

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, FEB. 9, 1895.

NEW SERIES—VOL. 5, NO. 38

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT

HUMAN BEAUTY AND PHYSIOGNOMY. BY ANNA OLCOTT COMMELIN.

"Beauty itself doth of itself persuade
The eyes of men without an orator."

—Lucrece.

There is an old and familiar adage, which has long been in circulation, that "beauty is out skin deep," the truth of which the writer wishes to contest, and also to maintain, very stoutly, a contrary opinion. There are, indeed, some utilitarian people who, like the Yankee when he visited Niagara and saw only a "waste of water," deery and depreciate beauty in the human countenance and form. But all who enjoy it in nature or art must also be elevated by its manifestation in "man, the noblest work of God." It is as great a power in the world as intellect or wealth, and its possession must bring to its owner as much joy or sorrow, according to circumstances, as great genius, signal talents, or material riches may do, and also obligations with it, as much as those possessions do to their owners. If eyes were made for seeing, then beauty is its own excuse for being," and the love of it and the delight in looking upon it is inherent in all who are endowed with any innate sense of it whatever.

There is absolutely no true beauty in a human face or form without some internal correspondence, some quality of heart or mind in keeping with it, although these attributes may be latent only, and not discovered on hasty acquaintance. Even the hand bears witness to this truth, expressing strength or refinement or other traits. If a countenance betrays to the student of human nature a quality which is unworthy, by so much is that face lacking in the elements of true beauty. Sometimes faces are seen with very fine points in them which indicate exceptional endowments, but which on careful study or under different conditions, show latent qualities of evil, when the whole aspect is changed, and another personality is seen in the same organization, and one can think only of Dr. Jekyll and Mr. Hyde. But this also proves the truth of my statement that there is no real beauty without some intrinsic qualities underlying which have correspondence with it, although the ill ones may be seen in the same physiognomy, and by so much, less or more as they are slight or marked, detract from it.

Absolute beauty of face and form require, in the former, refinement of features, pleasing coloring, and above all, noble or winning expression of character, and in the latter harmony of proportion. These are not accidental, but denote hereditary or acquired traits. Even a fine complexion, which may be possessed without other beauty, means something, as the health of which it is the exponent in itself a charm and it is also an outward sign of

inward conditions affecting mentality. "Her pure and eloquent blood glowed in her cheeks until it seemed her body thought." The blood which mantles on the face is a wonderful example of the telegraphy of brain and nerve, which, at a word, sends the rich color into the maiden's cheek.

But complexion alone does not make perfect beauty, for it may exist in union with ill features and in countenances devoid of expression, while there are faces possessing no regularity in formation and no bloom or exquisite whiteness of skin, but in which the soul has ennobled and transfigured all, and these bear witness to its triumph over material conditions. Some are born with greater development of spirit than others, and this is seen in the faces of infants and children, while the latter may show its growth later in life.

In looking over many portraits of female loveliness, the face of Isabella, Queen of Edward Second of England, arrests the attention by its surpassing beauty. The large, full eyes, with their drooping lashes, express depth of feeling and sensibility, the chiselled features refinement, and the mouth delicacy and sweetness. One would choose this face from among many noted beauties, and linger over it, and return to it again and again. This child-wife, wedded at thirteen, displayed for many years, traits of character in keeping with the matchless beauty of her face. But plunged into the gravest troubles of state, thus early with the cares of a family, and the constant anxieties from which she was not shielded, but which were forced on her by her unworthy consort, what wonder is it that her mental powers gave way in the fierce conflict? A tribute to her gentle nature was manifest in the pardon which the king gave to those who had taken arms against him, as it was "through the prayer of his dearest companion, Queen Isabella," and that from her son is also of interest, when later, he issues a mandate concerning the "body of his dearest mother."

The face of Catherine of Arragon, is an attractive one, and expresses the qualities of strength, feeling, and dignity, which she displayed in her appeal to her brutal husband. The fidelity of character was in her, although the object of it did not deserve her loyalty. "Faithful until death," her last words to the faithless Henry were, "mine eyes desire you above all things." Selecting a few more instances, the faces of Madame Roland and Charlotte Corday are examples of beauty without and within. That of Madame Roland shows fine features, exaltation of expression, full eyes, and resolute mouth and chin. Her character is well known, historically, to have been in keeping with her face. The countenance of Charlotte Corday is a fascinating one. Those speaking eyes must have been marvellously lit with patriotism and the hope of salvation for her country to the very verge of madness. Compare either of these faces with that of the world-renowned beauty, Mary of Scotland. The latter possessed perfection of features and delicacy of outline, which express corresponding mental traits, and the woman who wrote,

"O Domine Deus! speravi in te;
O Cara mi Jesu! nunc libera me!"

had religious feeling and poetic sensibility. But her

face lacks the strength and nobility of expression which is seen in the physiognomy of Madame Roland and in that of Queen Louise of Prussia, who, with less of absolute beauty of feature, is regal, majestic, and forms a noble picture of womanhood.

In the Book of Beauty, which was edited by the Countess of Blessington, there is a picture of Queen Victoria in youth. The face has the charm of its years, and the neck and arms are fine and symmetrical, which indicate refinement of organization. The face is pleasing, while it expresses no commanding or regal qualities. In this respect it is the antithesis of that of Elizabeth of England. The latter shows the character of the great sovereign, resolute, proud and haughty, but her face is lacking in the womanly qualities which the former possesses. The physiognomy of the Empress Josephine shows something of the Creole softness which renders it easy to understand the saying of Napoleon that the "applause of the French people sounded sweet to him as the voice of Josephine," but her face is neither a beautiful nor a reliable one. That of Madame Recamier is much more so, much more expressive, too, of the fascination which won her so many friends, joined to greater integrity of character.

The face of Robert Burns is very noble in its manly beauty, with intellect enthroned on the brow, strength and fineness in the features, and poetic fire in the eyes. It is a face suited to be the exponent of a rare and great soul, and symbolizes, outwardly, the genius within. That the life of Robert Burns was imperfect shows that some qualities in him were not developed on earth, which may hereafter blossom into beauty, for, in this world, few are symmetrically rounded, and we are, many of us, but "fragments of diviner things." But with such wretched environment as was that of Burns, in early life, we may well agree with Hawthorne in honoring him for what successes he achieved over temptations, as well as for his later efforts at reparation of the early errors of ignorance, all of which are in keeping with the frankness and goodness of his face, for it is one of which we must think, "such harmony is in immortal souls." In conclusion, the thought of Savonarola is most fitting that "creatures are beautiful in proportion as they approximate to the beauty of their Creator, and perfection of bodily form is relative to beauty of intellect."

WHAT DO WE KNOW?

BY JUDGE A. N. WATERMAN.

Knowledge is of two kinds: that which is the result of observations made by the senses, and that which exists by virtue of the constitution of the mind itself. The first is conditional, limited; dependent upon the accuracy of the impression received and conveyed by the senses. The second is a perception by the mind of conditions necessarily surrounding it; a part of the nature of things.

The first while, strictly speaking, never passing the stage of impression and belief, may nevertheless be termed limited knowledge.

The certitude of the second is absolute. As we look upon a group of men, the sense of sight may

convey to the mind the impression that there are six only before us.

Now from a variety of causes the senses may not have correctly noted the actual fact; we believe that there are but six men in the group; it is possible that in reality there are seven. The knowledge of the matter we have is that the senses have conveyed to us the impression that there are only six; we say and truthfully that we saw but six; our absolute knowledge is that we are conscious of seeing but six.

The senses of all men are imperfect; those of some are better than others, but imperfection is the unvarying rule: to it there are no exceptions. We call to the aid of the senses, many things: microscopes and telescopes, audiphone and telephone, yet aid the senses as we may, we never approach to anything like perfect seeing, hearing, tasting, smelling or feeling.

Looking up in the sky above we behold a thousand stars, but nothing of the tremendous activities there existing. If our vision were perfect we should see spread out before us countless worlds, innumerable seas, continents, hills, mountains, plains and valleys, green fields and flowers, forest and stream, the approach of winter, the coming of summer, seed time and harvest, growth and decay, life and death commingling, moving and marching on in that eternal evolution which is the law of the universe.

What are the events of this world to the myriad dramas enacted in the millions of earths before, yet all unseen of us.

If sight did not fail, we might look into the houses and study the lives of dwellers there, more freely than we can the doings of those who live upon our own globe.

And what know we of it? who understands aught of the ultimate constitution of matter? who has seen any of the invisible atoms that, forever whirling, compose all the things that impress the senses. Not one. Nor can we implicitly trust the evidence of our senses.

The most conspicuous of all phenomena is the daily march of the sun. Taught by this glorious spectacle, blessed or burned by its daily heat, lighted from youth to age by the rays it cast upon the earth; in all time a majority of mankind, accepting the obvious lesson thus given, have believed that each day it revolves about our planet. A few, basing their belief upon other evidence and most careful thought reject the common impression.

Science, dealing as for the most part it does, with the observation of the senses only, necessarily holds all its opinions in abeyance, ready to change and to abandon any and every conviction it has whenever more extended and more complete investigation shall show that its present convictions are wrong.

It confesses that at the most it knows only a few of the laws which govern the conduct of matter and something of the history of the processes through which substance has come to wear its present form and present its present appearance. It acknowledges that it has only beliefs held upon imperfect observation; tested by such methods as are known to and available by it; from which, such reasonable degree of certainty has been deduced, that its conclusions are spoken of as knowledge; but of the ultimate constitution of matter, as the impelling cause of force it knows nothing. For all mankind there is in respect to all information that comes to the mind only through the medium of the senses; that which is readily accepted because it seems probable, and that doubted because it appears improbable.

In the main, things are probable which are in accordance with what we have been accustomed to see or hear of from what we deem reliable sources; the improbable is largely that to which we are unaccustomed, or is opposed to the laws of matter and force which we have learned to believe in.

The African monarch who disbelieved Mungo Park's story that in his country the surface of rivers and lakes often became so hard that wagons and animals passed over them without getting wet, acted in a perfectly scientific manner. He had no knowl-

edge or observation of ice, and why should he credit a tale so contrary to his experience.

The story is useful as an illustration of the fact that it does not do to be too sure that the laws deduced from our observation of nature cover her whole realm. A gentleman looking at his wife's canary said: "Why does the bird twitter his mouth for a moment after he has finished his song?" "I never saw anything of the kind," she replied. "There," he exclaimed, "do you not see that twitter still made as if singing?" he asked. "But he is still singing," she answered. And so the bird was; but the notes with which it finished its song were so high that they were inaudible to the husband, although perfectly heard by the wife. Who knows "The harmony of the spheres" is a mere poetic effusion? There may be beings whose senses enable them to hear the "music of the stars."

We know that many animals perceive and distinguish colors that for us have no existence; and we also know that the senses may be cultivated, strengthened and made more keen. The ordinary ear does not recognize a distinction in the pitch of musical notes of less than half a tone, while persons whose hearing has been trained easily distinguish quarter tones; but no amount of training ever brings one into a complete perception of even the smallest portion of the world of matter by which we are surrounded. Man is always an indescribable distance from the absolute reality of things. Thus whether we look out upon the vastness of the universe or inward toward the minuteness of its parts, upon the stupendous monuments of systems or the infinitesimal spar within which countless myriads of living creatures move and die; we find on every hand realms concerning which our senses give us little or no information, and are forced to the conclusion that sense perception can never give to man a perfect understanding of any part of the material world.

The teachings of science, great as they are, bring a realization of the fact that the knowledge we have of the universe is but a glimpse of the real truth in respect to it; that there will never come a time in which the realm of sense perception will be more than a proper, crawling slowly along with the feeble light given by organs seemingly designed to enable man to live and to suggest to him thoughts; but not to open up the realities of being or the source of the consciousness that enables him to think and to perceive.

The discoveries of modern days, the research and learning from the time of Copernicus to the present, instead of bringing the actual universe nearer to the comprehension of man, have served to put it farther off. For the Greeks and Hebrews to whom the world was a land lying mainly along, beside and near to one sea, the Mediterranean. Media terrae, in the middle of the earth; creation was not so large as to excite awe or seem beyond the grasp of the understanding. They talked of four elements, fire, earth, air and water. Elementary substances are for us very different things, but the real nature of any of them we fathom no more than did the Greek the nature of fire.

Whether the facts that come through the senses into the mind be many or few, they are of value and they serve as the basis of knowledge only because of the faculties of the mind that enable us to reason concerning such truths and therefrom to form opinions and beliefs.

In the realm with which science deals there are no such things as opinions or beliefs; they are purely mental creations; based so far as they relate to matter and force, largely upon observation of the senses, yet neither matter or force. The mind is a tribunal sitting in judgment upon the evidence of the senses, hearing the report they bring, listening to their tale, examining and re-examining these witnesses, bringing to bear upon its conclusions all that in all time it has learned and basing its decision not only upon the learning thus acquired, the testimony thus given but upon laws which by virtue of qualities inherent in the nature of mind itself it is able to perceive are part of the constitution of things.

The judgment thus arrived at is not always right; the evidence stated by the senses is not always truth, their observation is often imperfect and their report incorrect, but the truth remains that but for the mind there would be no consideration and no judgment. The fact that we possess the power to make this judgment is part of our absolute knowledge. All absolute knowledge is a purely mental conception; a perception by the mind of an absolute condition; an understanding of eternal and inflexible verities.

Truth is the thing which is. Not necessarily the thing as observed. Not the impression made upon the senses, the report given by them to the mind, or the conclusion arrived at by the judgment, but the very thing that is, as seen and known by the eye of infinitude.

It is quite likely that most of the conclusions of the scientific world concerning the laws of matter and force are nearly correct; but of this there is and can be no perfect knowledge; because the observations of these things has been made by imperfect senses working with imperfect instruments. There is a wide and varied, an ever extending realm in which our knowledge is absolute.

Mathematics is a purely spiritual science; by it man measures, weighs, compares the various parts of the material universe; yet all the instrumentalities by which its work is done are pure creations of the spirit which sits in judgment upon the evidence of the senses. There are in the world of matter and force no such things as mathematical numbers. There is to be found what we call one man, one tree, but that is very different from the mathematical one which may be divided into two or a thousand exactly equal parts capable of being reunited into the original one. Nothing of the kind can be done with any material object. And it is because mathematics are a pure creation of the mind that it is a perfect science whose operations are always the same; whose truths, once ascertained, are more enduring than the everlasting hills. When, however, this science is applied to the measurement of material things, the domain of pure mathematics being thus left, into the solution of the problem creeps more or less error, because of the incorrect data furnished by our imperfect organs of sense.

(To be Continued.)

ORGANIZ D SPIRITUALISM.

By R. B. WESTBROOK.

The gigantic effort which has recently been made to unite the Spiritualists of the United States into one grand national organization has thus far proved a signal failure.

A convention was called to meet in Chicago, September, 1893, by five persons, one of whom is called the corresponding secretary. Three of these persons did not attend the convention, but the other two were on hand. The convention from the start called itself the "National Delegate Convention of Spiritualists of the United States of America." What is a delegate? One sent with a commission to act for another or others. A committee on credentials was called for, but no list was produced except one which had been prepared in advance by Mr. Dimmick; and the committee on credentials stated that they merely added the names of others to it, who were present, and then it was unanimously adopted! I have before me a report of the proceedings of the convention, but I no where find any list of societies from which these 150 (more or less) delegates professed to come. Even in the appendix where the names of the delegates (so-called) are arranged by States, not one single society is mentioned. Does it not look as if very few societies, if any, were properly represented? Was not this the reason why no credentials were produced and examined? This brief analysis shows to the thoughtful reader, that the convention was not a representative, or delegated body.

The point I desire to make is, that the meeting held in Chicago was nothing but a sort of conference or mass-meeting of Spiritualists, who had a very good time and tried their hand at nationalizing them-

elves! In my judgment this Chicago convention had no right to create a Board of Trustees, in the District of Columbia, and to call that board a National Association which they did. Congress alone has the right to create by special charter, a national institution. To call a board of nine trustees national, does not make it national.

But we are pointed to the incorporation of this association by the District of Columbia. This only makes the association less national! I have the law before me under which the District of Columbia, freely grants certain charters. It is a general law and applies to all religious, educational, and charitable societies. It reads thus, "It shall be lawful for the members of any society or congregation in the district, formed for the purpose of religious worship, etc." (to have certain rights which are mentioned.) The expression "Such society or congregation" frequently occurs in the law, and clearly shows what was the intent of the law. There must be a "society or congregation" in the District of Columbia which asks incorporation. The law is for the benefit of religious societies within the district. As soon as the association attempts to act outside of the district, it is a foreign corporation. The certificate of incorporation signed by five persons (of whom two are non-residents) is of no account. It is the law under which the charter is granted that determines its character, and the Notary Public only attests the fact and not the validity of the form. Now I affirm that when the so-called National Spiritualists Association, applied for a charter, it had no existence as a "society or congregation" for "religious worship within the district," and that it has no such existence to-day and that its nine trustees reside at such remote distances that it is impossible for them to act as a board, and that therefore its business, which is mainly outside of the district and relates to the whole United States is conducted by three or four officers of the board. Now I say as a lawyer that this charter from the District of Columbia, is not worth a row of pins! It could be revoked any day in the proper court of the district, and its officers enjoined not to collect money from the people in the several States. The trustees could be restrained from issuing charters to widely scattered societies over the United States, in which authority is improperly claimed so to do under the charter general from the District of Columbia. These charters issued by the National Society to local auxiliary societies hanging conspicuous in a hundred lecture halls are a fraud on the simple minded, and are not worth the paper they are printed on! I saw the gaudy pictures, adorned with the United States Capitol, in both of the lecture halls of Philadelphia last Sunday, and in the oldest society there was a large placard on the walls calling upon the people to pay up the "per capita tax" to the National Association! It would be ludicrous, if it were not so absurd, to see a little society of three or four trustees in Washington, under charter from the District of Columbia (ten square miles), lording it over the great States of Massachusetts, New York, Pennsylvania, Michigan, Illinois, and other populous States. It certainly must require a great amount of courage to go into these and other old States, to introduce an illegitimate youngster in swaddling clothes and ask them to bow down and pay him tribute! The board, for there is no "society or congregation," does not profess to have any property, real or personal, yet it is a great financial institution. It charges \$5.00 for an ordinary charter, beside 25 cents per capita from the chartered society, and an annual collection. It professes to have issued over one hundred of these charters and so must have received a considerable amount of money. It charges \$10.00 for a State charter, and the same for a camp-meeting charter, and \$1.00 apiece for "recording the certificate of ordination of a lecturer or medium!" It also charges a children's lyceum \$5.00 and a collection! They are certainly wide-awake on money matters. They have a tariff for revenue, and a tariff for protection! When the ordination scheme failed, they conceived the idea

of calling all the lecturers and mediums missionaries! The President himself is doing missionary work to-day in Maine, and to-morrow in Maryland. He is now in Missouri, and next week he goes to Michigan.

I learn that he has several missionaries in the field to solicit applications for charters from lyceums—and others, and to take up collections! We have recently had much discussion over the question of ordaining lecturers and mediums. Great stress has been laid upon the matter of incorporation under State law. Certain writers seem to have chartered on the brain! Now as a lawyer of the Supreme Courts of New York and Pennsylvania, and of the Supreme Court of the United States, I do not hesitate to pronounce all charters absolutely useless so far as the ordination of ministers is concerned. The largest and most influential denominations do not have charters, except secular ones, relating to property matters. A corporation is an artificial person, consisting of one or more individuals having the legal capacity of succession, with power to sue and to be sued, and to hold a certain amount of property real and personal. It is created by specific authority or by general law—of the States or District, in which it exists. Now I call upon our corporation worshippers to point to one single charter held by Spiritualists Societies or others, in the United States authorizing the ordination of ministers, either directly or indirectly. To grant such charter would be religious usurpation and a practical union of church and State. Ordination in the sense in which the United States government, and the several States regard it, is purely a religious rite, and with this the State has nothing to do and would violate its own secular principles if it should assume it.

Spiritualism is not a religious society, sect or denomination, but a number of single associations, having no organic connection, or discipline, no uniform confession of faith, no standard of morals, and no tests of priestly qualifications, either literary, intellectual or ethical. Moreover these associations may be christian or infidel at pleasure! No such "rope of sand"—can ever perform the functions of a church, and I thank God for it! We have had enough of church and we do not want any more. I prefer the guerrilla mode of warfare to the make believe system proposed, which has no object in view but to get an occasional marriage fee of \$1.25, and to ride on children's tickets on the railroads! We do not want Christian rites for such small gains. The greatest mistake that the ancient Hebrews ever made was to demand a king, like other people. The more Spiritualists ape the sects, and talk about "ordained ministers" the less respect will they command, and the less influence will they exert. Already the greater number of intelligent Spiritualists have been driven into the more liberal churches. You might as well attempt to organize the aurora borealis!

THE INFLUENCE OF FOOD UPON INTELLECTUAL DEVELOPMENT.*

BY W. H. GALVANI.

Now, in the name of all the gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so great?

Julius Cæsar, 1, 2.

In these few words Shakespeare gave expression to a thought the great importance of which is but at present beginning to be fully appreciated. And he very appropriately has put this expression in the mouth of Cassius, the man, who, according to the great and mighty Cæsar, "reads much," and "thinks too much;" who "is a great observer," and "looks quite through the deeds of men." It is with this, as one of the chiefest arguments, that Cassius was trying to convince Brutus, "the noblest Roman of them all," that any particular greatness that may be credited to Cæsar is contrary to all reason. The

*These lines were written after reading the review of Mr. H. L. Hastings's book—A Separated Nation. See THE RELIGIO-PHILOSOPHICAL JOURNAL for Sept. 1, 1894.

same idea, but somewhat more directly, has been expressed by L. Feuerbach—"Der Mensch ist, was er isst"—man is what he eats,—an expression which has become popularized wherever the German language is spoken.

That this proposition is fully in accord with every day experience, one need but observe some of the species of the animal kingdom that subsist on different foods, and compare their chief characteristics. We shall find that the animals subsisting upon other animals are savage, spasmodic, and lack persistency of effort; while, on the other hand, the animals that subsist on such only food as is obtained from the vegetable kingdom are comparatively mild, endure continuous labor, and possess persistency of effort. Indeed, it would seem entirely impossible to deny the influence of food upon the development of the chief characteristics in any of the species representing the animal kingdom. This brings me to the proposition which I desire to establish, namely:

The universally admitted intellectual superiority of the Hebrews is due chiefly, if not altogether, to the system of dietetics which prevailed among them ever since they have a history, and not to any claims of their being a God-chosen people, or because of their having lived separated from those among whom they dwelt; nor even to "heredity," a word which so often explains away things, but does not always explain them satisfactorily.

I shall try to make it clear to those of the readers who are in the habit of thinking—as to others—nothing can ever be made clear to them—that it is the kind of stuff utilized by them to subsist upon for so many centuries, the stuff out of which they build their bodies, and the preparation of which does not require a species of brutalization, that makes the Hebrews what they are.

Leaving out the claim or argument of their being God's chosen people, as something that can receive no scientific demonstration, unless it be in the sense that everything in the economy of nature has its particular and equally important place to fill or mission to perform, though we may not know just what it is, let us turn to the argument of exclusiveness, which is so often advanced with considerable stress. The fallacy of this is very plain from the following facts:

1. There is any number of peoples that have for any number of centuries maintained a separateness from others, and yet in the line of intellectual development betray nothing particular to be proud of.

2. It would seem that in any given country the Hebrews, and those among whom they dwelt, born for any number of generations under the same geographical conditions, such as climate, soil vegetation, scenery, etc., should have kept up with each other in the line of intellectual development—unless "exclusiveness" is known to confer upon those who practice it some "occult" powers capable of modifying the influences of geographical conditions.

3. Nor is there anything that can be maintained in the claim that "having been debarred as a rule from political careers they have been impelled, when intellectually inclined, to study philosophy and science," since they are known to have mastered all that long before Christian love and charity manifested themselves in the form of such inhuman cruelties and barbarous persecutions toward those, who, it is so persistently claimed, have furnished them with a Savior and a complete scheme of salvation. Indeed, it is a matter of history that in any given country their intellectual greatness was an acknowledged fact long before persecutions were inaugurated against them; and in all probability that particular greatness must have been at the bottom of their misfortunes, for it is a well known fact that among the persecuted and the persecutors the former are generally the best of the two.

When we turn to the "heredity" argument—that is about the finest specimen of what is termed "reductio ad absurdum." For, assuming this to be the real cause, it follows that the Hebrews of to-day get their intellectual superiority from their progenitors; if not altogether—then, at least, a germ pos-

possessing sufficient power to accumulate and transmit intellectual powers greater than those which exist among all others. In either case it brings us back to the starting point—how is it that the Hebrews have either from recent times, or from the remote past, a power which enables them to attain intellectual superiority, and which the unseen powers, or the unknowable, with the exception of some very few individual cases, denied to all others? Now, is not the "heredity" argument an explanation that does not explain, as stated in the text of the proposition?

Having disposed of the commonly employed arguments, which, like the miracle argument, do not stand the test of criticism, let us now proceed to inquire into the question, whether there is anything real, or tangible, wherein the Hebrews actually differ in their daily life from those among whom they dwell? Yes, there is something real wherein they radically differ from others, and that something is the system of dietetics to which they have adhered for any number of centuries, and nothing more.*

And in this they are a living proof of the correctness of Feuerbach's maxim, "Der Mensch ist, was er isst;" this, indeed, is the key note to the situation, and here are some of the reasons upon which the proposition is demonstrated:

1. It is a well-known fact that all truly great characters in ancient and modern times have from some natural inclination, and from their very childhood, lived on a very simple diet, and, in the most prominent cases, they have entirely abstained from the use of animal food.

2. Whatever effect food has upon animals other than man, the same, or very nearly the same, it also manifests upon man; this is based upon the fact that all, or very nearly all, of our definite knowledge, regarding the phenomena connected with the human organism, we obtained from experiments upon animals other than man. Observing the influence of food upon a number of animals of the same age, species and parents, we shall find that such as have been fed chiefly upon animal food will exhibit all the characteristics of the carnivorous; while those fed chiefly upon food obtained from the vegetable kingdom will develop mildness of character, capacity for continuous labor, persistency of effort, and with these—memory, a sense of moral responsibility and unselfishness, generosity, sympathy, friendship, loyalty, etc., all of which tend to brighten and strengthen the reasoning faculties, the intellectual powers.

3. Foods obtained from the vegetable kingdom are infinitely cleaner and more attractive than animal foods, which, at best, are repugnant to the senses. Vegetable foods thus cultivate the aesthetic in man, which, in turn, has a refining tendency, and thus aid the development of the intellectual powers. We must also admit the fact that there is something more attached to food than the mere chemical substances, known as proteids (albuminoids, gelatinoids and extractives,) fats, and carbohydrates (sugar and starch), something which makes each food article differ so much from others, and which chemical appliances have as yet failed to detect, but which nevertheless exists; and the degree of purity and excellencies in that particular principle is in accordance with the effect a given article of food has upon the senses.

4. The killing of animals necessarily brutalizes those who are engaged in it. Outside of professional butchers, there are but very few, if any, who do such bitter business willingly, unless it be the sportsman whose murder-aiming eye delights in shooting out the life of some animal more useful than himself. And yet almost every one is from time to time called upon to violate a principle which is against every human feeling! Even women, who are about to become mothers, are very often called upon to kill, or assist in the killing of animals for food, and thus

communicate to their offspring a deadly blight from which it never will be able to free itself. And thus the work of brutalization of character—which means degeneration of intellect—keeps marching on.

5. The craving for animal food is due to the presence in its composition of certain extractives, known as creatin, creatinin, carnin, etc., which are the source of its being of a stimulating character. Now, it is a well known fact, though the M. D.'s seem to be silent on the subject, that stimulating foods demand of the system stimulating drinks, and thus develop a taste for liquors. Hence, the alarming increase of drunkenness, because of the increase in the consumption of animal food; and the corresponding increase of crime, because of the increase in the consumption of intoxicating liquors. Statistics tell us that about one-half of all the convicts were brought into existence by parents who were busy replenishing the earth while in a state of drunkenness; and these convicts in turn seem to obey the biblical injunction, "Be fruitful, and multiply, and replenish the earth, and subdue it"—(Gen. 1.28.)—more so than any others; for drunkenness also stimulates sensuality, and a violent craving for its gratification. And let no one think that this item is somewhat stretched to suit the theory which is being advanced here; those who are capable of observing things can prove this to their own satisfaction.

Such are some of the facts in the case, facts which could be considerably multiplied, but which are however sufficient to prove my proposition as being scientifically correct. Let us now see, what has always been the relation of the Hebrews to dietetics in so far as the facts just stipulated are concerned.

Their diet has always been very simple, consisting principally of what is furnished by the vegetable kingdom and some dairy products. They use but very little of animal food, and in whatever little they do use they are restricted to but very few domestic animals. These animals are slaughtered by a certain person only, who is maintained by their community, and each animal is thoroughly inspected before and after killing. The meats are so prepared as to remove every particle of blood—a very important item—since it removes nearly all, if not all, of the creatin, etc. Their diet, being free from stimulating "extractives," they are thus relieved from any craving for stimulating drinks—drunkenness—and therefore they are also free from continually creating a tendency toward crime, which degenerates, or, at least, checks the development of, the intellectual powers. Their women never engage, nor assist, in killing of animals, and hence transmit none of the deadly blight connected therewith to their offspring. And, furthermore, there always have been a good many among them who have absolutely abstained from the use of animal food in any form whatever.

Now, if in addition to the above, it can be established that a deviation from that system of dietetics has led to a marked decrease in their intellectual powers—the case, it would seem, ought to be considered fully established. Here are two very important cases:

1. Spain has absorbed a very large number of Hebrews, so much that it is generally admitted that there is hardly a Spaniard but who has some Hebrew blood in his veins. Such being the case, what has become of the Hebrew brains of which there was such a remarkable abundance at the time of their expulsion from that country in 1492-4? Spain practically degenerated and since then produced nothing remarkable—neither in art, literature or science, and is to-day one of the most inferior and insignificant nations in Europe. What has become of Spain, and the additional quantity of brains she absorbed?

2. The Hebrews in these United States furnish another valuable example. Like all others, Buddhists and Vegetarians excepted, they generally feed upon anything—from the inside of a reptile to the outside of an undressed hog. Well, what have they produced, and even under such favorable circumstances? They average about the same as all others, and no more. No singers, music-makers, and dreamers of

dreams among them, as there always have been among their European brethren. But, when we turn to old Europe, where they still continue to observe their dietary regulations, and, a handful as they are, they have, according to universal verdict, scaled the loftiest heights in the achievements of art, literature, philosophy, science, etc., etc. Dark and gloomy, indeed, will be the day for the Jewish people, when, in their system of dietetics, they should descend to the level of that certain animal that never stops at anything, but is ready to devour whatever is in the shape of organic matter, from the filthiest reptile to some decaying corpse of its own species. And correspondingly bright will be the day for humankind, when the peoples that call themselves "civilized," shall abandon the horrors of the slaughter house, and the filth of the flesh pots; when no one's lips shall be stained with the blood, nor any one's mouth be polluted with the flesh of his fellow-creatures, who are the children of our common Mother Nature as much as any of us, and when every one might sing with Goldsmith:

"No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me,
I learn to pity them.

But from the mountain's grassy side
A guiltless feast I bring:
A scrip with herbs and fruits supplied,
And water from the spring."

It is probably unnecessary to add that it is not to argue some flat, stale and unprofitable theological question that these lines were written; but to call the attention of those who think to the excellent features of a vegetarian diet, the only mode of living which is in full accord with the highest principles of justice to all that lives and has a being. To defend and maintain this proposition against the arguments of those who adhere to the cruel gospel—"arise, and slay, and eat"—is a task which I am quite willing to undertake.

LILIES AND ASTORS.

Does a suggestion of tender satire lurk in the statement of a New York paper that if it were true, as the old legend says, that every blossom placed at the gate of the last home of the dead represented a tear, the late wife of William Waldorf Astor, who was entombed a few days ago, would have a river of sorrow constantly flowing past the marble house where she can neither see nor hear nor be touched by its chill? Whether or not this is true, there can be no denying the fact that our exported millionaire is, even in the presence of death, ruled by an overpowering sense of dramatic effect.

Under ordinary circumstances it would be ungenerous of any man to criticize grief or its symbols. But the case of William Waldorf Astor is by no means ordinary. Instead of remaining here, in his native land, which gave him his millions and which deserves to derive some benefit from them; instead of depositing each day with his own hand some little token of love in the tomb of his dead wife, he returns to his adopted England, where he entertains himself and his contemporaries by a display of journalism which causes him a weekly loss of several thousands of dollars, and trusts his husbandly grief to the care of a few hired servants.

That the body of his wife may still be surrounded with pure, fragile, and fragrant flowers, Mr. Astor has made a contract with a Broadway florist to furnish each morning of the year to come a new blanket of delicate sprays of lilies of the valley woven into one delicate coverlet. Through its web at the upper end is woven a woof of violets, the pattern a drooping cross, while another cross of the same violets depends from the foot of the blanket, covering the expanse of the stone on which the cross rests. The covering is made with four points on either side, to which are attached great tassels in the form of solid spherical balls made of violets, whose heaviness helps to weigh the covering into place. The entire mass requires between 3,500 and

*The reader, no doubt, understands that in a question such as we have under consideration, theologico-dogmatic differences, with the possible exception of a belief in the mentally-inconceivable mathematical impossibility of 3=1 and 1=3, cut no figure, since none of them, nor all of them, amount to anything real; they are at best mere assumptions, and do not even fit the imagination.—W. H. G.

1000 lilies each day, with perhaps as many more... the clusters forming the tassels alone containing twelve bunches of double English violets, such as large as the great knot which is the stylish accessory to the afternoon street toilette. The apparatus used is a network of fine wire, which renders the blanket perfectly flexible, so that it falls gracefully over the suggestive harshness of the basket. The wire framework is replaced each day after every vestige of the offering of the day before has been removed, and the same device, in fresh flowers, woven in their stead. The flowers which have been used are invariably to be destroyed, whether withered or not. The cost of renewal each day is estimated at about \$200, making the cost of the coverings already contracted for in the neighborhood of \$40,000.

This does not end the expense, for, to preclude any possibility of default, Mr. Astor has hired a man, whose only duty will be the care of the vault at Trinity Cemetery on Washington Heights, and the daily morning service of placing, in Mr. Astor's stead, the floral offering on this altar in memory of his wife. The man began his new task last Tuesday by placing \$300 worth of flowers around the tomb's new habitation.

In spite of the proud boast of the New York Herald that this enormous contract for flowers for private use has probably never been equalled, and that the question has arisen as to the probability of getting the required daily supply of lilies of the valley, which is a flower that grows naturally during only a part of the year, there are many good people who frown upon this theatrical display, and refuse to be impressed by figures that would bring comfort to many a poor man. Why destroy the flowers after a brief day's service, instead of sending them, as sweet messengers of comfort, to the hospitals and the sick rooms of poverty? Better still, why should such a sum be lost in a display which can only fade? Why pour profit into the pockets of one man, when so many institutions of charity and learning are suffering for want of endowments? Thus the name of a good woman could have been perpetuated, and thus struggling humanity would have received a blessing truly sacred in the eyes of man and of God.—Boston Budget.

AUTOMATIC WRITING.

Something for the cause of truth in general and for the interests of psychical research in particular, has been gained in this: that of late there is a distinct recognition of "automatic writing" as a fact. Hitherto it has generally been ignored, by men of science as well as by popular writers, when it has not been treated with contempt. They who have condescended to notice the phenomenon at all have associated it with deception and fraud. It belongs to a class of phenomena to which scientific men generally have given no attention, a class of phenomena of which they have been in entire ignorance. When any one with whom the subject has been a matter of personal experience, has called attention to it and asked for an explanation, he has usually been treated as a person fit for an insane asylum or as a charlatan trying to impose upon the public.

Orthodox theologians and ultra-materialists have been about equally disinclined to give any consideration to the subject; self-deception, fraud or "the devil" has been the most common explanation when any at all has been suggested. Honest men and women, who have found their hands writing words and sentences without their volition, have been afraid to make known their experiences, since for them the result would be suspicion, distrust and ridicule. In consequence there are multitudes having experience in automatic writing, who avoid any reference to it except among intimate friends who have or know of similar experiences. I know a Unitarian minister whose sermons are written automatically without conscious, mental or muscular effort on his part. I know a reliable, first-class business man in Chicago, who writes automatically articles on many subjects, which the papers are al-

ways ready to accept and in some cases to pay for. These gentlemen do not wish the fact as to how they write to be known. Flammarion, the French astronomer, writes, or did write, automatically. Joel Tiffany, author of standard works on law, and inventor of Tiffany's car refrigerator, wrote essays and books without conscious thought or effort. I knew him well. I have letters from hundreds of men and women who write automatically.

In the churches and outside of the churches are "automatic writers," who know that the phenomenon is genuine, and who would be glad to see some attempt at an explanation of the fact; but the attitude of men of science in regard to the phenomenon destroys all confidence in their competency respecting such matters, for those having the experience, who are left to form their own conclusions, unaided by the men who profess to make facts and the conclusions based thereon, the special objects of their observations and study. The result, as might have been anticipated, is that many accept these automatically written messages as special revelations of truth, and under the old theological ideas of revelation, regard them as of undoubted veracity and validity. Unverified assertions and extravagant theories are often put forth as the ne plus ultra of intellectualism. Books automatically written, in these as in earlier times, have been presented to the world as veritable revelation of truth. Long essays purporting to be from Swedenborg, from Thomas Paine, from Theodore Parker, have been received uncritically and published as messages direct from these personages.

Thus we have the two extremes—those who deny everything without investigation and those who believe everything without exercise of a critical, discriminating spirit. Let the facts be known, and the various theories, whether they have recourse to spirit agency or the subliminal-self of the automatist, or to both, or to neither, be fully considered.—B. F. Underwood in the Investigator.

NEW ENGLAND WITCHCRAFT.

[From Lewis's "History of Lynn," page 182.]

The year 1692 has been rendered memorable in the annals of our country, by the great excitement and distress occasioned by imputed witchcraft. It was an awful hour for New England—superstition was abroad in her darkest habitations, scourging the land and no one but trembled before the breath of the destroyer; for no one was safe. It seemed as if a legion of the spirits of darkness had been set free from their prison house, with power to infect the judgment of the rulers, and to sport, in their wanton malice, with the happiness and lives of the people. The stories of necromancy in the darkest ages of the world—the tales of Eastern genii—the imaginary delineations of the poet and the romancer—wild and vague, and horrible as they may seem—fall far short of the terrible realities, which were performed in the open daylight of New England. The mother at midnight pressed her unconscious children to her trembling bosom—and the next day she was standing before a court of awful men, with her life suspended on the breath of imagination—or barred within the walls of a prison, and guarded by an armed man, as if she were a thing to be feared—or swinging in the breeze between earth and sky, with thousands of faces gazing up at her, with commingled expressions of pity and imprecation. The father, too, returned from his work at eve to his peaceful household—and in the morning he was lying extended on a rough plank—with a heavy weight pressing on his breast—till his tongue had started from his mouth—and his soul had gone up to Him who gave it—and all this, that he might be made to confess an imaginary crime.

The alarm of witchcraft commenced in February, in the house of Rev. Samuel Parris, of Salem, with an Indian girl named Tituba. Thirteen women and five men were hung, and two, Rev. George Burroughs and Giles Correy, pressed to death, because they would not answer or confess. More than one hundred others were accused and imprisoned, of whom the following belonged to Lynn:

1. Thomas Farrar was brought before the court, at Salem, May 18th, and sent to prison at Boston, where he was kept until November 2d, more than five months. He was an elderly man, and his son, Thomas Farrar, Jr., was one of the selectmen this year. He lived in Nahant street, and died February 23, 1694.

2. Sarah Bassett was tried at Salem, May 23d, and sent to Boston prison, where she was kept until December 3d, seven months. She was a daughter of Richard Hood, and wife of William Bassett, Jr., in Nahant street. She had a young child twenty-two months old, which she took with her to prison. The next daughter which she had after her imprisonment, she called "Deliverance."

3. Mary Derick, widow of Michael Derick, was

carried to Boston prison, May 23d, and kept there seven months. She was a daughter of William Bassett, Sr.

4. Elizabeth Hart was arraigned and sent to Boston, May 18th, where she was imprisoned until December 7th, nearly seven months. She was an old lady, the wife of Isaac Hart, and died November 28, 1700.

5. Thomas Hart, son of Elizabeth Hart, in a petition to the court, October 19th, says, he has been in prison ever since May, for imputed witchcraft and prays to be released.

6. Sarah Cole, the wife of John Cole, was tried at Charlestown, the first of February, 1693, and acquitted.

7. Elizabeth Proctor, wife of John Proctor, of Danvers, was a daughter of William Bassett. She was condemned to death, but was released on account of her peculiar circumstances. Her husband was executed.

That aged people, as some of those were, and respectable as they all were, should have been subjected to long imprisonment and the danger of death, on the accusation of a few hoyden girls of uncertain reputation, influenced by wild malice, or a distempered imagination, is a matter which now excites our wonder and pity. My readers will doubtless be anxious to know what was said about the accused from Lynn. It is really too trifling for a serious record, and only merits notice for its consequences. The following is the testimony against Thomas Farrar:

The deposition of Ann Patnam, who testified and saith, "that on the 8th of May, 1692, there appeared to me the apparition of an old gray headed man, with a great nose, which tortured me, and almost choked me, and urged me to writ in his book; and I asked him what was his name, and from whence he came, for I would complain of him; and people used to call him old father pharaoh; and he said he was my grandfather, for my father used to call him father; but I told him I would not call him grandfather, for he was a wizard, and I would complain of him, and ever since he hath afflicted me by times, beating me, and pinching me, and almost choking me, and urging me continually to writ in his book."

The testimony against Elizabeth Hart was as follows: "The deposition of Mary Wolcott, who testified and saith, that on the 13th of May, 1692, I saw the apparition of Goody Hart, who hurt me much by pinching and choking of me; and urged me grievously to set my hand to her book, and several other times she has tormented me, ready to tare my body in pieces."

There were several other depositions, but these were the most important; yet on evidence like this, respectable people were taken from their homes, and imprisoned more than half a year. It is some satisfaction to know, that some of the judges and jurymen afterward saw their error and regretted it. Some restitution was also made, by the court, to some of the sufferers. Mary Derick was allowed nine pounds, being at the rate of six shillings a week during her imprisonment, and five pounds for her goods lost; and Sarah Bassett was also allowed nine pounds.

The first thing which opened the eyes of the prosecutors, and tended to put a stop to accusations, was the "crying out" against the Rev. Jeremiah Shepard, minister of the church at Lynn, as a wizard! Everybody saw the absurdity of the charge, and the court were convinced that if the matter proceeded much farther, themselves might not be safe.

In reflecting on this subject, it should be remembered, that people at that time generally believed in witchcraft. It was part of their religion, and under such a misconception of scripture, the slightest indications were proof. The more absurd, improbable, and even impossible a thing was, the more certain it appeared—for many people very wisely conclude, that no one would assert an impossibility, unless it were true! We wonder at the delusion of those days—but is there no mist before our eyes at present?

A BENHAR miner named Donald McFarlane, who resided at West Benhar Rows, disappeared from his home on Sunday night, and, although his friends searched anxiously, they found no trace of him. On New Year's Day Robert Halbert, minor, Benhar, a brother-in-law of McFarlane's, fell asleep, and dreamed that he saw the missing man in a particular part of the Almond Water, which is some miles distant. On mentioning this to his neighbors they went to the place indicated, saw footprints of the missing man in the snow, and eventually found the man himself standing upright in the water, which was about three feet deep, with the ice all frozen round him. He was quite dead. Halbert has a local reputation for this kind of "second sight," and the realization of his dream in this case is exciting considerable interest. Dr. Millar, Harthill, says that McFarlane had died from exposure. The "clairvoyant" is a man of sixty-six years.—The Scotsman.

THE EXPRESSION OF THE EMOTIONS.

Psychologists are busy destroying all the old-time beliefs as to the factors in the activity of the human mind. Spirit is evaporated, leaving only a material something which somehow responds to a vibratory movement from without. Soul is resolved into a consciousness of change, which cannot be explained as it is the fundamental element of all experience. And now we have the authority of the leading psychologists of this country, that there is no such fact as "The Expression of the Emotions." Darwin was all wrong when he thus entitled his book, which apparently should have been called "The Expression of Stimulating Objects." For we are told now that "movements are not caused by the emotions, but are aroused reflexly by the object." Professor James is to be accredited with this new theory of expression, which says that "we feel sorry because we cry, angry because we strike, afraid because we tremble; and not that we cry, strike, or tremble, because we are sorry, angry or fearful, as the case may be." So we may legitimately infer, that we cannot feel sorrow unless we cry, or angry unless we strike, or afraid unless we tremble! We have always thought that sorrow might be so profound that it could find no issue, not even in tears, and that passion could be so controlled as to be amenable to a soft word. We were taught also that only the coward trembles, but now it seems that a man is a coward only because he trembles, at the sight of something that affects his nervous system or the flow of his blood. This explanation is supposed to be required by the facts that "the animal in the presence of its enemy may feign death or run away as will best contribute to its chances of escape, and a man may be 'paralyzed' by fear or flee according to circumstances." Such movements are or have been useful, and they are now supposed to be governed by the use and not by emotions associated with them. Thus a man sneers because his ancestors were preparing to bite, and not because he himself feels in a biting mood. With due deference to the eminent psychologists who have adopted this view, we cannot think they have improved on Darwin. An animal may bite for several reasons. He may bite because he is hungry, or because he is angry, or he may do so merely in play. But if the act precedes the emotion what is to determine which emotion shall arise, hunger, anger, or fun! It may be objected that biting in play is an imitation of the biting in earnest, and that this may have been followed by the eating of the unsuccessful combatant. But it cannot be said that an animal feels hunger only when it is actually ready to bite. The chief incentive to action both by men and animals has always been hunger, which asserts itself in the absence of any object by which it could be satisfied. It will be said that hunger is not a mental emotion and therefore it is not a case in point. But if not mental it is organic, and hence with all organisms which do not possess a nervous system the feeling of hunger is on the same level as all other feelings; that is, they are all alike organic.

We may go further, however, and affirm that all mental emotions must have originated in organic feeling, seeing that the most complex organisms have descended from the least complex. Such must be said also in relation to the functions of such organisms, and therefore it can no more be affirmed truly that sorrow is caused by crying or anger by striking, than it can be affirmed that hunger is caused by biting. The question is complicated by a fact which psychologists are apt to lose sight of. As the nervous system was developed feelings tended to become centralized, and with the formation of the brain they were chiefly centralized there. As a result, the brain, with its associate, the head, although the representative of the general bodily organism, came to stand almost in opposition to the rest of the body. With the centralization of the nervous system, there was the development of a special class of feelings, which had their root, however, in the simpler feelings of the general organism. It is this special class of feelings to which

reference is made when it is said that "the mental emotion results from the movements and other changes in the body." The brain which is the seat of the emotion is here regarded as distinct from the body, whereas the two are parts merely of a common organism. Feeling is concentrated in the brain so that it may be more perfectly coordinated, but nevertheless it belongs to the organism as a whole, and therefore it cannot properly be affirmed that movements and other changes in the body actually cause mental emotion any more than such changes can be said to cause organic emotion. The utmost that can be affirmed is that certain bodily movements are attended with certain particular mental emotions, and it would be equally true to say that these emotions are accompanied by the bodily movements.

The actual fact is that with organisms in which there is no nervous concentration the feeling and the bodily movement are concomitant. Special phases of feeling and special movements are associated, however, and as the nervous system becomes differentiated these feelings and movements necessarily arouse each other. When the higher nerve centers have become concentrated, and the brain is established as the seat of emotion in opposition to the general organism, which is muscular rather than nervous, bodily movements are able to give rise to emotions, but these can also cause bodily movements. That such is really the case, appears from the fact, that we can be sorrowful for ourselves, or be angry at our own conduct or fearful of its consequences. It is doubtless true that an object presented to the sensibility may give rise to a particular muscular expression, without first appealing to the related brain center, and be attended with the proper emotion. But this is through the force of habit consequent on the continual repetition of the associations. Otherwise the bodily change would not occur until the sensible presentation had been referred to the brain for consideration, and the resulting expression would be that of the emotion there aroused, which would depend on the mental estimate formed of the object presented. Here it could not be said that the movement is aroused reflexly by the object. When an animal in the presence of its enemy can either feign death or run away, it exercises choice between the two modes of escape, and hence it is not the circumstances which compel it to do either, but the estimate formed by the animal of such circumstances. If it thought it could deal with its enemy it would pursue neither course, and its conduct is thus truly governed by the emotions while being guided by the intellect. And so with the man who is "paralyzed" with fear or flees, according to circumstances. The perception of danger may have the former effect, but this is not truly reflex. The perception gives such a shock to the nerve centres which control muscular action, that they are not able to formulate proper instructions and hence movement is paralyzed. On the other hand, if the man flees from the danger, the action may result spontaneously from the perception of the danger, but probably this seldom occurs. If there is the least difference in time between the full perception and the movement, we may be certain that an intellectual operation has taken place and that this is attended with an emotion, the following action being the result of the cooperation of these two factors, and therefore not reflex.

THOUGHTS ABOUT IMMORTALITY.

In his confession of faith which was noticed in THE JOURNAL recently, Professor Ernst Haeckel states his reasons for disbelieving in personal immortality. They are based chiefly on the results of scientific research. He says: "Modern physiology has already to a great extent demonstrated the localization of the various activities of mind, and their connection with definite parts of the brain; psychiatry has shown that those psychical processes are disturbed or destroyed if these parts of the brain become diseased or degenerate. Histology has revealed to us the extremely complicated structure

and arrangement of the ganglion-cells." Haeckel refers also to the discoveries made during the last ten years with regard to the processes in fertilization, which he regards as of decisive importance, although wrongly we believe. He says finally: "Judging of human spiritual life from a rational point of view, we can as little think of our individual soul as separated from our brain, as we can conceive the voluntary motion of our arm apart from the contraction of its muscles, or the circulation of the blood apart from the action of the heart." We might set against this dictum of a man of science certain facts bearing on the possibility of a separation from the human organism, even during life, of something which has at least the appearance of an original with all its activities. We may refer to the phenomena exhibited in the presence of Esmeralda Paladino and other well-known mediums; the truth of which has been vouched for by men of high standing in the scientific world, as proving the possibility of such action outside of the body of the medium, and at a distance beyond normal reach, as showing the presence there of an intelligent living something, which is usually invisible but may become at least partly visible.

The persistence of the belief in a future life, Haeckel ascribes to the influence of heredity and of the physical law of inertia. That which once takes firm root remains, and in the case of the doctrine of personal immortality "there comes into play also the interest which man fancies himself to have in his individual future existence after death, and the vain hope that in a blessed world to come there is treasured up for him a compensation for the disappointed hopes and the many sorrows of his earthly life." This hope is, of course, regarded by Haeckel as purely delusive, and he also thinks it is a mistake to suppose that the idea of immortality has had any ennobling influence over the moral nature of man. He cites the "gruesome history of mediæval morals," and the psychology of primitive peoples, as showing the contrary. Haeckel declares also that the dogma is not innate, and that it was not taught originally by either Buddhism or Mosaism. Of course there have been sceptics in every age, but until we know exactly what was taught on the subject by Gautama and Moses we may decline to believe that they had no belief in a future life. In the one case the doctrine of transmigration of souls, and in the other certain ideas connected with the dead are not consistent with its full denial. The cases of disbelief in the continuance of personal existence after death are so few, as to warrant the assertion that the belief in it is and has always been general if not universal.

As to the grounds on which the belief is entertained, no doubt those mentioned by Haeckel have much weight, especially that of hereditary influence. This influence is supported, however, by numerous phenomena which have been regarded in all ages, rightly or wrongly, as proving the truth of the belief, handed down from primeval times, of the continued existence of the disembodied spirit. This was assumed by magic under all its phases, whether black or white, that is bad or good; and Christianity is supposed to have furnished the most convincing evidence of such continued existence in the resurrection of Jesus. The happy hunting ground of the Indian is only a localized phase of the future life, which the Christian writer has painted in the Book of Revelations, and although the imagination has supplied the color in both cases, Indian and Christian alike firmly believe actual events to have established that life beyond the grave is not a mere dream. Of course all this is a "vain hope" to those who hold views similar to those which Professor Haeckel advocates. But others, the many who do not think the hope vain, hold their belief with equal confidence, and they do so without regard to any idea of future compensation for the sorrows and disappointments of earthly life. For they think life is worth living for itself alone, notwithstanding its many drawbacks. Schopenhauerism has not yet become part of their philosophy; nor has Buddhism with its doctrines of transmigration, karma and

Nirvana, which may be fitted for the dreamy oriental mind, but cannot be acclimated among the more practical peoples of the West.

Whether true or false, however, a belief has no practical value unless it affects the conduct. And as to the doctrine of a future life, Haeckel declares that it has not had any ennobling influence on the moral nature of man; in support of which view he refers, as we have seen, to the "gruesome history of mediaeval morals." But we may ask what would have been the condition of mediaeval morals without such a belief? Would it have been better?

It is always difficult to ascertain exactly what influence a particular idea has on the conduct of life, and therefore how far this would have been affected supposing it to have received an idea foreign to it. We are told that the Hebrews had no belief in a future life. No doubt their ideas on the subject were very indefinite. If they had looked forward to a higher life in another state of existence for themselves personally, and in association with those who had formed the happy family group of the present, they would perhaps have been more profoundly influenced for good than by the prospect of an increase of the national wealth, or even of the aggrandisement of their own particular families. The prospect of a renewal of earthly family ties is one of the strongest motives for the belief in a future life, and this motive was undoubtedly very influential among the ancients, with whom reverence for ancestors amounted almost to worship. Such a belief must have affected conduct more or less, and this was particularly observable among the Egyptians, who were reminded by the introduction of a mummy to their feasts, always to be prepared for the end which comes to every child of man. The idea of a future life had indeed a very practical significance for the ancient Egyptians. At death the soul had to appear at the bar of the Judge of the Dead, and to go through a fearful ordeal. If it was found to have led an evil life it was condemned to inhabit the body of an unclean animal, from which it could ascend again to human form only by a series of painful transformations. The good, on the other hand, were promised rewards such as the human mind could not imagine. The effect of those ideas on the life is shown in the fact, that the Egyptians prized justice above all the virtues and deified the attributes of mercy, love and charity. What is true in connection with the Egyptians may be equally true with respect to any other peoples, whether Pagan or Christian. At the same time no belief has been effective in leading to correct conduct on the part of a morally undeveloped people.

ADAM'S FIRST WIFE.

Many of our readers will probably be surprised to learn that, according to the Hebrew legend, Eve was not the first wife bestowed on the unfortunate Adam. For more than a century, that is, for one hundred and thirty years to be exact, his companion was a beautiful female, probably demon rather than woman, who was the mother of his two first-born sons. We say first-born sons because there are reasons, which we cannot enter on here, for believing them to have been twins. The word "Lilith" occurs in the thirty-fourth chapter of the book of Isaiah, where it is translated "night monster," and as Adam's first wife became after their separation the wife of Satan, it is only fair to presume that she was really a demon, by which we need not understand anything more than a spirit that has not been incarnated. She cannot have been a good spirit, however, as she is said to have become the sworn foe of little children, whom she was wont to strangle with one of her splendid golden hairs. Probably this was in revenge for her place, as Adam's consort, having been taken by Eve who, as the mother of Seth, was the ancestress of the human race.

The legend of Lilith may be made to have an important bearing on the bible story of the fall. I she was the mother of Cain and Abel, then Lilith must have been the woman of the garden in Eden,

who played so important a part in the drama which ended in the expulsion of Adam from that paradise. From the fact that she afterwards became the wife of Satan we may infer, moreover, that she was his willing agent in the temptation, and that she knew all the time what the consequence would be to Adam and his posterity. Although Eve was not, on the above hypothesis, a party to the tragedy she could not escape partaking of its consequences. The declaration of Adam, when he first saw "the woman" Eve, "this is now bone of my bones and flesh of my flesh," may be intended as a reflection on the demon Lilith, but it also explains why Eve should suffer with Adam and his offspring. Anciently the wife was, among peoples tracing descent in the male line, included in her husband's family, and she had, as with the Romans, the status of a child. The early Hebrews, who much resembled the Romans in many respects, were in that social condition, and thus Eve in succeeding to Lilith could not escape from the death penalty exacted for the great transgression, which theologians tell us brought so dire a calamity on the whole human race.

As the wife of Satan, Lilith is said to have been the mother of the Jins, the demons of the air who do such wonders in the stories of the "Arabian Nights," and who probably belong to Persian mythology. That notion suggests that the legend concerning Adam's first wife may have had a historical basis. The fair Persians regarded themselves as the children of light, and they were in constant conflict with neighboring peoples of a yellow, and possibly also of a black complexion, whom they termed children of darkness. These dark peoples were the original occupants of Iran, where the ancestors of the Persians settled, and there is no wonder therefore that they became the hereditary foes of the latter, whom they would subsequently harass in every way and especially by night raids. The Turans thus became identified in the Iranian mind with the night, with the darkness of which the color of their skins had already associated them, and they may well therefore have been referred to in legendary story as the children of Lilith the night-monster. The dwarfs and fairies of European mythology are also supposed to represent the early inhabitants of the countries which were overrun by the ancestors of the present Aryan peoples. Thus the legend of Lilith, the first wife of Adam, opens up a subject which, if properly treated, would form one of the most interesting chapters of anthropological science.

THE ELIMINATION OF EVIL.

A writer, under the signature of G. W. A., in The Unknown World, an English magazine devoted to the occult sciences recently established, had an article on the above named subject containing ideas which appear to be as original as they are excellent. He terms his subject philosophical magic, and it a magic which everyone who desires to do good to others may safely use. Its principle is to be found in the statement, "there is a great magic power in true desire; that is, desire which is strong enough both to will and to do." What is meant by this doing is shown by the preceding passage, which runs: "Whenever we come across something we deplore, some pain or distress of physical organism, some blindness or perversity of mind or soul, and the instinct to help arises try what will result from offering ourselves to bear the pain or distress, or to be submitted to whatever may be necessary to give us the power to enlighten and uplift the blind and perverse." The writer takes the novel view that this was the ground of the moral influence exercised by Jesus, who saw that if he could bring the Jews to put him to death, thus ensuring pain for their sake he would become their moral regenerator. And so any one "has power to help in external matters who has power over his inward self to endure; and as is the power of his endurance so will be his power to help, to heal the sick, uplift the fallen, to enlighten the ignorant, to irradiate the brutal, to give faith to the materialistic, and hope to the despondent, in the effort to do which he will find for himself the surest and speediest means

of spiritual growth and attainment." The operation will be mental if the help sought to be rendered is rather to cast out ignorance, prejudice, selfishness, sympathy," and if the desire to help is strong and sincere, the perception of the means to be used will always come with it.

These ideas are truly altruistic, and the following passage, in which we are told how to attain the vision of good, is no less so: "First try to desire it. Next realize whether your desire is strong enough to be willing to suffer to gain it. Then without waiting for the conscious possession of it in its fulness, begin to try to live and act in all small ordinary affairs of life as if you had it. Refuse to judge others where to judge would be to condemn. Strive by sympathy to partake of the sorrows and joys of others. Refuse to regard and estimate everything from the standpoint of your own interests. Where you would naturally be inclined to blame, try to see and imagine circumstances that may possibly be there, and which, if there, would alter your first estimation of the wickedness of the action in question. If you can succeed at all in this it is a sure sign that the power you long for is beginning to open, and as you persevere it will increase and grow stronger."

SUPERSTITIOUS BELIEFS.

It is remarkable how persistent are the superstitious notions which civilized people have inherited from their early ancestors. That the Japanese, the latest born of civilized communities, should believe the hawk which, during the recent naval engagements alighted on the mast of one of their vessels, to have been sent as a good omen from heaven, is not to be wondered at. But what is to be said with reference to the incident connected with the ill-fated "Chicora" related in the following paragraph?

On its last trip over from St. Joseph a wild duck flew around the Chicora twice. On its circle the duck was shot by Joseph W. Pearl, the St. Joe druggist, who was the only passenger on board. With the sailors' superstition the incident was considered an omen of disaster. It was a disheartened lot of men who formed the crew of the lost boat when it steamed out of the harbor Monday morning at 5 o'clock, Robert McClure, the chief engineer, confessed that he felt something was going to happen. The presentiment was too strong to be resisted, and McClure looked like a man who was going to his death. Captain Stines was too ill to come ashore and remained in his cabin during the time his boat was in port. From captain to deck-hand there was a deep feeling of gloom and disaster ahead.

Seafaring men are proverbially superstitious, but it is questionable whether they are really more so than the persons who prefer a more settled mode of life and whom seamen speak of derisively as "land-lubbers."

It is marvellous how long a rotten post will stand, provided it be not shaken.—Thomas Carlyle.

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VOICE OF THE PEOPLE

PRESCIENCE.

BY HELEN FIELD COMSTOCK. Upward, toward a realm supernal, Turn we oft with longing eyes, But imperfect mortal vision Cannot reach to Paradise. Yet, there is a clearer vision, A perception, innate, free Coexistent with the spirit, Prescient of the is to be. Cognizant of things immortal, The to come, and gone before, Independent of the knowledge Designated earthly lore. Hence we find the deep conviction 'Mong all peoples, in all lands, That the disincarnated spirit Fuller, truer life commands. That a spiritual existence Is the soul's inheritance, Pre-existent and eternal, One with God in variance. So whose'er our cherished loved ones Fade away from mortal sight, Quick the psychic prescience whispers, Evermore for them 'tis light. That no pain, or care, or sorrow, E'er can reach that restful state, For an atmosphere celestial Earth's conditions dissipate.

THE WORKINGMAN'S RIGHTS.

TO THE EDITOR: It is a fact and a regrettable fact, that much time, vitality and money are wasted by some of our poor laborers in the saloon. Vitiated tastes—whether they belong to the millionaire or workingman—must be overcome by ethical evolution, whose chief factor is constant endeavor. This is a fit subject for the ethical reformer and social economist. The manner in which wages are spent has no bearing whatever on the question of difficulties between capital and labor. If used as a reason it is but a bit of one-sided sophistry unworthy the name of argument.

It is the just demand of labor and it is the duty of capital to pay suitable wages. That labor has not, and does not receive fair remuneration, is so apparent that argument is unnecessary. Much ado is made if a poor workingman spends five cents for a glass of beer, but look at his millionaire employer who spends hundreds of dollars for wines for one of his fashionable dinners. Gold is a beautiful screen for the debaucheries of the rich. The champions of labor, as a rule, are agitating the cause of those, crushed by the wheel of capital not the exceptional cases, receiving comparatively large wages.

A man ever so industrious, sober and economical cannot save more than he can earn. A writer speaks of a man saving six hundred dollars in ten months. Many industrious men cannot earn two-thirds of that sum in a year. Here is a common case, a man earning seventy-five cents or a dollar a day, five or six little children, a sickly, hard-working wife, food, clothes, house rent, probably doctors' bills, how can this man save for a rainy day, when with him it is raining all the time. Does the workingman ever aspire to innocent amusements, the little graces and refinements of education for himself and family that make life worth living? How presumptuous! These are the prerogatives of the rich, who often are rich from the poorly paid work of the laborer. Is it right that the laborer should receive only pay enough to secure bare necessities and may be by close saving and cheerless living continue to save enough to keep him from being buried in a "potter's field"? A workingman should receive enough payment for his toil to educate his children, cultivate himself, and enjoy some of the enjoyments of life. When we see, as is so often the case, the workingman by the necessities of poverty poorly fed, dwelling in a cheerless home, is it any wonder human nature, being as it is, that he gravitates to the saloon?

But this is no reason that his wages should be "cut," but rather that they should be raised. It is often ignorance and destitution that drive him to low resorts. Let him have sufficient pay and enough time to cultivate his better self, to

have a few of the beauties of life, enough to make home bright and comfortable.

Let him feel he is a citizen and not a drudge, and home will be victor over the saloon. All millionaires are not monsters, all workingmen are not models. Selfishness is not a monopoly of either class. Altruism adorns them both, and in the course of moral development the time will come when they shall be what they should be, friends mutually helpful. It is surely the right of workers, to try in every honest manner, to improve their condition—and is there a better way than the strength of unity? The laborer's union marks one of the highest points in the evolution of labor. Look at the condition of the workingman in England during the four hundred years preceding 1825, law made it conspiracy for workingmen to associate for the purpose of having their wages raised. A recent writer commenting on this fact says: "If English laborers had continued to obey the letter of this law, they would probably now be working twelve hours a day, and be liable to imprisonment if they dared to ask for higher wages."

Will not unions, more than anything else help to break the strings that make labor a puppet to the caprice of capital?

Edward Bellamy is indeed a dreamer of dreams; a seer of chimerical visions; the mad Tasso of the labor question. But all honor to the man who amid the selfishness and strife for "place, pelf and power," can even dream of a time when love shall clasp on terms of social equality the hands of every man and woman in the bonds of universal familyhood; a time when no Jay Gould could be happy in the possession of eighty millions of dollars while millions of human beings are starving. In comparison with the present stage of civilization Edward Bellamy's ideas may seem visionary, but looking back at primitive man, whose only thought was for self, and then at the present century that has produced a philanthropist like a Howard and a Henry Bergh, when we realize that all that is needful is more selfishness and a wider diffusion of human love, it does not seem impossible that in the studio of time under the wondrous touch of the hand of evolution, Edward Bellamy's vision—like the sculptor's Galatea—shall spring to life—a beautiful reality. So let us dream and hope and work. The chimeras of one age have been the realities of the succeeding age. Ideality is one of the greatest gifts to man. Always floating before in luminous robes, its piquant beauty entices reality to climb from height to height, and this is the secret of the progress of the race.

"The stairs" that lead to the turret tops of Edward Bellamy's fair castle were commenced by those who preceded us. We are building them daily. They are the stairs of evolution.

BERTHA J. FRENCH. WILLMANTIC, CONN.

MISMATED.

Incompatibility of character does not mean a difference of taste, affections, aspirations; for differences are necessary to perfect harmony, and the man and woman (we have repeated it a hundred times) love each other better and better the more the man is a man and the woman a woman—which is as much as to say the more different they are.

In common language, incompatibility of character means, for example to harness an ox and a horse of Arab breed to the same carriage; to put a tortoise and a deer to walk together; to tie a goose and a swallow to the same cord and condemn to fly together; and if these comparisons fall short of the reality it is because their enormity does not reach by a very long way the psychical discords of men and women.

In that monstrous pairing of the deer with the tortoise, the horse with the ox, the swallow with the goose, only locomotion is treated of, but for the race that a man and a woman must take through life it is a matter not only of velocity but of environment and measure, of all that can modify sense, sentiments and thoughts.

To find a comparison which at all suits or pictures truthfully the tortures of two badly matched individuals who must live together I can only take that of a fish and a bird condemned to live together. But this comparison is not even good, for either the fish or the bird would die surely and quickly but of the man or woman neither dies but lives a death in life, feeling nothing of life but disgust, pain and wrong.

Convicts are also paired with a chain without any regard to their sympathies

but they have at least the psychical relationship of crime and often vice, which brings them near each other and also that other common hope of escape that makes them allies and even brethren; but in that other galley of a badly assorted marriage there is not one chain alone but a hundred and a thousand, all invisible, with as many nerves connecting two existences condemned to the sad communion of a common torture which is doubled for each by the suffering of the other.

There is the chain of the heart, the chains of taste and sympathy, the chains of antipathy, habits, desires and regrets; and along the length of these chains there runs currents of spite, hatred, rancor, malediction, vengeance and retaliation. The slightest movement on one side is communicated to the other by the chains and makes that other feel his pain, which he returns doubled by its own force and rendered crueler by the desire for revenge.

EVOLUTION IN THE DOG'S BARK.

The most curious imitation which we find in dogs, says a writer in Scribner's, is as to the measure of expression to which they have attained.

Among the savage forefathers of the modern dog, the characteristic of all their utterance was, to a great extent, involuntary, and once begun, the outcry was continued in a mechanical manner.

The effect of advancing culture on the dog, however, has been gradually to decrease this ancient undifferentiated mode of expression by howling and yelping, and to replace it by the much more speech-like bark. There is some doubt whether dogs possessed by savages have the power of uttering the sharp, specialized note which is so characteristic of the civilized forms of their species.

It is clear, however, that if they have the power of thus expressing themselves, they use it but rarely. On the other hand, our high-bred dogs have, to a great extent, lost the power to express themselves in the ancient way. Many of our breeds appear to have become incapable of yelping. There is no doubt but the change in the mode of expression greatly increases the capacity of our dogs to set forth their states of mind.

If we watch a high-bred dog—one with a wide range of sensibilities, which we may find in breeds which have long been closely associated with man, we may readily note five or six varieties of sound in the bark, each of which is clearly related to a certain state of mind. That of welcome, of fear, of rage, of doubt and of pure fun, are almost always perfectly distinct to the educated ear, and this although the observer may not be acquainted with the creature. If he knows him well he may be able to distinguish various other intonations—those which express impatience, and even an element of sorrow. This last note, verges toward a howl.

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WOMAN AND THE HOME

FORTY-EIGHT.

"Oh, forty-eight! How desolate, how desolate! —Some Modern Poet. Sad poet, pitying the fate of woman come to forty-eight, Thou splint at a web of weary woe From cobwebs of the long ago; From days when women till her grave Was taught she still must be a slave; When Wellesley, Vassar, and Bryn Mawr Were visions scarcely seen afar; When "forty-eight" too often meant The "winter of her discontent"; And mournfully the spinster found Her path confined to one dull round Of home, where all had rights, save she, And church, that bade her "silence be," Then, all too early withered grown, In life's gay whirl she stood alone, Her tragic tolls for others blent With flimsy veils of sentiment, Because to all to minister Was deemed by all enough for her!

Sweet sentiments of sacrifice, We take you at your proper price, And turn to her we hope to see Dawn on the dying century; Dawn—No; already near she stands, And heralds triumph o'er the lands; The woman of the nobler state Who yet is young at forty-eight; Those forty-eight her mental prime Means, rather than her fading time; Who backwards to youth's narrow bound Looks, thankful for her freedom found, And glad that she can feel no more The fierce unrest of twenty-four; Who hails the future woman's worth, A citizen o'er all the earth, Who, proud, yet humble, feels her place Among the rulers of the race, Whose powers reach on every side, No fitting sphere of work denied, The brain, like man's with garnered wealth, The body trained to noblest health, Such forty-eight may well afford To show her harvest's ripened hoard! Then desolate no more be said, But tell us rather, in its stead, How strong and free, how glad and great May women be at forty-eight! —Ursula Tannenforst, in Woman's Tribune.

EDNA LYALL.

In the Windsor Magazine there is an illustrated article devoted to Edna Lyall. The writer says: Miss Bayly is slight and fragile in appearance, with a quiet, restful face full of expression, kindly, thoughtful eyes, firm mouth, a high, intellectual forehead, and an abundance of dark brown hair. To strangers she is rather shy and reserved, but to those who are fortunate enough to know her personally, and who go to her in time of trouble or anxiety, she is kindness and tenderness personified; full of sympathy and cheery encouragement, and ever ready to give practical help and advice, or to do anything in her power to make things a little brighter for others. Edna Lyall's home is in a picturesque gabled, red-tiled house, covered with virginian creeper and ivy, and sheltered by elm trees. It stands in College Road, Eastbourne. Speaking of her early struggles, Miss Bayly told her interviewer: "Won by Wailing," a story intended for girls, the first thing I published, failed altogether. Then in 1882, "Donovan" appeared, in three volumes. This, too, although well reviewed, was an utter failure. During 1883, the manuscript of "We Two" was refused by half-a-dozen publishers, and I well remember turning into St. Paul's one day after the sorrows of Paternoster Row, and miserably wondering whether I must after all give up. I made up my mind to go on until the list of publishers was exhausted, and as I walked down the south aisle a little thing gave me fresh courage. I caught sight of the monument of one of our kinsfolk who was killed at Camperdown, and I thought, "You died fighting—I'll die fighting too." After that there were some hard times, but at last published, 1884, "We Two" was at last published, and proved a great success." Since then her success has been continuous, and she has reaped a golden harvest from her pen. She turns some of the proceeds of her work to good account; among other things she completed the peal of bells at St. Saviour's,

Eastbourne, by presenting three magnificent bells, which were named respectively after three characters in her novels, "Donovan," "Erica," and "Hugo." Edna Lyall is a modern woman, modern enough at least to compose on a typewriter, and to be Secretary of a Women's Liberal Association. She says: "I compose with the typewriter—a Remington—but before sitting down I always have the outline of the story clearly defined. I never write anything in a hurry, or to publishers' orders, but take my time, slowly and carefully working things out. What is the title of this latest one to be? That is the last thing to be decided, as a rule. I generally choose about six titles, and let my publishers select the one they consider most saleable. All really good titles are already used, it seems to me." Edna Lyall looks upon woman suffrage as an act of right and justice, and although she admits that it is not likely to be just yet, cannot understand any woman being indifferent to the subject, who takes even the smallest interest in her country. "As for being unwomanly," she says with a smile, "I fail to see anything unwomanly in voting, although canvassing for votes is perhaps another matter! Even now, I consider women have great opportunities for influence. So much may be done in the home life by teaching and training the younger members of the family to form and carry out right and good principles. We have a woman's Liberal Association in Eastbourne with a large membership. I am one of the secretaries."

THE NATIONAL COUNCIL OF WOMEN.

The second annual session of the National Council of Women of the United States will begin at Washington, February 17 and continue until March 2. The sessions will be held at Mezerott's Music Hall, while the headquarters will be at the Ebbitt House. This is a very long session indeed, and the effect of the Council would be bettered by great compression of the elaborate programs. But those who attend can find a deal else to interest them in the city of Washington. The Council comprises as members the National Woman Suffrage Association, National Woman's Christian Temperance Union, National Free Baptist Missionary Society, Illinois Industrial School for Girls at Chicago, National Woman's Relief Society of Utah, Winodaughis of Washington, D. C., Young Ladies' National Mutual Improvement Association of Utah, National Christian League for the Promotion of Social Purity of New York City, Universal Peace Union, International Kindergarten Union, Woman's Republican Association of the United States, National Association of Loyal Women of American Liberty, Woman's Foreign Missionary Union of Friends, Woman's Relief Corps, auxiliary to the Grand Army of the Republic, National Association of Women Stenographers, National Council of Jewish Women, American anti-Vivisection Society. The formal opening, Monday morning, February 8, will be distinguished by President May Wright Sewall's triennial address. Religious questions will occupy the sessions for Monday and Tuesday, and interesting papers will be read by Jewish women, Friends, and women of various Christian denominations. Philanthropy will be the topic of the session from Wednesday evening through Thursday evening. Washington's birthday will be appropriately devoted to patriotism. On Saturday education will be taken up and carried through the day. Industry, politics, hygiene, dress, divorce, reform, peace, temperance, government reform, moral reform, and many other topics are announced for treatment by leading women. A program of 24 pages is issued giving full information, and it may be obtained of the secretary, Mrs. Rachel Foster Avery, Somerton, Philadelphia, or after February 1, at 1328 I street, N. W., Washington, D. C.

E. M. H. writes: I witnessed the other day the burial, at Highgate, of the outworn body of that pure soul and sweet singer, Christina Rossetti. It was a lovely winter's scene—the sprinkling of quiet snow, the green leaves and grass between; blue sky above, and sunshine over all. Since then I have been re-reading, with increased interest and reverence, some of her poems; and the thought is borne afresh upon me of all that we in the flesh owe to that death which seems to take away from us the desire of our eyes. "Loss" by death is a common phrase enough; also

the somewhat cant one, that "what is our loss is their gain." But do not we, too, gain, in the deeper love, comprehension, and appreciation of those we could only view "through a glass darkly" whilst yet with us here? Once freed from "that burden of the flesh whence comes so much struggling," they are ours, more than they could be before and "spirit with spirit can meet" "without let or hindrance." —Light.

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Proctor, the well-known English astronomer, wrote of it: "Through false delicacy ladies and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands." Send all orders to RELIGIO-PHILOSOPHICAL JOURNAL 92-94 La Salle Street, Chicago.

BOOK REVIEWS.

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

Catching Cold. By Charles E. Page, M. D. New York: The Health Culture Co., 30 East 14th street. Price, 10 cents. The gist of the teaching of this pamphlet is to be found in the remark that "it is during a warm spell in midwinter, after the world has for quite a period been confined within doors, that every body has a cold, that is to say everybody, that sticks to his flannels and top coat." Colds are thus traced chiefly to overclothing, in addition to which the author refers to the importance of appetite, exercise, the proper action of the skin and ventilation.

Three Sermons. By David Swing, with Selections and Letters. Chicago: A. C. McClurg & Co. Cloth. Pp. 79. Price, 75 cents.

These three sermons which have a special interest for Spiritualists as dealing with the future life, were originally printed for private circulation by Mr. and Mrs. William Talcott, of Rockford, Ill., with the consent of Professor Swing, and since his death have been brought out in the present form with revisions and additions; the profits on the sale of the volume to be given to the daughters of David Swing. The book is dedicated to his memory and has a fine frontispiece portrait of him. The tenor of these sermons are fully indicated by their titles, viz., "God Cares for Our Dead," "Gone Beyond the Veil," and "The Power of an Endless Life."

Shylock's Daughter. A Novel. By Margaret Holmes Bates. Chicago, 1894: Charles H. Kerr & Company. Cloth. Pp. 146. With ten full-page illustrations by Capel Rowley.

The author has dedicated her work to the People's party, and the story deals with the various phases of the labor and social questions of the day, by one who has apparently made a careful study of them. The hero is a farmer's son who, having become interested in the political economic needs of his fellow workers, is sent to represent them in the State Legislature, where an elderly wealthy Senator seeks to ensnare him from his allegiance to his party by entirely unique methods, which in the end react upon himself. There is a very pretty love story involved and some very dramatic episodes in the brightly told story whose denouement is startlingly original though satisfactory.

Application of the Mosaic System of Chronology in the elucidation of Mysteries pertaining to the "Bible in Stone," known as The Great Pyramid of Egypt. By Edward B. Latch. Philadelphia: Press of J. B. Lippincott Company. 1895.

We suppose that Mr. Latch, who has written various works bearing on the allegorical meaning of the Old Testament, is competent to deal with such a subject as the esoteric indications of the Great Pyramid. We must confess that his "Application" is beyond us, possibly because its understanding would require more time than we are able to give to it. The diagrams with which this pamphlet is illustrated contain information which if true is very valuable, but no one but a "Great Pyramidist" can accept it. The whole subject is so profound that we are surprised a secret society has not been formed for its complete development, and for perpetuation of the knowledge its students have acquired. To them the present work will be of great value, but we fear it will not interest the general reader.

The Country Teacher. A Manual for Country Schools. By Jonathan Hunt, Stanton, Ohio. Second Edition. Revised and Improved. Northwestern Republican Print, Wauseon, Ohio. Price, 25 cents.

If the average country schools of Ohio are such as the author states, then an elementary manual of this character will not only be useful, but it is a necessity. At the same time, we doubt whether in some respects, for instance in Arithmetic, it is elementary enough. Its suggestive thoughts form probably its best feature, and if they are carefully weighed and acted on, the teacher will be rewarded by unhoping for success. Especially should the remarks on self-control be studied, in connection with the subject of habit or reflex action which is the chief feature of elementary education. The author's idea appears to be that instruction and practice should take the place of study and recitation. Bearing in mind that this

manual is intended for country schools and for use in the training of young children, we think that any reference to such subject, Metaphysics might well be omitted.

The Dogs and the Fleas. By One of the Dogs. Illustrated. Fourth Edition, 10,000. Vincent Publishing Co., Indianapolis. Pages 273. Price, 50 cents.

This is a remarkably clever skit from the standpoint of the dogs, who represent the labor element of the United States, the fleas standing for the employers of labor. The scene is laid in Canisville, the dogs of which having defeated and driven away the invading dogs from Kyhidom, whose king was His Superbly Serene and Super-sacred Majesty, Gorgeous Littlehead Flea, became vain and conceited, and ceasing to heed the wise counsels of their first ruler, Bull McMaistiff, became overrun with fleas. As the fleas waxed fat they compelled the dogs to build a big mill with a great, deep hopper to it, which mill was worked with a long handle turned by the dogs, and was used to grind up poor dogs that were thrown into the hopper by lick-spittle dogs called chuckers. The blood crushed out of the dogs ran from the hopper by a big spout into a tank, around which sat a large company of big fleas, the chief of whom was Andronicus Carnivorous, whose identity it is not difficult to discover. The book relates the fortunes of the dogs, their increasing leanness, their attempts to discover its cause and to remedy their evils, with the various means adopted by the fleas to keep the dogs in subjection and to circumvent their efforts to improve their condition. The dreadful disease of thinking shows itself among the dogs several times, but it is nearly eradicated, and finally to prevent the disease from breaking out again, the fleas appoint a Bamboozling Committee to invent amusements for the dogs which shall take up the time during which they are not grinding at the mill. The Committee consists of Charley Mountebank Flea, Andronicus Carnivorous, Wilhelm Bunkum Mak Tinney, Harry Bamboozle Grandadhat, and the Reverend Tee de Little Wit Blatherskite. A large part of the book is taken up with the doings of these Bamboozlers, whose schemes are highly successful, although on one occasion nearly spoiled by the indiscretion of Pharaoh Phrique. The dogs were dazed for a time into forgetfulness of their hapless condition, but the old disease began again to show itself, and a meeting of fleas was convened for adopting means for securing the salvation of the dogs. Music and picture-galleries are proposed and finally a charity-ball is decided on, but before the meeting breaks up the dogs come to their senses and turn the tables on the fleas, who are driven away and a "pure democracy under a cleaned and purified flag of the truly free" is established. The book is well and amusingly written, and, notwithstanding its tone of exaggeration, furnishes food for serious thought. The illustrations are well drawn, and do not leave doubt as to the identity of the characters who occupy the principal parts in the story.

MAGAZINES.

The leading feature of The Century continues to be the "Life of Napoleon," by Prof. William M. Sloane, which, in the February number, reaches the topic of Bonaparte's first military success. Mrs. James T. Fields contributes her personal recollections of Oliver Wendell Holmes, accompanied by a dozen or more unpublished letters by Dr. Holmes in his characteristic vein of humor and literary charm. Mr. C. D. Gibson, the popular illustrator, contributes a number of sketches to an article by Mrs. Schuyler Van Rensselaer on "People in New York," a subject which the writer, a long-time resident of New York, treats from fashionable, social, and other points of view. Mrs. Burton Harrison, in the third part of her novelette, "An Errant Wooing," makes a change of scene from England to Tangier, and the trip from New York to Gibraltar and across the straits becomes, in Mrs. Harrison's hands, not only an addition to the plot of her diverting story, but almost a guide-book to this novel and interesting trip. In Topics of the Time in addition to the forestry editorial are articles on the common sense of the merit system, on the proposed plans of currency reform, and on "Social Purity." There are open letters on "Young Men and the Preaching They Want," and "An Immigration Restriction League."—"Fallacies of High Critics," is the subject of an interesting paper with which

Prof. William Henry Green, of Princeton, opens the review section of the Homiletic Review for February. Benjamin Kidd's popular work on "Social Evolution," is criticised in a masterly way by Dr. William W. McLane, of New Haven. Rev. Horace E. Warner contributes a practical paper on "The Minister's Study of Science." Prof. Gross Alexander, D. D., of Vanderbilt University, gives "Some Practical Thoughts on Composing Sermons;" and Dr. William Hayes Ward throws the light of the latest research on "Cyrus and the Return of the Jews." Dr. Stucken-berg brings to the discussion of "The Social Problem" the vigor and thoroughness of a master mind and is making of his department a most important feature of the Review. Funk & Wagnalls Company, 30 Lafayette Place, New York City. \$3.00 a year.—"Old Ironsides" figures prominently in the February number of St. Nicholas. Hon. S. G. W. Benjamin, ex-minister to Persia, describes "The Last Voyage of the 'Constitution,'" from New York to Portsmouth, where the glorious old frigate was laid up to rot, together with other neglected hulks. The number is strong in entertaining natural-history sketches.

"SYMPATHY OF TWINS."

Under this title the Daily News publishes the following letter from the Rev. J. Lloyd James, Congregationalist minister at March, Cambridgeshire: "Sir.—An incident occurred which may prove of some interest to your readers and others. I have twin daughters, now twelve years old. While at dinner one of them jumped up and said that a dog bit her leg just above the ankle. We all laughed, knowing that there was no dog in the room nor in the house, as we keep none. An hour afterwards her sister, the other twin, went out, and a neighbor's dog bit her exactly where the other complained of being bitten whilst at dinner. That seems strange to me, and what is equally strange is, that both the twins had pain alike after the dog bit one of them, and the one that was not bitten would cry out in her sleep that a dog had bitten her. The one felt what the other suffered from, and as the one gets better the other's pain lessens. On what ground can this singular incident be explained, physical, physiological, or psychological? Perhaps one of your readers can explain. To me it seems strange."

The magazine edited by Ella A. Jennings, formerly entitled "Humanity and Health," has taken a new start and come out in a bright and pretty new dress, with the artist W. A. Cooper added to its editorial corps, and it will be hereafter known by its new title "Health and Beauty." It will contain original illustrations made by Mr. Cooper, embracing instructive and historical subjects. The purpose of the magazine is to show how a rounded out or symmetrical manhood and womanhood may be obtained by all who desire to possess it. The children will not be forgotten nor even the lower animals. Health and Beauty Publishing Co., 93 Clinton Place, New York City, N. Y. \$1 per year, 10 cents a copy.

It is recalled in one of the English notices of the late Mr. Froude that in his address as lord rector of the University of St. Andrew's in 1869 he made some rather notable allusions to the insincerity which he thought was the besetting sin of clergymen of all denominations. About the same time his wife's brother-in-law, Charles Kingsley, in his farewell address on resigning the chair of modern history at Cambridge, denounced historians for their partisanship, inaccuracy and habitual misrepresentation. The opportunity was improved by a contemporary wit (tradition says it was the present bishop of Ox'ord) in these two stanzas:
"While Froude assures the Scottish youth
That parsons do not care for truth,
The Rev. Canon Kingsley cries:
'All history's a pack of lies!'
"What cause for judgment so malign?
A little thought may solve the mystery;
For Froude thinks Kingsley a divine
And Kingsley goes to Froude for his-
tory."

Readers who remember these verses may have them in their scrapbooks will profit of others less fortunate. It is a pity that any one, for no greater fault than mere youth, should miss so good a bit.—Harper's Weekly.

Joseph T. Dodge, Madison, Wis., writes in regard to the vindication of Mrs. Williams: THE JOURNAL has paid its readers the compliment of refraining from comment upon the report in the New York Recorder of a séance given by Mrs. M. E. Williams in New York at what is supposed to be her own home. I beg the privilege of making a few remarks. Her case when tried before the Spiritualists of Paris went squarely against her and she was convicted of fraud. She has lately had a new trial, in her own home, before a jury of her own selection, under all the advantages of her own platform and has chosen her own reporter of the trial. The reporter conceals his name, does not even claim to represent the New York Recorder, nor give the least internal evidence of his competency to observe and report such a trial, but made just such a report as might be expected from a confederate who wished to prepare the way for Mrs. Williams to "resume business at the old stand." But what about the verdict of twenty-two persons who certify to the "genuineness of the manifestations occurring at the above séance"? They simply certified it was given "under such test conditions as seemed to preclude the possibility of fraud." Mr. Henry J. Newton was one of that jury. Ex uno disce omnes. He was the champion of Ann Eliza Wells who abandoned her libel suit when the language of the libel was admitted and the court would not allow her to try a different issue. In the letter of Mrs. Williams in Light of Nov. 10th, she complained first that it had inserted an anonymous telegram from Paris, to which the editor replied by giving the name of the author, who was one of the witnesses of the exposure. She next declared her intention, and that of her business manager, Mr. Macdonald, "immediately to make an affidavit of what actually occurred in Paris, and these affidavits will be published in pamphlet form as soon as possible." As these affidavits have not been heard from, perhaps her faith in their efficacy for healing the rent in her character has waned or the need of them been obviated by the statements of the witnesses as published in Light. Her faith, however, in advertising in the New York Recorder is as strong as ever and certain Spiritualist papers are pretty certain to copy her advertisements (!) with approval. As she has secured a verdict that there were no wigs in sight in her house in New York, there were none found in her possession in Paris. Business can now be "continued as usual at the old stand."

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A CURIOUS CASE OF MIND READING?

The following is translated from *Annales des Sciences Psychiques*, November-December, 1894:

Dr. Quintard read to a *Societe de Medicine d'Angers*, a communication containing observations on a very curious case which he sent to this periodical.

Gentlemen: Psychology touches too many points of biology for you to be indifferent to it. It is for the purpose of the solution of a problem of psychological nature that I meet you to-day in communicating to you the following curious case:

Ludovic X. is a child of less than seven years, lively, gay, robust and gifted with excellent health. He is entirely free from all nervous affection. His parents equally present nothing suspicious from the neuropathological point of view. They are people of a quiet mood who know nothing of any strange experiences in life. No trouble can be said to exist, or even be presumed to exist in the case of Ludovic X. so far as the harmonious relations in the cerebro-spinal functions are concerned.

At the age of five this child seemed to be walking in the steps of the celebrated laund. His mother desired at this age to teach him the multiplication table, and perceived, not without surprise, that he recited it quite as well as she! Soon "Baby" delighting in his play, succeeded in making out of his head multiplications with a formidable multiplicator. In fact one had only to read to him a problem selected by chance among a collection, and he immediately gave a solution of it. This for example: If some one puts into my pocket 25 francs, 50 centimes, I should have three times as many as I have, less 5 francs 40 centimes. What is the sum which I have?

Hardly was this stated when "Baby" without even taking time to reflect, answers 15 francs 45 centimes, which is correct. Next they go at once to the end of the book and find among the most difficult problems this one: The radius of the earth is equal to 6,366 kilometers; to find the distance of the sun from the earth, knowing it to be equal to 24,000 radii of the earth, what is this distance in leagues? The child, with his stammering voice, gives without hesitating, this solution which is that of the book, "38,196,000 leagues!"

The father of the child having his time well occupied, did not at first, give to the wonderful gifts of his son any particular attention. Finally he was roused to look into the case and, as he is a pretty good observer, he soon remarked that the child listened very little, sometimes not at all to the reading of the problem, and, further that the mother whose presence is necessary to the success of the experiment, must always have, under her eyes or in her mind, the solution required. Whence he deduced the fact that his son did not calculate, but guessed, or to speak more correctly, practiced on his mother "mind reading." He at once determined to assure himself of this. Accordingly he asked Mrs. X. to open a dictionary and ask her son what page she had under her eyes, and the son immediately replied "456." This was correct. Ten times this experiment was tried and succeeded every time. Behold "Baby" had become a sorcerer from being a mathematician—let us say a diviner, not to offend him. But his remarkable faculty of second sight is not exercised except on numbers. Let Mrs. X. mark with her finger nail any word whatever in a book; the child, on being asked on this subject names the word underlined. A phrase is written in a memorandum book; however long it may be it has only to pass under the eyes of the mother, in order that the child, be-

ing questioned, even by a stranger, repeats the phrase, word for word, without having the air of one who is accomplishing a "tour de force," a remarkable thing. It is not even required that the phrase, the numbers or the words be set down on paper; it suffices if they are clearly defined in the mind of the mother for the child to do the "mind reading."

But the triumph of "Baby" is in the games with cards, etc. He guesses all the cards of a pack, one after the other. He indicates, without hesitating, any object which has been hidden, without his knowledge, in a drawer. If he is asked to give the contents of a purse he will give them accurately even to the smallest piece of money in it.

Where the child is especially wonderful is in the translation of foreign languages. One might suppose he knew English, Spanish and Greek. Lately a friend of the family asked of him the meaning of this Latin Charade: "Lupus Curreat sine pedibus suis." "Baby" gave it to the satisfaction of everybody. The name of this infant prodigy was on every lip.

After reciting the facts the learned gentleman said: Let us seek now to raise one corner of the veil which hides this mysterious phenomena of "mind reading." Is it simply a case of suggestion? The fact that in the case under observation the child required the presence of his mother to act as a sort of mirror in which, so to speak, the thought is reflected to give some ground for this hypothesis. At all events there is no occasion to suggest the hypothesis of hypnotic suggestion as the child was never in a condition of hypnosis. As to "waking suggestion" some will-power is required to make the success of an experiment in this direction. In the case of this child the "mind reading" was accomplished in most cases against the will of the mother; she tried to teach him to read when he had arrived at the proper age and he made no progress whatever. Divining everything he exercised neither his judgment nor his memory.

"Mental suggestion" is next mentioned as a possible cause. The theory is that every psychic phenomenon is necessarily accompanied by dynamic, vascular, secretory modifications, etc. These imperceptible modifications constitute a sort of mimic speech, which certain hyper-excitable subjects perceive and easily interpret.

It would be difficult to apply this to the case in hand, as the child was not in the least hyper-excitable, and moreover, far from seeking to read the physiognomy of his mother, he read her thought just as well by closing his eyes and turning his back upon her.

He advances a sort of theory as follows: In view of what is passing in our body, between two organs in sympathy, may we not presume that there exists between certain individuals a special affinity, susceptible of acquiring, in conditions as yet ill understood a remarkable power? This affinity, this force, this current, let us call it the mesmeric fluid with the magnetizers, neuric force with Barety, electro-dynamism with Phillips, radiating influx of Dumonpallier, we shall only do nothing more than baptize a hypothesis; but let us bring a single proof in support of its existence and we shall change the hypothesis into a law. This proof has been provisionally found in the case of Madame X. Having observed that her son succeeded without any mistake in repeating her long dictations when she was at his side, she conceived the idea of placing herself behind a screen, and then the task of the scholar became filled with offences against the grammar. Madame X was interrupting the current just as a screen may intercept the ray of light.

This current, he concludes, this undulation, this irradiation, the nature of which will continue to be discussed, but the existence of which cannot be denied, throws, in my opinion a ray of light on this chaos; and it is in this light that will be found I hope the solution of the problem which I present to you for your consideration.

There was some discussion by the medical gentlemen of this society. Dr. Quintard was confirmed by Dr. Tesson who had also observed the child, as to the facts. We hope Dr. Darieux will follow up this curious case in some subsequent number of his excellent journal with the testimony of others who seem to have witnessed this extraordinary case.

Mrs. Besant in a letter to the *Westminster Gazette* virtually admits that Mr. Judge is untrustworthy. She says: On the letters I was duped, and I said so as plainly as words could say it in my statement read to the Convention last July (after I had been checked from the committee), and sent by me to the Press. . . . And I say now that it had never at that time entered my head to doubt the genuineness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame for my gullibility that may be cast on me, for I wish only that the facts may be known.

Charles E. Hoag in the *Springfield (Mass.) Republican*, says that the day is near when exemption of church property from taxation will be done away with? "The removal from our statutes of this last remnant of the former connection of church and state, will permit a religious society, if it so wishes, to rear a church of jasper, with windows sudded with diamonds, and dome of silver. It can pave the aisles with gold, the ornaments may be pearls and rubies—and yet no man can say, 'I was obliged against my will and my religious feelings to help pay for all this luxury.' So long as the people are called upon to support (directly or indirectly) a religious society with which they are in no way connected, and in whose dogmas they disbelieve, so long they will feel that they have a right to protest against either the building or the exemption from taxation of cathedrals and churches that in solidity and vastness out- rival those of the Old World. When the exemption from taxation of edifices costing millions of dollars passes away then will pass away, also, the right to criticize."

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RELIGIO-PHILOSOPHICAL JOURNAL

Founder and Editor, 1865--1877, S. S. JONES.
Editor 1877--1892, John C. BUNDY.

PUBLISHED AT 92 LASALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
SARA A. UNDERWOOD, Associate Editor.

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION
One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing THE JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

Do Not Send Checks on Local Banks

All letters and communications should be addressed, and remittances made payable to B. F. UNDERWOOD, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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Under the title, "First Attacks on the Mother Tongue," Prof. James Sully describes in the February Popular Science Monthly the manner in which children learn to imitate speech and then to apply correctly the words that they use. Some of the amusing mistakes that they make in both processes are accounted for in Prof. Sully's article.

In Sphinx for December last Mr. L. Deinhard continues an article devoted to the abstracting of the chief features of Madame Blavatsky's "Secret Doctrine" adding illustrations and comments which he has industriously extracted from the writings of the theosophists. The other articles in this number are "Our Surrounding—Our Karma," "The doctrine of Reincarnation as presented from Vedanata Sources," "The Great Love," "A Vision of Christ," "Witch Phrases of Former Times," and quite a number of instances of occult phenomena.

War is being waged in England against the use of the word scientist. The Duke of Argyll, Sir John Lubbock, Lord Raleigh, Lord Kelvin, and Professor Huxley unreservedly condemn the word; Sir John Lubbock proposes philosopher instead; Lords Raleigh and Kelvin prefer naturalists. Professor Huxley thinks that scientist must be about as pleasing as electrocution to any one who respects the English language. Grant Allen, while disapproving of the word, thinks it is pedantry to object to a new word when it is used by a majority of persons; after the camels of altruism and sociology, scientist is comparatively a gnat. Alfred Wallace alone is not disturbed by the word; he describes it as useful, and argues that, since we have biologist, geologist, chemist, physicist, and specialist, we might as well use scientist, and he further asks:

"What is there to use instead?" Science Gossip says the word was first invented and used by Whewell in his "Philosophy of the Inductive Sciences" in 1840.

I hope heaven is warm, there are so many barefoot ones. I hope it is near,—the little tourist was so small. I hope it is not so unlike earth that we shall miss the peculiar form—the mold of the bird. "And with what body do they come?" "Then they do come! Rejoice! What door? What hour? Run, run, my soul! Illuminate the house. "Body!" then real,—a face and eyes,—to know that it is them! Paul knew the Man that knew the news. He passed through Bethlehem.—Emily Dickinson.

We have received from Dr. Giorgio Finzi, of Milan, a circular announcing the appearance of a new journal devoted to the investigation of psychic phenomena, to be called Rivista Di Studi Psichici, to be issued monthly, edited by Dr. G. B. Ermacora, whose writings are already somewhat known to the readers of THE JOURNAL, and by Dr. Finzi who read a paper at the Psychical Science Congress in Chicago. The circular declares that the scientific method will be followed and it is presumed the publication will be somewhat on the model of Annales Des Sciences Psychiques. We wish it abundant success.

The London New Age tells this Gladstone story: Once Mr. Gladstone had been cutting down a tree in the presence of a large concourse of people, including a number of "cheap trippers." When the tree had fallen and the Prime Minister and some of his family who were with him were moving away there was a rush for the chips. One of the trippers secured a big piece and exclaimed: "Hey, lads, when I dee this shall go in my coffin!" Then cried his wife, a shrewd, motherly old woman with a merry twinkle in her eye: "Sam, my lad, if thou'd worship God as thou worships Gladstone, thou'd stand a better chance of going where thy chip wouldna burn!"

A lady of the Woman's Christian Temperance Union, who had investigated this matter of the "Brigade," says the Advocate of Peace, expressing the view that Christian women generally, who would calmly look into it, would hardly be able to endorse it, said: "I have asked individual boys everywhere, 'What do you learn—what do you do with it?' and they have answered me, 'I hope there will be a war when I am a man, and if I am a general, I will be ahead of any of the others.' I find this spirit of emulation," she continued, "as to who shall have the best uniform, and where they shall get the money to pay for it. I know there are many of these Brigades also where the boys are not required to sign any pledge. Their great thought is war. This idea is inculcated and strengthened in the very being of a boy. I don't think we want to help along any such thing."

Last week was printed in THE JOURNAL a report of a séance by Mrs. M. E. Williams, in her own house, under "test conditions." A leading New York Spiritualist writes us in regard to that séance as follows: The "whitewash" performance, in her own house, of late, before her picked jury of non-inquisitives, is neither satisfying to the impartial public, nor proof of her honest work in Paris. I have seen some of her home-made forms, in very dim light, and thought the show was easy of natural origin, and capable of detection, as abroad. The Recorder's report of that "test conditions" séance stated that

thirty persons were present, and that all of them signed the certificate of character, but in fact eight of them declined to do so, and among them the reporter of the paper! The rest are well known as former swallows of everything called "materialization." Since the exposure in Paris, I have attended upon another claimant here, and found the grossest fraud by the woman, and it needs only a few strong brave men to prove it so. And yet, others will follow and swear by the figures or figure, and even a Spiritualist paper will refuse all evidence in support of the truth, and accept anything in support of the cheat, for fear of hurting the cause! Is it any wonder that people of ordinary sense, in and out of the ranks, laugh at us for our stupidity or knavery? Is there not enough evidence on the mental plane to satisfy the inquirer, without resort to such swindling? Are you any better off in Chicago in this kind of business?

The dematerialization, or perhaps what may even be called the spiritualization of physics, as a science, is one of the most marked logical tendencies of recent investigation and philosophy. In the light of recent psychical demonstrations it has been said that thoughts are things, but perhaps it is better to say they are forces. In physical science the theory now is that vibration is a universal law, and the medium of these motions is the universal ether, so that here is a common meeting ground of the spiritual and material. In the February Arena, Henry Wood, writing on "The Dynamics of Mind," extends this conception to the processes of mind, and claims that as a matter is now held to be instinct with life, so thoughts are as much dynamic forces in life as any other of the phenomena of nature—electricity or magnetism, for instance.

Bishop Fallows at the New Year's dinner of the Underwriters' Association of Chicago, said: "Now, the preacher and the life insurer always come very close together in manifold ways—so many ways that I cannot enumerate them to-night. In the Sunset Club the other evening the question under discussion was 'The Coming Church,' and one of the speakers, an eloquent young lawyer I highly esteem, a friend of mine, was the first speaker on the subject. He said in substance that the ministers were the only people in the world that had a monopoly of dealing in futures. If he had stopped for a moment and just bent the acumen of his legal mind in this direction he would have seen that the ministers by no means have a monopoly of dealing in futures. Because, what are you here for? What are you in the world for? What is your mission if it is not to deal in futures? Only you have the advantage of the clergy in that you deal in options and we do not."

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