A CHAPTER ON BLABBING.

TORMENTING PRACTICE OF THE ORDINARY WOMAN OF SOCIETY.

HOW PEOPLE ARE MADE MISERABLE IN A COMMONPLACE WAY—HABIT OF BLABBING—WHEN THE BLAB IS IN HER GLORY—VARIOUS TYPES OF BLABS.

The poets and moralists who have grown eloquent over the sufferings caused in the world by women have generally been thinking rather of the tragic than of the comic side of life. The Helens who have wasted ships, men and cities by their fatal loveliness; the Clytemnestras and Guineveres who have recklessly opened the floodgates of crime rather than stifle one guilty passion; the Cleopatras who have enslaved their fatherland for the pleasure of making men love them, and those other celebrated women whose like has been the old tale of

"Beauty and anguish, walking hand in hand
The downward slopes of death,"

occupy a much larger space in the world of imagination than the Catherines and other shrews who, from circumstances, over which they had no control, have been forced to content themselves with the humbler part of making ordinary men miserable in a commonplace sort of a way. And yet it seems probable that on the stage of life at least as much pain is caused by

THE WOMEN OF COMEDY

as by the tragedy queens. No doubt the great Spartan elopement gave rise to more suffering than is caused by any one case which comes before Sir James Hannen. But then against this we may consider how much more frequently the case at Doctors' with by Sir James Hannen occurs than the case was handled by Homer. And also we may remember that heroic sufferings are not such an unmixed evil as those of more insignificant people. There is a large amount of good to be set off against the sufferings and pain caused by the sack of Troy. But there really is nothing, or next to nothing, which we can set off against the petty miseries caused by the commonplace jilts and shrews and tale-bearing of every-day life. Paradoxical as it sounds, there is a sense in which "the greater the suffering the less the pain." Among the many

MODES OF TORMENTING PRACTICE

by the ordinary woman of society, one of her worst is her habit of blabbing, or repeating to one dear friend the things that have been lately said and done by another dear friend. Some women are positively ill-natured, and blab from malice. Old maids, whose life has been soured by disappointments, or who, from want of proper education in their youth, have no satisfactory means of occupation, are sometimes found to be tainted with the vice. Telling tales is to them what torturing flies is to naughty children. The emotion displayed by a mother when they tell her that her son at Oxford is constantly in the company of such or such a well-known scape-grace; the disquiet of a young girl when they hint to her that her lover is generally believed to be deeply in debt, or when they repeat to her some remark of his which she is likely to think "shocking;" the annoyance visible in the face of a sensitive man when they retail some careless and uncomplimentary remark made about him by some one whose good opinion he values—all these tokens of suffering cause them positive pleasure.

The terror which these people inspire among their neighbors gives them a sense of power, and affords them some compensation for the neglect of men, the condescending airs of mothers and wives, the sickening frivolity of the young, the impudence of officials, the tyranny of cabmen, and all the other real or fancied injuries of society. Every London coterie and every country village numbers at least one of these harpies; and a man who cannot reckon one of them among his own near kinswomen may think himself fortunate. "Es muss auch solche Kauze geben."

But these are not, after all, the only women who do harm and inflict suffering by their

HABIT OF BLABBING.

"To blab," as Dr. Johnson says, "usually implies rather thoughtlessness than treachery; though it may be used in either sense." The majority of women blab, not from malice, but, as somebody is said to have whistled, for want of thought. And probably quite as much pain and annoyance is caused by thoughtless as by treacherous blabbing. In this, the truest sense of the word, every fifth or sixth woman in society is a blab. Two elementary principles of social well-being are more or less systematically violated by numbers of women in society. One of these principles is that there are many things which though not in the strict sense of the word secrets, should not be repeated. The other is that there are some persons to whom certain things, not secrets, should not be repeated. Both these principles are comprised under the more general maxim that the savings of friends are not common property; and both of them are to the infinite misery and discomfort of society, neglected by the blab.

THE COMMON BLAB,

that is to say every fifth woman in society, proceeds upon the principle that whatever has not been communicated to her as a "colossal secret" she is at perfect liberty to communicate to another. Not only does she think it perfectly lawful to communicate to her friend of Tuesday whatever happens to have been said or done by her friend of Monday, but she looks upon this liberty as a kind of natural right, and resents the notion of putting any restraint upon herself in such a matter. "How sensitive you men are!" she cries, whenever any one after a picnic, a water party, or any other day of pleasure—when perhaps many unguarded words have been spoken, and some unpremeditated deeds have been done—ventures to suggest that it will not add to the day's enjoyment to be continually talking about it all next week. At the close of any successful day of this kind, when women have been of the party, and when the usual remark is made that "We have had a perfect day," the reply that naturally occurs is, "Yes, if we might never hear another word about it." But such a wish is very seldom expressed, for the simple reason that it would be absolutely disregarded by almost every woman of the company. Every one knows that the day after the feast is the time

WHEN THE BLAB IS IN HER GLORY.

Part of the next morning she spends in writing off a few piquant details to her mother and sister and most intimate friends; for the blab is generally quite as free with her pen as with her tongue. Her friends say of her "What a capital letter she writes!" and encourage her by their applause and keen appreciation of her funny stories. She has acquired a reputation for being amusing, and she knows how to maintain it. If the sayings and doings of the preceding day fail to afford matter of sufficient amusement or interest, she is not thereby baffled. There is always the imagination to draw upon.

THE CLEVEREST BLABS—

those who are the most welcome to the women and most dreaded by the men of their society—do not rely on memory alone for their stock in trade. There are few things so funny in fact but that they may be made a little funnier by a touch or two of fiction. And the woman who is good at repeating is almost always good at inventing. The tales which the blab sends to her friends in her letters are of course freely used by those friends for their own purposes of talk and letter-writing. And the man who has taken one of these ladies down to dinner on Monday may have the satisfaction of feeling that it is far from improbable that by Wednesday some of his remarks will be circulated in two or three of the remotest counties of England and Wales.

But it is in talk, of course, and nearer home that the blab is most effective. Most women would be utterly at loss for sufficient conversation to

FILL UP THE GAPS AFTER DINNER,

at afternoon tea and on rainy days, if they were forbidden to repeat and discuss these sayings and doings of their friends. Dress is no doubt a topic which will fill up a good deal of time. But even dress is not an inexhaustible subject, and it has the great disadvantage of not being available in mixed company—that is, when there are men present. Besides, interesting as the subject of dress is, it yields in interest to the matters handled by the blab. She is a kind of siren, exercising a fatal fascination, from which men, as well as women, when once they have allowed themselves to become used to listening to her, find it very difficult to disengage themselves. You try to escape from the room. She arrests you with one of her usual formulas: "Oh, I must tell you what Mrs. A. said the other day. She was talking about you;" or, "I want your opinion on Mr. B. Do you think him clever?" It is of little use to weigh your words in talking to her. For, however innocent and judicious what you say may be, you know that she will retail it in such a way as to make you out either malicious or silly. If your observations on Mr. B. are disparaging she tells your friends you "can't endure him." If what you say is complimentary you are represented as quite "devoted" to him; whereas, perhaps all the while B. is to you a most ordinary person, unassociated in your thoughts with any feelings of intolerance or devotion.

A PRESCRIPTION FOR BLABS.

Tickell, writing in the *Spectator* in 1712, proposes that, in order to put to shame a certain class of persons who are in the habit of talking rudely in the presence of ladies, a particular form of padlock should be designed and sold, with printed directions for fastening it on the mouth; and that any woman whom modesty was offended by any of those rude talkers should be at liberty to produce the padlock and read the directions before his face. Might not some such plan as that proposed by Tickell be tried with our blabs in the present day? It would not agree with our modern notions of politeness to produce a padlock and a printed paper in the course of dinner or of afternoon tea, but surely some enterprising firm might design a neat little padlock in aluminium, to be worn by ladies as a charm, and to be sent anonymously, like a valentine, by anyone who has been injured by the thoughtless recklessness of a blab. Advertised in such men's newspapers as the *Field* or the *Army and Navy Gazette*, under some such name as "The Gentle Hint," these little contrivances could hardly fail to meet with a genuine success. If the ladies to whom they are sent wore them, they would answer the purpose of warning unwary men of the danger they ran. And if any blab should decline to appear in public

WEARING HER PADLOCK,

it might be hoped that she was a little ashamed of the habit which it symbolized, and would endeavor to reform. To anybody sincerely anxious of curing herself of the pernicious habit of blabbing, the little padlock fastened to her bunch of keys, would afford valuable help, reminding her, whenever it met her eyes, of the fault and her resolution to cure it. If this suggestion should be adopted by any London jeweler, the padlocks might be ready for general use before the beginning of the next London season. But meantime we venture to suggest to all blabs anxious not to let the recess pass away without beginning the work of self-reform, to address themselves to the difficult task in the spirit of a prayer which we lately heard attributed to a little child of six—"Bless dear paps and mamma, and help me to cure my tell-tale-titness."

THE POWER OF THE IMAGINATION.

SOME SUGGESTIVE READING FOR THE PEOPLE WHO TAKE AN INTEREST IN SPIRITUALISM.

[From Prof. Brown-Sequard's last lecture, New York Tribune report.]

There is a question which now arises, after having shown you how various and how great is the action of the nervous system on nutrition. It is: Are we to consider the nervous system as essential to nutrition? It is certainly not essential to nutrition, but without doubt also it is most useful to nutrition. But, unfortunately, besides being most useful to nutrition, it is in a morbid state most detrimental to nutrition. So that those three points are now particularly established:

1. In the first place the nervous system is not essential to nutrition, which can and does go on without it, as you well know it goes on in plants and fetuses before the nervous system is formed; and as it goes on also in completely developed animals after the destruction of certain parts of the nervous system. For instance, the destruction of a great part of the spinal column cord in cats allows the development of the lower limbs. There is an atrophy or wasting in size or girth of the limb, but the development in length takes place.

2. The second point is that the nervous system has, however, a great usefulness in improving nutrition.

3. And thirdly, it has a great power in disturbing nutrition, especially under certain influences, prominent among which is the application of cold to the skin. I may say here that the great danger comes from the fact that we do not expose ourselves sufficiently to cold. If we accustomed our skin to the influence of cold then we should be in a very much less danger of having any of the morbid influences that cold acting on the skin can produce.

I now approach a broad subject, about which, unfortunately, I shall not have time to say as much as I should like. In fact, it would take a large number of lectures to develop it completely. It is the power of the mind over the body through nervous force. That power of the mind over the body is much greater than most of you imagine. Indeed I do not think that any one among you, however exalted may be his or her idea of the strength and variety of their power, has an adequate conception of its magnitude within the bounds which I will mention. You all know what mesmerizers have tried to establish. You all know what persons believing in animal magnetism profess and declare. You have heard of what is called the "od force;" and you have heard of a peculiar process which originated in New England, and which we know under the name of Perkin's Tractors. All these views that I have mentioned have a ground in nature, and I may say there is hardly any folly in mankind of any importance, that has not some ground, some degree of truth.

THE POWER OF IMAGINATION.

But, though there may be some ground for it, there may not be enough to establish the truth of a certain view. The ground here is simply that the power of imagination on the body is immense, and that what is done by persons in a state of what is called mesmerism, or in any of the instances I have mentioned, which is apparently due to those odd forces—this time it has two doses—[laughter]—is due to the imagination of the person under these influences. John Hunter long ago having to deal with a mesmerizer, showed very clearly what occured in these cases. He said he had observed of himself that by thinking of any part of the body he could very soon produce a sensation there, and if he thought of a certain kind of sensation that kind of sensation was produced. Having been urged strongly to go to a mesmerizer's, he tells us that he was very reluctant to do so because he was troubled with that serious affection known as *angina pectoris* and feared for his health.

Finally he made up his mind to go, and determined to call some sensation from a part remote from that on which the mesmerizer was trying to fix his mind; so that when the mesmerizer was trying to act on his hand, saying, "Don't you feel this or that sensation when this instrument is put in your hands?" Hunter at that time was trying to give himself the gout in the big toe. [Laughter.] Hunter unfortunately knew by experience what the gout was, for he was careless of his health, and had that complaint in other and worse parts than the big toe. But this time he thought he would divert it to that member, and succeeded in doing it so well that all the attempts of the mesmerizer to produce a sensation in the fingers failed. Hunter had the true view about this when he attributed it to the imagination. Another man of immense genius, although at times, according to my notion, he was carried away by hallucinations and illusions from a disorder in his mind; that man, Swedenborg, had also a very clear view of what John Hunter has expressed. He lived before Hunter, and therefore preceded him in this view, and he expressed it in his usual way, somewhat mystically but very forcibly, for he said that the brain had the power of conveying various sensations in it of other things to any part of the nervous system.

And this is what imagination may do. But the real discoverer of this influence, the man who has established on most solid grounds the agency of the imagination in this matter is Thomas Braid, of Manchester, the real introducer of hypnotism, although some three or four Americans had had a good deal of his thought mixed up with notions more or less incorrect. The influence of the mind on sensations especially is exceedingly great. Prof. Bennett, of Edinburgh, relates the case of a butcher who was once trying to hang a piece of meat on a hook. He found suddenly that he had suspended himself to the hook instead of the meat. His agony of pain, when he discovered it was terrible, but an examination showed that the hook had only passed through his sleeve and had hardly touched his skin. [Laughter.] The exaltation of the senses that we see, especially in mesmerized persons, may go to a wonderful extent. Indeed, the power of the sense of hearing, especially is such that it would be dangerous, if you wanted to reach the truth about mesmerism, to talk in a room adjoining the one in which was the mesmerized person, about that which the mesmerized person was to hold forth. The mesmerized person would have a good chance of hearing what you say. All the senses indeed are exceedingly delicate then.

KNOWLEDGE OF TIME WHILE UNCONSCIOUS.

Still there is another thing than an increase of the senses. Prof. Laycock, of Edinburgh, has insisted on a point of great importance. If you put a watch on the back part of the head of a mesmerized person—I have not seen it, but it seems well asserted—that person will know what time it is exactly to the minute, although some hours may have elapsed since the person had the opportunity to consult the time. In that case Prof. Laycock suggests that we all know that during sleep we have the power of judging of time. What that power is in us, it is not my province to say. There is no doubt but there is such a power of knowing the time, so much so that some people can wake themselves up within a minute of a fixed time. So it is quite easy to admit that the mesmerized person knew the time by that power, whatever it is. Therefore, the power of knowing the time did not come from the fact that the watch was there; or that the hands of the watch were seen by the hair, or the skin, or the bones, it was that there was a knowledge within of the real time. The way to use certain if the person seer would be to put there a watch which gives the wrong time.

I could give a good many facts to show that even in health, in persons of imagination, a great deal of pain can be produced when there is no organic cause for it. I could show also that lack of sensation may be produced to such an extent by the imagination that pain may scarcely be felt, as in the case of the Convulsionaires of St. Medard. These men and women were trampled under foot in the most violent manner, and never showed the least sensibility under pain. They had come to imagine that they could bear almost anything, and did do it. There is a story told of one of these poor Sisters of Charity who was struck and beaten all over the body, and trampled on by some ten or twelve persons, over her limbs, and belly, and chest, and still bore it all without any sign of pain whatever.

As regards the power of producing anæsthesia, it seems to me unfortunate that the discovery of ether was made just when it was. It was, as you well know, in 1846 or 1847 that the use of ether as an anæsthetic was begun. It started from this city. At that time, in England, Dr. Forbes was trying to show, from facts observed in England, and especially in India, from the practice of Dr. Esdaile, that something which was called mesmerism, but which, after all, was nothing but a peculiar state of somnambulism induced in patients, gave to them the idea that they were deprived of feeling, so that they were, in reality, under the influence of their imagination, and operations were performed that were quite painless.

I say it was a pity that either was introduced into them, as it prevented the progress of our knowledge as to this method of producing anæsthesia. My friend, Professor Broca, took it up in 1857-'58, and pushed it very far, and for a time it was the fashion in Paris to have amputations performed after having been anæsthetized by the influence of Braidism or hypnotism. A great many operations were performed in that way which were quite painless. But it was a process which was long and tedious, and surgeons were in a hurry and gave it up. I regret it very much, as there never has been a case of death from that method of producing anæsthesia, while you well know that a great many cases of death have been produced by other methods.

EFFECTS THAT BORDER ON THE MIRACULOUS.

Not only anæsthesia may be produced, but the secretions may be very powerfully affected by the influence of the mind over the body. Here we find facts of great importance indeed. There are many facts which show that the secretions of milk may become poisonous for a child from a mere emotion in the mother, and especially from anger. And if it were not the duty of every one to avoid anger it would certainly be the duty of a young mother who has to nurse a child. There are cases, although they are not common, in which death has resulted; and alterations of health in children from this cause are very frequent. A great many men who have reached an adult age owe their ill-health to such an influence in childhood.

Every one knows, also, that the secretion of bile, the secretion of tears and the secretion of saliva are very much under the influence of the nervous system. The purging of the bowels, which depends on a secretion there, or a secretion in the liver, is also much dependent on the influence of the imagination. The Emperor Nicholas tried to see what power there is in the imagination in that respect. Bread crumb pills were given to a great many patients, and, as a result, most of them were purged. In one case a student, not of medicine, but of theology, having the idea that the word pill meant a purgative, looked for "pill" in the dictionary, and the first kind of pills that he found there was one composed mainly of opium and henbane, both astringents, and capable of producing great constipation. He wanted to be purged, and took a certain number of these pills, and instead of becoming constipated he was purged, just as he wished to be. [Laughter.]

Vomiting may be produced in the same way. DuCros, a French physiologist, tells of a trial made in a hospital by a nurse who went around and gave to all the patients a very harmless kind of medicine, and then told them she was sorry that she had by mistake given them all very powerful emetics. Out of one hundred patients, eighty were affected as if they had taken the most violent emetic, and vomited for a long time.

This we see on a very large scale on seaboard every summer. I have no doubt whatever that sea sickness is in a great measure due to that, and if you could go on board of a steamer with the idea that you would not vomit, I am well satisfied, from experiments I have made, that you would escape a great deal of sea sickness, if you did not escape it all together. One fact I recall is very interesting. A person had crossed, on one occasion a small bay when it was very rough. There was a man playing the violin on the boat. The person I refer to was terribly sea-sick, and vomited a great deal. He had not, of course, made up his mind that he could not be sick. However, the point is, that after that he could never hear a violin without vomiting. [Laughter and applause.]

To pass to something more serious: You have all heard of what are called the "stigmata"—marks representing the wounds on the limbs of Christ. Those marks have appeared in persons who have dreamed or imagined that they were crucified and suffering the pains of Christ, having invoked the goodness of God to let them have that suffering to punish them for their faults. The most remarkable fact of that kind is that concerning St. Francis of Assisi. There is no doubt that he had the mark clear as possible. If you compare with this fact one which is related by Dr. Carter you will have the explanation of it. Dr. Carter says that while a mother was looking at her child, who was standing at a window with the fingers on the border of the window just under the lifted sash, she saw the sash come down with great force and crush the three fingers of the poor child. The mother remained unable to move, feeling immediately a pain on the three fingers at the very place where the child had been injured. Her fingers swelled, an effusion of blood took place, and ulceration followed, and she was a long time in being cured. If, in the case of this mother, the imagination could produce such results, you will see in the case of the stigmata the imagination may have been equally powerful.

PERFORMANCES OF RELIGIOUS DEVOTEES.

The mind in a state of emotion has also great power on the heart, the breathing apparatus, and several other organs. The most important of the facts here—which I must say I committed the fault of denying for a long time—are those which relate to the fakirs of India. You know that they may remain dead to all appearance for a number of days, and it is even said for months, without any change occurring in their body, without any change in their weight, without their receiving any food. They show neither circulation nor respiration, and their temperature had diminished very considerably and altogether present a series of effects which are certainly very marvelous. But, marvelous as it is, the testimony of some of officers in the British army, who are men of perfect veracity, leaves no doubt as to the possibility of the fact.

But in the light of the fact that I mentioned in my first lecture, that I had a dead animal in my laboratory lying for several months without any signs of decomposition, in a temperature varying from 40° to 60° during day and night, we can understand that these fakirs may remain able to live, although they don't live—that is, do not have actual and active life. But why, you will say, do they come out? Admit that there is in us a power which is quite distinct from our ordinary power of mind, which is quite distinct from what we call consciousness, which, during our sleep, is awake and watches: with this admission and the facts that I have mentioned before, we have all the elements, I think, for an explanation of what has been said about the fakirs.

I find, unfortunately, that the time presses, so that I shall be obliged to pass over a good many facts and come to the miracles of La Salette, the Father Matthew, and also what has been said of a great many other instances of recovery from illness. I cannot but believe that there is no need of appealing to any other power than what we know of imagination for the examination of what takes place in those miracles. They are very curious, but hardly more curious than what we see when we know without doubt that imagination is the cause of such a change. The cure of any illness which does not consist in any disorganization of the tissues can often be accomplished when the person thinks that it can be done. If we physicians, who treat patients every day, had the power to make them believe that they are cured, we certainly would obtain less fees than we do, and I must say that the best of us would rejoice at it. There is no doubt at all that if we would give to patients the idea that they are to be cured, they would often be cured, especially if we could name a time for it, which is a great element in success.

I have succeeded in this way sometimes, and I may say that I succeed more now than formerly, because I have myself the faith that I can in giving faith obtain a cure. I wish, indeed, that physicians who are younger men than myself, and who will have more time to study this question than I have, would take it up, especially in those cases in which there is a functional nervous affection only to deal with, as it is particularly, though not only, in those cases that a cure can be obtained. Indeed, a cure may thus be obtained in certain organic affections—even in dropsy it may lead to a cure. You know that it will stop pain; that going to a dentist is often quite enough to make a toothache disappear. [Laughter.] I have seen patients come to me with a terrible neuralgia, who dreaded the operation I was about to perform, and, just at the time I was to undertake it, ceased to suffer. [Laughter.]

MOUNT SINAI.

THE OLD LOVE AND THE NEW.

A recent discovery is now agitating the geographical societies of Europe, in which, we predict, will yet make a prodigious stir in the religious world. Mr. Charles Beke, the eminent geographer and Orientalist, lately undertook a journey up the gulf of Akaba for the purpose of discovering the true Mount Sinai; and he has written a letter to the London *Times*, dated from Suez, the 15th of February, announcing the full success of his explorations; that he has found the Mount Sinai of the Old Testament on the east side of the gulf of Akaba, and that he has abundant proof, to be hereafter published, that he is correct in his conjectures. A glance at any ordinary map will show that the gulf of Akaba runs from the Red Sea in a northeasterly direction. The triangular piece of land situated between the Red Sea and the gulf of Akaba has been commonly called the Sinaitic peninsula, and it has hitherto been universally believed that Mount Sinai was one of the many mountain-tops found in that singular region, though doubts have existed whether it was on Jebel Musa or Jebel Serbal that Jehovah showed himself to Moses and revealed the law.

Indeed, so absolutely fixed was the belief that the real Mountain of the Law was one of two or three mountains not far from each other that the researches of pious and enthusiastic travelers have been directed chiefly to the identification of the various encampments of the Israelites after they had crossed the Red Sea on their way to Mount Sinai. Moreover, a Sinai survey expedition, under the auspices of the Ordnance Survey Department of England, has made a topographical survey of the peninsula, and, aided by zealous and scientific members of the Palestine Exploration Society, has determined with approximative accuracy the itinerary of the Israelites from the time they left Rameses in Egypt till they arrived in the Promised Land. To these mountains of Sinai, therefore, for the last twenty-five years, or since steam has opened an easy access to Egypt and the Holy Land, have hundreds and thousands of travelers, and notably a large number of our own countrymen, directed their steps, animated, some few by mere love of adventure, but by far the larger number by a reverent desire to confirm their faith by treading the very places where the chosen people of God had been miraculously fed and sustained. The impressions derived from travels amid places made memorable by the more immediate presence of the Most High among his worshipers are most salutary and delightful. The treasures of knowledge are enriched, enthusiasm is kindled, faith seems almost turned to sight; and that mind must be callous indeed that is not aflame with reverence and awe when it comes before the mountain-side down which Moses descended, three thousand years ago, bearing in his hand the first revelations of God to man.

But what must be the feelings of countless pilgrims if Mr. Beke's new discoveries be confirmed, and it is found that so much religious enthusiasm has been expended on wrong objects! For if it be proved that the true Mount Sinai is more than a hundred miles away to the northeast of the spot where pilgrims have hitherto worshiped in blissful ignorance, it follows that the encampments of the Israelites which have been mapped out with so much care are grossly misplaced also. What shall we do then? Shall we again take the pilgrim's staff and make another journey to the true and the new shrine? And if we do this, can we bring back the freshness of our first love, and rekindle in all its ardor the earlier enthusiasm? And if we do not, shall we not feel that our apathy, for which we can, under the circumstances, scarcely be blamed, is unworthy of the scenes we visit and of the faith we profess? Suppose the route of the new Sinai should lie along the base of the old. It might be irreverent to analyze the feelings it would probably provoke.

The religious world can owe no thanks to the iconoclasm of Mr. Beke. Suppose the world has been all in error. Why not suffer us to dwell in the delusion in which we were so happy? Yet the doubt will force itself upon us, if one holy place be thus egregiously misplaced, what certainty is there to any of the others?

We can comfort ourselves, at least, with the divine declaration that "neither in this mountain, nor yet at Jerusalem, men ought to worship." And with another reflection, which, though true, is not quite so pleasant, that it is the emotion itself which sanctifies, and not the object that gives it birth.—*Leslie's Illustrated Newspaper.*

THE MARKETS.

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Metropolitan stock	....	26	....
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Great Falls Ice Company	80		....
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Wn. Co. 3. bds., J. & J., 7 p.c., 1874	96		....
Do. do. do. 1878	....	98	....
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5 p. c. Cer. Gen. Imp., J. & J., 1874	....	85	....
do. do. 1875	75	77	....
do. do. 1877	....	78	....
do. do. 1878	74¾	76½	....
do. do. Series	77	80½	....
5 p. c. Cer's, Sewer, J. & J., 1874	71	72	....
do. do. 1875	65	68	....
do. do. Series	67¼	69	....
Water Certificates, 8's, 1877	76	79	....
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THURSDAY, April 2, 1874.

United States 6's, 1881, coupon	121½
United States 5-20's, 1862, coupon	117⅝
United States 5-20's, 1864, coupon	119⅝
United States 5-20's, 1865, coupon	120½
United States 5-20's, new, 1865, coupon	119⅝
United States 5-20's, 1867, coupon	120⅛
United States 5-20's, 1868, coupon	119⅝
United States 10-40's, coupon	115¼
United States five per cents	115¼
Canton	78
Western Union Telegraph	79¾
Quicksilver	30
Pacific Mail	48¼
Adams' Express	97½
Wells, Fargo & Co.'s Express	78½
American Express	63
United States Express	68
New York Central and Hudson	102⅞
Erie	20¼
Harlem	128
Michigan Central	86¼
Lake Shore and Michigan Southern	86½
Illinois Central	108⅞
Cleveland and Pittsburg	86¼
Northwest	35⅝
Northwest preferred	73⅝
New Jersey Central	108
Rock Island	107
Milwaukee and St. Paul	44¼
Milwaukee and St. Paul preferred	63¼
Wabash and Western	45⅝
Delaware, Lackawanna and Western	101
Fort Wayne guaranteed	93
Hannibal and St. Joseph	31⅝
Chicago and Alton	104½
Ohio and Mississippi certificates	31½
Columbus, Chicago and Indiana Central	32⅝
Tennessee 6's, old	88½
North Carolina 6's, old	20½
North Carolina 6's, new	21½
Missouri 6's	94
Central Pacific bonds	94¼
Union Pacific first bonds	86½
Gold	113⅝

ICE CREAM.

FUSSELL'S

ICE CREAM

AND

WATER ICES.

Grand Opening, Friday Evening, April 3.

The reputation of "FUSSELL'S ICE CREAM" is so well established that it is unnecessary to make much explanation. In New York, Brooklyn, and other large cities it is a household word, and we are now establishing a depot for the same specialty in Washington also, where our Mr. Fussell did business about four years ago.

The quality of the Cream will be much better than is usually sold in this city, and the prices such as to recommend it to all, notwithstanding the high price of ice the present season.

For the present the prices will be as follows:

1 quart	50 cents.
1½ quart	75 cents.
2 quarts	96 cents.
3 or more quarts (per quart)	40 cents.

When in pyramids, or otherwise than in plain cans, five cents per quart additional.

From these prices it will be seen that Ice Cream and Ices (of any of the various flavors) can be used as a dessert in every family.

Liberal arrangements can be made for supplying

CHURCH FAIRS, STRAWBERRY FESTIVALS, PICNICS, EXCURSIONS,

And other large bodies.

While making the delivery of Cream to families and others the chief feature, we have also fitted up

A LARGE AND AIRY SALOON,

where all our old friends and new ones will be made happy, by taking a generously-filled

SAUCER OF CREAM FOR 15 CENTS.

Ladies out walking will find this Saloon a refreshing retreat and rendezvous. We have for those who wish to take Cream home with them, BOXES FOR ICE CREAM, holding half pints, pints, and quarts, which will keep Cream hard for half an hour.

Ice Cream delivered in any part of the City, from One Quart to Hundreds of Gallons.

THE RETAIL TRADE SUPPLIED.

French Cremes, Charlotte Russe and Jellies made to order.

JACOB FUSSELL, H. D. PRATT, J. W. KRAFFT. } J. FUSSELL & CO., 167 New York avenue, Near Fifteenth street. ap3-6t

HOUSE FURNISHINGS.

Decorated

DINNER SETS.

WHITE DINNER SETS

Decorated Tea Sets.

DECORATED TOILET SETS.

Fine Plated-Ware.

CUT AND PLAIN GLASS-WARE.

HOUSE FURNISHING GOODS, &C.

Housekeepers and others are invited to examine our goods and prices.

Webb & Beveridge,

No. 1009 Pennsylvania Avenue,

ap2-tf Between Tenth and Eleventh streets.

CARRIAGES.

CARRIAGES! CARRIAGES!! CARRIAGES!!

I have received twenty-five of the very latest styles of Carriages and Buggies, among which are light, extension-top Phaetons, Drags, Jump-seat Rockaways, Doctors' Phaetons, top and no-top Buggies, Dog Wagons, Jagor's Grocer Wagons, Ladies' Park Phaetons, and all the latest style Carriages in use. Several second-hand Carriages on hand. All of which I am selling very low for cash or approved paper. Repairing done in the neatest manner.

JOHN W. YOUNG,

mh31-3t* 313 Sixth street and Louisiana avenue.

ESTABLISHED 1844.

A. J. JOYCE,

CARRIAGE MANUFACTURER,

419, 414, and 416 Fourteenth Street.

REPAIRING in all its branches. All carriages left for repairs, storage, or commission, are insured. AGENTS for Brewster & Co., (of Broome street,) Fifth avenue, New York. aug16-tf

DRY GOODS.

ALL COTTONS AT REDUCED PRICES. Table Linens, 37½, 50, 62½ and 75 cts. Dress Goods, 12½, 15, 18, 20, 25 and 30 cts. Gray Goods for Ladies' Suitings in new shades. Japanese Silks, 37½, 50, 62½ and 75 cts. Black Silks, $1.00, $1.25, $1.50, $1.75 and $2.00—Auction Prices. Striped Gray Silks, $1.50—worth $1.87½. Black Alpacas, 6 cts., worth 8. Cashmeres at EQUAL low prices. Elegant line Parasols, in new things; Straw Matting and Oilcloths; Carpets at cost—to close out.

T. N. KAUDAIN,

mh31 639 Pennsylvania avenue, south side.

BRODHEAD & CO.

Would call attention of close buyers to their now complete stock of beautiful

SPRING DRESS GOODS.

Black Silks, Black Alpacas.
Plain Black and Striped Grenadines.
Lace Stripe Piques, Victoria Lawns.
Bishop Lawns, French Mainsooks.
French Muslins.
Swiss Linen Table Damask.
Towels, Napkins, Bleached and Unbleached Cottons from 7 cts. up; Prints from 3½ cts. up; Paris Kids 87 cts. and up (two button 75 cts.)
Ladies' and Gent's Underwear, Hosiery, Gloves, Parasols, and other goods too numerous to mention. All of which are being offered at wonderfully low prices. You will be sure to get the fullest value for your money at

BRODHEAD & CO.'S,

1205 F street,

mh30 Between Twelfth and Thirteenth streets.

SILKS.

BLACK, all qualities.
COLORED, in all the new shades.
STRIPED, in black and white colors.

WOOLEN DRESS GOODS.

CYNLAR MOHAIRS.
ARROSE MOHAIRS.
JACQUARD POPLINS.
GRISELLE POPLINS.
SERGES, BAREGES, &c.

Representing all the different shades in gray, with other fashionable colors.

PERCALES.

FRENCH AND AMERICAN, in plain striped and figured.
5-8 PRINTED LINEN LAWNS.
4-4 PRINTED LINEN LAWNS.
4-4 PRINTED LINENS.

LACES AND LACE GOODS.

LINEN LACES, in ecru color, for trimming polonaise.

Ladies' English Walking Jackets, Ladies' Sleeveless Embroidered Jackets, Fine French Cloths for Ladies' and Children's Wear.

STRIPED HOSIERY.

New Styles for Ladies and Children.

BLACK FRENCH GRENADINES,

LADIES' EMBROIDERED GRENADINE POLONAISE, in ecru and black.

JOHN T. MITCHELL,

mh30-6t 621 PENNSYLVANIA AVE.

PANIC!

PANIC!

PANIC!

DRY GOODS

Down Lower than Ever!

IMMENSE AUCTIONS IN NEW YORK!

TREMENDOUS LOSSES

TO THE IMPORTERS!

Lansburgh & Bro.

AHEAD OF ALL.

We Have Just Returned from NEW YORK with a NEW, FRESH and DESIRABLE Stock of Goods, amounting to OVER

$400,000,

WHICH WE WILL SELL AT ONCE WITHOUT REGARD TO VALUE.

SPECIAL OFFERING

COMPRISING

BLACK AND COLORED SILKS,

DRESS GOODS OF EVERY DESCRIPTION.

3,000 MARSEILLES SPREADS, At less than HALF their value.

800 pieces TABLE LINEN.
1,000 Long and Square Paisley SHAWLS.
1,500 dozen LINEN NAPKINS, $1, worth $1.75.
20,000 yards HAMBURG EMBROIDERY.
50 pieces 11-4 LINEN SHEETINGS, 75 cents per yard.

BEST JAPANESE ROBES, AT $5,50;

One of them, however, is not enough to make a dress.

100 Pieces

CLOTHS AND CASSIMERES,

At Half Their Value.

Splendid WEST-OF-ENGLAND 6-4 CLOTH, $2.50 and $3 per Yard.

THESE GOODS

ARE ALL GUARANTEED

AS REPRESENTED.

Call at once and convince yourselves that we are not Bankrupt, but that we will undersell any so-called

BANKRUPT

TRAVELING CONCERN.

Lansburgh & Bro.,

404 AND 406 SEVENTH STREET.

mh31-tf

OPENING

NEW SPRING DRY GOODS

NEW STYLES PARASOLS AND UMBRELLAS;
NEW EFFECTS IN DRESS GOODS;
CHOICE PRINTS AND PERCALES;
SPRING CASSIMERES, FOR MEN AND BOYS.

ONE PRICE ONLY, IN PLAIN FIGURES.

BOGAN & WYLIE,

1018 and 1020 Seventh street northwest,

mh14-tf Agents for Demorest's Patterns.

HOOE, BRO. & CO.,

HOOE'S NEW BUILDING, 1328 F ST.,

HAVE JUST OPENED A HANDSOME ASSORTMENT OF

FOREIGN AND DOMESTIC DRY GOODS,

EMBRACING CAMEL'S HAIR AND OTHER CHOICE FABRICS.

HOUSEKEEPING DEPARTMENT,

FULLY STOCKED WITH TABLE LINEN, NAPKINS, TOWELS, TABLE DAMASK, SHEETINGS, DOYLIES, &c.

Carpets, Oilcloths and Druggets,

OF THE LATEST AND MOST ELEGANT DESIGNS.

All Goods MARK