Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Beaders of the JOURNAL are especially requested to man in items of news. Don't say "I can't write for the Dress." Send the facts, make plain what you want to Bay, and "cut it short." All such communications will De properly arranged for publication by the Editors. Notices of Meetings, information concerning the organtration of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will be published as soon as possible.

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Mesmerism: What it Is and What we May do with It. .

JAMES COATES, PH. D., F.A.S.

Mesmerism is the generic term used to designate certain peculiar mental and nervous conditions in men and women, which have been and can be artificially induced by certain processes. Anton Mesmer, a physician in Vienna, was the first to induce this peculiar psychic and physiological state in patients who resorted to him. At the period in which he lived, medical men knew much less about the brain structure and nervous system than they do now. The strange effects produced by him have associated similar phenomena with his name; hence the name "mesmerism." Mesmerism has entered upon its scientific age, and whatever accurate observation, patient inquiry, cautions

and thoughtful experiment can do to perfect

it. will be done. I believe I know something about the subject. I have studied it for years, and in my time have witnessed and produced many strange things, which have led me to think is there such a thing as mesmeric aura (anmore reverently of the Infinite and His laws of being, more thoughtfully of man (made a little lower than the angels), whom I find is endowed with wondrous gifts and powers. These qualifications are now and then fitfully seen in coma, trance, sleep-walking, second-sight, natural telepathy, and in those artificially induced states (animal magnetism, hypnosis or artificial somnambulism) in which we may note mind transference. thought-reading, clairvoyance, psychometry, together with faith-healing, mind cure, and in other peculiar mental phases which have not as yet been sufficiently observed to be

correctly classified. It has been questioned by many able and thoughtful persons (from the days of Van Helmont to Mesmer and up to the present moment) if there is a subtle force or fluid called "Animal Magnetism," which is supposed to be an important agent in these operations or experiments. I think so, and careful and repeated experiments have led me to this conclusion. There is such a force, an influence, an emanation of a psychic or odylic character, assuredly exercised and directed in these phenomena. This subtle force bears a similar relation to the transmission of thought as light either to vision, sound waves to hearing, or odorous atoms to olfactory consciousness. We cannot conceive of light, sound, or odor traveling and impinging themselves on the sensuous receptacles of our being without the agency of appropriate media. Neither can we think of health or thought-transference without the means of communication. What we have said about luminiferous ether, sound waves, odpriferous atoms have been admitted in

When we speak of brain waves, the vibrations of which are the media along which the pulsations of soul influence soul or mind (rear or apart), we do not assert that this must be the case. We, however, accept such a conception for the more intelligible expressions and conveyance of our ideas.

Mind cannot act upon mind directly, but have all heard of Henry III. and of the Duke only through appropriate channels or media of Schomberg, who could not sit in a room and waking, sees the form (say) of a friend we certain! these may be physical, mental-physical, or psychological. Thought must be propelled from the greater to the less relatively. Thus the earnest, thoughtful, and positive mind paign, yet turned pale and faint in the feinfluences, and the passive, sensitive mind is affected by the influence. The first formulates and projects thought, the latter instantly reflects that thought and becomes

perial died from assegai thrusts in Zululand. his mother, in England, felt the intensity of his thoughts at that time, felt the savage lance pierce her own side, and knew, or feit at that moment she was left childless. The intense thought of the dying youth penetrated the passive and receptive brain of his mother at the minute and hour of his death although they were miles apart. This is now a historic fact. It serves to illustrate what I wish to convey. Admitting then, such a medium for the conveyance of thought in ordinary life, as distinguished form mesmeric processes, it is possible to conceive of such a specific force being employed in the latter. Proceeding from the magnet is an imponderable force called magnetism. It is of such a subtle and penetrating character that it can attract, repel, or deflect the needle of a compass through several inches of intervening substance—stone or wood, it matters little. Thus, we say, when a person is attractive he has a magnetic manner, he is a magnetic speaker, or physician. The expression may be wrong, yet they convey a meaning which other language would fail to do. The magnet has its polarity—its positive and negative poles, its attractive and repellant forces. If we find from experiment that the application of the magnet induces certain temporary physiological changes in the cerebral structure of persons called "sensitives," and influences, perverts, or deflects the mind, and that this can be proved, or has been proved by investigators of standing, what shall we say? Again, if it should be proved that identical results have been induced by Davis, D. D., so graphically refers, possessed the human hand, directed in like manner by intelligence, shall we not conclude that there must be something analogous in the force emanating from the hand and the magnet which can induce similar phenomena?

Well, this force, this special influence, has been called "Animal Magnetism." Some writers speak of it as "Organic" and "Human Magnetism."

Reichenbach, an eminent German savant thought he had detected such an impondera ble force, which he termed "odylic," or "od" force. This force, although it varied in character, proceeded alike from inorganic and or

ganic substances. Dr. Liebault has recently expressed the opinion, founded on nearly twenty-five years of research, that there is such a special influence exercised by the operator upon the subject or patient, and he terms it "Zoo-Magnetism." More recently, such writers as Mr. Gurney, Mr. Myers, and Professor Barrett, distinguished men of science who have carefully investigated this subject, have shown themselves inclined to accept this yiew.

In fact, nearly all writers directly or indirectly admit the existence of such a force. do not say all mesmeric operations are affected by it. We must distinguish between self-induced and otherwise induced conditions, between those in which no influence is transmitted or necessary, and those states in which the transference is a necessity. Dr. George Wyld, a physican of great re-

pute in these matters, now living in London, says: "I regard mesmerism as the action of mind on mind, as in the 'willing' game; but imal magnetism)? Sensitives, i. e., mesmeric subjects, often say that they see lights of various colors emanating from mesmerists, and also that they discriminate their sensations, as imparted by the fingers of the operators, as cold or hot, pleasant or disagree able, according to the quality of the magnetism of the distinctive operators; and for myself I have often experienced, when mesmerizing, pricking sensations as of something streaming from the tips of my fingers.

"I believe, then, there is a mesmeric aura, but I am still inclined to believe that it is not this aura chiefly which heals diseases; I rather believe that is the will, the desire, the .sympathy, the love which heals, and that the vibrations, so to speak, of the emotions are conveyed to the sensitives by a magnetic current, this magnetized aura being the product of nutrition, as emanating from the life-blood. Hence the sensation as of blood depletion (great exhaustion experienced by many mesmerists when they effect cures)."

The same learned gentleman, having paid marked attention to all new cases recorded in hospital practice on the continent, and trumpeted abroad under the newly revived name of hypnotism, is forced to confess, however varied the phenomena described in distinctive phraseology: "The experienced mesmerist has not added therefore one new fact to his repertory." And with this I cordially

The question remains: Why are some people so pleasant and attractive, or repugnant and repelling at first sight, although they may have been before unknown to us? Are they surrounded by an aura, an "imponderable" atmosphere in keeping with their true character? It is quite possible; if not, why not? Animals and plants possess it, why not

Captain Burton, F. R. G. S., in a lecture given by him, said: "Who amongst you cannot quote cases of men being strongly af-

conscious of it. Thus when the Prince Im- ing British generals, has in a marked degree taken together.

his striking likes and dislikes for individuals and animals, and possesses the same intense dislike—for an uneasiness creeps over him—when a cat is present. He cannot be deceived in the matter. The moment Miss Pussy enters the room, no matter how silently or how slyly, General Frederick Roberts will at once become conscious of her pres-

I may point out in further contention for this specific force, that some men are much more successful than others in operating, experimenting, and in curing disease. We would naturally think that the most talentmodern times was, in my opinion, a sea captain—viz., Captain Hudson, of Swansea. He to see. Mesmerically speaking, he was an embodiment of magnetic force. Humanly speaking, he was a large-hearted, good-natured, sympathetic man, who was always willing and ready to do all the good he could. There was health in his smile and "healing" in his hands. Poor man, had he been living now he would declare a virtue went out of him in every instance where a great cure was performed.

Joseph Ashman, "Psychopathic Healer,"to whom, in Mystic London, the Rev. Maurice markable as his culture was defective. He was a veritable well of sympathy, and took a positive delight in curing disease. Such a man could not live long in the intense and enthusiastic exercise of his powers. I knew him. I have always noted that physicians and ministers, and others of his temperament, possess somewhat similar healing

While admitting this magnetism or aura is the vehicle of the will and purpose of the positive operator on the one hand and the negative subject on the other, it must be remembered there are other factors—superior health, will power, force of character, natural intelligence, etc., on the part of the operator—certain conditions of sensitiveness, natural or artificial receptivity, faith and possibly inferiority on the part of the subject—secondary conditions by no means to be overlooked or despised. The would-be operator having convinced himself of the reality of this odyllic or mesmeric aura and its possible direction by the will, and also that both it and the will can be developed by exercise, he should proceed to the task of selfculture in these pariculars. In doing so he will contribute to his own well-being in more senses than one, and will start upon his initself.

Mesmerism is a dangerous force to work with, especially where experiments have been entered upon in a thoughtless spirit of inquisitiveness. Both operators and subjects have been seriously deteriorated in manhood and in soul, and evils have been wrought sical effect upon the retina? We cannot anout of which sad life-stories could be written

stranger than fiction. 🛂 Let the experimenter proceed with all due caution, animated by high principles, pure and honest motives, full of sympathy and anxiety to alleviate suffering and cure disease as the one something worthy of attempt; and secondly, as an aid to investigate mind, and thus find in mesmeric conditions the key to Psyche, or the gateway to the soul and things spiritual.

In conclusion, let none proceed to investigate the subject unless they can give time, patience, and thoughtfulness to the research, and possess above all a thorough or conscious control over their own passions; tempers, and impulses. For why should they who have no mastery over themselves—this is a serious matter-undertake to impress their influence and direct others?

Apparitions: Objective or Subjective?

Mr. F. B. Doveton in the April number of the Journal of the Society for Psychical Research expresses the conviction "that all bona fide apparitions of the dead are disembodied souls....that they occupy space and move from spot to spot....can touch us sometimes ... can displace furniture and produce real noises," etc. In the same number of that publication, its editor, Mr. F. W. H. Myers presents his views in an article the | crystal-visions be ever common to two permost of which is given below. It shows the sons or no, we have, at any rate, cases of skeptical spirit and cautious manner in which the investigations of the Society are difficult to classify as either subjective or | wherein he had offended, but he was anxibeing conducted, and with which the different theories respecting apparitions are being | The ordinary contrast between subjective discussed. As such, at least, it will be of interest to the readers of the Journal.

fected by the presence of some animals? You are a frequent form of "bona fide appari- we cannot as yet insert into our old-fashioned er of us is burdened with wealth. I get ten dripping with water, and learns afterwards that that friend was drowned at or about the time of the vision.

It is clear that Mr. Doveton does not insist

Well, then, is the dream-figure a disembodied soul? Does it occupy space? Can it displace furniture? And if, as sometimes happens, it persists for a short time into waking moments, does it thereby acquire substanti-

Or take an apparition of a man undoubtedly dead, seen by a man undoubtedly awake; say General Barter's vision of Lieutenant B. held on to his pony by two syces. Were the pony and the syces disembodied souls? And if so, how did the disembodied soul of Lieu-

tenant B. secure their attendance?

The familiar objection as to the ghosts of ed and highly educated surgeons and physicians would be the most successful. But that is not so. That mesmeric power is aided by knowledge will not be doubted. But its possession and effective use does not depend upon scholastic or academic training. The most successful operator and healer of The familiar objection as to the ghosts of clothes—powerless as against a theory which regards the ghost as a picture—is fatal to the view that the ghost is necessarily "atomic" and "material to spirit sense." Is the matter of his ghostly clothes extracted (as some advocates of the objective reality of ghosts suggest) from his real clothes? And if so, what happens to him when his real clothes have perished on the dust-heap? Has verily made the lame to walk and the blind | the Cavalier ghost kept his best ruffles and jackboots safe somewhere in Limbo? Or to turn to a case where we can trace the actual facts more closely, when M. S. H. B., lying asleep in bed, appeared phantasmally in evening dress to the Miss V.'s, did his disembedied soul extract the necessary rudiments of attire from the white tie and tail-coat reposing in his wardrobe?

even the widest and most general of recognized categories. Our standard classes of great healing powers. His cures were as re- real or supposed entities have been framed under the influence of preconceptions which this new evidence deeply disturbs.

Let us take the distinction between "objective" and "subjective," as defined (for instance) by Sir William Hamilton. "Objective," he says, "means that which belongs to or proceeds from the object known, and not from the subject-knowing; what exists in nature, in contrast to what exists merely in the thought of the individual."

Now take a case where Miss X. sees in a reflecting surface a picture representing Mrs. N. in a bath chair. Miss X. considers it very improbable that Mrs. N. should have employed that vehicle: but it turns out that at or shortly before the time of the vision Mrs. N. was in fact in a bath-chair. This is an actual instance of a kind of telepathic or clairvoyant vision of which we have printed a good many examples. Now, are we to call this crystal picture an objective or a subjective thing?

Let us start from the case of ordinary vision. The thing directly recognized is an impression on the retina, and the object perceived is an interpretation of sense indications. The image does not "exist in nature" except on the retina of the observer. Now consider the perception of an image in a mirvestigations at the right end—the beginning | ror; here again there is no real object where the image is seen, only rays of light reflected on the retina in the same way as in direct vision. Now turn to the hallucinatory image; say the image of an imaginary dog, whose presence is suggested by the hypnotiser. Does this image correspond to any physwer this question decisively; but at any rate it is not due to rays of light reflected from any external object similar to the image.

Now let us take a crystal picture, representing (as some of Miss X.'s have seemed to represent) an actual scene going on elsewhere at the time. Is there here any impression on the retina? If so, how was it produced there? Has the fact any optical cause, or is it the pure effect of self-suggestion? On the one hand, though some of these crystalvisions have been apparently magnified by the interposition of a lens, their appearance in the crystal is not deducible from optical laws. On the other hand, where they are veridical they cannot be called merely subjective. The agency which has caused their presence is unknown; but if that agency should some day become familiar, we may come to consider the image produced by crystal vision as on the same level of objectivity with an ordinary visual image. It may be objective without being optical.

It may be said that the crystal-vision is unshared, and therefore subjective. But we do not know for certain that It is always unshared. And there are plenty of sensory impressions which are unshared in the sense that only one species of animals can receive them. If we had only one bloodhound his they would be objective nevertheless. A captive female moth will be perceptible to males of her own species for an indefinite distance, but to no other organisms. And whether phantasms which several persons together see or hear. A sight or sound of this kind is objective in the common sense of those terms. and objective, in short, fails when we are dealing with a communication of knowledge without the agency of the recognized organs Now, let me point out that veridical dreams of sense. That is an unknown process which

phantasmal figure material simply because envious of him any more than I suppose he it is seen by several persons. This mere fact of collective vision cannot assure us that the when he was young. I am sure I don't see figure possesses inertia, or a constant weight that it is any of my business or yours to or that it extrudes air or anythiny else, from | change the order of things." felt, nor tasted the cat; the fact of it being as Phantasma of the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being as Phantasma of the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being as Phantasma of the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being covered by the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being covered by the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being covered by the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being covered by the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being covered by the living or of the dead; and the place of its apparent presence. The figcharacter of the cat; the fact of it being covered by the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of its apparent presence. The figcharacter of the cat; the fact of the cat; the fact of the cat; the fact of the cat; the (Continued on fifth page.)

A CITY AND A SOUL.

A Story of Chicago.

BY SARA A. UNDERWOOD.

CHAPTER VII. (CONTINUED.)

When early summer came and the city parks began to give promise of their later loveliness, it pleased Meyer greatly to take long strolls in them on Sunday morning with Justin for a companion; Mr. Vane sometimes joined them, for he had, through his boarder, become interested in the young man. At first Justin's Puritan conscience rebelled against accepting these tempting invitations, but as he could not help acknowledging that his best thought and his higher moral na-ture were oftener appealed to during these walks with his inspiring and instructive friend than generally when he attended church, he soon quieted these qualms of con-

At that time (1885) the labor troubles all over the country, but especially in Chicago, were culminating toward the later outbreaks. Strikes and rumors of strikes were common subjects of conversation. In the parks on pleasant Sunday mornings could be seen groups of working men talking anima-If now we try to look at the questions in-volved a little more closely, we shall find it no easy matter to place our phantasms under The labor question had never been brought home to bim as now, when he was compelled to meet daily so many idle men whose brows were black with angry brooding over their enforced idleness, while their families suffered, when they were both able and willing to work; or when the plaints of these men met him in the people's column of the daily papers and were passionately echoed by his

One day in June they were in Douglas Park together. In an open space secluded by trees and low branched shrubbery from the main park, a young man scarcely older than Justin himself was excitedly haranguing a small crowd of working men.

"Why stand ye here idle, brothers," he cried, "yes, why? That is the question you must ask yourselves. Why are there a million men able and anxious to work, standing idle, whose wives sit at home in tears while their children cry for bread? Everywhere manufactories are stopping. Political economists tell us there has been overproduction! Yes, there has been overproduction of wealth for the capitalists, of poverty for the toilers. because of long hours and cheap labor, and this has continued so long that capitalists cry out in this way when their profits grow less, and so they stop their work leaving us to starve until they can, by producing scarcity, force prices up again. They grow rich on the life blood of the working men. Look at the fine boulevards of this city lined with the costly mansions of our masters, while our only glimpse of comfort and sweetness is in the long tramps to these parks! Our homes are far from park and boulevard. We are slaves, craven slaves, for we have the power in our hands if we will but use it to. make these capitalists tremble!-If we act with one accord—as we must when the hour is near—we can take from these robbers of men what is our own. These aristocratic theives have possessed themselves under the sanction of what they call law, of our property, the product of our long days of labor. The tears of our wives, the cries of our little ones, call upon us to assert ourselves and to dispossess the robbers of their booty, allowing them to retain only their rightful share of property as men among men. All must belong to all in equal portion. Some of you shake your heads!—You fear there may be bloodshed, that lives may be lost in the struggle; but what if there be? There was never yet a victory over wrong gained with-out bloodshed and what man of us with red blood in his veins to lose, cares for life without liberty. I do not. Down with all tyrants and hurran for liberty and anarchy?" "I don't like such talk as that," said Justin as they walked slowly away; "it is one sided, unjust and violent and can lead only

to evil." "How much do you know about this sub ject, Dorman? What has been your real experience? How thoroughly have you gone into the study; you, when these things they call law and government (twin despots) have only within a year allowed your existence to impressions of scent would be unshared, but | be recognized, a nonentity for twenty-one years, then in one hour a man? It hurts me. boy, that you seem so unsympathetic with your kind, that the festering sore of civilization can be uncovered before your eyes without causing you to wince or arousing your indignation!"

Justin recognized a note of dissatisfaction in his friend's voice. He hardly understood ous to placate and pacify Meyer, so he replied, and with honesty, "I know nothing about it, Mr. Meyer. I am just showing you how that talk strikes one like me. After all what have you or I to do in the matter? I don't see that we can either help or hinder. Neithdollars a week. My uncle takes in his hun-We certainly have no right to call the dreds in fees every week. I am not at all was envious of the men for whom he worked

i trolled by any but men? Is not this world

man's world? And do you not perceive that these hard conditions are as liable to affect you, or if not you, your descendants, as they are liable to affect any other human being? Who is going to help us out of this muddle if every man declares it is none of his business? Whose particular business is it, then?"

Justin's looks expressed the surprise he felt at Meyer's intense earnestness in the matter. Meyer, perceiving this, said in a

You think I speak too strongly; that is benone such as you can find in this crowded city -. Back of all the suicides, thefts, prostitution and murders which I was called upon to take note of, were grinding poverty and uncared for misery. Men and from lack of means to pay rent. Why hell has nothing equal to it! Danté's purgatory would be heaven to the lives that thousands "oddly enough. Mr. I of human beings are compelled to live in this city. And yet the hearts of the rich are hardened. They are ready to grasp the last cent of the poor if they can only make shift to show that law allows them to do so. Take a walk on such streets as South Clark, Taylor, Fourth or Pacific avenue and view the tumble down houses and filthy basements, and learn nave to pay for a bare roof to cover them, many of them owned by rich absentees, and by heartless citizens who never visit them in person. If you don't begin to feel when you have seen human beings living as these do, that it is a part of every man's business to find some way of rectifying these wrongs, then you are not the man I take you to be." They walked on in silence for a while— Justin silent from a sense of humilation that

so little thought.

"But surely," he said at length, "there must be some way out of the difficulty other than that indicated by the rampant demagogue we just heard. The day has passed for righting wrongs by violence. We are too far advanced in civilization for any real good to be effected save by peacable measures,

he had given the misery of his fellow beings

by legislation, by—." 'Legislation," scornfully repeated Meyer, "there it is again, always legislation. Why the real trouble is legislation. There never has been any reform which has not consisted in overthrowing laws made by legislation. It is these laws that enslave the people, that forge chains for them."

attempted to change the conversation with but indifferent success. The two soon parted. Justin went home with his mind directed into new channels of thought.

attempted to change the conversation with but indifferent success. The two soon parted wells continually on the labor questions. I suggest if you call that you try to direct his thoughts into other channels."

After that his evening walks were taken in directions different from what they had been. He sought out the unpleasant, dirty, and crowded streets instead of the bullet was an accordance of the bullet of the street of the stree vards and parks. The books he consulted | my being to some extent my brother's keepevenings, bore for the most part on social probler. Life seems to me a much more serious lems; his eyes took on a deeper earnestness, his voice a graver tone. He was beginning | think of having lived twenty-one years of to view the world in its larger aspects, in a more serious spirit, to feel his responsibilites as a man. If life looked less rose-colored, there was yet a new sense of joy in living through recognition of being called to take part in the world's work; of the possibilities of being of service to his fellowmen.

CHAPTER VIII.

AN AFTERNOON IN LINCOLN PARK.

But for the new direction his thoughts and studies had taken, Justin might have felt a little lonely during the summer months. His uncle's family had gone early in the season to Oconomowoc, where they owned a cottage. Mr. Fairfield remained in the city most of the time, but joined his family once a week. Laura and Constance were spending vacation in Michigan woods seeking renewed strength, and subjects for the latter's brush. The Meyers were at Milwaukee on a visit to Pauline's relations. Even jolly Mrs. Vane had been away a month; Vane and Justin meanexperience that Justin enjoyed for a week, during which he discovered the limitations of three weeks endured it with diminished reidened his knowlege of men and manners, and of men and women without manners.

Although there was a fiction that "everybody" was away on vacation, Justin did not discover any perceptible lessening of the number of people in the city—in fact it seemed to him from the appearance of the principal streets that "everybody" was in the city; for the outdoor life sought by all filled the cable cars and horse cars to overflowing every Sunday, and made the parks pictures of animation and color, crowded the lake front with fishermen and spectators, darken- i he took in everything. ed the docks of outgoing steamers, pleasure; boats, and yachts with swarming humanity, and the streets which Justin most frequented plain view; on the doorsteps and sidewalks where congregated the poor to get a breath of heat-laden "fresh air" and a little of "heaven's sun light," filtered through clouds of smoke; dirty, half-clad children dancing and shouting in childhood's thoughtless defiance of fate; listless-eyed youth, brazen faced women, shrivelled old age, unkempt men in rags smoking blackened pipes; sensuous, crafty, scowling, bloated, diseased, discouraged, dispairing, desperate faces meeting one everywhere—all these were to be seen in greater numbers and variety than at any other season, on their "summer vacation," thronging the sidewalks, filling the windows and doorways, sitting on curbing, boxes, and window-ledges, in the streets nearest the hovels and rookeries which they called

Nevertheless when September came, Justin was conscious of a quickening of his own with that of the public pulse, as he perceived the symptoms of an added vigor in busin ess. Vacation was over and "everybody" was returned or returning to his wonted place in

One Sunday Justin decided to spend the afternoon in Lincoln Park. Floyd was to have accompanied him but it was learned that there was to be an open air meeting on the Lake Front where A. R. Parsons and August Spies were to speak, and he was directed to make a report of the speeches. The day was

for which he could not have given any read two and looking at her in a dazed way, said: which I could not well afford to refuse. But the general plan of your hand. How is that? exists interwoven with the substances of son. He wandered from one point to another why—why it is Laura—Laura Delmarthe! you can see now why I have avoided renew Evidently nature works with a conscious every other planet as it does with our own,

without feeling his usual interest, whether watching from some picturesque bridge the merry couples and groups enjoying the pleasure of rowing on the mimic lake in the park, or looking at the gambols of the cubs in the bear pits, the antics of the monkeys in their cages or the graceful movements of the

swans sailing by.
Soon he sauntered to a shaded-rustic bench and took out a copy of the Chicago Sunday Times which he had bought on the way. An editorial article on the labor troubles, which cause these subjects are all new to you. In your | was directly in the line of his recent thought, pleasant country home you saw little poverty, engaged his attention so deeply that he did not observe two ladies who entering the quiet nor have you been brought face to face with nook where he was ensconced, were about to the worst misery here, as I often was when a pass by when the taller one, giving him a hasty glance, suddenly paused, then turning with a mischievous smile, touched him lightly on the shoulder with her parasol. Justin poverty and uncared for misery. Men and looked up, as one in a dream, and beheld women, good and bad, educated and uneducated, rough and refined, huddled together so like a dream was it that he did not at first

"Thus we three meet again," cried Laura, "oddly enough. Mr. Dorman we were just speaking of you. It must have been your nearness which caused us to think of you.' Justin was awake now. Sincere pleasure at seeing them again shone in his eyes and

thrilled in his voice as he arose to greet "I think I must have a guardian angel" he said. "This is the first time I have been here for two months. I made arrangements with

now. Will you not sit down ladies?" The girls seated themselves on the bench vacated by Justin. He threw himself upon the grass at their feet.

"Did you know the Meyers have returned," asked Constance? "They came back a week ago, about the time we returned. Mrs. Meyer is worrying about him. He seems different somehow, as Laura and I noticed when we called, and since then she has spoken to us about it. She fears he has been overworked.'

"Overworked," exclaimed Laura scornfully, "if any one is overworked it is that dear simple Pauline."

"Well Laura you know she cannot help her worshipful lovingness. She does idealize, him, too much, it is true," returned Constance, "but 'tis her nature to,' remember—but this is a digression. She fears his mind is in a feverish state Mr. Dorman, and she said yesterday that she thought of send-There was a strange exalted look in Meying for you to come over to-day to chat with er's eyes which somehow worried Justin. He him, for he has taken a real liking for you,

> affair of late than it ever did before. To blissful selfishness in this hard, old world without once questioning myself as to the rights of other men or my own duties! You dont know what a sinner I feel myself to be. And now how can I go to our good friend and 'minister to a mind diseased' moral morphine —optimistic opiates? Indeed I cannot," and Justin sprang to his feet and paced nervously back and forth with an absent look in his

> Constance did not speak but her color came and went fitfully, and she turned upon him a long, questioning, searching look. Laura broke the silence by saying:

> "Come let us reason together. It does my soul good, Mr. Dorman, to hear a young man talk like that. Do sit down and tell us all about it. We'll play this is an 'experience' meeting; you know I, too, may have qualms of conscience because of duties left undone. I may be my sister's 'keeper' without knowing it, or knowing it may have selfishly failed to accept the trust confided to me."

She spoke, dropping her usual light tone, very gravely. Constance turning suddenly while taking their meals at restaurants -an I to her and catching the hand nearest her. pressed it lovingly to her lips, saying: "O Laura—it is I who am the guilty one, not you. a stereotyped bill of fare, and the remaining You have at least been my faithful keeper and my salvation, while I have been merely ish for his food. Still the new experience wi- a selfish girl, accepting all you have so generously offered, and doing nothing myself for any one. Do give us your experience Mr. Dorman."

Thereupon Justin, glad of suchs ympathetic hearing, told his experience of the last two months in studying the condition and needs of workingmen and explained schemes for their improvement and his hopes for the future. Into his thought the girls entered heartily and offered him some timely suggestions. Then he accompanied them round the park, and he was surprised at the delight

It was nearly five o'clock when thoroughly tired, the three sat down upon a bench close to the Lake Shore Drive to rest their limbs, of late brought human wretchedness into and to rest too their eyes, by a sight of the broad expanse of water, before returing home. Carriages filled with the elite of the city, whirled constantly by. One family carriage drew near. Justin recognized in it Ferdinand and Flossie. Flossie's quick eyes had descried Justin at some distance, and she insisted that the carriage most stop as she had something particularly important to say to her cousin, of whom she was very fond. Ferdinand did not object and ordered the coachman to stop. Flossie sprang out and her brother followed. Justin, on the whole en joyed the situation, for he knew it would raise him in the estimation of his cousins to be seen in the company of two such lovely women as Constance and Laura, while he was pleased to have Constance see with her own eyes the kind of folks to whom he was related. Flossie ran up to Justin and kissed him with much impressment.

"O, cousin Justin," she exclaimed, "Iam so glad to have met you. Do come up and see us soon." Then she whispered loud enough for Constance and Laura standing by to hear: "Are these ladies your friends? Please introduce me. They look nice." There was no way of escaping, even if he had wished, (which certainly he did not) an introduction of his com-

panions to Ferdinand. Ferd, who was first introduced to Constance was looking so intently at the fair and graceful girl that he scarcely caught the second name spoken, but conscious of the life to the thousands strolling through the teristic of her. Ferdinand was about to ut-

"One question at a time Mr. Fairfield," said Laura. "I have been in Chicago the last four years. I was in New York with friends, previous to that, fitting myself to become what I now am—a teacher, with an involuntary uplifting of the proud head, "and as I had no reason to believe that any of my former friends remembered me, I being as you may judge, a very busy woman, I have had little time or inclination to resume old acquaintances. Besides I am not at all the same person whom my earlier friends knew. I was a thoughtless girl then, I am a woman now, with my living to earn and my own way to make in the world. Mother is dead you know."

Ferdinand looked at her more quietly now and very earnestly. "I did not know that and am very sorry for it," he said. "There are a thousand things I wish to ask you. Where are you living? You will let me call, surely. I feel now as though in a dream. By the way you have not—or have you—changed your name? You are still Miss Delmarthe?"

"I am still Miss Delmarthe," she said quietly. She took out her card-case and pencil and turning to Constance asked: "What evenings are we disengaged? This young lady Mr. Fairfield is my alter ego; her mother was my friend and my mother's friend, and at her home my mother died. So whoever comes to call on me, calls on Miss Garrow also." She wrote the date Constance suggested and

gave him the card. The onlookers during this short conversation were doing some vigorous thinking. Constance alone was in the secret of the forturbation of mind which showed itself in the frowns that knit her brow, in the yarying color that came and went as she looked from Laura to him whom she regarded as her friend's recreant lover, and in the proud smile which flitted over her lips as she noted Laura's coolness.

Flossie was also in a "state of mind." She wondered what Ferdinand's sudden interest in these two strange ladies meant. She was quite sure one of them must be Justin's lady love, but she couldn't quite determine which, and she was wild with curiosity to know.

Justin stood by with a quiet face, but in wardly he was in a state of bewilderment. Why should Miss Delmarthe have concealed from him the fact of her acquaintance with his handsome cousin? Why should Ferdi nand be so excited at meeting Laura? Why should she treat him so much more coolly than she treated even Justin himself Why did Constance look so cross through it

"I hope Mr. and Mrs. Fairfield are well," Laura went on, then turning to Flossie she inquired, "Is this little damsel the pretty baby I used to be so fond of?"
"O, gracious!" here interposed Flossie,

Frederika—mamma chose our names—all of us, my dead brothers' and sisters', and Ferdinand's-because they were alterations nol altercations—that's not it either—oh l know, alliterations of Fairfield. All our names begin with F, except papa's and mamma's. I guess their folks didn't think of it in time." Laura smiled as the little chatterbox rattled on.

"Yes I did see you often when you were a baby, Flossie," she answered when at last she got an opportunity, "and I am sorry to disappoint your vanity; but you are not so lovely now as you were then for you were little more than a year old, and in my eyes the most beautiful little creature in the world. If you had continued like that, you know, somebody must inevitably have stolen you away; so be thankful that you are only modderately good looking now.'

Flossie's eyes danced. "I'm glad you told me that," she said, "so I can tell mamma next time she calls me her ugly duckling." "Come, Flossie, we must go now," said her brother. "Remember," turning to Laura, "I am going to call on you though you don't seem very anxious that I should; so au revoir.' "Oh, but I want to know Miss-Miss"-'Delmarthe" interrupted Constance. "Oh is that your name? then I have heard mamma

speak of you; wasn't it your father who-"Come, Flossie," said her brother, sternly. "Wait, one more question," she persisted. "How came you to know my cousin Justin, and are you his girl? If you are I shan't like you a bit; for I'm going to marry him myself; he's a Fairfield and so am I."

"No, I am not your cousin's 'girl,' I am only a fellow student. We study German together," Laura explained. Ferdinand looked at his cousin with new interest as he bade him good by.

When the carriage was out of sight, Miss Delmarthe turned to Justin, saying, "I suppose you are surprised at this meet ing. So am I."

don't understand," murmured Justin "I didn't know before that you knew my uncle's family. You have never mentioned it nor have I ever heard them speak of you, though that is not strange since I am seldom Constance came to the breach instantly.

"O. Miss Delmarthe is full of all sorts of shadowy mysteries," she said, attempting to smile, but Justin felt the subdued tremor of and you must not either, for they are awfully commonplace when discov. red." Laura, although apparently absorbed in

thought, looked up as Constance stopped. "Constance," she said with a firm ring in her voice, "I'm going to destroy your pretty fiction. I will tell Mr. Dorman the truth." "Miss Delmarthe," Justin exclaimed hur- laid aside in that world, when of no more riedly, "pray don't tell me anything. It is use; for we use thoughts very much like none of my business. Let us walk on; there clothes, and lay them aside, when they no is a lovely cluster of flower beds just round | more express our life. This, at least, is the that corner" and he turned in that direction. 'No," declared Laura, "we will not go until I have told you just why I have not claimed acquaintance with your uncle's family.' "If you really wish Mr. Dorman to know, Laura," pleaded Constance, "let me tell him some other time."

"No, you romance too much; the truth is, Mr. Dorman, from the time I was twelve until I was seventeen, my family-I was the only child-and the Fairfields were near neighbors and very intimate. My father,' инид---ши оми шопеу

and the second s

When did you return to Chicago? and ing any former acquaintances. I have not told my story before to any one. Constance why have I not heard from you?"

Here knew it of course. I tell it to you now here knew it of course. I tell it to you now only because I prefer you should hear it from my lips instead of learning it from the Fairfields who will now be sure to ask you about

> Though she said all this in a dry, tearless manner, with her haughty head more than usually erect, and gazing steadily into Justin's face as she talked. Constance had stolen to her side, thrown her arm around her with her head half-resting on her shoulder, and from this vantage ground watched the expression of Justin's face a little defiantly. Justin listened in some confusion. He tried to speak once or twice, but failed; then as Laura paused, he suddenly turned his back apon her and walked away. Constance's lip began to curl, her brows contracted, her cheeks flushed; in a moment or two he retraced his steps. His eyes were filled with tears, and his voice husky as he half whispered, "How brave you are! how very brave to tell me this and to rise so grandly above your trouble. I did not know women had such courage. Oh! it is good to know what other people are capable of; it gives one

courage and makes life worth living."

Constance looked at him with sympathetic approval, while Laura's voice softened and took on its usual tone of badinage as she asked, "Then you don't mean to throw me out of the list of your friends now that you know my story?"

"Miss Delmarthe, do you suppose there is anything that would tempt me to give up an acquaintance I prize so highly? I don't believe," he exclaimed with sudden fervor "that Constance alone was in the secret of the former state of affairs, and she looked on in a perit is to a young fellow like to me know such good, earnest, thinking women as you are."
"Moderate your transports, young man," said Laura lightly, "or we may be tempted to exhibit to you the darker shades of our character. You should see me in my school scolding my assistants, or Constance with her drawing class, impatient with stupid brains and clumsy fingers, in order to upset your ideal of us.'

That was an afternoon which marked an epoch in Justin's life. In the silence of his room that night he was awed by the possibilities opening to him. Hitherto he had blindly followed whithersoever fate led. He felt now that he must have some definite aim and purpose in life and be the arbiter of his own destiny. "If I could only be a conscientious lawyer," he thought, "I could help so much. I wonder whether the way will ever be opened to me?"

(To be continued.)

For the Religio-Philosophical Journal. The Spiritual World, Its Existence and

C. H. A. BJERREGAARD, OF THE ASTOR LI-BRARY, N. Y.

When you light a candle, where does the match, you answer. Very well. I ask again: How did the light or fire get into the match? Apparently it was not there till you struck it against some hard substance. When you blow out the candle, where does the light go? Can you answer these questions? And about the fire, where did the flame come from? You will probably answer that primarily it came from God. No doubt, God created it. But from what sphere, or space if you like, did it come, the moment you called it into existence by striking the match? One ancient tradition tells us that fire first fell from the heavens; another, that it was stolen from heaven, and that it therefore is a curse to us as much as a blessing. Still another tradition, coming from High Asia, from the Himalaya mountains, the original home, as some say, of our ancestors, the Sons of Japhet. It tells us that while some early Aryan rubbed two pieces of wood against one another for the purpose of making a hole in the one, suddenly a small flame leaked out from the wood. It also tells that that flame was kept alive by continued rubbing and ever afterwards served as a God, who had come to man

hails from it: Dropping the idea of fire as a God, where did the flame come from, when it first appeared? Was it in the wood, which was rubbed? Apparently not. We, you and I, have never seen it there. Both you and I have held pieces of dry wood in our hands, yet never discovered that they contained fire. To be sure, we have seen wood burn, when put into a flame, but that is something entirely different. Where did the flame then come from? It seems it came by means of the wood and from a somewhere, mysteriously hidden, yet closely connected with our

from the great unknown, and that all fire

world-even with the dry wood. Now let me ask another question. Where do your thoughts come from? You will not dare answer with the materialists, that your brain matter—be it gray or white—produces them. Do you say: God gives me thoughts? Well, what about the evil thoughts of yours? Does God give them too? If you try to answer my question by saying that God created you so, that you could think-both good and evil thoughts—you only beg the question. Sure ly God created you so that you could think thoughts—but where do the thoughts come from, which you think? That's the question. You will not evade it by saying that thoughts her voice. "She chooses to surprise her are really nothing, that they come from nofriends once in a while. I never like to where. You know too well, that thoughts cheat her out of any of these little luxuries, | are realities and deeds are but thoughts and so I don't inquire about these mysteries; | realized. Well then, what about the answer?

Don't you think that the answer may be that thoughts, at least their forms, come from that same world whence come the light and the flame, that world where they go to, when extinguished? We think they do, yea, in the spirit, we know they do, for we have seen it. And we know, too, that our thoughts are case with the rational people, people, who grow mentally and spiritually. Not only are thoughts laid aside, but they, being acts. leave indelible impressions upon the "stuff" of that world, while being used. Real thoughts leave impressions as much as the foot does in the soil. Of this we may speak at another time.

If these questions about the locality, whence come light, flames and thoughts, appear difficult, perhaps some other questions relating to certain activities in nature, will she slightly paused here, "was accounted | help to clear up the mystery. For the presa perfect one in every respect, clear, bright | introduction to Laura he turned to acknowl- | a very wealthy man and a leader on the ent leaving out of consideration all abnormal and warm, the sunshine all the softer and edge it with a low bow. She stood tall, erect, | Board of Trade; he speculated and lost every- | cases and freaks of nature, we ask: How comes it that your finger nails, for instance, the smoke belching chimneys of the manu- with smiling, serene eyes, which met his full | One morning he was found dead. The pa- | keep growing in the fashion they do? How | assume in virtue of created ability. In other factories were at rest. A brisk, yet balmy gaze undauntedly, as she quickly bowed with pers said he committed suicide. I suppose is it, that the nails know how to grow out in breeze from the lake gave a sense of renewed a little air of conscious superiority charache did. My mother and I left Chicago and a gentle curve over the tip of the finger? | words, that unseen world is not to be located a little air of conscious superiority charache did. My mother and I left Chicago and a gentle curve over the tip of the finger? took refuge with Miss Garrow's mother in | How is it, that they do not change color or | one part of our world and not also in anthe East, remaining there till my mother's grow straight into the air? When you cut a other. Neither does it exist in isolation in beautiful spacious grounds.

In spite of the loveliness of the day, Justin felt a vague sense of discontent and unrest, plexity, he excitedly stepped back a pace or years ago I had a good position offered me that nature repairs the presumption is, that it agost position offered me that nature repairs the presumption is, that it is the content and unrest.

purpose and after a plan or pattern that seems to underlie your organism. Whence this plan? Whence this activity? Where strike the roots? Do we get any nearer the solution of our former question?

Don't you think the causes for this may be in that same invisible world spoken of before, invisible, yet so closely interwoven with this present world that it so readily can manifest itself in it, as we have seen? We believe it to be so and many wise men of the past have thought so. They have taught us that there is for the body a "schema," a fixed form or pattern, after which it is fashioned and after which the material portions collect and arrange themselves so far as external obstacles permit it. This "schema" or impalpable form is the real body and we say with the old sages that it lives, moves and has its being in that inner world, spoken of before. It is made of "stuff" drawn from it.

Again, you have heard of those, who by accident have lost a limb; now they do retain the feeling of that lost limb exactly as if they had not lost it. In other words, those maimed, have still, what seems to them, their lost limbs. How this real presence? They say they have their limbs, yet they have them not. They seem to be in two worlds at one time, a material one, and another one, as real as that-no matter what it may be called. This is mysterious, and we might be disposed to doubt the veracity of the speakers, were such cases not fully proved and authenticated. It is mysterious, but no more so, than the coming and going of the light of the candle, spoken of before, which you, as if by magic, call from the unknown; and send back to the unknown.

The cause of this appearance is to be sought in the presence of what we from analogy must call the inner, or spiritual bedy.

In this connection let me mention an interesting feature of this question. A man may have lost his foot and yet declare that the toes ache. How so? Modern physiology will go round the question by saying that it all lies in the nerves; that the pain is really in a nerve center and not in the terminus of the nerve. But the sufferer, who ought to know, and who imagines he still has his lost limb, declares the pain to be in that limb. However, leaving the invalid and the physiologist to quarrel about pain in nerve centers or in terminal nerves, it seems that here on a purely physiological basis, we have a proof of the possibility of eternal sufferings, as well as, also a proof of the pleasures, the blessed ones may expect; pleasures and suffering of a purely natural order. Thence, there is probably more truth in the reality of joy in heaven and suffering in hell, than most people will admit. Such seems to be the logic of a spiritual body.

We might continue for a long time to raise similar questions and suggest answers, which all prove the reality and presence of the spiritual world. We might introduce the somnambulists, the psychometers, mind-readers and so forth. But enough. No one can deny that nature exists under different conible and intangible, and from the illustrations used, it has been seen, how readily she changes from one condition to another without being essentially affected. The one condition we call the outer the other we call the inner, the spiritual world. We presume then that we all agree to the existence of such a world, whatever we may call it.

Let us now say something about the nature of this world. This invisible, yet so present world, is a real world. If the light, which we call out from it, when we strike fire, is real, and we say it is, it certainly must be as real in that condition in which it was before we called it; how else could it be real, when called out? Is there any difference in reality of a person in one room, and the reality of that same person called into another. room? There is none, and can be none. As little difference can there be between the seen and the unseen light. The apparent difference lies in your eyes and mine; it does not lie in the light. Mark that! It is of the utmost importance in order to understand all these matters. Nature is one throughout. but she takes on different forms according to circumstances, when projected through our eyes and understanding.

That world is the real one. We think so because it contains the germs and seeds of the things of this world. In Gen. II. 5. it is said distinctly that "God made every plant of the field before it was in the earth,' viz: before it appeared on earth. did He make them and keep In that mysterious world, which we are speaking about; whence they come and where they also go, where they die. We may therefore say that that world is the great storehouse for that which is to be and that which has been. That it contains that which has existed, we can prove, at least, to some extent. Hand to a good psychometer some natural object that has a human history connected with it, say a sword or a piece of marble from a temple or a king's palace, and the psychometer will tell you a part or most of that history that has come to pass before that stone and impressed itself upon it; and when you go to inquire, you will find the statements true. It has been proved to scientific precision. How do we explain it? Very simply. The psychemeter enters by means of, let us say, his "gift," that other world, connected with the stone and readily describes what he sees and hears.

Certainly, that world must be real, or this could not be done. Awfully real, that world is, for it records not only the indifferent, but the good and the bad too. No crime can go undetected, and you cannot bribe that world either. This leads us to think that the e probably is more truth in the old tradition of a doomsday book, than many are willing to

recognize now. To describe where that world is, is perhaps more difficult than any of our former tasks. Let us try, however. When you, standing on this continent, strike a match, you get a light. When a hermit on the Himalaya mountains strikes a flint, he also gets a flame and a light. The same happens the Samo jeds at the poles. In other words, any one dwelling in any part of the globe has access to that unseen world which we speak of. Its doors are where ever we are, and where ever nature stretches her realms, that world is too. Nature is every where, that world is every where. But is it in or outside nature? you ask. Please tell us, where are the ins and outs of nature and creation, and we shall answer your question. But in as much as we have recognized the reality of such a world and its presence everywhere, we may perhaps say that that world is neither in, nor out of nature and creation, but is a peculiar condition of nature, a condition which things can

like it, that this world is only another condi-tion of that. A process of transmutation brings things from one world to the other. But what do we undstand now by transmutation? It is this. Think of water, steam, snow, and ice. These are four different conditions of one and the same substance, as you know. Exactly as these four may transstate, they exist either in the one world or the other, either in this material or in yon-

der spiritual world. The existence of the spiritual world, its nature and laws ought to be a grave subject for everybody. The question of spiritual bodies and the condition of immortality will be much clearer to our comprehension, when we know something about that world.

Woman's Department.

Recompense.

Straight through my heart this fact to-day By Truth's own hand is driven: God never takes one thing away But something else is given.

- I did not know in earlier years
 This law of love and kindness;
 But without hope, through bitter tears.
 I mourned in sorrow's blindness.
- And ever following each regret. For some departed treasure, My sad, repining heart was met With unexpected pleasure.
- I thought—it only happened so— But time this truth has taught me: No least thing from my life can go, But something else is brought me.
- It is the law, complete, sublime, And now, with faith unshaken, In patience 1 but bide my time, When any joy is taken.
- No matter if the crushing blow May for the moment down me; Still back of it waits Love, I know: With some new gift to crown me.

_Ella Wheeler Wilcox.

Mrs. Harriette R. Shattuck has organized a class in parliamentary law, which meets every Thursday at 3 P. M., at Ballou Hall, in Boston. Members are practiced in presiding, and in all affairs of a business meeting.

Ella C. Taylor, in Star Clipper: When a man starts out in life, he masters one trade or profession, and makes his living practicing it. He becomes a lawyer, doctor, carpenter, mechanic, or printer, and his work is confined to that branch of labor. When a woman marries a man and becomes "queen of his household," she assumes the position of a veritable "jack-of-all-trades." She becomes a laundress, masters fine ironing, concocts palatable dishes, sweeps and dusts, runs a dairy, and raises chickens for the spring talks to the members on instructive non-remarket. Occasionally she tries painting, paper-hanging, and artistic house decoration. Very often she introduces carpentry by repairing the back sidewalk and hanging the front gate. She is a dressmaker and milliner combined. She also does a good deal of mending in odd moments. In the summer time she runs a small establishment for the canning of small fruits and vegetables. At all times she acts the part of nursery maid and family doctor. Often she tries book-keeping by helping the head of the family with his accounts, and occasionally acts the part of errand boy for him. She has even been known to put up stoves without losing her temper—an accomplishment unattainable by men. In the evening she turns assistant teacher for the village school by helping the children with their lessons for the next day. When at last she finds time for a few moment's rest before retiring for the night, her husband heaves a martyr-like sigh and wishes he was a woman, with nothing and wishes he was a woman, with nothing to do but to sit around all day and mind the cent boats which plied upon Western wababy. This is her reward.

A recent opinion rendered by the Virginia Court of Appeals shows that the law recognizes a graded valuation of wives. The complainant had sued for damages for the loss of plainant had sued for damages for the loss of other rivers, giving portraits of the best his wife, who had been accidentally killed known river navigators, and for describing known river navigators, and for describing through the negligence of the defendants. On the trial evidence tending to show that the deceased had been a superior wife was offered, and, presumably influenced by this, the jury gave the complainant a verdict for six thousand dollars. The defendants objected to proof as to the character of the wife, and carried the issue to the highest court of the State. That tribunal holds that such evidence was perfectly proper as a means of estimating the damage suffered by the husband. "If the character and conduct of the wife," says the Court, "be such that her death will cause but little sorrow, suffering and mental anguish to the husband, then the fair and just proportion of the damages to be awarded by the jury will be measured accordingly." But on the contrary, the accordingly." But on the contrary, the Court adds: "If the wife be loving, tender and dutiful to her husband; thrifty, industrious, economical and prudent-as the evidence in this case proved Mrs. McConnell to be-then 'her price is far above rubies,' and the loss of such a wife, of such a helpmeet, of such influence, of such a blessed and potent ministry and companionship, is a proper element of damages to be considered by the jury in fixing the solatium to be awarded to the husband for tearing her from his heart and home."

From the Woman's Tribune: Protestant churches are making a great mistake in asking for any government aid or immunities on the plea that Catholics receive favors or on any plea at all. Rather should they unite to demand that no denomination shall receive any recognition or relief. Mrs. Lathrop at the late National Conference in Washington of those who seek to engraft religious principles on civil government, is reported to have upbraided the Protestant church for allowing Catholics to exceed them in demanding recognition in politics. In a competition for favors the Catholics have the advantage of being able to make a united demand, and to mass their forces. The indi- at the dictation of another.... I believe that vidual freedom of conscience, the open organization, and the diversity of sects, itate to ask others to endorse this belief.... among Protestants indicate that their true | The reader must decide for himself. If he be policy is to insist that the government shall a believer in spirit inspiration, he will accept neither repress nor foster. The pushing of either Catholics or Protestants for political recognition is dangerous and subversive not only of republican ideae but of the principles of the founder of Christianity. If Protestants would hold their own they should unite in demanding that all church property should be taxed the same as that of any other corporation, and that no sectarian school or institution should receive government aid or patronage.

A New York correspondent says that he saw

and it is also presumptive that it exists in horse race, and the report she wrote, he says, es for offering any quel to Ibsen's unfin-the same way in all interplanetary space. was good work and suggested anew how ished but dramatic work, by saying that she The truth is, probably, that that world is much women are now doing that only a short only another condition of this, or, if you time ago was done by men alone. This young woman had an article of five columns length in a conspicuous New York newspaper on Sunday with reference to the horses that ran in the Suburban and the jockeys that rode them. The same newspaper devoted nearly half its space that day to special articles written by women. When a woman has the gift of writing combined with the mute into one another so may all other sub-stances in creation, and according to their the judgment that tells her what to write and what to omit, she is quite as valuable to a big newspaper as a man, for she brings to the newspaper a freshness of observation and an originality that are refreshing. She can obtain a certain line of information, too, that man secures with great difficulty. All the big newspapers now employ several women, because their work is of real value, but sending a woman to a horse race is absolutely a new departure.

The admission of Wyoming as a state under a constitution embodying the broadest views on woman suffrage has aroused a good deal of interest among the active Chicago women, and they intend to make a strong effort at the next constitutional convention to insert in the Illinois constitution the essential provisions of the Wyoming bill, allowing women to vote for all offices and to hold any office within the gift of the people. A prominent suffragist of Chicago says: "The methods of politicians are forcing women to pronounce in favor of suffrage for the sex. I know hundreds of women, formerly passive on the question, who have been converted to the suffrage idea because of the means employed by politicians. Also we have a great deal of work to do in relief and charities, and we feel that we may be able to do it more efficiently if we have the franchise." During the address a remark of significance was made: "A knowledge of political geography by women is necessary in order that they may do relief and charitable work without friction of overlaping. There are 600 societies of ladies in Chicago interested in various charities and reforms, and we hold that whatever line of public service is undertaken should be in accordance with political geography and not in conformity with church association, in order that confusion may be prevented."

Miss Gabrielle Greeley, the last representative of the Greeley family in Chappaqua, has the undivided adoration of every Chappaquan. Her figure is somewhat above medium height and well developed. She has soft brown hazel eyes, a radiant oval face, and a voice of great sweetness. She passes most of her days in walking, reading, looking after her farm, and in doing what she can to make life happier for the working people in the village. Once or twice every Sunday she tramps two and a half miles to St. John's Episcopal Church in Pleasantville. Sunday afternoons ne meets her Sunday afternoon Club, and reigious subjects. She frequently entertains the families of the village workingmen in the big stone barn which her father built. Miss Greeley's barn parties are the social events of all seasons among the poorer people of Chappaqua, and they take much pleasure in telling of the fine dances and suppers they have enjoyed under her roof. Miss Greeley wears no jewelry and dresses plainly.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of the BELLIGIO PHIL-

FIFTY YEARS on the Mississippi or Gould's History of Navigation. By E. W. Gould. St. Louis: Nixon-Jones Printing Co. 1889 pp. 750.

Capt. Gould has had fifty years of experience in the construction and running of lines ters before the railways made inroads upon their passenger traffic, and his large knowledge of river navigation eminently qualifies him for explaining the increase and decline the character and peculiarties of Western boatmen, and scenes and incidents of Western life, connected with the river business. The work contains a history of the introduction of steam as a propelling power on ocean, lakes and rivers, and of the first steamboats on the Hudson, Delaware and Ohio rivers, as well as the first used in steam navigation on the rivers of the West, with descriptions of the part such navigation performed in the development of the West and the Southwest. The character and speed of boats at different periods are given, and facts in regard to floods in the Mississippi Valley for a hundred and fifty years. The historical narratives are interspersed with interesting philosophical reflections and valuable practical suggestions. The style is strong and clear, and the sketches are often humorous. The book is very readable and to steamboatmen and river editors it will prove invaluable.

Capt. Gould dedicates his work "to the memory of those who, after struggling for years to overcome the embarrassments and dangers incident to the life of a boatman, have been wrecked on the shoals of time, and wafted into a haven of rest on the shores of the beautiful river, where they await the arrival of their friends and contemporaries, who are still contending with the adversities of this life before crossing the river that ferries but one way.'

HEAVEN REVISED. A Narrative of Personal Experiences after the change called Death. By Mrs. E. B. Duffey, author of "What Women Should Know," "Relation of the Sexes," "No Sex in Education," etc. Chicago: RELIGIO-PHILOSOPHICAL Publishing House. 1889, second edition, pp. 101. Price, 25 cents.

Mrs. Duffey says in the preface of this work I did not think out my narrative; I did not plan or plot. I could not have known less of what was to be written had I been writing

The narrative is well written and is interesting.

NORA'S RETURN. A sequel to the Doll's House of Henry Ibsen. By Ednah D. Cheney. Boston: Lee & Shepard, pp. 64. Price, 50 cents.

Mrs. Cheney in the preface to the pretty

should have left it untouched but for the currency given to Walter Besant's false interpretation of the characters of both Nora and Helmar. In this poetic sequel Mrs. Cheney indicates a possible reconciliation between Nora and her husband brought about by a recognition through hard experience of their true relations to life and to each other. The work is dedicated to the New England Hospital for women and children, and the profits of its sale are to go to that institution.

NEW AMAZONIA. A foretaste of the future. By Mrs. George Corbett. London: Tower Publishing Co., 91 Minories, E. C., pp. 146 The author of this bright volume is very evidently an ardent Parnellite, an English woman with Irish sympathies, and an eloquent advocate of Woman's Rights; for the version of the Utopian dream which she here presents shows us Ireland as she is to be in

the year 2472 under the reign of a cultivated

and improved race of women, developed

through obedience to scientific laws and cul-

tivation of inventive genius.

The readers of "New Amazonia" who have read "Looking Backward," will be reminded of that work in many parts of this, but with essential difference of treatment of the various questions discussed. Indeed, in many respects Mrs. Corbett's dream is more reasonable than Bellamy's. And a greater number of social problems are given possible solutions. She takes occasion through the views of the historians of that future period to scathe England for her present position on the Irish question, and makes them show up Charles Parnell under the name of "Carolus Patriotus" as the greatest hero of these times. The story is cleverly written, brimming with ideas, and breezy in style.

Magazines for May not before Mentioned.

The English Illustrated Magazine. (New York.) Fransatlantic Trifles by Sire Julian Goldsmid, Bart., M. P., shows us peculiarities and customs of Americans seen through a foreign eye. An article profusely illustrated has for its subject Albert Durer. For the Cause; Same Board School Children, and the Ring of Amasis complete a good number.

The Path. (New York.) A variety of articles upon theosophy and kindred subjects appear this

The Spiritualist's Lyceum Magazine. (Oldham, England.) Quite a variety of articles devoted to the teachings and principles of the Lyceum are found in the May issue of this monthly.

The Gleaner. (San Francisco, Cal.) The object of the Gleaner is to present methods whereby wo-men may be able to attain financial independence through their own efforts.

New Books Received.

The Lady of the Lake. By Sir Walter Scott. Stereographed in the advanced Corresponding Style of Standard Phonography by Andrew I Contain New York.

How to Preserve Health. By Louis Barkan, M. D. New York: American News Co. Cloth, \$1.00; paper, 50 cents.

The Trial of Jesus from a Lawyer's View. By C. H. Blackburn. Cincinnati, Onio: Robert Clarke &

Co. Paper cover, price, 50 cents. .The following from F. F. Lovell & Company,

A Magnetic Man, by E. S. Van Zile; The Perfect Way, by Edward Maitland and Anna (Bonus) Kingsford; Syrlin, by Ouida. Paper covers, price, each 50 cents. A Girl of the Period, by L. T. Meade; Dinna Forget, by John Strange Winter. Paper covers, each, 30 cents.

Fruits and How to Use Them. By Hester M. Poole. New York: Fowler & Wells Company; Chicago: A. C. McClurg & Co. Price, \$1.00.

Curious Prophecies.

In August, 1857, the Bavarian Allegemeine Zeitung printed a remarkable prophecy which had been made by an old hermit many vears before.

In it the rise of Napoleon III. was clearly outlined, as were also the Austro-Prussian and the Franco-Prussian wars and the commune of Paris. He told how the death of Pope Pius would occur in 1876 or 1877, and how it would be followed by a Turko-Russian war-being but slightly wrong in either pre-

He said that Germany would have three emperors in one year before the end of the century, which was verified to the letter.

He missed it one, at least, in the number of United States presidents that were to die by assassination, which was remarkably close, to say the least.

He said that when the twentieth century opened Manhattan island and the whole of New York City would be submerged into the waters of the Hudson and East rivers and the bay; Cuba would break in two, and the west half and the city of Havana find a watery resting place.

Florida and Lower California are to break loose from the mainland, and carry their load of human freight to the bottom of the sea. The twenty-fifth is to be the last of the United States presidents, and Ireland is to be a kingdom, and England a republic by the end of the century.

The United States are to be divided, and San Francisco, Salt Lake City, New Orleans, St. Louis, Washington, and Boston are to be made capitals.

The end of the century will not find either Italy or France upon the maps, and Berlin will have been totally destroyed by an earth-

A Knowing Dog.

Dr. Justin Emerson tells'this story about a dog, the property of a friend of his. Dr. Hurd, of Pontiac. The dog is a brown spaniel. It followed a member of the family to prayer meeting and behaved well until a woman got up and began to speak, when he growled. Every time a woman told her experience that dog showed his disapproval but when a man was exhorting he kept still and manifested no aneasiness. When it came time to close the meeting the minister requested the people to sing the benediction, and the dog immediately sat up, hung his paws and looked around with the most tickled expression of countenance, as if he was quite ready to go. It made everybody laugh, even the minister.—Detroit Free Press.

Andrew D. White will take The Antiquity of Man and Egyptology as the subject of a chapter in the "Warfare of Science" series, to appear in the June Popular Science Monthly. His account of how Egyptian chronology was cramped and twisted to make it agree with the belief that the first man was created just 4,004 years before Christ, shows an intellectual servility in the past that can hardly be realized at the present day.

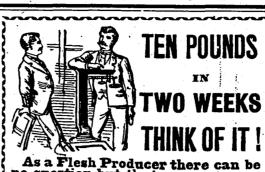
The concluding chapters On Justice, which are to form a part of Herbert Spencer's system of phila woman in the reporters stand reporting a | brochure bearing the above title, apologiz- osophy, will be printed in the Popular Science

Monthly for June. In these chapters the sentiment of justice and the idea of justice are carefully analy-

The Tariff question will be discussed by Edward Atkinson in an article enti-led "Comparative Taxation," in the June Century.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

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Influence of Mind on the Body.

The influence of the mind on the body none doubt. A question of interest to many is to what extent can the structural parts and organic conditions be changed by mental influence? Every physician and every experienced nurse know the value of a patient's fai h in the medicine given. "A simple prediction, without any remedial measure, will," says Dr. Carpenter, the physiologist, "sometimes work its own fulfillment. Thus Sir James Paget tells of a case in which he strongly impressed a woman having a sluggish, non-malignant tumor in the breast, that this tumor would disperse within a month or six weeks; and so it did. He perceived the patient's nature to be one on which the assurance would act favorably, and no one could more earnestly and effectively enforce it." The same writer says that a fixed belief on the part of a patient that he is the victim of a mortal disease, or that a particular method of treatment will prove unsuccessful seems in many cases to have been the real occcasion of the fatal result. Very likely faith in the curative agency of the pool of Bethesda helped those who resorted to it. Now when it is known that this pool is fed by an intermittent spring, one can understand why the moving of the water was ascribed to the occasional appearance of an

Some years ago a Belgian peasant girl exhibited the phenomenon of "stigmatization." She bled periodically, without any wounds, from the forehead and side, and from the hands and feet-parts which were pierced in Jesus when he was crucified. By Catholics it was declared to be a miracle; by Protesants it was denounced as a religious fraud. The testimony of numerous witnesses, including physicians who were on guard against any deception, seemed to leave no ground for doubt as to the reality of the phenomenon. It was neither a miracle nor an imposture. It was a natural local effect, the cause of which was the prolonged and strong concentration of the attention, with faith in the results, while under the influence of powerful religions emotion.

The subject was dominated by one thought "the Saviour's Passion," on which her mind, closed to the outer world, dwelt continually, with periodical "ecstasy," followed by exhaustion. "Her current of thought and feeling in this [state," says Dr. Carpenter, "uniformly ran in the direction of the Saviour's from her expressive actions, and a strong evidence of the reality of the condition was afforded by the fact that, according to the testimony of the medical witnesses, each fit terminated in a state of extreme physical prostration, which could not have been simulated—the pulse being scarcely perceptible, the breathing slow and feeble, and the whole surface bedewed with a cold perspiration. | tilled spirits, they should not be allowed | intellectual qualifications, he might have | establish justice." This object cannot be

orifices of the perspiratory ducts under strong emotional excitement, being a well authenticated physiological fact, there seems to me nothing in the least degree improbable in the narrative; on the contrary anyone who accepts the charming away of warts, and the cure of more serious maladies, as results of a strongly excited expectant attention, will regard the stigmatization of an ecstatica as the natural result of the intense concentration of her thought and feelings on a subject that obviously had a peculiar attraction for

them." Under the influence of great grief the hair has been known to change its color in a few hours. This indicates that intense emotion may produce marked changes in the physical system. What is the limit of these changes? The unverified statements of wonders preformed by professional "Christian scientists." "mental healers" "metaphysicians," and "mind-cure," physicians are not of much scientific value but there is a modicum of truth in these claims respecting cures by means of mental influence, and experienced and skillful physicians know the therapeutic value of this influence in treating disease as is illustrated, for instance, in their sometimes giving patients who need no medicine, but think they do, bread pills. In such cases imagination and "faith" do the work, and they have more to do with the recovery of patients generally than is commonly believed. The majority of people think it necessary whenever they are sick, to "take some medicine," but physicians know that this notion is, to a large extent, the result of popular ignorance to which they accommodate themselves in their professional practice.

Is it possible for a person to receive benefit (or injury) from the mental influence of another, except so far as the operator can produce effects by awakening ideas and exciting feelings in the individual operated upon? Can mind act upon mind without speech, or touch or any recognizable sign? If it can, is conscious passivity on the part of the subject a necessary condition? How much truth is there in the statements regarding "mind reading?" The experiments of Prof. M. Pierre Janet and Prof. Charles Richet, among others, in hypnotism and clairvoyance, and those of Prof. Sidgwick, President of the Society for Psychical Research, London, in thoughttransference (not to mention experiments and ualists) prove that under certain conditions the mind can discern beyond the range of the senses and read the thoughts of other minds. Some of Bishop's wonderful feats satisfied careful investigators of the same phenomena.

Prof. William James, of Harvard College, in the March number of Scribner's Magazine, in a paper on "The Hidden Self," says: "I know a non-hysterical woman who, in her trance, knows facts which altogether transcend her possible normal consciousness, facts about the lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately having practically no doubt whatever as to its truth."

A multitude of testimonies to the same effect might be adduced. Referring to Janet's record of observation made at Havre on certain hysterical somnambulists, a work of five hundred pages entitled "De l'Automatisme Psychologique," Prof. James says: "It often happens that scattered facts of a certain kind float around for a long time, but that nothing scientific or solid comes of them until some man writes just enough of a book to give them a possible body and meaning. Then they shoot together, as it were from all directions, and that book becomes a rapid accumulation of new knowledge."

Lesson of the Suspended Slates.

On the eighth page may be found an exposition which will not be pleasant reading to any right-minded person, whether Spiritualist or otherwise; but however unpleasant, it certainly is instructive. We confess to having halted for weeks, before doing | them less stringent." what seemed an imperative duty-halted, not through any lack of courage, but in the hope that in some other way the end might be accomplished and the interests of Spiritualism equally well served. It does seem as though the time had come when camp-meeting managers might see their way clear to make conditions and rules concerning the plying of the vocation of mediumship on their grounds; and that these great summer resorts should no longer be regarded by tricksters as grand preserves where game may be easily bagged, and where even the bungling novice in spiritualistic jugglery may feel assured of freedom in securing a living while perfecting himself in his "art." The case under consideration is a most aggravating one. These "Bangs Sisters" had been thoroughly exposed as persistent dealers in fraud; they had been caught in the act, their trick-cabinet exposed, and the women with their paraphernalia bundled off to the police station, prior to their advent at Cassadaga. Yet after all this, they were apparently received at the camp on the same footing with mediums of stainless reputation, and accorded every fa-Passion, the whole scene of which seemed to | cility to pluck the visiting throng. Cassapass before her mind, as might be judged daga is no worse in this respect than the this son was sent to the Insane Asylum of is always using the National Constitution as other large camps. It is high time a reform was inaugurated. Common sense, propriety, decency, justice and fair dealing all demand that no person claiming to be a medium, and who has been detected in fraudulent practices, or whose reputation is not above suspicion, shall be allowed to practice their calling on the grounds. Like dealers in dis-

Now the transudation of blood through the within a mile of a camp, and not even that overcome the curse of a drunkard's appetite. near; indeed, there is no proper place for and lived a useful, even though an inconsuch people outside a spiritual reformatory or county workhouse.

Suppose these tricksters do have some medial power; suppose they have a great deal! Then and by that much are they the more dangerous to the camp and to Spiritualism. Suppose that some of this premeditated deception is the work of spirits not in mortal form, but influencing these sensitives to deceive and rob their victims-and this is held by some to be the case—is this any reason why such work should be tolerated? Not at all! It is freely granted that all spirits are not good; that bad and mischievous spirits may manifest as readily as good ones-conditions being favorable; but in all this is there any sound reason why there should be no restrictions imposed, no police power exercised? Shall anyone desiring to be relieved of those responsibilities incumbent upon respectable people, secure immunity and license by invoking and accepting help from the realm of diabolism? Spiritualists, managers of camps, lecturers, reputable mediums, can you hesitate a moment in answering these questions and in answering them as the Journal does? No! Then let your future course be consist ent with your convictions!

In the particular case under consideration, mal-observation on the part of the observer and trickery on the part of the medium seem proven. An experienced Spiritualist who was at Cassadaga last summer, and who saw the original slate containing the illustrated rhyme of which Mr. Richmond speaks, after seeing the duplicate made from memory given on the eighth page, says: "I am satisfied that Mr. R. has been victimized; but, drunk or sober, I do not think the tool of May Bangs places himself in a very enviable position before the public, if he has any reputation to lose. Of course, Mr. Richmond, as the caustic and popular reviewer of the 'Seybert Commissioners' Report,' and the author of the article in the "Arena," is in an equally sorry plight as a popular scientific expounder of the Philosophy of Spiritualism." We care little about the position Graham assumes in the public mind. He made a fool of himself and must suffer for it. He seems now to regret it all, and to be striving to redeem himself; and in so far as he proves worthy, we shall ever be glad to lend him a helping hand and to encourage him in his effort to reestablish himself in respectable society. A to Mr. Richmond, he can hardly feel more keenly than we do the unpleasantness of the situation; but it can scarcely be more dis agreeable for him than was our own position when we felt obliged, by investigations set on foot by ourself, to stand up before the world and acknowledge that we had been deceived by Rowley, the alleged occult telegrapher. Possibly, our love of approbation is less than Mr. Richmond's, but we trust that his moral courage is equal to our own. He is a gentleman whom we highly esteem, and whom we believe is entitled to the esteem of the public. If he shall come to realize his fallibility, it may result in making him a stronger man, a greater force in working out the tremendous problems now vexing the world than otherwise he would have been. We have no desire to laugh at him, and we don't believe any person whose good opinion is valuable will think any the less of him as a man because

he was deceived by a brace of swindlers. Some ten years ago we published "Hints to Investigators and Mediums." These "Hints" were the result of the combined wisdom of such experienced observers and mediums as Epes Sargent, W. Stainton-Moses, Wm. Denton, G. B. Stebbins, E. V. Wilson, Mrs. Maud Lord, Mrs. R. C. Simpson, D. D. Home, Maria M. King, Mrs. J. E. Potter, Mrs. Hollis-Bill ing and others, whose aid we secured in improving the first draft made by ourself, and whose endorsement of them as a whole was given after revision. There were thirteen

hints. The tenth reads thus: "When you have had one successful séance before publishing it to the world as conclusive, try another, and still another, varying the conditions, if possible, but not making

We commend this hint to Mr. Richmond and all other investigators and writers upon spirit manifestations.

Genius and Insanity.

The late Emery Storrs was a brilliant ora tor, an able lawyer and a man of genius. He had one fatal vice, a passion for drink. His wife had also a mania but of a different kind -acquisitiveness and secretiveness in regard to money brought on probably by years of habitual effort to make up for the husband's thriftlessness, and constant dread, that in their old age they would be reduced to poverty and distress. Mrs. Storrs' sudden death sometime ago brought to light the fact that she had money and notes to the amount of \$60,000. She had claimed to be and the public believed that the widow of the great lawyer was, on the verge of want. All this money was left in the hands of trustees for the maintenance of an only son who had, without his father's intellectual gifts his father's appetite for strong drink, and who was as improvident and wasteful as his mother was acquisitive and saving. The other day the State of New York. Had George Storrs | a fortress for his pet wrong. Mr. Hopkins received discipline and training in early quoted this from the Constitution: youth which his moral weakness made all- | Congress shall have power to promote important for him, and had he been put to | the progress of science and the useful arts by instead of being allowed to grow up in idle- | ventors the exclusive right to their respecness and then to make the pretence of study- \ tive writings and discoveries." One of the ing for a profession for which he lacked the declared objects of the Constitution is "to

spicuous life. This case illustrates the fact -which leads some people to deny altogether intellectual and moral heredity-that the lower qualities are more generally inherited than the higher ones, which appear, disappear and reappear in a curious manner. The instances are numerous in which sons of men of genius have been either idiotic or insane. It has been seriously claimed that genius itself is a species of insanity. The ancestral history of Emery Storrs might be an instructive as well as an interesting study. How far back may be traceable the causes of young Storrs' madness, and how far is he morally responsible for it? A correct answer to these questions might show that the average view of human nature and of the springs of human action is extremely superficial.

The Journal's Attitude.

There are no persons more favorable to a close, scientific investigation of the phenomena of Spiritualism than intelligent, honest Spiritualists, and none more ready to assist in the exposure of the fraud practised in the name of Spiritualism. This class of Spiritualists the Journal has represented to the best of its ability. It has had to contend. on the one hard, with wholesale, undiscriminating denial of the genuineness of all phenomena purporting to be spiritual, and on the other, with credulous and undiscriminating acceptance as genuine of everything claimed to come from the spirits. The paper of all the tricksters and frauds of the country who in the name of Spiritualism, have for money pretended to be mediums for messages or manifestations of departed spirits. and many well-meaning Spiritualists have been disposed to criticise the Journal for its too exacting requirements of mediums before endorsing their claims or recommending them to public confidence.

At times it almost seemed that the truth in spiritual phenomena would have to wait tigators everywhere encountered, and the form a respectful adjeu. examination of which only strengthened distinction, the importance of which has as genuine, can be proved to be fraudulent. The wisdom of the course pursued by the jurious to "the cause."

The Public Schools and Excess of Dress.

One reason for the popularity of the Conuniform dress, with no jewelry throughout the school year. The children of the poor and of the rich are, in this respect, put on an equality. Let the common schools take a lesson from Convent schools.

tended no school regularly. A large number | place among friends and acquaintances: regave as a cause, poverty or illness; many | quests for these should be sent in immediatewere truants. It is certain that the nonattendance was due, to a considerable extent, to the excess of dress, which humiliated those children whose parents were unable to give them_fine clothes, jewelry, ornaments, and pocket money. Children are sensitive, and the directors of the public schools should consider this fact, and encourage in the schools the principle of Democratic government and a public opinion which will supersede the necessity of any official rules in this matter. The Chicago Herald has some sensible words on the subject: As the week ap- | ble effort done through this office would be proaches for the annual closing exercise in | filled with enthusiasm and an irresistable the public schools excitement goes to a fever | impulse to generously and continuously asheat over the dress that will be worn on the "last day." There is no limit to its excess, except the credit of the foolish parents. The children of the poor beg for costumes of a sort fit to match those of the well-to-do. Debt is incurred in a large proportion of the graduates' families for the folly and immorality of overdressing daughters to make a show, not of their learning, but of their apparel, to a few visitors and the school. A rule by the executive that no dress should be worn the closing day that had not previously been worn during the school year would have a wholesome influence, and would set the tide of sentiment in the right direction for the future. The public schools would be more popular were they more Democratic.

The Copyright Bill.

Mr. Hopkins of Illinois, was prominent in opposition to the Copyright bill. He spoke against the bill on constitutional grounds just the same as, a few years ago, slavery was defended in Congress on "constitutional grounds," and just as the small politician some simple trade at which he could work, | securing for limited terms to authors and in-

promoted by literary piracy. But according to the Illinois representative the men who framed the Constitution were not influenced by any considerations of justice to authors in providing for the spread of intelligence among the people. Mr. Hopkin's statement that the enactment of the Copyright bill would increase the price of books should be regarded morally as on a par with the slaveholders' assertion a few years ago, that the abolition of slavery would increase the price of labor, and the cost of raising cotton. What if it did? The negro was entitled to his freedom and fair pay for his work, and authors are entitled to the protection of their rights in the productions of their brains.

Publisher's Desk.

This is the last issue of the RELIGIO-PHIL-OSOPHICAL JOURNAL in the form which it has worn since 1865. It has become a household friend in thousands of homes scattered the wide world around, and its weekly appearance has been looked for with pleasure by thousands; by thousands whose longings for further light as to the future life led them to the paper as a trustworthy guide to a sure and satisfying knowledge that their dear ones still lived and loved, and, while traveling the eternal road a little in advance of those in mortal form were yet able and willing to turn back at times to lift the vail of sorrow, bind up the broken heart as give cheer and hope to the forlorn and sunering, the doubting and the weak; by other thousands the Journal has been greeted as the has long had the enmity and bitter opposition | staunch exponent and defender of a saving philosophy, an ethics based on psychical science, a rational religion toward which all the world is tending and which is bound to become universal. In these twenty five years the Journal's form has grown to seem that of a friend to those broken in spirit, to those seeking clearer light on the great problems of life, to those desiring the betterment of this world as well as some knowledge of the next. It has come to be a terror to evil doers. and the Nemesis of the charlatan and tricka long time for general recognition owing to ster. Hence it may not be without a fleeting the enormous amount of spurious phenom- | pang of regretful sentiment that my subena, purporting to be spiritual, which inves- | scribers will join with me in bidding the old

To change the form and general appeartheir hostilily to Spiritualism. But of late ance of a long-established paper is a matter there are indications of readiness on the part | not to be lightly decided, and hence I have of increasingly large numbers to make the | been for more than a year considering the question. As my readers will remember I been so often urged in these columns, be- took a census of opinion sometime ago and tween spiritual phenomena that can be the vote to change to the form in which the proven to be real, and so-called spiritual phe- | JOURNAL will appear next week was practinomena, which, although accepted by many | cally unanimous-only one dissenting vote being recorded. In its new shape it will be more easily preserved; and a binder will be JOURNAL has been sufficiently vindicated and offered synchronously with the first issue, in its position is now appreciated and approved which the paper may be filed each week by by many who once thought the attitude of those who desire to keep it. The facilities the paper in some respects, impolitic and in- for arrangement and classification of matter will be greatly increased and the paper will take rank among the most artistically made up papers in the country. The amount of patient care, the large expense and the labor involved in making the change in order vent schools is a regulation which most of to have everything perfect and that there them have that pupils shall wear a simple may be no hiatus or hitch cannot be understood or appreciated by others than those who have had the same experience.

I shall be pleased to send specimen copies to all who wish to inspect the paper; and I will also send to any old subscriber as Last year 14,000 children in Chicago, at- | many copies as he, or she, can judiciously ly, or lists of addresses where the parers are to be mailed from this office. I shall not object if subscribers insist on paying for these extra copies or donating something to aid in disseminating a knowledge of the paper. A great newspaper with all the auxiliary work which has gradually grown up around the JOURNAL annot be successfully carried forward without large expenditures. I am sure the Journal has a host of readers who if they could but realize the vast amount of unpaid labor, missionary work, and charitasist both with money, time, and influence.

I will send the Journal twelve weeks on trial to any address for fifty cents; or, I will send it for one year to five addresses for \$10. provided the names accompanied by the amount are received at one time.

The Journal has a host of friends and admirers; they are wholly among the rational, intelligent, moral, truth-loving class. Will not these friends, one and all. now dedicate some portion of their time to advancing its interests? By so doing they will advance the interests of true Spiritualism, a Spiritualism which makes for good in this world and prepares the believer for the next: . a Spiritualism broad and all-embracing in its definition; a Spiritualism as superior to spiritism in its life-giving, soul-saving, love-inspiring and ennobling qualities as it is possible to conceive; a Spiritualism so great and grand in its scope as to cover all interests both human and divine, and which seeks to enfold in its generous embrace all struggling souls regardless of belief or condition in life, and to guide them toward the "Church of the

Spirit." That in the continued publication of the Journal I shall ever consider my duty and responsibilities to Spiritualism as the philosophy of life, and that I shall always guard the public interests in preference to my own, -where the two may seem from a worldly standpoint to conflict—needs. I think, no reaffirmation. While I shall give less space to the iconoclastic feature which has been so necessary in the past I ()!! hold the Jour-

NAL as nearly as possible : a strictly scientific course in the treatment of the phenomena of Spiritualism; and I shall accentuate and magnify the work of construction for the purpose and to the end that the JOURNAL may be an important factor in advancing the world to higher ground along the lines of psychical science, ethics, religion and sociology—which cover nearly all that affects the welfare of mankind.

I am quite well aware that as publisher I have embodied in the foregoing some things that might more properly be said by me as editor, but where both offices are filled by a single individual it is not easy to differentiate the lines; though I am sometimes weak enough to wish that when I am performing the role of publisher I could forget that I am also editor. But whether I address you as publisher or editor I bespeak your confidence, good will and earnest co-operation, and point to my record in justification of my request and as a guaranty of the future.

Reply to a Complaint.

On the sixth page is printed an extract from a letter critizing the JOURNAL for its attacks upon Roman Catholicism. The Jour-NAL must say in defence that it does not at tack any religion as a whole, and never in merely a wanton or iconoclastic spirit, never without pointing out the error or evil which is the object of the assault. From this duty the Journal, as a reform paper, cannot shrink. It is just as ready to criticize any of the Protestant forms of Christianity when their attitude in regard to social and moral movements, and the advanced thought of the age is obstructive of progress. The hostility of the Roman Catholic hierarchy to the American public school system is condemned but so is the position of the Lutheran ministry in regard to what is known as the Bennett law in Wisconsin; so are the efforts of Protestants to keep King James' version of of the Bible in the public schools, to secure restrictive legislation in regard to Sabbath | for justice is not to be found there. It apobservance, to make the National Constitution an evangelical document, and to obtain governmental aid for schemes the ulterior purpose of which is theological.

If the strictures of the Journal are unjust -and it would be presumptuous to assume that they never are,—the columns of the pa per are, subject to limitation of space and bther reasonable conditions, open for correction in the interests of truth and fair deal-

W. E. Reid, of Grand Rapids, was sentenced on the 16th to one year's hard labor in the Detroit house of correction. This in conse quence of the verdict some weeks ago, finding him guilty of using the U.S. mails for fraudulent purposes in plying his business of answering sealed letters by alleged spirit help. Ever since his indictment, a year ago and more, up to last week, his lawyers and defense committee have heralded to the world that "Spiritualism is on trial in the person of Dr. W. E. Reid." A few weeks since, the Journal showed up the foolishness of this cry. But Mr. Moulton, of the defense, persisted in using it, even after the last trial. It seems, however, he has now changed his mind; it is a pity he could not have seen the point earlier. He will make an equally serious blunder if he endeavors to plead, as he is reported likely to, that Reid's "religion is affected."

Rev. Edward C. Towne, who always has some crazy notion in. his head, lately gave a lecture in New York endeavoring to explain how the dark-skinned race can be made white. He outlined a method of treating mothers by which the coloring matter would be removed from the true skin under the epidie. This is a way of settling the race question which has not occurred to men of science or to statesmen.

No organizations in the United States have multiplied more rapidly in the past ten years than the sick benefit, funeral-aid, death-benefit, and other kindred societies. As they are generally confined to those who are in the humbler walks of life, the good they have done is incalculable, carrying substantial aid to thousands of stricken families and inspiring those who are fortunate enough in being members with a courage which might not exist in their hearts without them. The members of these organizations will be glad to learn that Hon. Robert P. Porter, superintendent of the Eleventh Census, will endeavor to secure the statistics of the noble work these associations are doing, and it is safe to say that no other branch of the census will be more interesting. The business of gathering the data has been placed in charge of Mr. Charles A. Jenney, special agent of the insurance division, 58 William street; New York City, and all associations throughout the United States, whether incorporated or private, should assist by sending to him the address of their principal officers.

Dr. Maurice in the Globe Democrat: At least we can not escape a few established facts: (1) physical manifestations do occur that can not be explained by ordinary laws of nature; (2) psychical manifestations occur that must be classed as telephonic and clairvoyant; (3) there are communications, not only in waking hours but in dreams, of facts that indicate positive intelligent purpose.

Says Prof. George Howland, Superintendent of the Chicago Public Schools: "I have about made up my mind that children should be treated more like reflective human beings and less like Thanksgiving turkeys. To soluble." Well said. Men must work to-

fill to the neck with stuffing is one thing, to truly educate entirely another. Another great fault in the prevailing system is that it has not the power of making children self-helpful. Proper educationary methods should inculcate a certain amount of self-reliance and native ingenuity. A parrot may be taught to talk quite well, but, at the best he talks only at random."

Says the Golden Gate: Spiritualism is philosophy, for only through it can a knowledge of the laws of psychology be obtained and aided by its clear, white light we are enabled to gain clearer perceptions of the ethics of human conditions—our moral duties toward ourselves and others, and our relations to the spirits who have passed to the supernal world, towards which we are all ascending in accordence with the harmonious action of the laws of spiritual evolution. Spiritualism is a religion, for only through its elevating influences, through the unfoldment of our spiritual faculties, are we enabled to gain any knowledge of the existence of a divine Over Soul, and to realize that we are all emanations from that omnipotent omnipresent fountain. If, as has been said, 'the undevout astronomer is mad," in not being imbued with feelings of awe and reverence for the sublime power which causes the "stars to sing together in unison," can we class among Spiritualists those who are interested only in the mere externals of the subject, in the kinder-garten of phenomena? or those who have no reverence for a supreme power, wisdom and love which overrules the universe; those who have no belief

Victoria says that Inspector Byrnes made an abject apology for his statements about her and her sister Tennie; but Inspector Byrnes denies this, and says that he is ready to meet the whole combination of Yankee audacity and British bravery in court. The combination says it will not go into court, peals to the press, from which it is pretty sure to get more justice than it wants, if it persists in its sensational methods of seeking notoriety.

in any power higher than that of poor, weak

humanity?

It is the Voice, a strongly Christian journal devoted to the cause of temperance, and be wondered at that the savages of Africa are embracing the Mohammedan religion rather than the Christian? A native chief of the Congo region who had been taught by missionaries to read and write sent the following note to Archbishop Benton of the Church of England:

'Great and Good Chief of the Tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more Gospel and less rum. In the bonds of Christ UGALLA."

The nortorious adventuress Ann Odelia Diss De Bar is in prison in Rome awaiting trial on the charge of swindling the Hotel Bristol, where she had registered as "Mrs. M. A. Holland of London" and had fared sumptuously for several days. According to the dispatches she went to the Eternal | and Emma Taylor on May 11th in response City with big game in view and was as busy as a beaver there trying to entangle distinguished Catholic priests.

The question is often asked "Which is the oldest book in the world?" The popular reply is, "The Bible." But this is not true. A correspondent of Notes and Queries be the 'Book of the Precepts of Prince Ptabhotep,' the oldest composition in existence. It is better known as the 'Prisse Papyrus,' and is preserved in the National Library of France at Paris. This book is of the age of dermis. The offspring that lived he said | Hssa Tatkera, the last king but one of the would be white, though most of them would | fifth dynasty (Memphis) who flourished about 3750 B. C. The author Ptah-hotep, was a member of the royal family. It is a sort of handbook for young people, a treatise on practical morality, somewhat in the style and tone of the writings of Confucius. In some places the writings call to mind the wisdom of Solomon. Filial obedience is inculcated at the basis of all good order. There were probably other documents written in | tion by Mrs. Gardner. An interesting service the hieratic characters of greater antiquity than the Prisse Papyrus, but this alone re mains as the most important monument of that distant epoch."

> The liberal attitude of the young German Emperor toward workingmen and the Mayday agitation, have led a number of Berlin manufactures and representatives of various industries at Chemitz to form an employers' protective union, which is to be developed into a league embracing all the industrial centres of the empire. They see that the government is not likely to be so thoroughly identified with the interests of the classes against the masses as it was when Bismarck had control.

Says the Christian Register: "In the face of severe and painful conditions of social environment, it is no sufficient answer to say that nothing must be attempted because nothing can be done, and that natural laws are unalterably opposed to all modification. A more thorough study of social relations may at length show that man has more liberty in this direction than he is aware of. and that there are higher laws of love and duty which need to be sought out and applied to social redemption. Society is not a mechanism: it is a growth. In certian elements, it is plastic; and a fervid love of humanity party in insufficient costume. Pictures thus may melt and fuse conditions which to the modified have plainly passed through some may melt and fuse conditions which to the cold view of the intellect seem rigid and in-

dustrial conditions. Those who say: "Let the struggle go on, nature will take care of those fit to survive," do not realize that men have attained to moral conditions, and that future progress must be by moral methods. There can be no human advancement without human effort in the direction of justice and right. Indifference to existing evils implies moral imbecility; acquiesence in them would sooner or later result in moral and spiritual death. What is needed is more of the enthusiasm of humanity, and a deeper sense of obligation in all to work for the common weal.

Rev. James Kerr had an appointment to preach at a church in the country in Alabama. He was warned that a creek he had to cross was swollen and the ford dangerous. He answered that he was going to do the Lord's work; the Lord would take care of him. Half way across the stream his horse and buggy were washed down in the deep water and his wife and himself were drowned. He did not expect that the Lord would take care of him in that way else he might bave been less certain as to whose work he was doing.

Oliver Wendall Holmes writes to a friend: "I am writing this with my own hand, but I expect before very long to put most of my correspondence in the hands of my secretary, as I feel myself utterly unable to answer the letters and read the books sent me. My sight is getting imperfect, and the fatigue of writing is wearing upon me; and although it will cost me an effort, I feel that, in justice to myself, I must throw off the load, which at 'threescore and twenty' is too much for my old shoulders."

Lesigne, a Frenchman, has written a book in which he endeavors to show that Jeanne d'Arc was not much of a hero, that she performed no important acts, that her main business was carrying banners, that she was not burned at the stake, but got married and died a natural death.

By the heavy rains the outlying districts in the Southwestern part of Chicago, were converted into a vast sheet of water. One of the occupants of a flat in the basement of which there was water to the depth of three not an "infidel" sheet that says this: "Can it | or four feet, missed her baby and became alarmed. Asking some of the other children in the house about it, she was answered. 'baby is 'ittle Moses." Not understanding, she asked where, and the little tot showed her down into the basement, where the horrified mother found her cherub serenely floating about in a huge wash-tub stuffed full of straw, where its little brother had placed it in playing the act of Moses in the bulrushes, while a little girl from a neighbor's played Pharaoh's daughter. The laundry for the flat is down there, and the children had taken advantage of it to put skeptics to the blush by demonstrating the feasibility of the preservation of Moses as set forth in Genesis.

> Mrs. Emma Taylor, of Johnson's Creek, Niagara Co., N. Y., writes that a meeting was held in that place at the home of Abraham to an application for ordination to the Spiritualist Society organized there in 1867. The society is composed of about sixty members who are among the most intelligent and responsible citizens of the town. The letter

"The society is legally chartered under the laws of this State with the full authority of "The oldest book extant is believed to all religious bodies to ordain and send forth ministers to preach the gospel of peace and progress as taught by the spiritual philosophy. Mrs. Cornelia Gardner and Mrs. Emma Taylor were so ordained Sept. 1st, 1878, Rev. J. H. Harter, of Auburn, officiating. After reading the application of Mrs. Robinson and testimonials of character from responsible citizens of Lockport, the certificate of ordination and right hand of fellowship were given by Mrs. Emma Taylor. The charge to the people and society was very impressively given by Mrs. Gardner who gave the history of woman's work in the world's history, closing with an appeal to all to live up to their highest convictions of right, and to the mediums to be true to themselves. Mrs. Robinson followed with a tender expression of thanks to the society for the favor bestowed. The service closed by singing and benedicto the young people. This closed one of the most instructive and profitable meetings ever held in Niagara county. Better than all. another will follow in a few weeks, and so the good seeds of truth will be sown."

> (Continued from First Page.) APPARITIONS: OBJECTIVE OR SUBJEC-TIVE.

require the exertion of force, if not the presence of matter. But before discussing these real or apparent effects, we must consider one perplexing characteristic which (I believe,) is frequently found in every class of phantasmal vision.

Veridical visions are not always—not even generally-correct transcripts of any fact which is passing elsewhere. They signify such facts, but they do not usually reproduce them. Nor is their deflection from reality comparable with any kind of optical distortion.—as though they had to make their way through some refracting medium. It is a symbolical deflection; it consists in the introduction of features which, while not in themselves accurate transcripts of fact, do yet preduce an impression of the purport or meaning of actual facts. I see my drowned friend (suppose) dripping with water. But he is not in fact dripping, for he is immersed

It is plain that such a modification of the actual reality as this must have a psychical and not an optical cause. It resembles the familiar symbolism of dreams,—as for instance when a displacement of the bedclothes makes us dream that we are at an evening mind: their deflections from literal fact are in some intelligent, even if not intentional. By what mind they are modified we cannot

gether for the improvement of social and in- here discuss; we may merely admit that a symbolical figure seen by several observ ers may be objective, but is not optical Similarly a symbolical noise—and few of our auditory phantasms reproduce a sound being uttered elsewhere—heard by severa observers, may be in some sense objective but is not acoustic.

> Keeping this in mind, let us consider the cases where a phantasmal figure appears to exert some influence, not permanently registrable, on the material world,—as for instance to open a door and shut it again. Mr. Gurney used to remark that in all our firsthand narratives, whenever a ghost opened a door he did shut it again: - meaning, or course, that such apparent physical effects of the phantom's presence were in all cases merely phantasmal, as much a part of the dream-imagery as was the water dripping from the phantom of the drowning man. Once or twice, indeed, it has happened that such movements have been almost demonstrably unreal; as where a handle has been seen to move which could not move: - which was so jammed that to shake it was impossible. In such a case the apparent movement seems analogous to those phantasmal sounds which simulate the noise caused by some specific movement, (as the rattling of windows.) which is visibly not taking place.

> Before our ghost can claim materiality, he ought to show a registrable optical presence by affecting the sensitised plate, or a registrable acoustic presence by affecting the phonograph, or a constant weight or inertia by affecting the balance or other mechanical contrivances. Nor is this last kind of test an easy one: since the balance may be affected (as in Mr. Crookes' experiments with D. D. Home) by some unknown exertion of force, not by the presence of gravitating particles But, on the other hand, it is of course possible that the categories "material" and "immaterial," with the best definitions which we can at present give to them, may be quite inadequate to describe what our ghost really is. The mode of his existence may transcend our mathematical formulæ as completely as it transcends our sensory experience. The impenetrability of matter, which seems

> our ultimate sensory fact, may be as relative and contingent a property as color itself. There is nothing to show that all consciousness existing in the universe can recognise a ruby as impenetrable any more than all consciousness existing on earth can recognize it as red. Our mathematics speak of matter as possibly a modification of the ether; but the ether itself, which to us at present seems primary and universal, may be a complex, contingent, limited manifestation of a system of laws wholly beyond our cognisances. In the case, therefore, of a phantasmal

sight or sound perceived by more than one person, we cannot safely say more than simply that an action is going on which is of a nature to affect more than one organism. The action—vibration or whatever else it may be—may possibly require the molecular world for its propagation or transmission. volve modifications of the ether, independent of the molecular world. Or it may be absolutely independent of ether and of molecules—of everything which our mathematics can hope to grasp.

What we have to do, in fact, is not to refer these new phenomena to our existing formalæ, but to try to build up in time truer formulæ from the observation of these new phenomena themselves. It should never be forgotton that the most trifling of our telepathic experiments if the conditions are satisfactory probably implies a profoundly different employment of natural forces from that in any class of experiment hitherto known to science.

There is yet another perplexity which af fects all classes of phantasms—namely: their relation to time. It is pretty clear that even when these phantasms represent a person or scene accurately they are sometimes after the event,—an added difficulty, of course, in the way of the supposition that they have anything like a material existence. And there is even some evidence that the phantasm may present itself before the event, in which case our previous experience would be trans cended indeed!

But, in fact, the upshot of all these considerations is that our existing categories afford us little or no help in classifying these phantasmal phenomena. We cannot ticket any given phantasm as material, objective or the like, and then infer from that general term that the phantasm possesses any specific qualities—as impenetrability, spatial location, or the like—which are commonly con noted by the wider term. We must simply for the present take each verifical phantasm on its own merits, and ask a number of separate questions about it,-most of which we shall usually have to leave unanswered. Does it exert force? Does it possess inertia? Has it a constant weight? Does it to any extent obey optical or acoustic laws? Is it percept ible individually? or electively? (i. e., by some and not all of the persons present), or collectively by all persons within reach? Is it a symbolical or an accurate transcript of fact? and is the fact which it represents past, present, or future?

Until we can answer these questions rather better than at present, it will be safer to was given by Mrs. Robinson in the evening | choose our designation for these phantasms with reference to the negative quality which we know to be theirs,—namely, that they are not that which at the first blush they appear to our senses to be. This fact, and nothing more, we affirm when we call them hall ucinations. And if we style them veridical or falsidical, according as they help us to truth or delude us with falsehood, we shall still be describing them purely in terms of our own experience, without pretending to a theory of their true nature. This frank confession of ignorance will at least leave us unfettered,-ready to adopt any truer clsssification of our phenomena to which further observation may point. In the meantime something is gained if, having started with the preconception that "all which is not A is B," we have come to the conclusion that our own subject matter is neither A nor

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THOS. HARDING.

INFORMATION ON VARIOUS SUBJECTS For the Religio-Philosophical Journal. THE "TO COME."

Oh, the day of peace is coming And the night of strife is going, While the sunbeams and the moonbeams in one long procession move, And our dreams of pain and sorrow Will be swept away to-morrow, When our duliness is succeeded by the endless light of love. Oh, the day of peace is coming!

Oh, the day of peace is coming And the pride of life is going, And the passions we war against shall soon be overcome, And we'll comprehend the reason Why our prayers seemed out of season, When Heaven was as brass above us and our oracles were dumb. Oh, the day of peace is coming!

Oh, the day of peace is coming And enviousness is going, Soon the lava of our character shall cease to overflow, And while blies shall be completing And still newer joys creating,
We shall help to pour God's sunshine
on a multitude below. Oh, the day of peace is coming!

Oh, the day of peace is coming The uncertainty is going, And the waywardness of circumstance no longer shall annoy, And each one shall be himself Not a ghost or spook or elf, Where no seeming contradictions shall our restfulness destroy. Oh, the day of peace is coming!

Oh, the day of peace is coming And our discontent is going, Soon sincerity and sympathy shall wear the crowns of truth, And every mai-formation Shall receive its compensation, And the aged and dependent know the ecstacy of youth. Oh, the day of peace is coming!

Oh, the day of peace is coming Misunderstandings going; We shall know as we are known in that beautiful "To Come," Where language is unspoken And the flow of love unbroken And the tongue of loud contention is, at length, forever done. Oh, the day of peace is coming!

Oh, the day of peace is coming While the unbelief is going, When we'll cherish underlying truth without revising creeds Then each shall prize his brother And all shall wrap each other In the mantle of divinity, the garment of good deeds. Oh, the day of peace is coming!

Yes, the day of peace is coming nd disease and death are going, Never more we'll have to part from those whom we almost adore; nd the furrows of distress Shall not mar their loveliness For the atmosphere of Heaven giveth beauty evermore. Oh, the day of peace is coming! Sturgie, Mich.

A Crying Need.

To the Editor of the Religio-Philosophical Journal. A couple or more years ago I called attention. through the columns of the JOURNAL, to the necessity which exists for a fund to be applied on the procuring and distribution of reliable and authentic literature of a character tending to convince inquirers, first that there is beyond all peradventure a future or continued life for the human race, and second, that the denizens of that future world can, and sometimes do return. Did some of your wealthy readers but know the demand which exists for such matter, or could they realize the suffering attendant upon skepticism, particularly in hours of sorrow from bereavement, I feel assured that they would aid in such good work, and place in your or other reliable hands the means to answer this crying de-

The mail frequently brings me letters sometimes from far distant persons, of whom I never before heard, and whom I never expect to see, which testify to the great suffering in this world from ignorance of those simple facts which, Mr. Editor, you and I have abundant cause to believe. I can reply to but a few of the letters I receive on these subject, and it is a source of much pain to me. I am poor, and when letters of this character become frequent, and I cannot spare time to satisfactorily reply, I ardently wish that I had printed matter of a suitable kind to mail the writers or be enabled to refer them to those who have. Besides, postage and stationery cost money which I can barely spare when

the demand is very frequent. Oh! my dear brother, the world is hungering and thirsting for a knowledge of God's truth, that the departed do live and can return; perhaps I am in a better position to know this than many readers of the Journal, my name appearing so frequently in the paper, secular and spiritual and sometimes, in the depth of their distress and in the darkness of their dispair, distant strangers will pour out their hearts unreservedly into my willing ear. They seem to know, intuitively, that they will find sympathy with me, and even venture, perhaps, to hope for conwhich details the experiences of men and women of probity is what is needed to meet such cases, and your and other offices should be supported, financially, in the supplying and mailing of such matter.

gentleman who has written it perhaps did not know how many lacerated hearts are craving like sympathy and spiritualistic facts. I have replied to him, giving as he requested a couple of simple facts from ing as he requested a couple or simple laces my own experience, in my own hopse, which came my own experience, in my own hopse, which came lish the truth. For myself I know that spirits do term to me unexpectedly, unsought, without a medium, that many frauds have been practiced and many that many without money and without price. Had the gentleman been a reader of the Religio-Philosophical subject during the past six months, even he would perhaps have been convinced, ere now, of that sublime fact for the truth or falsity of which he so ar-

dently inquires. I give the letter with only the initials of the writ-

DEAR SIR:—Reading a piece in the Commercial Advertiser written by you I can but echo your re-frain, "Oh, for a trumphant faith!" Oh, my friend I am so lonely (age 53 years)! Wife died September last—age 44 years. Had lived just accross the road from each other since childhood. Happily married 22 years. All was harmony; could surmount all difficulties with her at my side. Now I am utterly broken up. Will I again see her? Take her to my aching heart? Does she exist? Is she an entity—a personality? Is she conscious; my loving wife, having a knowledge of her earthly home and its sorrowing inmate? Can these questions be truthfully answered by any man or woman on this earth? Does any one know that we exist after death of the body or is this organism all there is of man? Is Spiritualism a cruel lie, a cheat, a sham, another ism, or is there an inter-communion between the two worlds, (if there are two)? My friend, can you answer my questione? Oh, kind eir, if you can give one gleam of hope to my dispondent soul please write me_tell | Adam rejoice that the so-called serpent did put the | clear. Who instituted the Christian Sabbath, and Respectfully,

I would convey to all inquiring people who so earnestly crave to know for themselves whether Spiritualism is "a cruel lie" that the existence and return of spirits is no lie, although there are cruel liars, falsely sailing under the flag; it is indeed, sham'd by cheats, but, brothers and sisters, test it at home, where you are sure their are no cruel lairs, cheats have given the same advice, you too, may be convinced of a truth, which, when realized, "will wipe away all tears from your eyes." THOS. HARDING.

Sturgis, Mich. Phenomena "Termed Spirtualistic."

From a long article in the Globe-Democrat by H. Maurice, M. D., referring to notable articles concerning Spiritualism, the following brief summary of Dr. Richard Hodgson's recent paper in the Forum is given to show that spiritual or psychical phenomena are now a subject of current scientific interest:

He begins by allowing that the evidence offered by the literature of Spiritualism, which is very vol-uminous, is worthy of serious consideration. Yet he lays immediate stress on the fact that "the vast majurity of professional mediums are consciously fraudulent." Mr. Alfred Wallace says that at least 90 per cent. are such. Those who are acquainted with the RELIGIO-PHILOSOPHICAL JOURNAL know that its editor, John C. Bundy, is kept constantly busy eliminating and exposing frauds. Mr. Hodgson tells us his own experiences were at first calculated to produce the contempt so prevalent among scientific men for the whole subject. But he is now convinced that, in spite of the overburdening fraud, there are "genuine psychical phenomena." He is careful, however, not to commit himself as to the nature and origin of these phenomena as spiritualistic. His next point is to show how often, and how easily, "euccessful men of business, men of university training, electrical engineers, members of the legal and educational professions" are deceived in their investigations. His account of such efforts to investigate are startling. They fail to detect important movements of the operators, and image they have taken precautions which exist only in their imaginations. Of the various causes impairing the value of testinomy on this subject the most important, and yet least recognized, are the hallucinations of memory. Mr. Hodgson has done us good service in bearing heavily on these two points as always preliminary—the probable fraud on the part of mediums and the probable blunders or deficiencies of our own investigation. "Many records are entirely worthless from the possibilities of ordinary malobservation, and of malobservation designedly induced by a dexterous trickster, or resulting from the mental attitude or emotional state of the wit-ness." The memory afterward plays many a trick of addition or subtraction. This we all know who undertake any class of investigations.

These preliminaries are made to bear with great keenness of analysis on Mr. Savage's article. He thinks that the distinguished minister has probably unintentionally omitted some things from his account, while his memory interpolates other items. 'There is not a date attached to a single experience related by Mr. Savage." But when all this is passed by Mr. Hodgson startles us with the confession that in general he agrees with Mr. Savage, and even goes quite beyond him. He believes that a large part of the article that he criticises after all covers actual occurrences, and that the psychical society has accumulated a large amount of unimpeachable testimony to show that both physical and psychical phenomena occur of the sort termed spiritualistic, and not explicable on the basis of ordinary natural science, not at least as yet. "The theory of telepathy must be strained to account for all the phenomena. There is certainly some sort of clairvoyance, and apparently something more." He suggests that the medium may be in an auto-hypnotic state. Now, auto-hypnotism is something so little comprehended, so new a field of research, that the reader is inclined to fall back in despair. Can one bypnotize himself? Can the conscious self fall thus under the power of subconscious self? No matter, we get into the glamour of this new metaphysics. All I care to see is that our secretary finds "formidable arguments in our present state of knowledge against any hypothesis, from the most rationalistic to the most purely spiritualistic." Here he leaves us with the encouragement that this subject has at last escaped the bands of charlatans, and will be unfolded in due time by honest and careful investigators. It looks to be his conviction that we are as human beings, slowly passing, by evolution, into higher, or at least other and less rigidly material methods of existence. Coming on from protozoic forms, life reached in millions of years the tertiary vertebrates-at last the primates-and, supreme work of evolution, came self-conscious man Can evolution carry us into higher realms of knowledge and being? into higher methods of inter communication? It is not Mr. Hodgson alone who believes this possible. While bearing great weight on caution and patience, he is ready to encourage further investigation, as surely opening a vast field

Facts and Inquiries Regarding that London Test.

to the Editor of the Biligio-Phikes chical Journal

into a realm of fact.

I read in your Journal of the 22d of March, the letter from E. Dawson Rogers, in which it is stated that my arisen husband, Moses Kennedy, had manifested at a séance held in London, etc. I waited in the hope that further reports of his me sage would appear, so that there could be no doubt in the matter, before writing in confirmation. I will now say that so far as regards the printed message, it is correct with the exception of the name, Glenfield, which should be Glenwood.

Now in answer to the questions. I presume Mrs. Everett, or Mr. Rogers may one or both, be readers of the Journal, in which last December was published an obituary notice of my husband. Mr Kennedy or rather myself has an interest in an estate which is in the hands of agents and attorneys, who have for four years, been searching the records in London for a missing link in the chain of our titles My husband of course felt deep interest in whatever concerned my welfare, and often said that the only way this business would ever be settled would be tbrough spirit intervention. Mr. K. had no correspondent in London, nor had I; the business was wholly in the hands of others, and, presumably, our names were not known in the investigation said to be going on there.

I should be so glad to get all of the message refersolation in their distress. Reliable printed matter, red to in Mr. Rogers letter to the JOURNAL, for I am sure if my dear departed husband had been able to . manifest and speak, he would have given some test that would be convincing. Will Mr. Rogers please send the message in full, and if identified by myself The following letter, received a few days ago, is a sample, and voices the sentiments of thousands; the grateful for what was sent, and wish to express my thanks to Mrs. Everett, Mr. Rogers and Dr. Suddick, munication, and I will aid all in my power to estabwell-meaning persons deluded thereby. We must JOURNAL or other reliable periodicals devoted to the | have proof, undeniable proof, or we are at liberty to miring readers and friends the truth and the truth PHOEBE KENNEDY, M. D. Glenwood, Mo., May I, 1890.

Reflections on the Past, Present and Future.

To the Editor of the Religio-Philosophical Journal. Time was when to be a Roman citizen gave to the individual privileges denied to others. What a conspicuous place has Italy held in the history of man! When to-day we see the groups of Italian laborers seeking to dig our ditches, work in sewers, build our railroads, or do the most menial of all labor, we think of Italy as once she was. The Chinese Empire was once too sacred to be set foot upon by the outside world; to-day her walls do not restrain her thronging multitudes from mingling with ithose who flock to our shores. Ob, America! why art thou so sought after by every tribe and nation under the sun? Was it a second "fall of man" that burst the garden walls and opened new and glorious fields for human industry and progress? Let the children of me your opinion if no more. But if you have a fact give me that above all!

Adam rejoice that the so-caned serpoin did put the when was it inaugurated? Christ tried to break prefer being clothed than to going naked. What a field down the superstitions observed by the Jewish Sabhas been opened, what an outlet to man was that setting sail of Columbus from the little Genoese expedition. How long and patiently did the silent forests of America wait thy coming, and now her green fields and flowery hill-sides may greet the sun-

shine and hail the day! This picture may also express the changes in human thought. Crusades to rescue tombs where crucified bodies were laid, is not the battle cry of toand shamers, and, perhaps, like others to whom I | day. Not there, they have risen; we seek not the

living among the dead. ay are inquisitions, racks and thumb screws, imprisonments and stake burning done are military and stake bu ing done away with? Because a broader field of thought has been reached, and a new America has been discovered. The woman of Endor is no more called a witch, but those who have spiritual gifts can exercise them. As the spirit gives utterance they speak, and mighty works that could not once be done n consequence of unbelief, are done to-day. Feeble as are our comprehensions of the infinite, yet our finite has touched the borders of mighty reality, and we stand in the presence of opening wonders that lead us onward. Life is more for us than a brief experiment and the soul has attributes that link it with the eternal.

The most learned are the most humble because they realize that they have yet much to learn. What they have learned is only the entering wedge to the great beyond. But does this prove the immortality of the soul? We can only believe what evidence compels. The epithet infidel has been applied to those who have doubted, and yet direct proof is even to-day regarded by many as sinful. They will quote from the bible; in the latter day there shall be seducing spirits, etc., and in fact quotations from the same book are used to prove each one of the six hundred creeds founded upon it. We are having evidence admitted in all courts of law, personal testi-mony, but our religious leaders say they are incompetent. During the dark ages it was said "dead men tell no tales." And they learned what is dife, or what is death? If direct evidence is admissible I can say for one among the millions. I have had it. I can adopt no creed nor crystallize any conclusion, but am open to modifying evidence, expect to know a little more to-morrow than I do to-day, and this learning process is to go on through eternity. As the soul attains knowledge and spirituality, the kingdom of heaven will be within and the power wisely to apply all things. This smooths the pathway of life in a degree, but thorns are native to the earthly sphere. Perfection in education or character may not be reached in the allotments of earth. Human conditions and surroundings effect us. Kindred ties that link us to each other, and personal liability in ourselves to suffer, and witnessing it in others so

often brings us to the greatest distress. This brings us to the thought of the elernal torment doctrine taught in Christian theology. Who can be happy while loved ones are in even temporary suffering, much less to know that suffering was to continue, and then to know it to be in accordance with the will as a revengeful punishment for past offences of God whose infinite power has made all things just as they are. To the orthodox heaven I have no desire to go. If my loved ones are cast out, cast me with them, for where they are there would I be also. I believe they are the legitimate children of the infinite Father, and not adopted from the family of an opposing personality. No miracle is needed to make us children of the universal Father. Many indeed show little of the Christ, having as it were but the germ. As good is positive to evil that germ will root out the weeds, and time and eternity bring all souls to their native element. If this estimate o life is sinful, I cannot help being a sinner. I have no words of condemnation for those who differ with me. Let us do all we can to promote human happiness here in this life and trust God for the future. Ceredo, W. Va. PETER THOMPSON.

A Letter to Dr. Henderson.

To the Editor of the Religio-Philosophical Journal The following from the Detroit Tribune, of April 22, will, no doubt, interest your many patrons. Rev. C. R. Henderson is one of our most enlightened, progressive ministers, and not afraid to express his

honest convictions: "As a matter of fact all the world believes in evolution, and all the world sees instances of it at every step," said Dr. Henderson at the weekly meeting of Baptist ministers held yesterday morning at the Russell house. "The only question is that relating to the extent of this method and its application to particular instances. I am in the habit of going over several periodicals of natural history and I find that evolution is treated as a matter of course, just as the Newtonian law of gravity is used. Can we suppose that a theory so widely accepted by the men most entitled to respect in such matters a delusion and a deception? Men were not satisfied to find out that the superior powers made things, but later on they asked by what means and processes things were made. It would be hurtful for us to demand of men o stop at the answer, 'God made things.'

"In the first place, Darwinism does not mean that man is to find the end of his pedigree in the monkey tribe. Mr. Darwin taught that we are still at liberty to go higher up. It cannot be too often emphasized that development is simply God's way of doing things. In ridiculing the lowly origin of man one i not laughing at Dr. Darwin; he is making sport of the universal divine method of producing men. We should confess our kinship with animals. Materialistic philosophy tells us that the world is made by evolution, and not by God. But evolution is only a method. The materialist denies, the Christain affirms that the cause is intelligent, wise and benevolent. Yet many evolutionists find they can consistently be Christians. The subject of human depravity and the fall of Adam will be studied in the light of evolution. The clergy who opposed so long the Newtonian and opernican views made sceptics in their own age and eft on record an argument for doubters and infidels. The clergy, I know not why, have in the past set themselves against almost every great discovery until they were compelled to recede. We have but repeated the folly of the past. In opposing the theory of evolution without discriminating atheistic from theistic statements, we are doing two things which religious teachers with present light have no right to do; we are loading the gospel with the re-proach of our ignorance and duliness." General discussion followed.

REV. DR. HENDEBSON. DEAR SIR:-1 trust that your independent utterances at the weekly ministers meeting of the 21 inst. are the prelude to more work of this character whenever the cause of truth demands it. Honest, thoughtful minds are demanding knowledge for

their guide in place of blind faith. I remember when a benevolent man met the London thieves to devise means for them to get an honest living. One thief said, "Prayers are good but they wont fill an emply stomach." He said he went all the way from London to Liverpool trying to get work, without success. The Rev. Mr. Dowling, president of the Detroit College, in his late speech, ridicules the efforts of the toilers, classes them as socialists and recommends Christianity as their only hope. The laborer naturally turns to Spain and Italy, where Catholic Christianity has had full eway, where

unquestioning faith is demanded. I remember when Archbishop Whatly felt compelled to write a defence of geology at a time when the clergymen were stultifying themselves by opposng the deductions of science. I remember when Rev. Dr Lord, pres. of Dartmouth College defended American slavery from the Bible. The demand of women to all the rights that men enjoy have been

denied from the same standpoint. In the North American Review of January, 1887, page 47, is this declaration by a Protestant clergyman: "All we have to do is for Catholics and Protestants to come to a proper understanding and legslate religion into our free schools. The public schools must go to the wall if they resist Christianity." While England has been dominated by the Episcopal Church for centuries, it never had a semblance of free schools till free America set it the example. I remember when the press and clergy denounced Wm. Lloyd Garrison in unmeasured terms. Soon after his death the Methodist Conference of Massachuetts eulogised his name and called him a Christian.

Being confined at home the past three months by a broken limb, with other reading I have read. the ives of Luther and Mahomet. Luther struggled to free the minds of men from the bonds of superstition founded on blind faith. Mahomet led his followers into the same toils by the same unreasoning faith. When he wanted to carry any measure or add another wife to his harem be could have another revelation and success was secured. There is one subject which I have long had a desire to have made bath and never instituted any other. I once read a labored article in a Methodist paper on the subject, but it could only infer the establishment by implicating. Boston has her public library open on Sunday, so that the toilers can get a little light; why is this denied in Detroit? These are grave questions which many are anxious to have answered. It is evident that the thoughtful are more and more demanding knowledge instead of faith as their guide. Regarding the positive evidence of a future life, it is

well known that a growing class of scientists will not accept the Bible as this evidence. Rev. Thomas Beecher said to the students at Cornell University in a sermon in the chapel there, that when he was in college he saw so many contradictions and incondistances in the pentateuch that he threw it overboard, but later he found much good in it. He said who wrote these books and when written no one knew. Rabbi Schindler lately said in his synagogue in Boston that the Hebrew prophets were a long time after those prophesies were made, and they had no reference to our time and were no more binding than opinions of people of the present day.

I asked a prominent Unitarian minister from Boston if there was any positive demonstrative evidence of a life hereafter and he replied that if he answered for himself he should say no. A lady once asked me what good Spiritualism had done. I said it had liberated the churches and had also convinced many materialists of a future existence. This positive evidence based on facts can be obtained if inquirers investigate with the object of learning the truth. I received a letter from a friend in Boston stating that the Mayor of that city, the Governor of the State and other eminent men had invited a man from New York to come and expose the tricks of spirit mediums. He was expected to forever annihilate Spiritualism. I wrote to that friend that if these eminent men would investigate and go into private families with whom they were acquainted, where no

fees were paid, they would find the truth. This exposer was feasted at the Tremont House: he absorbed much of the money taken at the show for his expenses which left but little to redeem the eld South Church to the city, as a relic as had been desired. Those eminent men have never invited another mountebank to Boston for a similar purpose, and Spiritualism still spreads. The growing skepticism will compel the religious world to give this most sacred of all subjects a candid and honest investigation, if this nation is not going to repeat the experiences of past ages of the world. If our republic is to endure a thousand years, statesmen and divines must be true to their convictions and not fear to proclaim unropular truths.

Sincerely yours for the truth. WARREN HUTCHINS.

A Presentiment.

Recently a young lady at the Palmer House, Chicago, fearing that there was something wrong with her father who was in another room, got up in the night only to hear him fall dead. The facts as stated in the daily papers are as follows:

"Papa! papa! let me in!" was the cry which awakened a number of the guests and startled the night watchman upon one of the floors at the Palmer House at 3 o'clock this morning. They were uttered by Miss Perkins, a twenty-year old daughter of H. O. Perkins, of 107 Arlington place, Cleveland, a varnish manufacturer of the firm of Blakeslee & Co. There was no response to the girl's agonized cry. The watchman soon had the door open. however, and there upon the floor laid the girl's father dead.

The grief of the daughter was extremely pitiful. Her father was a large, exceptionally handsome man of 45 years. He had been traveling in the West for several months and was on his way home. His daughter had also been away from home since the holidays attending school. Her father sent for her to meet him here so that they could go home together and give the wife and mother a pleasant surprise. They arrived on Saturday morning and were assigned adjoining rooms at the Palmer House. They intended leaving for home Saturday evening, a will at his task of laying bare all that the ages but Mr. Perkins concluded to remain over till this have left at old Troy. He has 250 men at work and morning in order to show his daughter a little more of the city. Yesterday they called upon several friends, among them being T. O. Bolger, with the real estate firm of B. F. Jacobs & Co. Mr. Ferkins complained of feeling unwell, and attributed it to the fact that he had stopped smoking a few nights

This morning his daughter awakened with a consciousness, that something ailed her father. She went to the door communicating with the two rooms to listen. Just as she reached it she heard a sound as of a falling body striking the floor and then all was still. This was what caused her startling cry. The worst fears of the poor girl were realized. The body was removed to Klaner's undertaking establishment, and this afternoon will be taken by the daughter and some friends to Cleveland. Neighbors of Mr. Perkins in Cleveland were telegraphed to break the news to Mrs. Perkins.

Goldfish Have Fun with the Turtle.

Washington Critic: Fishes are not ordinarily supposed to be gifted with any great amount of intelligence, but an incident which occurred in a Washington home a few days ago proves that they have a keen sense of humor and are fond of practical joking. One of the young women of the house in question has for pets a baby mud-turtle and several goldfishes. The turtle is frequently placed in the same tank with the fish. The other day he lay floating on the surface of the water asleep and with his fore feet out.

The goldfish saw in this a good chance to play a trick on Mr. Turtle, and, after putting their heads together a few minutes, they divided into four groups, and, seizing his feet in their mouths, dragged him to the bottom of the tank. When awakened by his sudden immersion, be had considerable difficulty in shaking himself free from his tormentors. There can not be the slightest doubt that the fishes had some means of communicating their ideas to each other, for it was plain to those who observed the incident that the trick was the result of preconcerted action.

The Epitaph of Adam.

The following epitaph on Adam, "our common ancestor," was written by Gabriel Alverez of Paris about 1743, and may be found in his "Historia Ecclesiæ Antediluvianæ: Here lies, reduced to a pinch of dust, he whom

from a pinch of dust was formed to govern the earth. The son of none, father of All, the stepfather of All, and of himself. Having never wailed as a child he spent his life in sorrow and weeping, the result of penitence. Power, Wisdom, Justice, Immortality

He sold for the price of disobedience. Having abused the privilege of Free Will. Which weapon he had received for the preservation of KNOWLEDGE AND GRACE By one stroke he struck with death himself and all the human race. The Omnipotent Judge. Who in his Justice took him from Righteousness,

by his mercy restored him whole again. Saved by the Grace of THE REDEEMER. The first Adam lived to die. The second Adam died to live. Go, and imitate the penitence of the FIRST ADAM. Go, and celebrate the goodness of the

L. H. Warren, Albany, Wis., writes: I cannot do without the Journal. I have taken it ever since it was published, and have noticed its advancement in scientific and spiritual growth, and I consider it the best spiritual paper published, and should be supported and patronized by all true Spiritualist.

SECOND ADAM.

D. D. Guiles. Mendota, Ill., writes: I admire your persistant efforts for the truth. Truth is all we want-it will organize itself and disorganize every thing else. Now the search for truth is the business of scientific minds, and in spiritual things of the most profound. I hold that science is truth and truth is science, and all other things are nothing.

M. E. W., of Brewer, Maine, writes: As a Roman Catholic, I do not like the way you occasionally strike at my religion. I take the Journal to get explanations of Spiritualism, not insults and falsehoods about my religion. To be sure it is only done occasionally; but I do not see any need of it at all. Protestants have been at that business a long, long time, I cannot see how it has helped them or hurt us. So, where is the use of you giving such stale hash to readers who only want (of the JOUR-NAL) explanations of Spiritualism. As a woman suffragist I like the JOURNAL very much. The JOUR-

NAL seems very favorable to woman suffrage, which

is about the same as prohibition, for with suffrage women would soon settle the temperance question. I sent you a Bangor paper a few days ago in which there was an article on Spiritualism by a M. T. J. Stewart, now dead. A criticism by you on the article would, I think, be interesting to the majority of the Journal readers.

Mrs. R. N. Hovey, of Augusta, Maine, writes: am very much pleased with the JOURNAL and admire its high moral tone. I have often wondered at the immense amount of labor your editorials must require. May heaven bless you in your labors for the uplifting of humanity.

D. G. Carver, Valley Falls, Kans., writes: I tried De L. S.'s experiment, published in the Jour-NAL of Apri 26th, and find it as he says. For my wife the ring vibrates east and west. I tried the experiment on three different young men, without letting them know my object, and the ring remained stationary; when I explained it to them the ring would vibrate for them north and south. I also tried another experiment. I blindfolded myself and held the thread, and, although I tried it several times the ring would not vibrate. How is this?

Notes and Extracts on Miscellaneous Subjects.

A paper in Canton estimates that 75,000 people die in China every year by fire and flood.

An English journal discusses the possibility of distinguishing "high and low born blood" by the aid of the microscope.

George Washington, Thomas Jefferson, John Quincy Adams, Daniel Webster and Henry Clay were all in favor of international copyright.

A man in Collins, Medina County, Ohio, has a piece of pine board seven-sights of an inch thick which had a wheat straw driven through it by the recent cyclone

A Cincinnati woman, enraged at her husband, determined to ruin him financially. She "shopped" all day and piled up bills to his account to the amount of \$3,000.

Sir Moses Montefiore's book will make a sensation. It treats very largely of the persecution of the Jews in Russia, and is expected to have a large sale

in England and this country. Returns show that eighty-two presbyteries have roted in favor of revision, forty against revision, and four have refused to vote. There are yet eighty-six

presbyteries to be heard from. A woman's medical college will be established at Johns Hopkins University if \$100,000 is raised for the purpose before June 1, 1891. A Boston lady has offered the first large subscription.

Superintendent Porter, of the census bureau, has decided to form a collection of all the newspaper, magazine and periodical publications of every description published in the United States this year.

Ex-Governor J. Sterling Morton, of Nebraska, father of the Arbor Day for economic tree-planting out that way, says that "more than 600,000,000 trees planted by human hands" are growing in that state. Millet's masterpiece, "The Angelus," is now in Montreal. Last week the owners of the painting were forced to choose between paying \$30,000 duty or removing it from the United States. The latter alternative was accepted.

The indomitable Dr. Schliemann is working with ing rapid progress to the attainment of his object.

Taking the census of a nation of 65,000,000 people is a very big job. The Government Printing Office has just completed the printing of the 20,000,000 enumeration blanks, which weigh in the aggregate 229 tons, and, if spread out, would cover an area of 25,208,333 square feet. Dr. Laurent, of Rouen, considers boiled milk less

healthy for young infants than milk which has not been boiled. Although boiling destroys microbes, it also destroys constituents of the milk which act as ferments and render it more digestible, especially in the case of babes.

Olive Thorne Miller, the Brooklyn authoress, has a room set apart exclusively for her pet birds, about which she writes so entertainingly. In this indoor apartment she trains and watches them, and from her observation of their ways writes such books as "Birds' Ways," "In Nesting Time," etc.

Rev. ohn Prince, a Methodist minister, eighty years of age, and Mrs. Cynthia Wood, eighty-four years of age, and mother of a member of parliament, were married recently in Montreal. They were lovers when the century was young, but their parents forbade their match and they parted. Vaccination at sea has been declared by a num-

ber of New York doctors as more dangerous than small-pox, and Cunard passengers who claim that they are suffering from blood poisoning in consequence of being vaccinated on shipboard have brought suits against the great steamship line.

California has a fruit pest in the gray linnet, far worse and more damaging to fruit raisers than the English sparrow. If some means are not systematically and methodically adopted to exterminate this bird there will be very little profit in fruit raising in those sections where deciduous fruits are exclusive

An old Belfast sea captain is credited with devising a unique barometer. It consists of a thin strip of white pine with a number of cross pieces upon it. This is hung on the side of the building, and when damp weather is approaching the barometer bulges out in the center while in dry weather the center sinks in and the ends come out.

An elm tree, about 225 years old, in West Medford. Mass... has just been cut down, and the people there are highly indignant in consequence. It was a beautiful trre, over one hundred feet high, with graceful limbs extending across the street. It was ordered felled by the road commissioners because its trunks encroached upon the street a trifle.

At a lecture given in Fairbank. Ont., by a citizen of Toronto on the subject of "Balaam's Ass." and illustrated by a magic lantern, John Windlass attempted to turn the proceedings to ridicule and throw suspicion on the verity of the story of the angelic voice by counterfeiting the loud and discordant bray of the uninspired animal. For this he was arrested and fined.

Some additional light is thrown upon the German emperor's democratic movement by an alarming report he received of the spread of Socialism in the army. This is now apparently confirmed by the orders given that all the luggage of officers and men returning to barracks from the Easter furlough in certain districts shall be carefully searched for the discovery of Socialistic literature.

The total number of souls who have professed salvation at the salvation army penitent forms for the months ending with April 1st is 90,000. At the commencement of November the officers of the organization, upon General Booth's instructions, set about to obtain 100,000 conversions in Great Britain alone during the following six months, and this number has now almost been reached.

A considerable sum of the Russian revenue is annually spent in payment for the corpses of wolves. The official estimate is that no fewer that 170,000 of the creatures are roaming about at large. Last year the inhabitants of the province of Vologda killed 45,000 of the brutes, and in the Casan district 31,000 were killed. The wolves destroyed 213 human beings in the course of the last twelvemonth.

It is estimated that 6,000,000 bushels of oysters found a market in Baltimore during the season which has just closed. The price paid to the tongers and dredgers may be safely averaged at fortyfive cents a bushel, showing an income of \$2,500,-000 from this one industry alone. If the sales at other points in Maryland are added, the value of the oysters taken from the beds in this state reaches \$3,000,-

The largest sailing ship in the world is said to be in the possession of France. Her name is the France. square sail is carried. The length is 344 feet, with beam of forty-nine feet. The cargo which the France could carry is no less than 61,000 tons. The ship is built of steel, her masts and yards being the same material. She is at present trading between

France and the Pacific. The canine sentinels now being trained in northern France learn their duties quickly. Two soldiers start off leading a dog by his collar, and when a

mile from the starting point one of the men turns

back. In a short time the dog is let loose and he immediately tracks the other soldier back to the post, rarely failing. Dogs will scent an enemy at a distance of 100 yards, growling and sniffing to attract the soldiers' attention.

Rerlin newspaper correspondents were not allewed to send out the news of Bismarck's resignation on the night when it first became public. They rewrote their dispatches so as to make them say that it was rumored that Bismarck has resigned, and the authorities let them go in that shape. Then the correspondents filed a second dispatch saying: "The rumor is a fact," and the authorities could find no excuse for refusing to send it.

Harry Hill, New York's most widely known citizen, is finally "broke." The building where his famous establishment was located, at Houston and Crosby streets, was torn down some time ago, and of late he has been running a little saloon in Harlem. And what finally broke Harry Hill? Having to pay too much for police protection. The officers of the law became more and more greedy, and at last he made a vehement kick. After that they watched him closely, and arrested him for the least violation. One reads with mingled rage and pity the history of such persecutions!

Totems are defined by J. G. Frazer as "a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an inti-mate and altogether special relation." They are tribal emblems, family symbols, signals of nationality, expressions of religion, bonds of union, and reg-ulators of marriage laws and of the social institu-tions. The system of totems exists among most primitive peoples, and in similar forms with the North American Indians, Australians, South Afri-cans, Arabe, hill tribes of India, Polynesians and many other peoples.

The Passionate Electrician.

A name for the process of traveling by an electric motor was asked by the chairman of the new Electric Traction Company in London, and such terms as these were suggested through the Times: To voltate, to volve, to electripede, to electro, to lectro, to dyno, to morse, to teleway, to fare, to fluid, to gaive, to electricit, to vect, to current, to blitz, to flit, to burr, to buzz, to electroforce, to trize, to locre. The Scots Observer added this:

Sweet, shall we volt it? Dearest, shall we ohm Our winged way across the ocean foam? Or were it fairer to electricize (Or electrate) our path to happier skies?

What's in a name when all roads lead to Rome? Fairest and rarest under heaven's high dome, Oh, shall we squirm, or Watt, or electrome? Or, if you feel you'd rather not volize. Sweet, shall we volt?

Heart of my heart, no fond and frolic tome, But the grave *Times*, that moral metronome, Bids us coulomb, or spark, or motorize. And now I think of it, the blue day dies; 'Tis time, 'tis time, that we were moting home-Sweet, shall we volt?

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Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Mod ern Spiritualism, price 25 cents, are in great demand-Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

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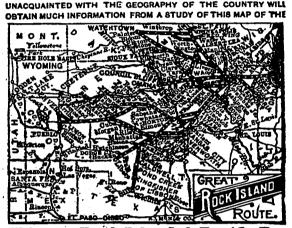
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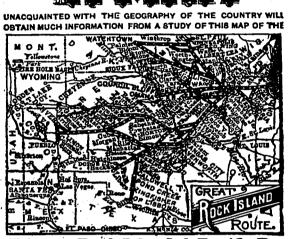
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HON. A. B. RICHMOND AT CASSADAGA.

His Experience with the Bangs Combination, with an Explanation by One Who was Behind the Scenes.—The Putative Husbard of May Bangs Declares Himself the Author of the Illustrated Rhymes Ostensibly Obtained by "Independent Slate-Writing."

In 1888 Hon. A. B. Richmond, of Meadville, Penn., published a book, entitled: What I saw at Cassadaga Lake: A Review of the Seyhert Commissioners' Report. Taking for a text the well-known lines of Shakespeare. *Glen.—I can call spirits from the vasty deep.

Hote--Why, so can I, or so can any man; But will they come when you do call them?" the skillful word-wielder begins his introduction thus: "A curiosity like that manifested in Hotspur's question to Glendower, induced me to visit Cassadaga Lake in August last (1887). Will they come when you do call them? I had heard a great number of honest and intelligent men and women say that they would, but I did not believe it. In fact I was not sure there was a 'vasty deep,' or any spirits to come when called; and so I visited the lake in a frame of mind very unfavorable to conversion. My experience in the occult world of magic, my knowledge of the manner in which certain deceptions were produced, my success in exposing the jugglery feats of itinerating mountebanks who call themselves 'spiritual mediume,' gave me great confidence in my own detective skill; and when to all this was superadded the vast smount of useful knowledge I had derived from a careful perusal of the report of the 'Seybert Commission' I felt confident that I could not be deceived by pretended ghost or medium; and as I entered the camp-ground, and saw the great number of visitors there assembled, I smiled a complacent kind of a 'Seybert Commission' smile at the weakness and credulity of my fellow

'What fools these mortals be!' remarked the sage Puck, as he contemplated

the vagaries of mankind; this thought of the fairy philosopher passed through my mind as I entered the arched gateway of the beautiful grounds of Cassadaga Lake.

'And fools, who came to scoff, remained to pray,' was my reflection as I made my exit there-

Then with all the skill of a trained advocate re-enforced by fine command of language, an active imagination, wide reading. and wonderful power of satire, irony and ridicule the adept in criminal pleadings proceeds through 244 pages to flay the "Seybert Commission," reduce its flesh and blood to gases, hang its skin on the fence to dry and set its grinning skeleton upon the spiritualistic rostrum to be laughed at. As an example of artistic slaughtering the work is a masterpiece. The following year, Mr. Richmond naving again attended at Cassadaga and whetted his weapons afresh, with the aid of the commercial grinders who frequent the camps, went for the defunct "Commission" boards and manipulated it with all the cel

books will show that we persistently and that Commission the puerility of its work seriously doubt if the rapier and scalpel of

Mr. Richmond will grant. That he does concede this is clear from two lines in an ably prepared paper contributed by him to. the Arena for March, entitled: "Is there a To-morrow for the Human Race?" In that masterful and most interesting essay, Mr. Richmond treats the subject in a learned and impressive way and proceeds to accentuate his logic with examples of his experiences at Cassadaga in August 1889. It is with his closing experience that we now have to deal. After relating a marvellous slate writing exhibit in which the words were "written alternately, in three colors, red, yellow, and blue, as if done with artists' crayons," Mr.

Richmond proceeds as follows: "The next day I procured two slates as be fore and in company with a friend visited another medium-a lady-of whose occult powers I had heard many, to me, incredible relations. I told the medium that I would not prepare any interrogatories, but that I desired to make a test experiment for publication. I placed a piece of pencil between the slates, tied my handkerchief around them and suspended them from a lamp-hook in the ceiling, over a table. My friend sat at one side of the table and I at the other. The medium was not at any time near, the slates while they were thus suspended, she being seated at least ten feet from them; she asked me who I desired to come? I replied: 'Anyone that can write on those slates, I don't care who it is or what they write.' We sat for some time conversing on the topics of the day and place, when I distinctly heard the pencil moving between the slates. It seemed to be making marks, it did not sound like writing. My friend and myself distinctly saw the slates moving with a vibratory motion. Soon the sound changed as if the pencil was writing; we waited five minutes, when all sound having ceased, I removed the slates from the hook, opened, and on one were two artistically executed drawings, with a poem (?) of two hundred and fifty words. The poem, or more properly rhyme, in connection with the drawings, seemed to be a joke perpetrated at my expense as if in answer to my indifference as to who wrote or what was written, and it was so pertinent, or rather impertinent, that my friends who have seen it have no doubt but that the 'intelligent force' was well acquainted with my foibles, a fact, which, on reflection, I can have no doubt of myself. The 'force' was not a Burns, neither a Shakespeare, yet it certainly possessed wit as well as knowledge. There was evidently more truth than poetry in this occult literary production, and the fact of the presence of an unseen intelligent force was so conclusive that Agnosticism was no solace to my wounded vanity. Observe, I do not pretend to be able to explain the phenomena I have described, and shall not attempt to do so. 'I have only a round unvar-nished tale delivered.' That I know is true in every particular, and I earnestly request those who are capable of solving the mystery

on a scientific basis to do so." In January last we were called upon by a man we had never before seen, who introduced himself as H. H. Graham, the person whom "May Bangs" alleged to be her husband and from whom she was seeking divorce. Being familiar with the record of the "Bangs Sisters," and having detected and successfully exposed their fraudulent materialization show we were naturally interested in listening to the revelations of a man who had been on intimate and confidential terms for once more. He took the skeleton off the a long time with these shrewd tricksters. He appeared frank and candid, did not at- prise to learn she had used it on him in erity and dexterity of a magician; and when tempt to conceal his own foolishness, and he once more set up the grinning thing it | gave details of many of the tricks perpetratwas even more mirth-provoking than before. | ed in the Bangs establishment and elsewhere. Now we have no sympathy with the meth | Our previous knowledge made it impossible | ter it was in his possession: and no doubt he ods of the "Seybert Commission." Our letter | for him to falsify to any great extent without detection—though he was not aware of forcibly pointed out to a leading member of | this—but in the whole interview nothing on Mr. Richmond's slate, I feel sure he must was said by him calculated to shake our conand predicted its farcical ending. But we fidence in his veracity. We feel sure his statements were intended to be truthful and Mr. Richmond have benefited Spiritualism | that in the main they were accurate. Among one iota, however much his work may have other things in illustration of the audacity tickled some people. The phenomena of and trickery of the Bangs combination, he Spiritualism are matters for cool, calm, scien- told a story of how Mr. Richmond was

slate which he (Graham) had prepared merely | lish nothing in relation to the facts of Spirly as a joke and with no thought that it would be used. "I believe I can repeat the rhymes now," said Graham; "you may not be aware of Mr. Richmond's mannerisms and mental characteristics, but those acquainted with him know they are very marked. The rhymes were intended to hit him off, but one must know him in order fully to appreciate their hidden meaning." Thereupon Graham, with now and then a moment's hesitation, proceeded to render the lines in a most dramatic and amusing manner; explaining the significance of the several "drives" as he went along. When in March we read Mr. Richmond's article in the Arena, although it does not name the medium, we at once recognized the incident hereinbefore quoted therefrom as being the one Graham had related to us in January. We sent for Graham and asked him to reproduce as nearly as possible from memory a duplicate of the slate. He complied with the demand and we give in this issue a photo-electrotype copy of it, together with Graham's written statement which he stands ready to make oath to before any court in the country. Some days after completing the task Graham called to say he thought there was one stanza he had omitted in the duplicate: that he could not as yet recall more than the two last lines but felt sure he would get it all, and nearly as originally written. Later on he brought in the following, saying it was as near as he could recall the original:

Then know ye all men by these Presents I give, The soul once born must forever live; It cannot die nor give up hope, E'en be it uthered here at the end of a rope.

GRAHAM S STATEMENT.

To the Editor of the Religio-Philosophical Journal. At your request I now put in writing an account I gave you in January last concerning an experience in slate-writing which Hon. A. B. Richmond had with one of the Bangs Sisters at Cassadaga last summer. I am the more willing to do this now that Mr. Richmond has publicly, through a widely circulated magazine, called for an explanation. The rhyme was written and the figures drawn by me under the following cir-

comstances.

I was at the camp with May Bangs. I was drinking heavily, and under the influence of liquor. It was generally understood that Mr. Richmond was to publish a book, and he was then seeking experiences in "independent slate-writing" the records of which were to be incorporated in his volume. May Bangs wanted to go into the book as the star medium for slate-writing. She wanted to utilize my skill and versatility in drawing and compoparty to the fraud; as I had always reto give my assent that May Bangs, my alleged wife, while bearing my name should do so. But at a time when I was more intoxicated than usual I prepared a slate such as is described by Mr. Richmond; composing the rhymes and drawing the figures as a joke to be enjoyed with May Bangs, and with no intention or expectation that she would use it. She was always making fun of Mr. Richmond; and what I put on the slate was so much in keeping with her criticisms on that gentleman and so full of irony that I never for a moment dreamed she would attempt to palm it off on him as a genuine manifestation of spirit writing. Imagine, therefore, my surspite of its insulting nature.

I think Mr. Richmond will be fully satisfied I was the author of that "wonderful manifesknows there are no copies of it extant. Therefore, while I do not claim that my illustrated rhyme is an exact reproduction of that recognize it as being done by the same hand; only the one is done with ink on paper by a sober man, while the other was done on a slate with a pencil by a man under the control of spirit "Fermenti"—in other words,

I do not intend this explanation as any reflection on Mr. Richmond; on the contrary I wish to emphatically say, I believe him hon-

itualism that is untrue. If he should desire further information as to the Bangs method, I can show him how slate-writing is done, how forms are materialized, lights produced in dark circles, and various "tricks of the trade," which, despite his skill as a prestidigitator, he has, apparently, not yet learned. March, 1890. H. H. GRAHAM. (Sober).

We do not vouch for the truthfulness of Mr. Graham nor for the accuracy of his reproduction; and we cannot here set forth the the voluminous evidence which seems to corroborate his statements. But knowing as we do the skill and audacity of the Bangs Sisters in plying their vocation of deception, and knowing that they have repeatedly deceived people fully as able to cope with them as is Mr. Richmond, we credit Graham's statement. For reasons of his own Graham does not mix up the name of "Lizzie Bangs" with that of her younger sister May. It may be that Lizzie was the visible "medium" who posed in Mr. Richmond's presence, but it does not matter; the two women work together when-

ever either needs a confederate. We have no desire to humiliate Mr. Richmond by making him public laughing stock. We have the most kindly feeling, personally, for the gentleman. He has earnestly requested "the solving of the mystery on a scientific basis." We have taken him at his word. In pursuance of our life-long course we have endeavored to throw some light upon the "round, unvarnished tale" of Mr. Richmond. Whether we have succeeded, time will tell. Our faith in the verity of the fundamental claims of Spiritualism is so strong, our confidence in the knowledge we have acquired of spirit phenomena is so great, that we feel fully armed for the support of the cause to which we have given twenty-five of the best years of life. He who has settled for himself the great question of the continuity of life and spirit manifestation to mortals, and settled it in the affirmative, has assumed responsibilities from which he cannot shrink and be a man. He must be doubly critical and careful as to all that claims to sustain his belief and position; and this, not for his own sake but for that of the cause to which he owes allegiance and for that of the public to which he owes duties which can neither be ignored nor evaded with impunity.

In order to give the public a better idea of the causes leading up to the present attitude toward each other of "May Bangs" and Graham, a brief statement may be necessary. Graham's wife and child, to whom it is fused to take part in these deceptions or said he was devotedly attached, died; this calamity drove him partially insane, and he took to drink. While in this condition he came in contact with "May Bange"; and in the end, as he claims, she became his mistress. She avers there was a form of marriage in New York City, but seems unable to substantiate it, and Graham denies it. Then it appears there was, later on, a marriage 'ceremony at Racine, Wis. Graham claims that at this ceremony he was drunk and probably drugged. Finally he peremptorily declined to have anything further to do with her or to recognize her as his wife, whereupon she brought suit for divorce. After various episodes the case is now pending. Graham tation," as he knows I never saw the slate af- has filed a cross bill alleging all manner of evil things against the woman—who, by the way, was a divorced woman when Graham first met her. Graham is a man of some property; and so far as we are able to learn was an industrious, honorable business man and a devoted husband and father, temperate in his habits and respected by the circle in which he moved prior to his intimacy with "May Bangs." We have no defence to make for the man; we only desire to give the public data which, were it withheld, might pos-



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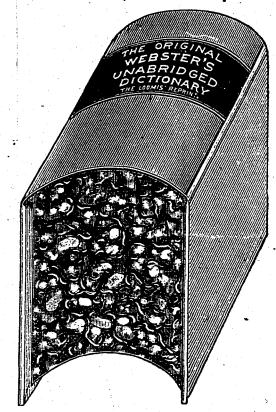
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