable them to deny the children of the poor the only surety they have of ever gaining a flash of light or the sprinkling of an education.

The Chicago Tribune gave an account the other day of a meeting of the German Lutherans in that city, the persons present at this meeting represented over twenty thousand Lutheran voters and it was called by the ministers of this denomination for the purpose of condemning the compulsory educational laws, and to organize a movement to work for their abolition and the installing and establishing of private schools, denominationalism and ignorance. These people profess to be followers of the greatest man that ever trod on earth, boast and call themselves a religious sect, persons who profess to be Christians, the light of the world, and declare they are the makers and preservers of our enlightenment, our wisdom and our civilization.

Let us lay aside all religious scruples, bigoted ideas and selfish motives. Let us get away from our little selves and our own little circle, look from the broadest standpoint possible, delve down into the heart and soul of this question, find out what we ought and should do, and what our duty in this great and important matter really is.

It is our duty to see that every child receives at least the foundation of a good common school education. How shall this be done? What effective laws shall we adopt that will assure this to each child? How shall we get the children to stay at school? How shall we get them to take an interest in school affairs and get them to love the school as they now love the back streets, the allies and the gutters?

I am afraid when we try to enforce this law and take a truant to school we treat him something like we would were he a little thief; and he is exposed before the other boys, who are also sure to enlarge upon his offense and magnify his faults, and boys of course, like their grown up fathers, are ever ready to jump on a man when he is down, and no wonder the truant gets away again the very first opportunity. Is it not natural for all of us to keep from doing that which is offensive to us? and school children are not different from ourselves. But we have no right to stop, or even think of stopping the education of these poor children, many of whom are no doubt without decent homes or ordinary comfort, and to give us our excuse "our system, our laws, rules, regulations and management of this work, and the treatment of offending children, are all so imperfect, so unsatisfactory, so ineffectual and so impracticable, that we shall have to abolish the law altogether and let them take their chance."

We must make schools more desirable and comfortable, make them attractive, interesting and enjoyable at any cost. Mix little pleasures in with the daily monotonous routine of what to children are tedious and hard studies. Do not let us keep up these nattering establishments with some bloodless, heartless, cold as stone, nattering old maid, throwing back her head and giving orders as though she were Mrs. Napoleon Bonaparte, but let it take more interest and pride in the education of our children.

Our school system is very, very imperfect, and as education means light, knowledge, advance, progress, liberty, justice, truth and happiness, while on the other hand ignorance can mean nothing but downwards, darkness, destruction and oppression, it is for us to decide which we will give to the rising generation. Americans: it is for you to say which we shall give, misery or happiness. Whether we will perfect our poor educational laws to such an extent that they become serviceable and practicable, and begin to be of some good to those whom they were made to protect and help, or whether we shall

abolish them altogether, and let these poor unfortunate legitimates and illegitimates, orphans and homeless children, become the terror of society and drag our race into chaos and ruin.

These poor little helpless urchins blacking shoes and selling papers on our streets are just as much the sons and daughters of America, of the city in which they live, as those born of our most wealthy and highly respected citizens. America is our national father; the city our municipal mother. Mother of each child living within her limits, and she makes the child to a great extent just what she wishes, and just what they are. She has no right to say to one child, "You are my child because you are clean and well dressed," and to another, "You are not, I have no interest in you, can do nothing for you because you are dirty, and ragged, and lost; therefore you are no child of mine."

Those who can help themselves, who have wealth, and influence and friends at their back ready to help them, we are ever ready and willing to do anything for, and we have institutions erected for their attendance all over our land; but a poor child, a child of thoughtless or poverty-stricken parents, the poor little waif, the poor little fatherless and motherless child, the children of misfortune and hard fate, of the prostitute or the drunkard must look after themselves. These poor little creatures who know what trouble is before they are born, and who seem to have nothing but hardships all their life, must have their only hope removed; the only thing that can waken their dark souls and tell them that they are human beings; that can point them to higher and useful lives and to good citizenship, must be torn away from them before they have even felt its good effects; you would cast down still lower these poor helpless unfortunates; you would blacken their lives and blind their eyes with ignorance and serfdom, as well as leaving with them the suffering and shame which they are naturally heirs to, by compelling them to remain in the darkness of ignorance, crime and superstition.

We must remember that America has built her foundation, her national government and freedom, on liberty and justice. We must also remember that liberty and ignorance are two opposites, a negative and a positive, just the same as day is the opposite of night, or light the opposite of darkness. Ignorance and liberty cannot go together hand in hand. Ignorance is the cause of all the suffering in the whole world to-day. When ignorance tries to think it breeds anarchy. Ignorance cannot reason, its thoughts are crimes. We must abolish one or the other, we must abolish our "inalienable rights of man" or we must abolish and exterminate ignorance. If we do not abolish and annihilate, ignorance will abolish the freedom of the race, the rights of man, annihilate civilization and the progress of the age.

To stop educating a portion of our children is to fill our prisons, our brothels; to raise a class of brigands and thieves, of "peons" and slaves; it is to adopt the Roman and Greek standard of national life. It is to throw back the civilization of our race; to retard progress; destroy universal liberty; and it is in the near future the destruction and annihilation of the "inalienable" rights of the individual.

We must educate every child in America be he American by birth, a Hottentot, or an Indian; be he a "waif" out of the "slums" of Naples, London, Berlin, Paris, New York, or Chicago. He is here; and the fact of his being here and of his being poor, is proof that he is here to stay. How can he get away? What shall we do with him? What shall we make of him, a man or a convict? What shall we make of her, a pure, noble woman or thrown her on the streets? They are here, and their lives are going to have some influence in this world, what shall it be, good or bad? Shall we make them useful and respected citizens or shall we make them a disgrace to our land, to our race, to the world and to the nineteenth century, or shall we give them a chance, and make them men and women?

Here is a boy growing older every day, will soon be a full-grown man. Character is formed in boyhood. Is made when we are out in the world chafing our

faces on the "blocks" that stand in our way and that oppose the accomplishment of what we desire to do or obtain. What you compel the boy to do, the circumstances you thrust around him and cause to bear upon him, the life you compel him to live, the habits he forms, the circumstances in which he is placed, mould the character and make the man. What you make the boy, so is the man. "Whatsoever ye sow that shall ye" and your offspring "also reap." "Ye cannot gather grapes off thorns, or figs off thistles," but you can make these boys men: free, independent and brave men, who will think for themselves and stand as men in a community of men, ready to stand for the right everywhere, to be wherever duty calls them, or wherever they may be needed; or you make them loathsome serfs; cringing, ignorant slaves, worse than animals; fiendish anarchists and a disgrace to human nature. Which shall it be, darkness or light? Ignorance or happiness? Crime or universal joy? Will you be the friend of the rising generation or their mortal enemy?

I will for a minute call your attention to a cablegram which appeared in our daily papers, dated Rome, April 3d, in which the educational question of the United States was being discussed by an august assemblage of the Cardinals and Holy Fathers of the Church of Rome. This great church of the dark ages, said through these persons that "the state has no right to compel persons to send their children to school, and that it was very wrong for the government of the United States to take taxes from the Roman Catholics for schools in which their religion is not taught." This "powerful propagandist association of St. Raphael" as it was called, "proposes that each branch of the Catholic community in the United States should be divided into parishes, each parish to have a school or schools where both religious and secular instruction shall be given to the children attending same, in their own language."

The education of our children is one of the most important questions of the day and one which calls for our immediate attention, our determined and final conclusion and decision as to what is the best course to pursue and the best laws to enact and enforce. We must also answer the question as to whether we shall govern our land by and through our own government, or whether this, that or any other church or sect, or all sects and churches combined, shall rule us.

The educational question is one of freedom and oppression. It is for us to decide whether we as Americans believe Roman Catholicism preferable and a step in advance of Protestantism. It is for us to decide as to whether we believe Protestantism and Denominationalism preferable and a step in advance of freedom of thought, an unshackled mind, naked truth and justice, whether a rule of fanaticism, superstition and religious oppression is preferable and more desirable than the liberty of the mind, unbiased and unrestrained search for truth and right, whether science education aided by truth and reason will not do more towards the solution of the problems of life here and hereafter, more to remove the unjust suffering, misery and the hardships of life that are everywhere so apparent and prominent amongst us, than prayer and superstitious worship, formalistic and idolatry, or the dictates of pope, priest or denominational kings. It is, Americans, for you to say whether truth will lose any of its lustre and genuineness, if dissected, scrutinized, examined and tested with its own light, whether truth can bear the flash of its own brightness, whether truth can be proved to be anything but truth. We cannot make truth false. We cannot make falsehood true; and the only way to prove falsehood and truth is to cast upon them the tests of reason and justice. Therefore all investigators of truth, the keener and the more severe the investigation, the brighter and grander must they make the truth appear. Truth is an eternal, imperishable rock that God himself cannot remove or alter; truth can never change, only man's interpretation of it can change. Truth is eternal, imperishable, inexhaustible; it is the same to-day, yesterday and forever; what is true to-day was true when this world

took its first sweep through space; what is true to-day has been true since time began, and will be true in the winding up of endless eternities.

Truth and right, liberty and justice, these are the guides of civilization; the light of the age; the hope of the human race; but Roman Catholicism and Denominationalism say, "they are secular, wicked and blasphemous."

(TO BE CONTINUED.)

REJOINER TO EDGEWORTH.

By E. D. BURLEIGH.

It is really amazing what misapprehensions can be sincerely held by otherwise intelligent people. The article by Edgeworth in *THE JOURNAL* of July 9th, in reply (?) to me, is an example. In the very first sentence are, at least, three errors, expressed or implied. The first is that advocates of the single tax claim that it is a cure-all. It is, indeed, the fundamental reform, and no others can avail much until it is accomplished; but after that many reforms, we cannot know how many, will remain to be worked for. It is not to be supposed that humanity will ever stop improving. Certainly single taxers would be the last to wish or expect it. Henry George, in Chapter V., Book X., of "Progress and Poverty," says of the single tax, "It has the qualities of a true reform, for it will make all other reforms easier," thus clearly implying that other reforms will be needed, which would, evidently, not be the case if it were a cure-all. The second error is that the single tax is theocratic. Some of its advocates may assume "theocratic airs" but others do not even believe in the existence of God. Why should the views of one class be ascribed to the movement more than those of the other? The third error is that we have a "pope" in the author of "Progress and Poverty." Much as single taxers honor Henry George and proud as they are to be his disciples, they are very far from considering him infallible. If the statements Edgeworth makes of the doctrines of the single tax are "the impressions" left on his mind "by a careful analysis of 'Progress and Poverty,'" the trouble must be in his mind, for certainly no more grotesque characters are often seen. I should be very sorry to think that "our differences of statement" were "in form merely," and I am more than willing that "the reader who has access to 'Progress and Poverty'" should judge whether Edgeworth misrepresents its statements or not. If the result of this discussion shall be to induce more people to read that great book attentively, I shall be highly gratified.

Edgeworth says, "I was not quite ignorant that the market value of an acre in the business and fashionable worlds of Chicago, New York and a few other cities, is somewhat higher than that of my potato patch, without another house in sight than mine." In this he implies that he also knows why it is higher, viz., because population causes land-values. If he knows these two things, how can he fear that the exclusive taxation of land-values will increase the burdens of the farmer? It is well known that taxes on personal property or improvements bear more heavily, in proportion, on the farmer, than on the city man, for the reason that the farmer's property consists mostly of things not easily concealed, and his circumstances are known by all his neighbors, the assessor included; while the property of the other is often readily concealed, and even when found, the value is not so easily ascertained, and his neighbors and the assessor often know little or nothing of his circumstances. But land-values cannot be hidden, and are as he confesses, greatest in cities. Therefore, the cities would bear a larger proportional share of taxation than at present.

Edgeworth claims that superior location would be powerless to give rental value to farm land, without fertility, and that natural fertility is soon exhausted. Without going into the question of the exhaustion of natural fertility, I will say that whenever all the fertility of a given farm was the product of the owner's labor and there was no rental value by reason of location, that farm would be free of tax; and it is my

opinion that most true farms, not building lots masquerading as farms, would be in that condition, for even if their fertility were natural, it would command no rent, and consequently would be free of tax, as long as plenty of land, equally good, was obtainable.

Another of Edgeworth's absurd misapprehensions of single tax doctrine, is his idea that it would be "retroactive" and would require assessors to hunt up the successive purchasers of a lot and tax them in proportion to their profits on it. The idea is preposterous. The assessor would have to do with no one but the owner of the lot at the time the assessment was made, and would tax him, as nearly as possible, just its annual value. Indeed, Edgeworth seems to feel that his "retroactive" idea is possibly wrong, for in the next sentence he says, "If not retroactive this tax shave of increments might fall far short of the billions gorged by our three tier governmental system every year."

If so, then government would have to get along with less, for that is all it has any right to take. In fact one effect of the single tax would be to so simplify government, as to greatly reduce its expenses.

One might suppose Edgeworth was advocating instead of opposing the single tax, when he says "What is constant is the dependence of municipal prosperity upon rural supplies, and the easier the access of labor to the soil, the more rapidly will city business grow." Exactly; and the single tax, by taking for the community, which produces it, that value which now goes to the owner as owner and not as user, will make it unprofitable to hold land except to use it, and thus make it easy for would-be users to get it.

The single tax is really not a tax in the ordinary meaning of the word. It would be a burden to no user of land, but only to the speculator, and it would soon eliminate him. It is merely rent, and is paid now, and always must be paid, by the user of land, for access to valuable tracts. It is paid now to individuals, in annual rent or in a purchase price (which is rent capitalized) and under the single tax it would be paid to the representatives of the whole people, to be used to pay their common expenses, but by the destruction of the speculative value, rents would undoubtedly be reduced, while governmental expenses would also be lessened both by the simplification resulting and by the greater ease with which officials could be watched and extravagance prevented.

Edgeworth asks if the single tax should not exempt crops, as well as barns and fences. Certainly. The tax would be on the value of the land and would be the same whether a crop were raised or not.

Of course, as long as the tax on land-values falls short of the full rental value, the difference will go to the owner and it is therefore our aim to make that margin so small that it will be no inducement to any one to own land. When all is taken from the owner, in taxation, which he can get from the user as rent, the owner cannot recoup himself by taking more, for he cannot get any more than he can.

The following from the concluding paragraph, is, to say the least surprising, after what precedes it. "There is better to do than to confiscate unearned increments: it is to forestall them, in favor of collective society; but if this is to work smoothly, you must begin by constituting that society as joint stock owner of the ground it occupies; lots on which it may then rent to its members, and profit by their rise in value at the next rental term." What is this, pray, but confiscating unearned increments? What is it but the single tax in another and more complicated form etc., a form which is objectionable also for the reason that it opens the door to corruption and favoritism? Here is what Henry George says of it in "Progress and Poverty," Book VIII., Chapter II.: "We should satisfy the law of justice, we should meet all economic requirements by at one stroke abolishing all private titles, declaring all land public property and letting it out to the highest bidder in lots to

suit, under such conditions as would sacredly guard the private right to improvement. But such a plan, though perfectly feasible, does not seem to me the best. Or rather I propose to accomplish the same thing in a simpler, easier and quieter way. It is not necessary to confiscate land; it is only necessary to confiscate rent. Nor to take rent for public uses, is it necessary that the State should bother with the letting of lands and assume the chances of favoritism, collusion and corruption, that might involve. It is not necessary that any new machinery should be created. Instead of extending it, all we have to do is to simplify and reduce it. By leaving to land owners a percentage of rent, which would probably be much less than the cost and loss involved in attempting to rent lands through State agency, and by making use of this existing machinery, we may without jod, or shock, assert the common right to land by taking rent for public uses."

Edgeworth claims that the single tax is illegal. Suppose it were. What of it? It was once illegal to teach a black child to read, or to help a fugitive from slavery to gain his freedom. The trouble was not with the arts, but with the laws. If a good thing is illegal, change the laws and make it legal.

SINGLE TAX.

By EDGEWORTH.—CONCLUDED.

Tell me, that after spending the extra force of my best forty years in bringing land up to high and easy productivity, it is an abuse for me to be repaid in my old age by those who desire to profit by this socialized labor of mine! Such a notion only shows how the ignorant and unthinking can be hypnotized by political quackery. No; landlordry, like hiring and being hired, is good, proper, necessary often, certainly expedient, within the limits of ethical common sense. Landlordry is abusive when it fails to render a fair quid pro quo for the rent it receives. This depends not merely on the preparation of the farm, both in soil and buildings, but on agronomic knowledge and judgment in direction. It has been duly explained to us how single tax can be liberal (on paper) towards farmers, in view of its billions of "unearned increment" in city ground lots; but we have not been shown either why the local aggregation should yield their local increments, result of combined efforts, as a spoil to President George & Co.; nor why the individual capitalists, real estate owners should be more anxious under single tax than hitherto to contribute their quota for municipal expenses; nor the simplicity and facility of distinguishing between unearned increments previous to the last purchase and since that, against the tax payer's will. Average crops may be doubled or tripled by a good head without touching the plow. Very few working farmers have a practical knowledge of the sciences adjuvant to agriculture; they have neither the ambition nor the leisure and wealth necessary to acquire them. Every landlord ought to be an agronomist. Mr. Burleigh generalizes indiscriminately in saying that "the rental value of land is produced by the community." In the first place community, except with monks or shakers, is but a figure of speech. Civic aggregation of heterogeneous and often conflicting elements is the fact of to-day in our civilization. But the idea of an organized society was needed to give ethical plausibility to the confiscation of "unearned increments," and the most generally known organizations being communities. Single tax adopts the word. The fact of organic society being absent, its influence over personal property is hypothecated by police and tax assessment. The economic fact of increments in market values is in general proportion to the aggregation, and Mr. Burleigh has city ground lots on the brain; but for agricultural values, aggregation and site are but factors co-efficient with the farmer's labor, skill and judgment. Moreover, the rapidly increasing facilities of transportation of late, tend to equalize the advantages of sites, which in as far as judgment and calculation, patience and perseverance have given them, are not provocative of tax confiscation. The assumption that "single tax will do away with landlordry by making the holding of land unprofitable ex-

cept for use," involves the notion that landlords hold land for useless purposes. This is not so. The ethical question is whether the profits of use accrue to the user or to others. Land owned by the user of it is more apt than rented land to be applied to purposes comparatively useless, as for game preserves or ornamental gardening. It is one of my objections to taxing land that it curtails too much one's personal liberty in choice of uses. Your Georgic bureaucracy may make landlordry unprofitable, yet without bettering tenants and certainly worrying the yeoman, if his land is valuable. But for this very reason it may increase landlordry, by shifting the calculation of profits from the taxed values of fertility and market facilities to the untaxed investments of capital in improvements and hiring labor.

It is not worth while to argue about George's plagiarism from Dove—a theft of rotten eggs. But if ever a literary plagiarism was proven, J. W. Sullivan proved this by ample citations in the Twentieth Century.

This gentleman is still editorially extant and will oblige any curious inquirer with a pamphlet that settles the question. Single tax like other forms of governmental swindling may be of prehistoric antiquity, but the book, "Progress and Poverty," is a plagiarism of modern date.

In conclusion, I would signalize and stigmatize the hypocritical collectivism that ignores and nullifies governmentally the pioneer settler's land right and confounds private property with private monopoly. Neither the use, nor the enjoyment of land within a homestead limit should pay a cent of tax and beyond this limit no amount of tax can liquidate the monopolizing greed which would exploit labor by land as well as land by other men's labor. This secular wrong you are willing to incur for the sake of your single tax dada, that economic ideal. Should you however be obliged to relinquish this, there is no need to fall back upon the customs house. Bureaucracy can cater for itself. Only instead of paying billions in salaries to your humble servants, the officials put up the offices at auction. They will be purchased with the same money now spent on elections and with the proceeds run the government.

SAURIAN-LIKE CREATURES.

Near the close of the second decade of the present century there appeared off the coast of Massachusetts Bay one or more strange creatures, differing essentially in general aspect from anything hitherto observed. They were evidently sea-going creatures, oceanic ones, and impressed all of their many observers as serpentine or saurian-like in shape and movements.

Colonel Perkins, of Boston, communicated his observations of one of these "appearances" to the Boston Daily Advertiser at the time:

Wishing to satisfy myself on a subject on which there existed a great excitement, I visited Gloucester, Cape Ann, with Mr. Lee. We met several persons returning who reported that the creature had not been seen during several days. We, however, continued on our route to Gloucester. All the town, as you may suppose, were on the alert, and almost every individual, both great and small, had been gratified, at a greater or less distance, with a sight of him. The weather was fine, the sea smooth, and Mr. Lee and myself sat on a point of land overlooking the harbor, and about fifty feet from the water. In a few moments I saw on the opposite side of the harbor, at about two miles' distance from where I had been sitting, an object moving with a rapid motion up the harbor on the western shore. As he approached us it was easy to see that his motion was not that of a common snake, either on land or in the water, but evidently the vertical movement of the caterpillar. As nearly as I could judge there was visible at the time about forty feet of his body. It was very evident that the length must have been much greater than what appeared, as in his movements he left a considerable wake in his rear.

I had a fine glass, and was within a third of a mile of him. The head was flat in the water, and the animal was, as far as I could distinguish, of a chocolate color.

There were a great many people collected, many of whom had seen the same object. From the time I first saw him until he passed by where I stood, and soon after disappeared, was about twenty minutes.

One of the revenue cutters, whilst in the neighborhood of Cape Ann, had an excellent view of the animal at a few yards' distance. He moved slowly, and at the approach of the vessel sank, and was not seen again.

OLD ORDERS AND INSTITUTIONS.

In a recent lecture B. F. Underwood said: It has been said that lawyers live on the crimes, doctors on the diseases, and the clergy on the credulity of mankind. This is a sweeping statement; so far as true, it does not imply that these professions are responsible for the conditions which originate and sustain them. So long as crime prevails, criminals must be tried and lawyers employed to prosecute and defend them. While disease exists, medical science and practice will be needed. While men have beliefs and hopes and fears in regard to life beyond the grave, the mass of mankind will employ a class to represent their religious and spiritual interests. All men are not Emersons; all women are not George Eliots. But as the lawyers' precedents are often successfully used to obstruct progress, old theories and methods of the doctors to delay the adoption of reforms in their practice; so old time conceptions of the clergy, invested with the sanctity of age and superhuman authority, have greatly impeded scientific, social and moral progress. Vested interests in whatever is established, be it a dogma or ecclesiastical institution, lighting the streets with gas, or the cable car system, are hostile to any new conceptions or methods which are liable to supersede them. Orders and institutions sometimes become so fixed that they long persist in a form not suited to the changed ideas and conditions of life. In this country which is new and where conditions are flexible, the "cake of custom" is not as hard as it is in the old world, and there are not so many useless and pernicious survivals, but classes here as elsewhere during the process of adjustment to changing conditions, fight against innovations which disturb their old ideas. Religious orders are especially opposed to change. The clergy are a class, and in defense of class interests they oppose whatever they think impedes or impairs their authority and influence. Belief in many of the old dogmas once commonly held, has been undermined. A large proportion of the clergy see the light upon the mountain tops, and feel the influence of the time-spirit. In Pittsburg they want to stop the Sunday paper, and in Toronto they still oppose the running of street cars Sunday; but generally in this country the clergy are willing to make large concessions—after they have been secured.

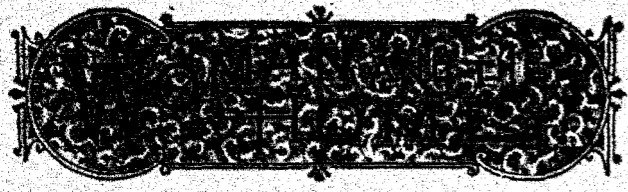
THE FINDING OF THE GRAVE, OF ARISTOTLE.

Soon again there was the glimmer of gold; and carefully clearing away the earth, I began to pull at the portion that became visible, which at once appeared to me thicker and more solid than a leaf, expecting, however, to find a leaf similar to the one that filled the grave we first found. But the leaf would not give, and so I had to cut away the earth further in, and still further, until at last I was able to extract a broad diadem, or fillet, of pure gold, such as was worn round the brow.

We now pushed on with renewed eagerness and caution, and there came another broader band of gold with repoussé pattern, and then still another, and another, until we found six; and finally, reaching the point where the head lay, and where a small fragment of the skull was still preserved, there came another, a seventh band of gold, with leaves like a wreath attached to it, which crowned the person here interred. There were several smaller vases and bronzes, and a knife; and then came two styli. Now, with these two complete styli and fragments of a third, we also found a metal pen shaped very much like our own, the only specimen hitherto found in Greece proper, though there have been found boxes which contained these pens, and inkstands. It is now evident that the person here interred, for whom the inclosure was made, was not only of a man of great distinction, but a man of letters.

We had found several interesting terra-cotta figures of mythological or ideal character in this grave, but at the head we finally discovered a terra-cotta, distinctly a portrait, of the style of portrait-statue well known from the fourth century B. C., of a man draped in his cloak, with both hands folded at the side. Now, this attitude corresponds to the description we have by a certain Christodoros of the statue of Aristotle which he saw at Constantinople.

On the next day we disclosed the grave next to this one toward the interior, built at a different angle, and from the various stones that were used in its structure, distinctly of a later date. At the foot of this grave, carefully placed on the center of a large slab which had before served some architectural purpose, was a smaller marble slab upon which in clear-cut letters was the inscription [B]IOTE [A]PIZ TOTEAOY (Biote Aristotelon), namely, Biote, the daughter of Aristotle. The only male name which we found connected with the tombs, and referring to the family which had made this enclosure its last resting-place, was the name of Aristotle—Charles Waldstein in the Century.



A TREASURE-TROVE.

Come, Grand sire, I have you out at last,
And you may drop your Puritanic scowl
If you were more than paint and canvas now,
I'd nudge your formal ribs, despite your frown
That oft has checked my gayety, and vow
No jollier lover ever sighed.

To think

That you should scribble rhymes to Prudence,
Patience,

Priscilla, Chloris, Phyllis, and a score
Of prim enchantresses, were past belief,
Had I not ample proof of it. This roll
Of tell-tale papers, that I found to-day
In a neglected, curious old press,
Gives evidence that in your bosom burned
A love like mine. Here's one inscribed to Phyllis,
And I will read it. Come, prepare to blush!

I look upon the heavens high,
And lo the heavens are blue;
I look into my true-love's eye,
And find the selfsame hue.
They say that Heaven is there above,
And yet in vain I peer;
But when I look upon my love
I know that Heaven is here.

How's this! How's this! My grandmother's were
gray:

Her eyes were gray, for I remember them:
And here are many verses more that praise
Eyes brown, and black, and golden hair,—
And all well rhymed and smooth. Good sir,
No more beneath your frown, with nimble fingers,
I'll count sweet syllables that whisper love;
But these, with altered names, I'll copy out
To send to those who toss my heart in play.
Good sir, for this rich legacy I thank you!

—P. McARTHUR, IN NEW ENGLAND MAGAZINE.

FREDERIC VILLIERS in the Century for July thus describes marriage among the Abyssinians: Abyssinia is a country where, if marriage is a failure, it can be easily dissolved. There is absolutely no legal or holy tie. When a man is desirous of marrying a girl he directly applies to her parents. The maidens, like those in many European countries, are seldom consulted on the question; the lover arranging with the father or male relatives regarding her dower, which generally means a few beeves, sheep, or pieces of cloth, and sometimes gold. On the marriage day the bridegroom presents himself with his best man at the house of his future father-in-law. Much feasting goes on till the bride is carried off by her husband, generally on his shoulders, while the male relatives closely follow, making a canopy of their togas to keep off the rays of the sun, or perhaps the effects of the evil eye. Behind come a crowd of young girls and boys, methodically lifting their arms above their heads, and clapping their hands to the measured beating of tom-toms carried by men running along the flanks of the procession, who also blow long trumpets. The happy couple that I saw married outstripped their followers, with the exception of their best man, and at last reached the town green, where the groomsmen formed a screen with their cloaks round the happy pair, when the deferred courtship began. It is a custom for the supporters of the groom generally six in number, to be present on this occasion, and for many days afterward to go round visiting the houses of the mutual friends of the married pair, extolling the beauties of the bride and the accomplishments of the groom, generally finishing up with a grotesque dance, which is much enjoyed by the enthusiastic neighbors, crowding round the open doorway. Though this marriage can be annulled according to mutual agreement of bride and groom, if, after years of happiness together, they wish to cement the tie more closely, the pair simply attend the holy communion together in church, and the marriage is then looked upon as indissoluble.

If it be true that the "corner-stone of the Commonwealth is the hearth-stone," how important is the work of every woman, even in that sphere of family life which many are tempted to despise as too narrow for their energies. Every woman should, indeed, aim at doing good in wider regions of life, and should endeavor, by the irresistible force of sweet and silent influence, if in no other way, to raise the whole tone of national thought and conduct. But even if a woman, whether married or unmarried, be "never heard of half a mile

from home," the purity and loftiness of her ideal, the devoted unselfishness of her life, may tell with immense and continuous power upon every member of her family. The bright, invisible air produces effects more stupendous when no whisper of a breeze is heard than all the fury of the passing hurricane; and the influence, conscious and unconscious, of thousands of women, entirely unknown to fame, may go to the ennoblement of the moral being of generations yet unborn. Men are, and ever will be, what their wives and sisters, and, above all, their mothers, tend to make them, by influence which begins with the cradle and ends only with the grave.—Archdeacon Farrar.

WRITES Miriam C. Ford in the Independent: It is difficult for us to realize such entire subservience to the confessor's will and teachings as is inherent in the Italian girl. She is taught from infancy that to him alone may she divulge her cherished fancies, hopes and desires, and his dictates must she obey without reasoning. Neither at home nor in the convent is she permitted the innocent companionship of her own sex; confidences are interdicted, and but for the confessor and her books she would live within herself completely. So it happens that her spiritual adviser is her material adviser in all things. Her heart and mind are laid bare beneath his penetrating gaze; by subtle and delicate manipulation he gains possession of her thoughts and tendencies, her aspirations and the knowledge of her capabilities, and then, little by little, with consummate skill, he molds her character and directs her impulses to accord with her parent's mercenary ideas, or to assist in turning power and energy into the mighty current eversweeping and swelling to the Vatican.

"THE History of the Mormon War" will be presented at the Fair by the Hancock County Women's Columbian club in an interesting volume, which will be entirely the work of women of Hancock county. Reminiscences and statistics will be gathered by women and the work of compiling and publishing will be done by women. The book will be illustrated with cuts of the mormon temple near the town of Carthage and pictures of the old jail, in which Joseph Smith met his death, will appear in the volume. Valuable statistics are being obtained through the agency of the county Columbian clubs in regard to new industries followed by women, as well as inventions on which patents have been obtained by women. Mrs. Anna K. Koach is the sole owner and manager of a cattle ranch of 8,000 acres near Carrollton, Greene county, an exhibit of which is being planned by the county club, showing in miniature relief the prominent features of the ranch and the mode of carrying on the work, giving also statistics of products, income derived from same, etc. Greene county will also show a disc, harrow and various other useful appliances patented by a woman of that county.

Why spend so much time "dusting?" asks Drake's Magazine. Suppose there is a little dust behind the bureau or the piano or on top of the mirror? Does it do any harm? No. It is better there than inhaling it at every breath. Dust has its uses. We are indebted to it for the beautiful clouds which adorn the sky; for if the atmosphere were entirely clear there would be no visible condensation of moisture except in the form of dew, and therefore no rain. If steam is admitted in a glass vessel, from which the dust has been excluded, it becomes invisible. This is not all; it is the presence of dust in the atmosphere which reveals the light. Astronauts say that in the lofty regions of the air, where there is no dust, the canopy of heaven is dark, except as the sun is seen in its place, which appears as it does when looked at through smoked glass. So that, after all, dust has its use.

SOME woman, who for the present, at least, prefers to remain unknown, has given \$100,000 for building a hall for Barnard College. Among the conditions with which the anonymous donor accompanies this offering there is one that a site for the building shall be procured within 1,000 feet of Columbia College. When Columbia, in a few years, moves to its new quarters out Bloomingdale way, Barnard College must have its site there. The trustees of the college would like to hear from some charitably disposed woman with large means who will donate about \$75,000 for the required site so as to come

within the conditions of the bequest. Barnard has had a fine start. The plucky women who put it on foot went heroically to work with a large margin of trust and a very small one of cash. It opened with seven students. Next year's freshman class numbers already forty-five. By the time they get their college built there will be at least three hundred women on their rolls.

Mrs. M. C. HOPKINS writes: I saw an item published lately about keeping fruit by the California Cold Process. I have used the same process for years and can most heartily recommend it. It is undoubtedly the only way there is of keeping fruit perfectly fresh and natural. I have berries, grapes and peaches, also green corn on the cob just as nice as when put up. It is so much nicer and cheaper than canned fruit, that any one who tries the process will never again put up a can of fruit in the old way. The process is not patented and only consists of the compound Extract of Salyx. It is perfectly harmless and a dollar's worth will put up twenty-five gallons of fruit.

THE Women's Missionary Society of the Methodist Church in the South has a surplus of \$100,000 so invested that it yields a constant income for active work. On the other hand, the Men's Missionary Society has a debt in excess of \$100,000, and the excellent bishops who vigorously opposed the admission of women to the power of the church have the effrontery to blame the women's organization for not turning over its surplus to defray the indebtedness of the men.

DR. COUES ON WORDS.

"There is nothing in the realm of research more fascinating than the study of words," said the well-known scientist and scholar, Dr. Elliott Coues, as he seated himself in his handsome library for an after-dinner chat with a representative of the press.

For one man who is fitted for the study of words, said Ruskin, fifty are fitted for the study of things. That Dr. Coues is preeminently one of the few who is fitted for the study of words has been demonstrated by his work on the Century dictionary. Dr. Coues was formerly connected with the Smithsonian Institution, but for several years has been devoting himself to the departments of zoology, comparative anatomy and biology, excepting botany, of the Century Dictionary. The fact that he possesses a prodigious memory, together with a keen intuition which enables him to at once distinguish the relation of things and see with swift accuracy the entirety of any subject to which he gives his attention, makes him one of the most entertaining and charming of conversationalists.

Naturally, after the announcement which he had made in regard to the study of words, as we drew up our chairs before the open wood fire we fell to talking of them.

"An interesting fact in regard to words," said Dr. Coues, as he leaned back in his leather-covered easy chair and rolled a cigarette, "is the large number of words which are being added to the language each year and the extreme fewness of words in common use. It takes a child several years to acquire 1,000 words. The average illiterate person never uses more than from one to two thousand words. Intelligent persons even those engaged in the learned professions, do not make use of more than from six to eight thousand words all told, although there are properly belonging to the English language over two hundred and twenty-five thousand. Of course this is exclusive of the Latin technical words, which are not, properly speaking, English, although they are used as a part of the language.

"There is a large number of words," continued Dr. Coues, "which until recently have escaped the attention of lexicographers. In the text of the Encyclopedia Britannica there are 10,000 words which have never been formally entered and defined in any dictionary. In the Century Dictionary there are 70,000 words found in no other. This fact shows the unrealized wealth of the English language. And, by the bye, here is a statement which is not without interest: There is not to-day any man living who is sufficiently learned to write one average page of the 7,000 pages of the Century Dictionary.

"This work," said Dr. Coues, "marks an epoch in the history of our language. For the first time we have an encyclopedi-

cal work brought down to date in all departments. In doing this the antiquated and absurdly untrue notion that lexicographers lay down the law of language has been successfully overcome. Until very recently the notion has obtained that the dictionary was a sort of Mosaic code which must not be tampered with. A short time since I saw an account of a lengthy discussion between several learned men as to whether the words dude and boycott could properly be entered in a reliable and trustworthy dictionary. The conclusion was that it might be safe to enter boycott, but that the entering of dude was of doubtful advisability. This is a fair example of a venerable relic of lexicographical tradition; a galvanized trilobite, so to put it, of the silurian epoch in fossilized dictionary making which strained at a dude and swallowed a boycott.

"You see, my friend, the truth is that there are certain unalterable universal principles which control the development of language with which the lexicographer has nothing to do. It is a fact, perfectly apparent to those who have given any attention to philology, that language grows by a natural process of evolution, and it is equally obvious that the lexicographer can properly do nothing more than to classify, and also to explain, results.

"You ask me," continued Dr. Coues, "in regard to the number of words which are annually being added to the language. It is difficult to even approximate an estimate of the number. In the mind of those who stand foremost in technical departments large numbers of new and needed words are annually being coined. You see, the progress of study and the advance of thought along these lines—particularly in biology—has been unprecedented during the past thirty years. The result of the discoveries of one generation are not incorporated in text books, encyclopedias and dictionaries until a following generation comes on the scene of action. For this reason we are just now getting the results of this unusual activity in technical departments in a large addition of words to the language. I should say, at a rough estimate, not less than 1,000 words are annually being added to the already very large number. Then, too, in addition to the ways in which I have already mentioned in which the language is being increased, there are many words that spring up no one knows how or whence. Many of these words are names of things derived from a foreign language, as for instance fez for smoking cap. Then there are the self-forming words such as gobletity and creativity. Any word may be properly included in the language when it has been used by a writer of repute.

"The Shakespearean standard," continued Dr. Coues, "was, as of course you know, less than two thousand five hundred words, not counting those that are compounded and hyphenated. However, the famous writer or authority of to-day, whether he uses words to express nice shades of meaning or as technical tools of thought in his own department, must have at his command a vocabulary of from thirty to forty thousand words, the latter being the maximum acquired by any man now living.

"There are some queer things about words when you come to know them intimately," said Dr. Coues, stroking his long, light beard reflectively. "Now, one would naturally conclude that words of fifteen or twenty syllables, such as basiokeratochondroglossus, the name of a muscle at the root of the tongue, and dacryocystosyringotomy, the name of a surgical operation on the tear-duct of the eye, would be most difficult for the lexicographer to manage. Nothing could be further from the fact. The most difficult words we have to define are those of two and three letters. The truth is, like some people, they are so simple that there is nothing by which you can possibly describe them."

"You suggest," said Dr. Coues, "that there must be some decrease in the language by obsolescence and it is true that there is, but as compared with the additions which are made each year this decrease is very small indeed. You ask me, this being true, what will be the ultimate result? I am sorry that I cannot give you information on this point, but not being a prophet I must refuse to disclose. You see I am only a dealer in Gradgrind facts.

And while the fire burned down into glowing embers, the doctor, having dropped the discussion of words, discoursed on various subjects with an understanding and eloquence as rare as are his versatile acquisitions and exceptional natural gifts.



THE ASTRAL OR SPIRITUAL BODY.

TO THE EDITOR: I promised in my last article to say something more of the astral or spiritual body,—it being, always, an interesting subject. The astral body when freed from the material has powers awakened which have lain dormant heretofore. Like a bird whose wings have grown to their required strength, it is pushed gently out of its nest or case and soars away. It is now a real, living organism; it has only counterfeited life before. It goes and comes at will; free, untrammelled, buoyant. Entering into the spirit of things on each and every planet,—as it becomes conscious of its increased and ever-increasing powers,—it is claimed and held by none. "How do you know?" some inquisitive mortal asks. I will tell you. In the year 1889 my father passed on into this freedom. He was not a believer in any ism. Certainly not in any of the creeds which the various churches claim as "orthodox." He did believe in a higher existence for the soul of man, and he lived so as not to be ashamed to meet his fellows in any altitude, however high. About a year and a half after his great change occurred, I had occasion to visit the old home. I slept in the room which had been his, and where his last weary sigh had been taken by the evening wind and borne to some spot where sighs, perhaps, are wanted. Certain it is, he is happy, and free from the weariness of life here. Unlike Mr. Hawthorne, I declare myself to be very mediumistic. I hear, see, feel and comprehend various facts outside of the usual.

This particular night I am speaking of I had retired at an early hour with my little son, seven years of age, as he was timid about being left alone in the room he recollected very well as having contained the silent form of his grandfather. The child dropped asleep almost immediately, and I was about to confide myself to the tempting arms of Morpheus, when other arms, as tender as invisible, and as intangible took me up and bore me away into realms my soul had never visited, in dreams even. First they swayed me to and fro. I was perfectly conscious, and talked intelligently with these spirits who experimented with me. I said, "You are going to give me a new and wonderful experience because of my being in this room?" and they replied, "Yes." This answer is made sometimes in one way, sometimes in another. That night "Yes" was indicated by a nod of my own head, and "No" was given by a shake of the same. I said, "It is lovely! and I am not afraid." I felt myself lifted from the bed and my body lowered to the floor, not quite coming in contact with the floor, however. Then I was borne swiftly away. I passed through what seemed to be great distances of space; now up, now down. On and on we sped; so rapidly that very few impressions were made deep enough to remain fixed in my mind. I saw that there were dividing lines, and knew that souls were separated in that wonderful world more effectually than they are here. This invisible force, which the spirits teach me is electrical in nature, carried me as easily as the wind carries a paper—but not so aimlessly—for I was receiving a great lesson in psychics.

Consciously I rode and without fear, through unlimited miles of space. It seemed that it was my earthly body which was raised and was being borne along all this time, and not until the spirit was returned to its case of flesh did I dream that only my astral body had taken this journey. But I must go back a little. As the trip drew to its close I paused in a room which I think must have been a library. Two gentlemen were seated, facing each other, at a table. A lady, who had just entered, seemingly, paused near them and propounded this conundrum: "Why is a woman like a ball?" I heard her speak the words distinctly and to this day can recall her attitude and dress. Her back was toward me and the gentlemen looked up into her face smiling indulgently and as though used to such interruptions. Before the riddle was guessed I had been restored to my normal condition, and two things were perplexing my mind. The first was, the discovery of the fact that while my material body had seemed to be the one carried away it had, in reality, never been

disturbed from its position, taken when sleep seemed to be approaching. This taught me instantly what death to the body left here meant, and I exclaimed, "Father, this is the way people go when they are said to die." "Yes," he answered, and I seemed to sense in some way,—for I did not see him really—he was smiling with satisfaction. The next thing that troubled me was the fact that I had not learned why a woman is like a ball.

The last experience I passed through when my spirit was being returned was that of receiving a kiss on my forehead. It was distinct and real but it was also electrical. It burned like a mark made by a spark of fire for fifteen or twenty minutes. I have experienced this same electrical kiss since, and it always burns for some time in a very tangible way. Not long since, quite early in the morning, a spirit spoke in my ear a message which is called "independent," and the effect was the same. The electric sparks which I heard distinctly at the time the message was being given, burned for half an hour. I trust our spiritual experiences will not be quite so fiery after we have passed on. About four o'clock of the morning after these experiences had occurred, I was awakened and had placed before me a vision which seemed to me a fitting sequel of the being carried away. I saw the sun rise and set. But it went down literally beneath the waters, and I could see what lay below as I could what was held above me. It was grand beyond describing, and I learned by it that the All-Seeing Eye takes in every side of the mountain and the sea. Both the inside and outside of our dwelling-place must be clean, must be swept and garnished, and seven times must the gold be refined in us before we are fit for that Eye to behold. About three weeks after, returning to my own home, I sat with one of the best mediums, that is, for me, that I am acquainted with. First she was entranced and many of the most eminent men of modern times spoke through her to me. My father came, and said, "You have experienced all there is of death, and what is there to fear?" "All?" I asked. "Yes; the soul knows naught of change, until looking back the emaciated and silent body is beheld—severed." They told me that had my spirit body been kept away from its natural too long they could not have restored the harmony, but I was not permitted to fear anything. After my medium awoke, I asked for the answer to the conundrum, which I had forgotten while she was entranced. She picked up a pencil lying on the table on which a slate also rested, and wrote instantly, "Because she is many-sided and is always round (around)." I asked, "Who are you?" and a name well known to fame was written.

I see that I have not written all I purposed writing in this paper, but space and time forbid more to-day.

MARY E. BUELL.

A TEST BY "AUTOMATIC WRITING."

TO THE EDITOR: Having read several articles in your paper and others relative to automatic writing I have thought probably something from this section of the country would be acceptable. I would like an explanation of the following demonstration that came through my wife, Mrs. Flora A. Brown, while giving automatic writing to a stranger whom we will designate Mr. W. After receiving several communications from friends and relatives whom he could recognize, this message came:

"Dear Brother: I am glad to be able to communicate with you. Give my love to father, mother and brother; will come again. Baby W., your little sister that was never named."

After reading it over Mr. W. said: "Mrs. Brown, there must be some mistake about this as I never had a sister; there are just two boys of us and no other children." Mrs. Brown's hand was then controlled and wrote, "Ask your mother." Mr. W. smiled and said, "I guess I will have to as I know nothing of it." He then said, "Mrs. Brown you are probably aware by this time that my name is Mr. W., which is true and my parents are living in Portland. My business has kept me out of the city for some time, but am on my way to take dinner with them. I shall certainly ask my mother about this matter, although I honestly know how she will take it as she is a member of the Methodist church."

Mrs. Brown then requested him to call and report after he had learned the truth about the matter which he did about three hours after that and in the following words: "I did not broach the subject to mother until after dinner when I said, 'mother I have something here I would

like to show you. I have been to see the medium, Mrs. Flora A. Brown; while sitting at the table with her the spirits controlled her hand to write the following message.' Then I read the message that came from my so purported sister and after I had completed the message my mother said, 'What?' and grabbed it out of my hand and read it. I saw tears in her eyes and I said, 'Mother how about that?' and she says, 'That is true my first child was a little girl stillborn and was never named, and nobody but your father and I know of this upon this coast. She was born in Wisconsin, and you with your brother being the two children following it has never been mentioned.'"

The question is, if it was not baby W., who and what was it? Certainly the brother or medium had no knowledge of it: she has since proven herself to her mother and tells her of her growth and development in spirit-life. The evidence received has proven to Mr. W.'s family conclusively the continued life beyond and they are to-day avowed Spiritualists.

E. P. BROWN.

PORTLAND, OREGON.

STRANGE PHASE OF AUTOMATIC WRITING.

TO THE EDITOR: Pardon me if I ask a little of your valuable time. I will be brief as I can. I am an "automatic" writer. Members from three other families, my husband and I have been meeting twice a week for development and investigation. Our meetings are private and until we are developed and able to prove statements made we will not let outsiders in to ridicule or comment on our doings. The time may come, but is not yet for us to do so. When we consider that none of the mediums in our circle are thoroughly developed we think we have been quite successful. We have had some as good tests through clairvoyance, trance, and automatic writing as any sensible thoughtful person could wish. My husband subscribed for THE RELIGIO-PHILOSOPHICAL JOURNAL, and we read it thoroughly every week and like it very much. We like its discountenancing those who are deceitful and bring contempt upon those who would honestly investigate and find new and beautiful truths.

If you can will you please tell whether or not your correspondents, or the Society for Psychical Research, have known of or had such experience in automatic writing as the following: The writing is not addressed to the medium nor to any friend present, but it is a record of conversations carried on by or between the unseen controls of the writing medium and other unseen friends. Sensible, intelligent conversations are carried on between them and except that the medium writes it down as they converse, her presence seem otherwise a matter of indifference. My husband questioned the invisibles but they continued their conversation as if he had not spoken to them. Afterward I inquired of my controls or guides about their writing in that manner. They replied, "We did so that you might know what we were trying to do." We had never heard nor read of such a phase in automatic writing and were very much surprised. I was especially so as usually strict attention is paid to my thoughts and questions when I write for my guides.

Some persons argue mediumistic powers cannot be developed in adults; if that is true there are some persons in this vicinity who are fooled—most successfully. However, we believe we are neither fooled nor insane. You will oblige us much if you answer this in any way you think best.

M. O.

MOTHER MARY'S PRAYER.

By P. N.

One day a friend sent me the little story of "Jack the Fisherman," by E. S. Phelps, which the author claims is a veritable biography of one of her neighbors at Cape Ann.

It is a pathetic, sad story of the strivings of the bettermost in a plain, uneducated fisherman to become the uppermost in his living. He fails utterly, owing to heredity and his love for drink—kills his wife when in one of his drunken rages and ships immediately on a fishing barque, not knowing what he has done, and when returning is told that officers are waiting to arrest him as soon as he lands and for

what. When he fully realizes that this that is told to him is true, he commits suicide by throwing himself into the sea just in sight of his old home.

There had been love true and abiding between Jack and his wife, "Teen, but it was not wise nor strong enough to control to continuous better doing. There was a baby left, "one of many," and after the ship came in and Jack was not with her, the baby was adopted by "Mother Mary," a traveling evangelist, and baptized. At the close of this service, she bends over its face and says in a low tone these words:

"My son, I take thee for the sake and for the love of thy father and of thy mother. May thou be their holy ghost."

My thoughts lingered over these words, wondering what the author really meant, when she put them into Mother Mary's mouth—what vision she had of the divine forces of spirit as working to mold and form each newly embodied soul. Evidently she meant the mother to ask that this child should personify all that was best and loveliest in its now invisible father and mother. And so while thinking they became visible to me, bending in earnest solicitude and love above their baby boy, joining in the fervent amen of the sailors.

I saw that as their outer covering had slipped off, its temptations and limitations were gone also; that the radiant beauty of the new born soul-life shown in their new forms and faces and that they knew then, that could their love and duty have been the motive power of their lives, all this could have been different; that they prayed most earnestly that they might be given wisdom and be permitted to guide this child of theirs into pleasanter and sweeter paths than they had trodden, asking that they might be always close beside him helping this prayer of Mother Mary to become true.

I saw, too, that so it was to be, for that where they were, prayer with love was the life and life was action and action was growth and growth to them must come through replenishing the world with what they had failed to put in it by their lives there.

Thus the author of this simple tale projected upon my vision a spiritually tangible and persistent picture which teaches this stimulating truth:

That in the divine world, "prayer is word, thought, action in one," that our prayers reveal our interior growth, that they are the consummation of all truth, powers and feelings known by us, that they have a spiritual activity, that when they are the true desire of the soul, they bear all forces within them and can make and preserve the union of the visible and the invisible, teaching also that all of the work that is given us to do here which we fail to do must be perceived by us in the next life, and through prayer be accomplished, because thereby the spiritual working force is generated.

Theodore Parker was the Luther of radical Unitarianism. When the Unitarian societies refused friendship with his society, he organized a church of his own, and made it one of the most powerful in New England. He became the champion of radical as against conservative Unitarianism, and the persistent adversary of even the most moderate Calvinism. Beside his work in these fields of intellectual effort, he threw himself literally head-foremost—and his head was large and well stored—into every unpopular reform which he could aid by his will, his reason, his learning and his moral power. He was among the leaders in the attempt to apply Christianity to practical life; and many Orthodox clergymen who combine with him in his assaults on intemperance, slavery and other hideous evils of our civilization, almost condoned his theological heresies in their admiration of his fearlessness in practical reforms.—Edwin Percy Whipple.

When the little 10-year-old Crown Prince of Germany marched at the head of his regiment during the recent military review at Potsdam, no one applauded him more heartily than the little Queen of Holland, who stood at one of the palace windows.

BOOK REVIEWS.

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

Shadows of the Stage. By William Winter. New York and London: Macmillan & Co., 1892, pp. 387. Cloth, 75 cts. For nearly a third of a century Mr. Winter has held a laboring oar in the New York Tribune, and contributed valuable literary work to other periodicals and magazines. This neat volume in booklet form is made up of selections from papers, which at the time interested, amused, and instructed the public. The extracts are from the New York Tribune, Harper's Magazine, Harper's Weekly, and the London Theatre. They are biographical, historical, and personal, and full of bits of romance and sentiment and incident. All the leading actors of the past quarter of a century, a few of whom are still living, are the subjects of the sketches: Irving, Neilson, Booth, Mary Anderson, Jefferson, Mc Cullough, Charlotte Cushman, Barrett, Ada Rehan, Ellen Terry, Mansfield, Salvini, and others will recall to older readers many pleasing memories.

Evangeline. By Henry W. Longfellow. New York: John B. Alden Publisher, pp. 97. Cloth Price 19 cts.; illustrated. Postage 6 cents.

A beautifully illustrated and charmingly bound edition of Longfellow's "Evangeline," the most popular long poem ever published by an American author, and one of the most famous poems in the language, to be had at about the cost of "a dish of ice cream," ought to prove a popular surprise! Such a book is just issued from the publishing house of John B. Alden, New York, and is certainly one of the most remarkable products of his famous "literary revolution." Alden's publications are not sold by dealers, but only direct: catalogue, over 100 pages, a literary curiosity in its way, is sent for a 2-cent stamp. Address, John B. Alden, Publisher, 57 Rose street, New York.

The Land We Live In. Volume 3rd of the Picturesque Geographical Readers. By Charles F. King, Boston; Lee and Shepard, 1892. Cloth, pp. 227. Price, 56 cts. Chicago: A. C. McClurg & Co.

In the guise of a story of family travel there is here given a great deal of necessary and useful information in a very charming and attractive form, in regard to the geography, manufactures and history of different parts of the United States. Instruction is so interwoven with incident, poetry and anecdote that the book never grows prosy. Many beautiful illustrations enhance the value of this work for home and school reading.

MAGAZINES.

Among the many interesting articles in the August Chautauquan we note the following:—"Memories of Spain," by George E. Vincent; "The New South," by Felix L. Oswald A. M., M. D.; "Glimpses of the Japanese Lyric Drama," by Mrs. Flora Best Harris; "Recreations of Eminent Men," by George Alfred Townsend; "The American Economic Association," by Lyman P. Powell; "The Emigrant's Unhappy Predicament," by Hjalmar Hjorth Boyesen; "Some Characteristics of Chicago," by Noble Canby; "Women in the Treasury Department in Washington," by Mary S. Lockwood; "How Italy Retains Her Hold on Art," "Women's Position in Law," by Mary L. Greene, L. L. B. The editorials treat of "The Boy and Man in Our Civilization," "Genius and Success," and "The New Brotherhood."—The Midsummer Holiday Century will contain a story by Honore Beaugrand, of Montreal, founded upon a popular superstition among the voyageurs in the Northwest. M. Beaugrand has made a special study of the folk-lore of Canada, and is now president of the Montreal branch of the American Folk-lore Society. He is the editor of La Patrie, the leading liberal French paper, and a strong advocate of annexation. He is a member of the Canadian Parliament and ex-mayor of Montreal.—The August St. Nicholas will be a "Vacation Number." Its contents will include "How Ships Talk to Each Other," by Captain Kennedy, late of the S. S. "Germanic."

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CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Cæsars.

Part Second.

SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS

CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Similarity of modern and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.

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Quoth the governor to his dame,
When the French fleet sailing came
Into Massachusetts bay,
"We must make a feast straightway,
Spread a board of bounteous cheer
For the gallant admiral here."
Nothing loth, the three-years bride,
Fair Dame Dorothy, complied,
And with fine housewifely zeal
Planned at once a bounteous meal
Fit to set before a king,
Or a kingly following.
But, alas! when all's complete
Came this message from the fleet,—
Might the admiral dare to bring
To this goodly gathering
"All his officers, and then
Certain of his midshipmen?"
Who can paint the dire dismay
Of Dame Dorothy that day?
Thirty guests she'd bidden there;
Now so late as this prepare
For a hundred more, at least?
Just a moment stood she there,
In irresolute despair,—
Just a breathless moment,—then,
She doth call her maids and men,
And herself doth lead them down
To the green mall of the town,
Where her neighbors' cattle graze
All along the grassy ways.
There they milked the grazing herd,
At the fair young madam's word,
While the townsfolk stood and stared,
Wondering how she ever dared
Take such liberties as these
Without even "If you please."
But straight on the milking went,
While the fair young housewife sent
Mounted messengers here and there,
Borrowing of her neighbors' fare.
Not a neighbor said her nay
On that memorable day.
Fruit, and sweets, and roasted game
From their larders freely came,—
Cakes and dainties of the best,
At Dame Dorothy's request.
Then triumphantly she flew,
Spread her tables all anew,
Whipt her foaming milk to cream,
While just down the harbor stream
She could see th' approaching guests,
With their starred and ribboned breasts.
Long before that day was done
All the townsfolk, every one,
Were they young or were they old,
Laughed applaudingly when told,
How Dame Hancock spread her feast
For "a hundred more, at least."

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The match, this tiny wand, tho' no magician, I But drew o'er the surface of sand, and lo! the flame leaped high!

I gave to the wick the light, and here is the tongue of fire, Wonderful, steadfast, bright, never to flag or tire,

While wick and oil are renewed; changeless its place it keeps, Sheltered from wild winds rude, it falters not nor sleeps.

And from this flame so small you might kindle the lights of the earth, All the lamps of home, from hovel to hall, all the fires on every hearth;

And the flame would never be less, would lose no atom of power, Tho' it gave to all, it would still possess the vigor of its first hour.

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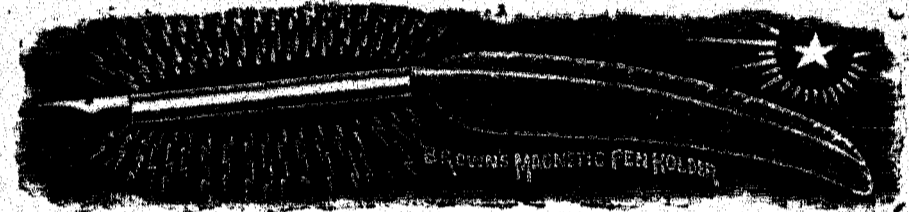
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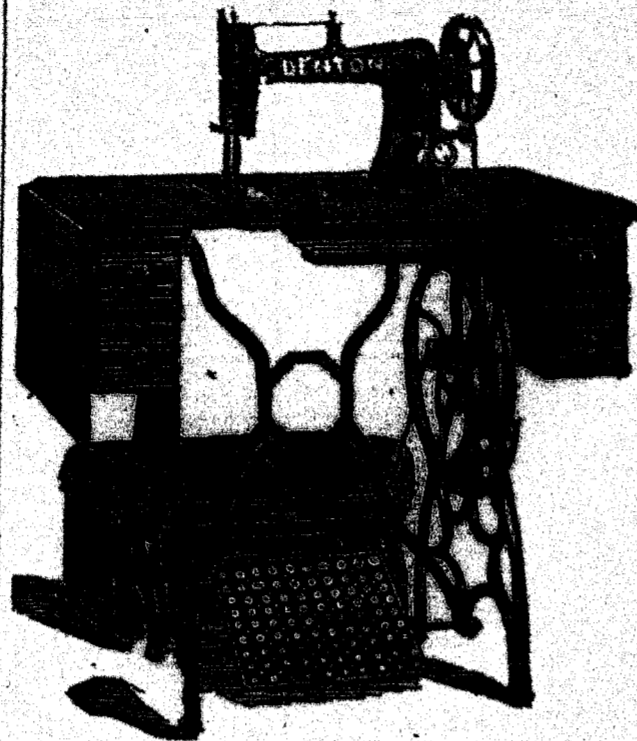
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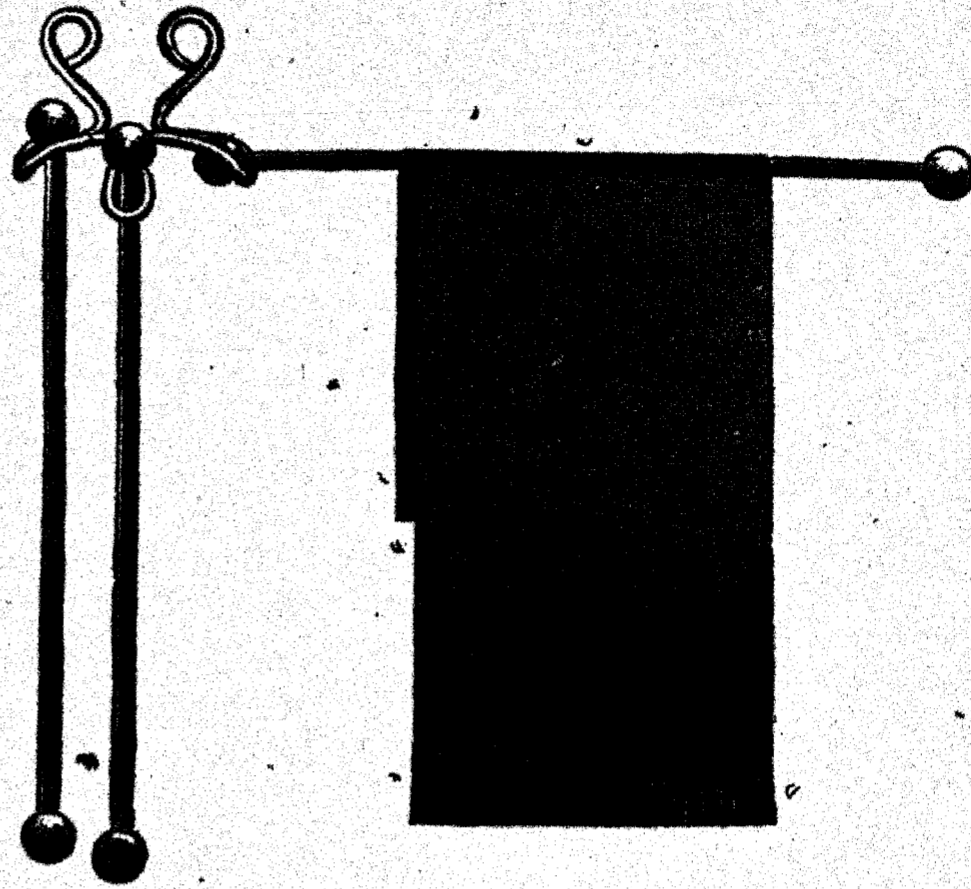
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CONTENTS.

- FIRST PAGE.**—Topics of the Times.
SECOND PAGE.—The New Evangelists of Spiritualism. Doctrine of the Soul.
THIRD PAGE.—Deaf Mutes in Paris. Fondness For the Incredible. Psychical Science Congress Notes.
FOURTH PAGE.—The Open Court.—An Evening On Psychical Matters. The Problem of Sex.
FIFTH PAGE.—Compulsory and Denominational Education.
SIXTH PAGE.—Rejoinder to Edgeworth.
SEVENTH PAGE.—Single Tax. Saurian-Like Creatures. Old Orders and Institutions. The Finding of the Grave of Aristotle.
EIGHTH PAGE.—Woman and the Home.—A Treasurer-Trove. Dr. Coues on Words.
NINTH PAGE.—Voice of the People.—The Aural or Spiritual Body. A Test by "Automatic Writing." Strange Phase of Automatic Writing. Mother Mary's Prayer.
TENTH PAGE.—Book Reviews. Magazines. Miscellaneous Advertisements.
ELEVENTH PAGE.—Dorothy Hancock's Breakfast Party. Miscellaneous Advertisements.
TWELFTH PAGE.—A Literary Solution. Bride-Stealing Among the New Zealanders. Miscellaneous Advertisements.
THIRTEENTH PAGE.—A Mystery. Comedy. Miscellaneous Advertisements.
FOURTEENTH PAGE.—Miscellaneous Advertisements.
FIFTEENTH PAGE.—Miscellaneous Advertisements.
SIXTEENTH PAGE.—General Items. Miscellaneous Advertisements.

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CAN this country continue much longer to absorb and assimilate into a governing citizenship, the mass of ignorant, uncultivated humanity which is being poured upon our shores every week? says the Better Way. There is no civilized country on the face of the earth which permits itself to become the dumping-ground of all the refuse of other nations. We make a show of returning a few cripples, non compos persons, and paupers, but if either of these classes have a relative or friend who has emigrated a few weeks in advance, and stands ready to give bonds that the recently landed will not become public paupers, or go directly from the ship to the almshouse, the authorities admit them. It is time that an indignant demand from all over this country, and from every decent and patriotic citizen, was made upon Congress, to amend our loose naturalization law,—making them general and not applicable to the Chinese alone,—and provide for a homogeneous population and nationality for our future. We are Americans and our government is a republic of Americans. If citizens of other nationalities do not intend to become Americanized, and to accept and support our system of government, without seeking to change or supplant it, let them stay in their own birth country. If they will not of their own volition, then let our emigration and naturalization laws be made iron-clad, and thus prevent their landing. Self-defense is the first law of nationalities and governments, as it is of individuals. It is high time this government began measures for the defense of its life and autonomy.

THE editor of The Twentieth Century, says that the New England Yankees need not be frightened by the invasion of French Canadians, though there are nearly half a million of them now in those States. He says that the French Canadians will be assimilated in the second and third generations, just as the Irish-Americans have been, and that American life is an irresistible stream which cannot be counteracted. He laughs at the fears of some Protestants that New England will be made another French Canada, and mentions the patent fact that the Catholic priesthood of Canada look upon the migration to this country as a great evil and have founded a society to bring the immigrants back again. He says that the "descendants of the French Canadians will no doubt be a very strong element of the population of New England, but they will be more Yankee than the Yankees." The man who writes this used to be a Catholic priest, and is the brother of a Catholic bishop, but long ago he left that church, and joined no other.—The Independent.

WALTER HOWELL writes from New York: The removal of Mrs. Kate Fox Jencken to the Spiritual-world was startling news for us all. She passed away on Saturday, July 2d, and her remains were taken to Greenwood cemetery on Tuesday, July 5th. Services were held at her late home on Columbus ave., and were conducted by Walter Howell. There was no display. The parlors were well filled by sympathetic friends. Mrs. Jencken leaves two sons, her sister Maggie, and a brother to mourn their loss. A memorial service will be arranged for in the fall, it is presumed, when New York friends have returned from their summer vacations.

HEREIN lies the secret of the failure of some college graduates, says the Watchman. They fail in life—though the percentage of their failure is comparatively small—not on account of their classic training, but because of the lack of something else. Nature has been niggardly to them; they have lacked mental and physical

vigor, self-reliance, worldly wisdom, or, above all, what a French writer calls "that fraction of ambition and material force which are necessary to success in this world." More than one highly educated man has failed from a superabundance of qualities in themselves good, from a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring,—qualities which a liberal education tends to develop. Let us remember that it is by wisdom that men succeed, and not by knowledge, though the knowledge is a great help when coupled with wisdom; and, when uneducated men score great successes, it is not because of their lack of mental development and training, but because of their native energy, tact, and persistency which insure victory in spite of many impediments.

BERANGER, the French lyric poet, was as modest as he was great. A story is told of a professor of high standing who spoke in his presence one day of his "immortal works." Beranger objected. "My friend," he said, "I believe really that I am overpraised. Permit me to doubt the immortality of my poems. At the opening of my career the French song had no other pretension than to enliven a dessert. I asked if it would not be possible to raise its tone and use it as the interpreter of the ideas and feelings of a generous nation. At a dinner given by M. Laflitte, at which Benjamin Constant was present, I sang one of my first songs and the latter declared that a new horizon was opened to poetry. This encouraged me to persevere." Beranger's poems became the most popular in France and everybody, without distinction as to class, sung his songs. He died a poor man in Paris July 16, 1857, though he could have made a fortune had he so wished.

MRS. CRANDALL, of Providence, Rhode Island, is seeking a divorce from her husband on the ground that he is a marriage maniac. During the eight years of her married life she has been compelled to take one of the principal parts in the marriage ceremony nine different times, and her husband has not yet been able to find a church or a creed whose rites he considers sufficiently binding. As each successive wedding has been followed by its honeymoon, the good lady is worn out with the sillier phases of love. She wishes to come down out of the clouds into a more humdrum and commonplace existence. Her experience is interesting, and should be a lesson to that large class of women who are always complaining that their husbands have so thoroughly forgotten the exaggerated tenderness of honeymoon days. Too much honeymoon might grow tiresome.

THE late Emperor Frederick used to tell the following story, as illustrating the Iron Chancellor's influence over the old Kaiser: "Yes, gentlemen," the Crown Prince would say, "if Bismarck were to propose to my father an alliance with Garibaldi—nay," said he, pausing, "that is not an extreme enough case, for Garibaldi is at least a general—if Bismarck were to propose to him an alliance with Mazzini, what would happen? At first my father would march up and down the room exclaiming, 'Bismarck, Bismarck! what do you mean to make me?' Then he would stand still in the middle of the room and say, 'Well, if you are firmly convinced that this thing is indispensable to the interests of the State, there is, of course, nothing to be done in the end but to put up with it.'"

OUR friends in the Senate and their Sabbatarian constituents propose that the World's Fair shall be closed. Have they duly considered the force, the meaning and the probable result of their proposal? says a Chicago daily. We submit to these mis-

guided Sabbatarians and the lower house of Congress, before whom the question has still to come, that if they force their wicked Sunday closing enactment upon Chicago, they and not Chicago will be responsible for the harvest of drunkenness, debauchery and crime that will surely come. It is a sin and a shame that purblind Sabbatarians should become a potent weapon for the corruption of morals in the hands of the devil.

G. B. STEBBINS writes: In your issue of July 9th, on page 9, in article of mine on "Progress from Poverty," the deposits in Massachusetts savings banks in 1880 are given. It should be in 1860. In last part of same article, touching Mrs. Nettie Cora Maynard, for "Mr. Lowes" read Mr. Somes—D. E. Somes a former Maine Congressman, a man of eminent integrity and ability. Mrs. Maynard is released from her pains of the mortal body and a pure spirit has passed to the higher life. I well remember the sense of simple and sweet sincerity and fine integrity which her presence gave me, and the sense of the meanness of Nicolay's effort to deny her statements of séances at the White House with Abraham Lincoln grows with that recollection.

IN answer to the many inquiries received in regard to the condition of Mr. Bundy, THE JOURNAL is able to say that, although his symptoms became more alarming after the announcement of his illness in this paper a fortnight ago, he has shown marked improvement the last few days and his physician and his family now feel very hopeful and confident of his recovery. The numerous expressions of sympathy and cheer which have come to this office during the last week and more, are appreciated and highly valued, but this note is the only acknowledgment of them which is possible at the present time.

QUEEN NATALIE, the divorced wife of King Milan of Servia, has written an allegorical poem telling of her own sorrows under the pseudonym "Tatijan." It is called "The Poem of the Crowned Child," and is in the strain of an Oriental epic, giving the history of a boy prince torn from his mother's arms and kept from her by a Satan-like creature's "hyenas" and "demons." Perhaps these are complimentary allusions to the Servian Regents. The boy is finally restored to his mother, and they live happily together ever afterward.

MRS. S. B. WHITEHEAD, Secretary of the Society of Progressive Spiritualists, San Francisco, writes that the Society gave a testimonial benefit on June 25th to Dr. N. F. Ravlin who has lectured for it with great acceptability the last two years, and that for June Dr. Dean Clark and Mrs. M. Wait, a test medium, occupy the platform.

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