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

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THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

VII.

It will be seen that it is at Lieutenant Barboza's request that the five deponents following have stated what they personally witnessed, the letters being addressed to him.

These I now give in their original order:

Co. Lieutenant Antonio José Barboza: I received your letter bearing to-day's date, in which you request me to state what I saw and know of the stone-throwing of which you and your family were victims from June 1882 till the arrival in this Parish, in February, 1883, of His Excellency the Reverend Bishop Don Antonio de Macedo Costa.

It was you who first told me that stones were falling in your house day and night and that you attributed it to practical joking on the part of Germano de Azevedo, an inhabitant of this place, because you had seen him pass at half past six in the afternoon in front of the house when it was being stoned. I remarked that Germano was a man who respected others and that I, therefore, thought him incapable of such a proceeding. When Germano left the place, you confessed in conversation with me that you had been unjust in forming a bad opinion of him as, although he had retired from Moura, the stone throwing had not ceased. Like any other person in similar circumstances you were prone to suspicion; but time and experience showed that you were unjust to those whom you supposed capable of eluding the vigilance of the many persons whose very curiosity urged them to a discovery of the mystery.

You were convinced that your suspicions were unfounded only when some of the neighbors assembled at your house, and calling all the inmates together in one room, closed both windows and doors. I was present on this occasion. Being thus gathered together in one place as the best means of verification, we were enabled to witness what then took place in the sight of many watchful eyes, i. e., the projection of stones from the roof and corners of the house.

It was on this occasion that we were all obliged to acknowledge the reality of the occurrence without knowing how to explain its cause.

The stone-throwing of which you and your family were victims does not seem to be the first fact of the kind, for in Naples similar phenomena happened, according to the account of a newspaper of that

place. I confess that, when I read the transcription of this in the *Diario de Belem*, I doubted somewhat of its truth; yet I was destined to believe in what I saw many times at your house in the company of divers persons whom curiosity led thither to see and wonder at these marvels. So strange was the mode of these occurrences, so mysterious their origin, that they have given me food for reflection.

A gentleman on board one of the steamers navigating this river questioned me about these phenomena. I told him all that had been happening for the space of many months, and of all the expedients to which we had recourse to find out the cause. . . .

Your minute account of the fact is the truth; and the inhabitants of Moura can bear witness to this. I myself corroborate all that you have related—but I do not go into further details lest I should become tedious in repeating what has already been said.

ANTONIO DE OLIVEIRA HORTA.

MOURA, July 4, 1883.

Co. Lieutenant Antonio José Barboza: In reply to your letter in which you ask me for a deposition to the stone-throwing phenomena which occurred in this Parish, and of which you and your household were victims, I must first state that I occupied with my family one-half of the tile-covered house in which you were then living and that, as we had been friends for many years, you gave this up to me from December, 1882, to March, 1883. I was, therefore, sometimes an eye-witness to the disturbances to which you were so constantly subject; and I often helped you to investigate them, but without ever discovering their cause. As we were always chatting together, now in your house, now in mine, no one is better able than I am to guarantee the truth of what you relate about the phenomena up to the time of the departure of his Reverence, Bishop Don Antonio. I was a witness both of their occurrence and their cessation.

I am sorry to be so laconic in my evidence; but I should have to write very much indeed if I narrated all that I saw and know. I will content myself with saying that it would be impossible for a human hand to do such extraordinary things in the daylight and in the presence of so many people without being detected.

Fortunately you are supported by a number of eye-witnesses; and all the inhabitants of the Parish would, if necessary, attest to the reality of these phenomena.

CAMILLO GONCALVES DE OLIVEIRA MELLO.

MOURA, July 5, 1883.

To Lieutenant Antonio José Barboza:

I can bear witness to the facts which have occurred to you in this place, although in the beginning I did not believe in them.

On the 7th of September of this year you sent in all haste to my house to call me. I went, and, on arriving, entered and took my place on a chair. On looking at the side wall of the house facing the north, I saw a stone come out of a fissure in the wall and fall to the ground. Five minutes after, another came from the tie-beam, and struck the head of your wife, whose hair was full of bits of clay.

I went home reflecting on what I had seen.

I know of nothing more; but I am ready to make

the above declaration as to what I saw, before any court of justice.

MANOEL ALVES DE MELLO.

MOURA, November 9th, 1883.

To Lieutenant Antonio José Barboza:

In reply to your letter I make the following declaration:

A little more than half an hour after I had arrived at your house a stone was thrown. Then came another; and this continued in such a manner that at 2 o'clock in the morning we counted twenty-four missiles of all sizes, including lumps of dry clay. Some were thrown lightly at persons of the family and did not break to pieces; but others came with so much force that they were reduced to small fragments. In the intervals between the fall of stones handfuls of sand and earth were sometimes thrown. I was more fortunate than Sr. Nolasco, who was also present, for, of the three missiles that were evidently aimed at me, none touched me. What most puzzled me was that the stones did not come from one direction only. They appeared to be projected by an invisible hand. So things went on, and with calmness and courage I was waiting for the next volley. Suddenly a large lump of clay was thrown with such violence that, striking a table where a candlestick, a looking-glass and other objects were placed, it broke into minute fragments. It made a noise like an explosion, and frightened your family so much that they were obliged to pass the rest of the night in the house of the schoolmaster, who invited them to go there. I remained together with your servant and a soldier of the detachment, who, indeed, had been asleep for more than an hour.

On retiring from the house—you had hardly gone six paces—I saw a shadow pass inside the house from one point to another; and this shadow had the form of a man. I rose at once to see who it was. I raised the curtain of the door—nothing could be discovered. In company with your servant bearing a lamp I followed the direction taken by the form. We examined the rooms, and found that the doors and windows were fastened. In the meantime you returned and I related the occurrence to you.

I purposely remained in the house till 6 o'clock in the morning, but did not see or hear anything more.

You have my permission to make such use of these lines as may be most convenient to you.

MANOEL ANTONIO DE ARAUJO.

MOURA, October 7th, 1883.

To Lieutenant Antonio Horta Barboza:

I have received your letter bearing to-day's date, in which you request me, in behalf of the truth, to attest to what I witnessed at your house on the night of the 13th inst. With respect to those occurrences I, therefore, testify as follows:

At 10 o'clock you sent a servant to invite me to come and witness the stone-throwing, of which—as I had not yet seen it—I had my doubts. I went to you, and stayed in your company till 2 o'clock on the following morning.

On arriving I saw nothing of the stones; but after waiting for a short period, they began to fall on the ground, on the furniture and on a table at which you, your servant and I were seated. With us was Sr. Araujo, an inhabitant of the place, whose curiosity

had also led him thither. In the beginning there fell small pieces of black and yellow clay. As the missiles, thrown with force from the walls, alcoves and verandah, became more numerous, so they grew in size. They seemed to be guided in such a manner as to avoid hitting the persons present, their direction being sometimes altered in the air. This happened in the case of one that was visible from its start, and was seen to turn back and strike against the wall. The fragments that resulted from the blow fell on the bench that was standing there. Such, in truth, was the violence with which this lump was hurled that the moistureless clay of which it was composed stuck in part to the dry wall.

(To be Continued.)

ALTRUISM.

BY JUDGE A. N. WATERMAN.

A man is not necessarily an altruist because he so calls himself. Nor are movements necessarily good or useful because some people think them to be.

A certain professor mentioned in the June number of the *Altruistic Review* outlines the "Philosophy of Mutuality" and then says: "Will you not become a teacher of it? If a good man of any sort you cannot refuse, for it is nothing but love, patriotism, nobility. But if you are a bad man and mean to remain so, then refuse for mutualism has nothing in common with you."

The advantage of having one's social, political and economic duty made clear is very great. To be told in a sentence just how the world can be redeemed, all the problems that confront us solved and universal harmony secured is refreshing, while the knowledge that to adopt and follow the professor's ideas is nothing but "love, patriotism and nobility," as to refuse is "to be bad and to mean to remain so," is delightful. The path of duty is thus made so clear.

Altruism as manifested, exists more in acting than in preaching. The number of people who know just what should be done in respect to labor and capital is very great. We have had a vast deal said, let us have something done. Let each individual, possibly able to do so, employ one person, pay him or her such wages as he or she ought to have, be just, kind, considerate, thoughtful, altruistic in the employment of one person.—having done this, such employer will be in a position to tell others who employ one laborer how such laborer should be treated. This much done let the altruistic soul employ two, three, four, as many persons as possible and treat each and all in a truly altruistic spirit. Having so acted these altruists can advise others. It may be found that the difficulty of the problem increases with the number of the employed, but much can be learned and much good accomplished in this way. Unfortunately there is little prospect of renown, fame, applause or public thanks coming to those who enter upon this career. Altruists seek for none of these things. It is not for gratitude that the altruist labors, not that the generations of men may rise up and call him blessed, not that he may even see the fruit of his toil, but because he loves his fellows and will sacrifice himself for them, though neither on earth nor in eternity should any creature know aught of him or what he has wrought.

STRAWS AGAINST NIAGARA:

BY G. B. STEBBINS.

During forty years past books and essays, learned, scientific and theological, have been published to disprove the central truth of Spiritualism—the return and manifest presence and power of persons from the life beyond. Each of these had some brief influence, but they were soon swept out of thought and sight, whirled away like straws on the brink of a cataract. President Mahan of Oberlin charged a volume with such assaults as his earnest theological dogmatism led him to make on the Satanic devices of this last heresy. For a time his book seemed a strong defense against impious error. Who thinks of it now? Professor W. B. Carpenter tried his hand with "unconscious cerebration," "mental prepos-

sion" and the like, and the scientific world felt brief security inside their walls, for the breaches which folly had made were repaired, but the breaches have grown under, the old walls are in danger, his arguments are inconsequent, the tide has swept away his straw-work. These, and other like writings, may have served as criticisms to check some folly, but the central truth which they assailed stands unharmed and gains power.

Now comes the latest attempt to assail and supplant that truth—to explain facts denied yesterday but admitted to-day, by a new theory. In *The Law of Psychic Phenomena* its author, T. J. Hudson, gives his "tentative hypothesis." His earnest aim for truth, as he sees it, need not to be questioned, and the value of some parts of his volume may be granted, but it is a pity that so much study should be wasted in reaching a most lame and impotent conclusion. He gives a theory of an objective and subjective mind in every person, not outer and inner phases of one soul, but each "a separate and distinct entity," the objective mind having to do with the body and with outward things and dying with that body, the subjective mind "with no power to formulate its own premises," but "the seat of emotion, the storehouse of memory," passively subject to suggestions from the objective mind and not dying with the death of the body. This subjective mind, swayed by suggestions, is the source and cause of hypnotism and all psychical phenomena, alleged spirit presence and power included. Spiritualism is civilly but decidedly ordered off the stage. The grave is again "That bourne from whence no traveller returns." The objective mind dies with the body, and there is nothing left to make suggestions to the subjective mind; therefore that mind, so busy while here in obeying suggestions and working wonders, can never come back. This, however, is not a calamity, for, while here, it was so morally blind and incompetent as to allow itself to be used, fraudulently and without protest, to personate returning spirits, let their names be used, convey their messages of loving remembrance, trifle with the most sacred human feelings, and increase and perpetuate most wicked and cruel deceptions all over the world. With bodily death one "separate and distinct entity" within us perishes, and the other is, fortunately, cut off, from any power of coming back to cheat us!

Mr. Hudson seems, to use Prof. Carpenter's language, "prepossessed by a dominant idea." Separate entities and the power of suggestion confuse his vision, vitiate his process, narrow his horizon, and lead to assertion contrary to facts in the experience of others, making his book an unsafe guide. On page 283, for instance, is this statement: "This is the rock on which all so-called spirit intercourse splits. All goes swimmingly as long as the medium knows what to reply or can obtain information by means of his telepathic or clairvoyant powers. But the moment he is confronted by a question requiring knowledge not obtainable in that way he fails dismally."

Forty years ago one of my first experiences was to ask a question on a matter of which no living person, present or absent, could have any knowledge. A message, purporting to be from my father, spelled out by raps, a reply which time showed to be correct. Others could give like experiences. Assertion without proof is rash and misleading.

On page 209 we are told: "It is well known that anyone can as readily obtain a communication from an imaginary or living person, as from a person real or dead, providing the medium does not happen to know the facts." On page 296 it is said: "All phantoms of the dead are of those who have died under circumstances of great mental stress or emotion," and this is emphasized as seeming "universal."

Both of these assertions my own experience contradicts, as does that of others. Sometimes the psychic may err, through impressibility, but often the sifter who tries to cheat gets exposed and is told: "That person is living in the body," or, "There is no such person to be found." I have had phantasms described of persons whose lives were pleasant and

their transition peaceful, such indeed I have seen as materializations.

Other like illustrations of incompetence to treat this great subject fitly, not only from lack of broad comprehension but from distorted vision, might be given. To aim at a false conclusion vitiates the premises and makes worthless work.

But lengthy criticism is not my aim. I would say a word of the deeper reasons why this last book, with its predecessors of like aim, must be evanescent in their influence.

The needs and aspirations of the soul, the experiences of seers and prophets in all ages and of all religions, and the deeper insight that gains as the thoughts of men gain in freedom and breadth, conspire to put them aside. They are foredoomed to fade and die.

Whoever would rule out spirit-presence undertakes the impossible. To discriminate is wise, for we must not ignore our own psychic faculties, but to eliminate is absurd. Elizabeth Doten says: "The intelligence of the universe exists in us and operates through us. As individual entities and conservators of that great force we stand co-related to it, and to each other, and it is both a logical and legitimate conclusion that there should be a direct communication along the whole line, to the uttermost parts of the universe. Indeed there can be no question that such a relation and communication already exist. We only lack the ability to perceive and understand it. Science is slowly but surely pointing the way, and a scientific Spiritualism will evidently be one of the established facts of the future."

There can be no discreet degree, no impassable barrier between incarnate spirits and spirits clad in celestial bodies. The presence of each must be more manifest to the other, as our life develops more from within. Spirit presence and power must gain. To rule them out is an effort compared to which the fight of Don Quixote against the windmills was rational. Hence the futility of all books and tracts such as we are considering. This last volume will have its little day, and then will be swept away like a straw over the cataract, but the rainbow will shine above the gulf of oblivion where it will be lost.

CRANKS.

BY J. W. DINSDALE.

In the mysterious provisions of "Our Father Who Art in Heaven" as everywhere else, names are often bestowed in derision that are exceedingly appropriate. There is an evolution of words as of worlds. Births of names as of babes, and at birth few there are who can correctly prophecy the future of a name or a child.

As all there is comes from and is amenable to God, cranks and the name applied to those who are possessed of ideas in advance of some of their fellows must come from a good source. The crank certainly came from a living idea and represents one. It is a thing by which other things are moved. A thought put in motion and made useful. The best thoughts and the worst ones are alike as the dead until put in motion. The crank is an emblem of progress, as embodied certainty of usefulness. They had none in the stone age and they are none too abundant now. Praise God from whom all blessings flow—Praise God from whom all ideas grow—Praise God for "cranks"—for the things that move things and that incite life. They are all about us now as they have been even before man found for them a name. The line extends from our worthy Mayor Hopkins back to Noah, the first clearly defined crank on record. John, you vetoed a message. There should be "No Rest for the Good." You wished to keep them in bondage continuous. The House of Lords and all second chambers in existence are not to be compared to your "Czardom." You should be the Mayor of Utopia—"King Innocent!" Too delightfully innocent for anything. You resemble the ostrich. That classical physiognomy of yours should not be hidden. John, the handwriting is on the wall—you are not a mummy; Beltschazzer was, and failed to read the

meaning. The Daily Record says you are "No Good." The writer of "Sharps and Flats" in the above paper of June 23d, says that you are infected with a modern malady which seems prevalent; that you are a cheap pretender with few equals. Civic Education Society will prove to John that his ignorance of the gambling vice as told to the Grand Jury was a sham.

Those Senators away down in Washington are by no means cranks. They have glorified themselves in the eyes of Uncle Sam by holding up their hands like whipped schoolboys and avowing their innocence in accepting bribes from the mighty Sugar King. Those Senators are as innocent as "suckling doves." They are like the boy who was found in the horsehead of sugar singing, "Oh! for a thousand tongues!" They are of the celebrated Micawberian type, waiting for more sugar to turn up. Boss Croker is not a crank—he is the projector of the "Forward Movement." He has gone ahead of the procession, will return as the boomerang—on or before the sound of Gabriel's trumpet. Noah was a crank—God talked to him and told him there was to be a rain, one that would last longer before the clearing than the one we are now having under Cleveland, who is not a crank.

God told Noah that the heavy wet that was coming would be disastrous to all who were not possessed of a boat. Noah heeded the advance thought and began building an ark. Looking back, I fancy I can see him now, at work with teams and snaws and other tools in the grove near the mouth of the creek as he listened to what God said from time to time, and kept right on with his work making an ark. I can see the long line of women, village groups with their poke bonnets as they poked into the business of others. On their way to the village store they would stop and turn up their pretty noses at Noah as they called him an idiot. And the men of the village, I can see them now as they hung by their arms on the fences, watching Noah as he built his ark, as they chewed tobacco or cheap licorice, spat on all there was within reach, and derided the crank who was carrying out an idea, the one end of which was in God, the other on Mount Ararat and elsewhere in the future. But despite the babble and the gabble, Noah continued with his organizing of material things and using of the means that were at hand. He lost no time in waiting for the things and ideas not yet credited or suggested. The words of the multitude did not affect his purpose. At the appointed time, Noah, the derided crank, had a boat of his own. He lost no time in prayer to God to fill it with people who were not that way inclined, or in making suggestions to the great suggestor. He had no way by which to control the movement of the ark; it was unprovided with either sails or rudder; it must have drifted at the will of the winds and currents. Now, the waters of a universal deluge must have been covered with the wrecks of cities, the trees of the forests, everything in all the world that would float on water. Through all this driftwood, we are told, the ark moved safely and grounded at last on the snowy mountains of Ararat. Without continued supernatural interference, would not its sides have been broken by collisions with this floating timber? It was not anchored and yet it floated but a short distance from where it was launched. But the breezes touched it lightly and it landed all its passengers alive and well on snowy Mount Ararat. This ark of human freight was piloted by the invisible hand of an Omniscient Creator—a Deity of infinite mercy—a God of Love! Then, incredible it seems that He destroyed the human race for its disobedience and sin.

Moses was a "crank." He grew, and the older he grew the more of a crank he became. He so far sympathized with labor and the palm that earned the food its owner ate, that he slew an Egyptian for the trivial offense in those days of striking down a hard working Hebrew. He kept right on as a crank till he moved the waters of the Red Sea backward—marched the Children of Israel across the gulf into the Promised Land. He claimed to be a Spiritualist

—a spirit medium—and it looks as though he was. As a crank he did a great work.

When a man is carrying on many kinds of business and is operating men in various localities, he requires many agents. God is carrying on a great amount of business in many far apart localities. He has been at work from the incident of creation and establishment of order and has called into activity of special nature thousands of agents—of mediums. Now, every one of his agents has been a Spiritualist—a servant of the most High Powers, whether he or she knew it or not. Man's knowledge of whys and wherefores is not in the least necessary in the dictation of Our Father who knows enough for all, regardless of the opinions of the multitude. Daniel was a crank, so were David and Solomon; so, too, were Elisha and Elijah, but they appear to have been well sustained while they were in the business they were put to here on earth. They all shook things up from the foundations or concentration of this regard for the higher life and its higher laws. Balaam was not a crank. He rode an ass; the ass could see the something in the road and acted accordingly. Balaam could see nothing; he was not a crank. The ass was a crank and was beaten as a punishment for his power of sight.

With Jesus came several cranks—John, Luke, Mark, Matthew and others. What a lot of earnest workers they were! All but two of the disciples or apostles of Jesus were cranks. Judas was not a crank; he was a first-class business man in those days. He was considered level-headed and a man who could keep his eye on a piece of silver till it led him into the melting pot. He bought with a kiss and sold for cash at three thousand per cent. profit. No man ever called Judas a crank.

Simon Peter was no crank. As soon as the trouble came he stood and warmed himself. When asked if he was one of the spirit agitators, one of the disciples of Jesus, he evinced no evidence of crankiness, but faced the multitude and went right back on his former professions. No, Peter was no crank. The crank turns others but never turns himself inside out or outside in to find a hiding.

John Bunyan was a crank. George Fox, the founder of the Society of Friends or Quakers—so-called—was a crank. He was full of human sympathy and desire to progress in the ways of mental growth and the peace which is of the family of harmony. His followers were the first to organize an anti-slavery society in this country. It was a combination of Quaker cranks, but it moved matters in time. The next crank on record was an Englishman who came from England in 1772, and was the first to introduce umbrellas as he then did in Philadelphia. Here was one crank who almost lost his life through coming along with a new idea. Now, if there is not a crank for every umbrella there is an umbrella for every crank.

Fulton with steamboat, Morse with his telegraph, as was Franklin with his experiments and his disposition to peace, all were cranks. So were the inventors of the reaping machine, the sewing machine and all of the great and useful inventions that now bless the world. It was not long since Edison was counted as a crank, and a very wild brained, funny one at that. Now see what he and his cranks have accomplished.

Debs is a crank—he has earned his bread by the sweat of his brow—which rightfully entitles him to the title of Independence. He is a maker of sunshine—a humanitarian—a philanthropist. Keep on with the good work, Debs,—keep your face turned Zionward. You may yet be President of the United States.

MASONIC TEMPLE, June 25, '94.

WHAT IS GOVERNMENT?

By CHARLES J. LEWIS, M. D.

[Read before the New Century Club, June 17, 1894.

By government is meant the decrees of the public officials. In the United States one out of every 350 persons or thereabouts, holds some public position.

Did you ever try to account for this one ruler being wiser, more brawny as well as more humane than the whole unofficial 350? How is it that he is regarded as bigger, more powerful than the 350, and that were it not for his foresight, prowess and fatherly care that they would all go to warring among themselves.

In the discussion of these questions I shall endeavor to arrange the facts which I shall present in such a way that they will tell their own story, and to how you will receive them, will depend largely upon your definition of government and its purposes and by what means its expenses should be met.

Taxes are imposed and collected for the purpose of paying public help and defraying the expenses of making public improvements. On account of the people participating in paying the salaries of the public officials, it is generally believed that the benefits of the State or government inure to each individual in an impartial manner. But upon close observation this is found not to be the case. For upon inquiry it is found that the governments always have been, and are yet without a single exception class-governments. It is as much now as it was in former times that the State is a compact composed of a few people who govern and of many who are subjects—who are governed.

The State is a human institution. Nevertheless it arrogates to itself absolute authority over all its members. It drags their bodies into its armies to fight its battles, takes the individual's property for public use, or even takes his life when the person is bold enough to point out great governmental wrongs. John Brown is an instance of this latter conduct on the part of the State.

Recently Chief Justice Fuller in a decision sustaining the Supreme Court of Connecticut in a cause wherein the railroad people had appealed from the right of the State to abolish grade crossing, among other things made use of the following words: "The governmental power of self-protection cannot be contracted away, nor can the exercise of the rights granted nor the use of property withdrawn from the implicit liability to governmental regulation in particulars essential to the preservation of the community from injury."

I wonder how many of us while in our quiet and thoughtful moments, have attempted to answer what Chief Justice Fuller means by the phrase—governmental power? Are not those of us who have seriously considered the question, obliged to answer that this peculiar thing, force or power called authority, is composed in our country of a vast number of increments called the votes of the majority? That is to say, the majority of the people voting, say to the people they have elected to office, each as an individual voting as a citizen, and the whole as a majority of the voters, we now clothe you with that amount of authority that we singly and collectively possess. This power which we give you shall be your authority for imprisoning us, hanging such of us as you shall determine; banish, torture or to otherwise treat us as you in your good pleasure shall seem inclined. In this you have a pen picture of the source, origin, and the absolute essence of all governmental authority in the United States. In the face of all, we in America point with pride to the fact that the oppression of crowns and principalities is over. Even while we are yet in the attitude of pointing, we are most wantonly oblivious to another tyranny, the tyranny of majorities, which is a vastly more fruitful source of oppression in the hands of a selfish and a merciless majority made up of expert hypnotizers, their victims and the floating and purchasable voters. I am aware that this is not the commonly understood notion of State; nor yet the generally believed notion of the origin of authority in America. But I challenge an opposing statement which will bear upon its face the evidence of a more correct interpretation.

Last Wednesday Professor George Heron, of Iowa College, Grinnell, Iowa, gave the commencement oration of the University of Nebraska. The title of his oration was, "A New Political Vision;" and the

Tribune the next morning printed among its dispatches that his audience became startled when he said that, "We Americans have not a democracy yet. We do not select, we elect our representatives. Our American Senate of to-day is forcibly reminding us of the court of Louis XVI. We cannot any more stop with the progress of democracy where it is now than we can take the race back to the garden of Eden. In a pure democracy the people will be their own legislators."

Not only is the source of authority known to the extent that we can give a clear description of it, but its seat, its resting place or home, is also known.

Formerly it was believed that all State authority was from God and made known to man through revelation. In this sense, the ruler is the representative of God; it is the sovereign's business to govern and the subject's business to be willing, humble and to pay his taxes. These two classes are to remain separate and never to attempt to exchange places.

Whether it is hopeful or not, certain it is, that there are now living many who have drifted away from this superstition. Those who have drifted away from the notion of a divine origin of the State, affirm boldly and defiantly that whatever there is of State authority, resides only under the hats of the several officers who exercise authority. In confirmation of this fact they themselves say that if we fail to elect, appoint, or to have officers, public servants or rulers, it would at once be fully appreciated that every law would be a nullity, inasmuch as there would be no one to enforce law. In other words there is no such thing as a government aside and apart from the men whom we call officers. There is no way of getting rid of this simple and plain fact. And all taxes collected are collected for the purpose of paying the salaries and meeting the contracts of these officers, and by bearing this in mind, the notions we hold of the government become very much simplified. This embodies a denial of the very important principle which was long ago enunciated, namely, the divine right of kings, which, as you well remember, is couched in the short, terse and emphatic statement, "The king can do no wrong." Those who believe in a divine origin of government, hold that the State's right to exercise authority is obtained through the grace of God; and, this too, where such methods are known to be diametrically opposed to the wisest humanitarian principles that have ever been promulgated.

Thomas Jefferson said that governments derive their just powers from the consent of the governed. To make this myth more mysterious than ever, Abraham Lincoln intimated the same by other words and said that our government was of the people, for the people, and by the people. I know that I need only mention the fact to this intelligent audience, before you will at once conclude that the administration of authority in the States is the direct reverse of the popular sentiment contained in these two epigrams. You can find numerous instances of this in the executive, legislative and judicial departments of state.

It may seem out of place to say that a government which owes its rise to such secular characters as Thomas Paine, Benjamin Franklin, and Thomas Jefferson, should found an institution upon divine authority. It nevertheless is true. But, it undoubtedly would have been otherwise, if they with others of similar state-notions, should have outnumbered those who still loved the flesh-pots of Egypt through an unquestioning and blind obedience to authority. These noble characters who were the leaders of the small band that was battling for freedom of speech, freedom of action, and a full recognition of the human brotherhood of man, acquitted themselves of their task most excellently. They were the means of bringing into reality Mr. Hampden's notions of authority and firmly establishing among mankind a modern state-ideal which has for its highest aim the securing of an unhampered liberty to think, speak and to do for each and every member alike, but always stopping short of the encroachments of similar rights in others.

One of the greatest troubles of our rulers, as well as those who oppose the onward march of science, is how not to say what their real, genuine, and exact relation to the governed is. For none realize more acutely than these very rulers on account of their diminutive numbers, that should they give out a clear statement concerning the authority which they exercise, and show to the masses that, instead of this authority being of divine origin, and that they, the rulers, received it directly from the people, and that it was by and on account of the optimistic superstition of the people they were able to hurl it back at them in a cruel, tyrannous and arbitrary manner, that they would be shorn of their authority in the briefest possible period of time. Notwithstanding this cloak which the ruler or officer employs to hide himself with, there is occasionally one who finds it costs more to keep up his cloak-like reputation than the position is worth. Notably, for an honest Chicago alderman to live on a salary of \$3 a week.

Ram's Horn waggishly says: "Many a man who asks God to lead him when he goes to prayer meeting suffers the devil to guide him when he goes to vote." I am not a believer in a real, veritable "imp," nor yet in an anthropomorphic God; but, I want it to be very clearly and plainly set forth what a voter actually does when he casts his ballot. You all have a current or general notion that he thereby is exercising a freeman's privilege. This is undoubtedly true. But pray, in what does that privilege consist? Does it not consist in the simple fact that when a citizen votes, that he by so doing consents in writing to surrender his own authority to the one he votes for? Then, too, is it not also a fact that by adding the authority of all who vote for the officer to his own, that the elected becomes a great and a pompous aristocrat?

To comprehend that the few people who govern have turned the trend of municipal and national governments to their own profit by wheedling the mass of voters to place them in more honorable positions than those which the voters themselves occupied, I am sure you will at once admit that it does not require so large a brain even as a canary bird has. For the accomplishment of this, the candidate makes use of the methods of the gambler, which is to see to it that the mass of voters are not privileged to have access to a single chance to win the game of whom they shall vote for. As the winner with cards wins by sleight-of-hand, the Governor gets elected by hoodwinking and hypnotizing the voters to the idea of the immense advantage that would accrue to them as individuals, should they but be so kind as to put him in power over them. Upon the voters being slow in obeying, or possibly refusing point blank, the would-be candidate then turns bulldozer, and causes to be published far and near that such conduct on the part of the people is an effective accomplice of anarchy. This flaunting of the so-called red flag of anarchy in the face of his plutocracy loving voters is all that he requires to get them to willingly yield up their sovereignty to him. Hence, this is a trick, a sleight-of-hand, or an hypnotic suggestion by which he deftly manipulates the caucus and succeeds thereby in garnering within himself more of power than is left unyielded up and in the possession of the people en masse.

It is from such considerations as these that many of the best ordered members of human kind turn reformers, some of whom are looking forward to an era of voluntary associations among men, wherein there shall be a complete absence of all evasive, as well as invasive, laws; others, as the Socialists, possibly, who are earnestly striving to usher in an era of more law, more red tape, and more governmental authority; while others, the conservatives of our community, are using their best endeavors to hinder any and all of the reformers from making any appreciable change in our present governmental procedures. Should the conservatives stop at this, it would be well; but there are people who go further and say that the reformers all over the world constitute a growing element which threatens existing institutions and

in their stead offer nothing but chaos, anarchy, and rapid ruin to all the evils from which the groves of civilization has rescued the race. And in determining whether the reformer or conservative is the better friend of humanity, you are to take into account upon the one hand, the present remorseless trade which restrict the natural resources of the world to such a degree that it breeds millions of the same time brings about the imposition of unjust taxation upon the industrial masses, many of them are driven into pauperism, crime, and despair; and upon the other, the teachings of those of their number who can escape the dregs of oppressive laws, and who, at the same time, can the most clearly set them forth, be entertained by the people in general.

The conservative class is made up of the right to rule people. They manage by hook or crook to get the representatives or law-makers elected from their ranks. Hence, it is only natural that they should fly in the breeze the motto: "Law and Order." This would not be such an objection to the citizen was as free from the operations of law as was the officer. The officers who constitute the government have the exclusive right to make laws. Being thus favored, they invariably make themselves that they themselves shall be exempt from the part of the law's burdens. Owing to this fact, the judge upon the bench acting in good faith, is not more amenable to the menace of law on account of having given an erroneous opinion, than are the soldiers who are drawn up in line of battle for the enemy and destroying him. Along this line John Stuart Mill says: "The strongest of arguments against the interference of the public with purely personal conduct, is that when it does interfere, the odds are that it interferes wrongly at the wrong time." And George William Curtis, speaking of class legislation, said: "There is a class of citizens, nor any single citizen, who can safely be intrusted with the permanent and exclusive possession of political power. Legislation under such circumstances is in favor of the legislative class."

Then in closing: I am sure you will agree with me that the only way the one official could cause the 350 to be so lamb-like and tractable, was by his being successfully hoodwinked them. Consequently, the method of procedure for the 350 is to be aroused from this hypnotic state, and, at the very next election of officers, annul the present form of representative government. After doing this they are prepared to put in its stead the initiative or referendum, which is a means by which the people themselves can become the class to whom should be granted the benefits and protection of all laws that should be enacted. In this way the 350 will be on an equal footing before the law with the one pompous aristocrat whom they in former times had authorized to act as their representative, but to their sorrow, had always succeeded to do so only in a very inadequate manner.

CHICAGO.

CHARLES HILL-TOUT in a contribution to See Thought observes: No one, it seems to me, acquainted with modern experimental psychology the remarkable phases of our being it has brought into view can accept the current doctrines of physics as final and complete; and the day is not far distant I believe, when physicists will adopt a much wider generalization than their present one, which will render it possible for even materialists to conceive of such things as "spiritual entities" without recourse to the received notions of matter. Nor any thoughtful, unbiased man afford to disregard and pass over as unworthy of his consideration the remarkable body of facts which the Society for Psychological Research has brought together with so much care and scientific caution, as also the many attested facts of Spiritualism, supported and witnessed as they are by eminent men in every part and department of life. And, in conclusion, I would say that I do not see that a belief in a life beyond the grave—the fullness of which, as spiritual philosophy most plainly teaches, depends entirely upon our well-doing and well-living here—that in carrying out to the utmost limit the doctrine of the Golden Rule—makes one less able to practice your third principle (that to endeavor to promote the individual and general well-being of society, the best of our ability is our highest and immediate duty), I am still selfish enough to find it a helpful actuating principle of life, and I know that thousands of others do the same.

CAMP MEETINGS AND SUMMER SCHOOLS.

A marked evidence of the educative progress of to-day is found in the evolution of the "Summer School," from the old-time religious camp meeting. It was a Catholic poet who sang:

"The turf shall be my fragrant shrine
My temple, Lord, this arch of thine."

But it was the emotional Methodist, and the ardent Adventist who first began in this country to practice out-of-door worship. The Spiritualists because of their earlier scattered forces were quick to perceive in the summer camp meeting a coign of vantage where they could not only be temporarily massed together in the fellowship of spirit, but feel more deeply the spiritual forces of the universe in a freer contact with nature.

In the earlier camp meetings of the Methodists and Adventists there was, however, no thought of recreation, amusement or health-seeking, as in the out-door gathering of to-day. They indulged in no desire for the pleasure or comfort of their poor despised bodies, or of relaxation and rest for the tired brain. Their only motive was the good of souls. They assembled together out of doors in those faraway days of deep religious conviction, because larger audiences could thus be gathered together, and the work of salvation go more briskly on. Those were the days when the principle of self-abnegation yet existed inside the churches; and there was still a strong flavor of humility and self-immolation in the spirit that refused, no matter how severe the weather or how long the sermon, to introduce carpets or stoves into their houses of worship through fear of encouraging self-seeking in devout souls: for at that time it was believed that the truly religious heart should be so absorbed in the love and worship of the Father-God that no thought or feeling of bodily discomfort could find admittance into its consciousness during the hours of worship. At that time, the Baptist convert did not undergo the rite of immersion by a tepid bath in a well-warmed and every way comfortable church, but rather preferred to pass through the ordeal in the coldest weather, out of doors, and in water where the ice had first to be broken, that he might thus testify to the warmth imparted to him through the presence of Christ's love in his heart. At that time when heterodox opinions were held only by occasional individuals, and were from their unpopularity rarely given utterance to, save under stress of conscientious scruple, camp meetings were undertaken solely for "the glory of God," and not at all with a view to the health or happiness of man, and were then depended on by the sects which employed them as "a means of grace," as camps from which to issue forth to capture the souls of the impenitent, and bring them into "the service of the Lord," and so augment the number of efficient church members. In those days, no day of camp meeting life was considered as having been of any avail, unless at its close, a goodly number of "sinners" had been brought to "kneel at the mercy-seat," and, after a due season of "anguish of spirit," become "converted to Christ." The questions then asked by the stay-at-homes of those who had been able to attend the camp meeting were not as now: "Did you have a pleasant time?" "Did you form any nice acquaintances?" "Are you refreshed by your woodland experience?" and "What amusements had you?" but rather: "How many converts were made?" "Did you get converted?" "Was the spirit of the Lord strongly manifest?" and "Who was the most powerful preacher?"

The era of summer schools where not alone religion but science, philosophy and ethics are intermixed with vacation pleasures and hygienic modes of outing—began with the Concord Summer School of Philosophy, which preceded, we think, the Chauhanquan experiment, but which was less devoted to physical than to intellectual exercise and culture. Now every new season brings additions to the number of social outdoor meetings, and perhaps our next Parliament of Religions may be held in some charming academic grove, like to those where Socrates

and Plato taught and propounded those deep questions as to man's being and destiny which are not yet fully solved and may not be until we have passed on to the spheres where those thinkers have preceded us; though Spiritualism holds the key to these mysteries and it is possible may with the help of science yet give to man the full solution.

These summer campmeetings and schools cannot well help deepening and strengthening the bond of brotherhood in man, for they bring men and women into closer social relations amid the harmonious intimacies with nature, where the thoughts naturally revert to the great source of man and nature. As the growth of harmony in the mind and soul is in proportion to the sympathetic surroundings, spiritual and bodily; so in these midsummer meetings which call together those with like purposes and aims, the soul in the warmth of sympathy blossoms out into finer beauty as the body takes on renewed strength and vigor from its contact with nature. Says Emerson:

"Scholars wanted to lie warm and soft
In well-hung chambers daintily bestowed,
Lie here on hemlock boughs, like Sacs and Sioux,
And greet unanimo the joyful change.
So fast will Nature acclimate her sons,
Though late returning to her pristine ways.
Off soundings, seamen do not suffer cold;
And in the forest delicate clerks unbrowned
Sleep on the fragrant brush as on down-beds;
Up with the dawn, they fancied the light air
That circled freshly in their forest dress
Made them to boys again."

So in each and all of these midsummer gatherings there will be good work done, apart from all sectarianism. Health will be renewed, tired energies rested, new sympathies awakened, new hopes born, higher aims adopted, new friendships formed, and life will seem sweeter, brighter, and more hopeful for all whom this relaxation from life's cares has been granted.

S. A. U.

THE ORIGIN OF DEATH.

The first link in the chain of Weismann's researches into the cause of death is investigation into the duration of life. According to him, external conditions operating by natural selection are the prime factors in determining the duration of life. It is evident that the aim to be achieved by natural selection is the perpetuation of the species and not of the individual. The individual "needs no greater capacity of persistence than is necessary to the propagation of the species, and this being provided for, we might reasonably assume that the individual having performed its chief life labor would immediately die, unless the care of the young is necessary to the maintenance of the species. And this is indeed the fact. All mammals and birds survive the completion of their reproductive functions; while insects, with the exception of those which care for their young, die on completion of their task."

According to Weismann, death is, in the last analysis, an adaptation. He says: "I do not believe that the duration of life is prescribed because its nature is inconsistent with unlimited duration, but because an unlimited duration of the (no longer procreative) individual would be a purposeless luxury for the species." But there are numerous simple organic forms which are not subject to the law of death, in the ordinary sense. They possess the capacity of life for an indefinite period and so long as the conditions necessary for life continue they will not die. They multiply by fission, and so far as we can judge each of the separate cells which result is entitled to regard itself as the parent cell. But according to the Darwinian theory multicellular organisms are developed from unicellular ones, and how have the former come to lose the capacity for indefinite life?

The answer given to this question is to be found in the fact that the loss referred to is "the result of the specialization of function of the several cells in a multicellular organism. We may divide the cells

in such an organism into two opposing groups, the somatic and the propagating—the individual and the reproductive cells. The latter could not lose their capacity for unlimited multiplication without danger to the species; but that the somatic cells should gradually lose their power of unlimited multiplication, that they should be limited to a prescribed if even a great number of cell generations, is explained by the impossibility of the individual cell guarding itself absolutely against accidents, and by its consequent perishableness. Unicellular organisms were exempted from death by the fact that the individual and reproductive cell were one and the same; in higher organisms the individual and reproductive cells were differentiated, death became possible, and the unlimited duration of the life of the individual superfluous; and the inexorable laws of natural selection left it, like every other superfluity, to disappear."

We must suppose then that, in the latter case, either the energy stored up in the somatic cells at birth becomes exhausted, or that the physical structure of the cell loses its elasticity and therewith its power to take up fresh energy, the result in either case being death. But is it true that the reproductive cells do not lose their capacity for unlimited multiplication? No doubt if they did so the species would be in danger, but does not that very fact point to the probable cause of the extinction of many species? It is known that many human family groups have died out through want of offspring, which in many cases means loss by the reproductive cells either of their capacity for unlimited multiplication or of their structural force. If a family group thus come to an end so may a species, which consists of a certain number of individuals united in a group by the possession of special characteristics that are transmitted by the reproductive cells of the individuals. If the reproductive power of a small group of individuals may be lost, so may that of the larger group called a species. For this consists of a number of family groups each of which may gradually lose its reproductive vitality.

According to Weismann's theory, the individual lives for the sake of the species and sooner or later after doing its duty by the species the individual dies. But may it not be true, on the other hand, that in certain cases the species exists for the sake of the individual? or at all events that the species is subordinate to the individual? In this case we should expect to find that the increased energy of the somatic cells will be attended with a decreased energy of the reproductive cells, and the reverse. There are two facts which would seem to support this view. Thus it has been shown that poverty has a tendency to increase the number of child births. On the other hand it was established by Galton that wealthy families often become extinct in the persons of childless heiresses. But further individuality depends chiefly on the brain and nervous system, and it has been shown independently that the activity of the intellectual power is not often consistent with the existence of large families. The rapid growth of the brain cells interferes with the multiplication of the reproductive cells. The human individual thus benefits at the expense of the species, and the human species may in this manner cease to exist in ages yet far distant.

May it not be that individuals thus regain the immortality which they are supposed to have lost through differentiation of the reproductive cells? It is evident that the unicellular organisms live on because they continue to possess the reproductive property, notwithstanding its transmission on each of the numerous fissions they have undergone. Then why should not the loss of energy by the reproductive cells in the case above supposed, be due to the acquisition of that energy by the nerve cells at the expense of the reproductive cells. The brain may thus itself become the great center of propagation corresponding to the unicellular organism to which immortality is ascribed. Possibly in this direction, it has been suggested, may be found the physical proof of a future life to the individual man,

VOICE OF THE PEOPLE

THE WONDROUS STARS.

By ETHEL RAY.

Stars are night's lamps; eye shining bright
And fadeless with celestial light;
In heaven's great arch holding sway,
Their vigils keep both night and day.

Shedding beams adown their lofty height,
They thus present a glorious sight;
Not ken by mortal minds afar—
Yet placed by divine law is each star.

Silently from their starry way
They prove the truth of eternal day;
Pure emblems of spiritual night;
All hail! the wondrous gems of night.

BROOKLYN, N. Y.

OCCULT BOSTON.

To the Editor: Boston is a very hot-bed of occultism. The seer and the prophet feels here on his native heath. The clairvoyante, seer and the clairaudient hears and the astrologer casts his horoscope. Books and periodicals devoted to psychic phenomena are read with avidity—the subject is in the air.

If there be safety in the multitude of counsellors, then should surely be safety here, for there is almost as great a variety in the mental attitude toward mediumship, christian science healing and psychic development in general as there are persons to take it. Much of this difference is in mere shades and inflections which are obvious only to the familiar observer.

Among the earnest workers is Mr. Holmes W. Merton, a young man of curiously interesting history. He traces his ancestry to the Merton who founded Oxford in England, and Merton College, now merged into the University, was named for this man. In course of time a Miss Merton married a Hindoo who came to England, and as in the Oriental nomenclature there was no family name on the Hindoo side, their son took the maternal name Merton. This Hindoo ancestor is some three generations back of the young man, whose name is Holmes Whittier Merton, and the Oriental cast of thought reveals itself in him. His father, Dr. Merton, is a man of letters and of noted work in Palestine, as he was a familiar friend of Lawrence and Alice Oliphant. The son, Dr. Holmes Merton, has been for some time in Boston, publishing books at intervals, the latest of which is entitled "Life and Healing: A Segment of Spiritism." Its argument is that the phenomena of life can only be solved through a knowledge of spiritual laws expressed by organized bodies. By these expressions he believes "it becomes possible to understand the phenomena of life and to gain these elements of knowledge concerning the nature of things that will lead our reason, faith and judgment to the more perfect use and control of the spiritual forces of the omniverse." For Mr. Holmes objects to the term universe and substitutes omniverse.

Among mediums I have recently found a Mrs. Roy whose revelations are curiously remarkable. I went to her totally unannounced and she described perfectly one near friend in the life beyond and also depicted immediate friends and influences in this life, in a striking way. Among the very able and scholarly workers in mystic is Dr. J. H. Dewey of New York, whose "Genesis and Exodus of the Human Spirit" is one of the most helpful works I have seen. Of late Dr. Dewey has been in the Benholim hills to find that perfect rest and solitude which his line of study demands. He has formulated "seven steps in mystic science," the last of which discloses the beatific vision.

A book much in demand by people interested in astrological lore is Eleanor Kirk's work called "The Influence of the Zodiac on Human Life," a book offering a source of lively entertainment to those who find, under their dates of nativity, their predominant traits and the colors, stones and other things pertaining to their star. The four divisions of people, born under the signs of earth, air, fire, or water, with their respective traits, qualities, talents, virtues and faults, offers a subject of interesting discussion for which there is now a demand.

Boston is full of mediums who are all the time consulted by business men, and by a vast number of people who do not

profess to be in sympathy with psychic thought, but who are at least curiously inquiring, if not altogether believing. The tone and work of that popular magazine, The Arena, under the able editorial conduct of Mr. B. O. Flower, has done a great work in liberalizing and broadening thought.

LILIAN WHITING.
THE BRUNSWICK, BOSTON.

THE VALUE OF BAKING POWDER.

A WORLD'S FAIR JURY SETTLES A MUCH MOTTED QUESTION.

The relative value of baking powder has been long discussed. The question has at last been answered by a World's Fair jury of award. Dr. Price's Cream Baking Powder is declared to be the best. Several different points of superiority were claimed for it, and they were all found to exist by the jury, which was made up of scientific men best fitted to make a thorough analysis of all the various kinds of baking powder submitted for the prize. Dr. H. W. Wiley, chief chemist of the United States department of Agriculture, an expert, and the highest authority on the healthfulness of food products in America, gave the jury the benefit of his analysis of all the different brands and merit alone prompted the award.

Especial attention is called to the advertisement of the Price Baking Powder Co., occupying the entire last page of to-day's issue.

MATERIALIZATION.

To the Editor: Having occasion to make a short tour through Western Michigan I decided the trip would afford an opportunity to visit the celebrated medium for the phase known as materialization, James W. Riley, otherwise known as "Farmer Riley." So enjoying the services of a livery rig at Lawton on the M. C., December 29, '93, I was driven across the country to Marcellus, on the Grand Trunk. I had written him from Chicago for a date, requesting answer to be sent to Lawton where I expected to remain a few days on business, but not receiving a response proceeded as stated above, and on arriving at Marcellus at 4 p. m., found upon inquiry that Mr. Riley was in town, but failing to find him proceeded on foot to his house three and one-half miles due west, where I arrived just in the gloaming and was made welcome by his wife, but the medium soon arrived when we entered into friendly, social chat.

Mr. Riley is rather below medium stature, a light brunette in complexion, of Scotch and Irish parentage, weighing perhaps 160 pounds, has always been a common laborer, or farmer, has fair intelligence, very limited education, is kind and liberal to a fault, lives on his farm of twenty acres, which is mortgaged and that's what grieves him, is the father of eight children, five of whom lives with him; has been a medium seven or eight years, became developed at the end of six months' regular sitting with his family and is fifty years old.

His house is a plain, neat frame building, about 16x24 feet, one and one-half stories, with one story wing nearly the same size, standing about seventy-five feet south of the public road in a well-developed farming neighborhood, in Cass county.

The cabinet is simply a bed-room off the parlor, containing a bed and some of the family clothing, in which the writer slept after the séance; at the head of the door entering the bed-room from the parlor are tacked two strips of brown cotton flannel, one reaching over the other a little in the middle, the lower ends fastened together and resting on the floor, "only this and nothing more."

The séance does not begin till the medium is prompted by his control, Dr. Benton, which on this occasion was 9:20, when he took his seat on a common, wooden-bottomed chair, just to the left of the door, with his elbows on his knees and the top of his head resting against the wall, when the curtain was taken down from the nail on the right side of the door and fitted snugly up at the bottom, then the light was turned down some, but left sufficient to see coarse writing on the slates, or the time by the watch when held near it, a number of slates having been placed on the bed which stands behind the medium, the circle engaged in the usual singing; in about twenty minutes the curtain became agitated, being vibrated and shook considerably, when a man parted the curtains and stood in the door-way, holding a

slate in his hand; he was a rather heavy-set man with pointed iron-gray chin whiskers, neatly dressed, then it was ascertained that the slate was for Minnie, Mr. Riley's six-year-old daughter, who was seated on her mother's lap, who ran and took the slate on which was written a message to her from her little sister Elsie, by Jackson, who it seems was an acquaintance of the family, and the first spirit to appear. And so they came at very frequent intervals until thirteen had come, either stepping out into the room, or standing in the door-way; the strongest one that came seemed about thirty, was tall and good looking, came out of the cabinet carrying in his hands the music-box which had been wound up and placed on the bed, and which now was playing he signified it was me he wanted, so I stepped forward, when he handed me the box, and immediately turned around and entered the cabinet. Mrs. Riley came and took the box and placed it on the table five or six feet from the curtain, and said she'd stop it playing, and hadn't more than taken her hands off, when the spirit strode out strong and bold, picked up the box, turned suddenly round and carried it back into the room. At the end of an hour Dr. Benton appeared and stood in the curtain and spoke in an audible voice saying: "We will have to rest the medium." When Mrs. Riley lifted the curtain the medium came out, drank milk and eat something and chatted with his visitors nearly an hour before returning to the cabinet. He took three of these intervals of rest during the séance. Probably three-fourths of those appearing were recognized by different members of the circle—they were young and old and of both sexes. Many messages were written on the slates and handed out, some were in answer to questions asked on the slates by members of the circle before the slates were placed on the bed, and many questions, admitting of a direct answer, yes or no, were answered by raps in the cabinet, three raps signifying yes, two no. Some of them toward the close seemed unable to bear the light, for as soon as they appeared, would begin to sink and drop immediately down to, or through the floor, but with their hands protruding through the curtain till they reached the bottom. The most peculiar feature was their self-luminosity, for we could see them more distinctly than we could see each other in the circle. The séance closed at 1:30 a. m.

Mr. Riley is popular in Marcellus and surrounding country, as I heard no adverse criticism, but much commendation, and the general opinion is freely expressed that he is utterly incapable of practicing a fraud on the public, and such conclusion seems reasonable, as he charges nothing for his trouble, accepting only whatever gifts the people may bestow, which amounts to less than \$2 per day through the year and his house is crowded every night through the year when he is at home, the visitors numbering from ten to thirty at the séances, and they come from every state in the Union and sometimes have to wait a month or two for their turn—preachers come, Jews come and skeptics come, and all go away convinced or confounded and all seem to be satisfied of the medium's honesty. But it sometimes turns out that those who never witnessed the phenomena occurring here know so much more about it than those who have, that they can explain everything, but the writer would not attempt it, he is satisfied to give the bold staring facts as they appeared without fear or favor. There may be another set of laws governing in the etherial and spiritual realms of being unrecognized in the physical universe—"more things in heaven and earth than are dreamed of in our philosophy." I regard this class of phenomena, the materialization of forms, long known to have been given to death and decay (discarding counterfeits) the greatest wonder of this most wonderful age.

O. W. BARNARD.

Monteno, Ills.

A PALACE OF GHOSTS.

In the midst of all the old ruins and palaces of Italy, stained with countless deeds of blood, it remains for one modern structure to be known particularly as the home of ghosts. This interesting building is described by Marion Crawford in an article in the July number of The Century devoted to the wonderful Italian coast between Sorrento and Salerno.

Above Agerola, which itself is almost directly above Prajano on the southern side of the peninsula, stands an enormous palace, visible from the sea at a great distance. It is known as the Palazzo degli

Spiriti (the palace of the ghosts) and once took the trouble to climb up from Prajano, and go all over it. It is entirely deserted, and has neither doors nor windows, a building a most royal in proportions and plan, standing on a vast terrace overlooking the sea, by means ancient, and in some parts decorated with frescoes and stucco work, which are fast falling a prey to the weather. It was built by a personage known as General Avitabile, who came to a tragic end before he had completed his magnificent residence, and whose heirs are, I believe, still quarreling about the division of the property, while the building itself is allowed to fall into ruins. It would be hopeless to attempt to disentangle the tales told about the family by the simple hill-folk. There were women in the case, who poisoned one another and the general, and whose spirits, venomous still, are believed to haunt the vast halls and corridors and staircases and underground regions of the palace. Whether they do or not, a more appropriate place for hobgoblins, banshees, ghouls, and vampires could scarcely have been created by a diseased imagination in a nightmare. Even at midday, under the Southern sun, the whole place seems as uncanny as a graveyard on St. John's eve. Bits of staircase lead abruptly into blank walls, passages end suddenly in the high air, without window-railing or parapet. Lonely balconies lead around dizzy corners to dismal watch-turrets whence a human voice could hardly find its way to the halls within. The most unadventured explorers of the Society for Psychical Research might learn what "goose-flesh" means in such a place as this.

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The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the S. P. R. Journal and Proceedings, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

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5 Boylston Place, Boston, Mass.



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coness that I am a recent convert to the power of prayer"—seems strangely impressive and makes one long to know just what was meant by it.—Lillian Whiting in Inter-Ocean.

All honor to Olive Terry and Ruby Lupton, the brave little girls of Greenport, L. I., respectively but 10 and 11 years old, who saved the life of John Devoc, an aged fisherman, the other day. The old man had lost an oar, was helplessly injured by a fall upon the edge of the boat and the waves were dashing over his little craft, threatening the most tragic consequences to its occupant. The girls, who were playing on the beach at the time, no sooner saw the fisherman's unfortunate plight than they "manned" a skiff and pulled out into the bay for his rescue. It was a daring and dangerous performance, but Olive and Ruby are well versed in the navigation of Greenport Bay and knowing how to manage a boat, even in a storm, soon reached the object of their endeavor, made fast to the driving sharpie and safely landed both themselves and the lone fisherman, who was bewildered and hurt, but soon recovered and blessed the young heroines with an old man's gratitude. Contrast the conduct of these little children with that of a so-called man who stood complacently on the dock while all this was going on and remarked from time to time: "I guess they'll come out all right." Then cheers till the welkin rings for the plucky girls who thus put to shame the man upon the dock and covered themselves with glory. It is of such materials that Grace Darlings are made; and not only these but the sweetest of sweethearts, the noblest of women and the best of wives and mothers.—Washington Post.

Mrs. Zulme E. Hearsay, of Baton Rouge, La., is one of the most successful business women in her State. After the close of the war, her husband being an invalid, Mrs. Hearsay opened a large book store, which at once sprung into popular favor, and to-day is recognized headquarters for all standard publications, as well as the rendezvous of all book-lovers and literateurs. She employs a force of thirty newboys. She also manages a large floriculture trade.

Miss Mary M. Bartelme's graduating thesis at the Northwestern University on "Spendthrift Trusts" is published entire in the Albany Law Journal of July 11th. This thesis has justly attracted considerable attention in legal circles. It was the last effort of a young woman before graduating from the law college, and shows what a woman can do upon entering the profession. It would seem from it that the preparation of legal arguments need not be left to men alone.

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BOOK REVIEWS.

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

Matter, Ether, and Motion. The Factors and Relations of Physical Science. By Prof. A. E. Dolbear (Tufts College), author of "The Telephone," "The Art of Projecting," etc. Boston: Lee & Shepard. Revised and Enlarged Edition. Cloth. Illustrated. Pp. 407. Price, \$2.00.

In the new edition of "Matter, Ether, and Motion," the author gives us a complete resumé of mechanical principles worked out through all the departments of physics; this book is a striking illustration of the manner in which a complicated and recondite subject can be made plain to the average reader by one who has thoroughly digested it. Beginning with matter, ether, motion, and energy—the factors in all phenomena—the author shows how they are involved in heat, light, electricity, chemistry and life; and in language free from technical terms, presents a treatise which should be read by all interested in physics, so that they may form logical conclusions on the great subjects discussed. In the treatise, the author brings forward several new physical laws, as for instance on page 75, where the transference of energy is considered; also on page 309, where sympathetic action is shown to belong to each department of physics. There are new phenomena, new explanations, and new conclusions, as when it is shown, how it happens that chemical action cannot go on in the absence of heat; that crystallization is a necessary consequence of the vibration of elastic atoms; that there can be no such thing as light as an entity; how ether waves are set up by electro-magnetic action and how all the phenomena of matter, including itself, may be explained on the assumption that it is a mode of motion of the ether. Very likely some will think that there is a good deal of speculation here, but what a person considers obvious depends upon what he considers first principles and also how clear his mechanical perceptions are. The new chapters of the book give to it much additional value and interest, as in them the author shows how energy is involved in such phenomena as are presented in ritual séances, and points out that such phenomena all employ physical energy in the way as to be clearly amenable to physical laws. He does not deny that such phenomena occur, he even admits that they sometimes may.

The Wedding Garment: A Tale of the Life to Come. By Louis Pendleton, Boston: Roberts Brothers, 1894. Pp. 246. Cloth, \$1. Chicago: A. C. McClurg & Co.

The prevalence of Spiritualistic ideas is now very strongly shown in the issuance from the press of so many books, essays, theories and stories like this before us of which the essential truths taught by Spiritualism are the base. The heaven is working in many directions and takes on myriad forms. In "The Wedding Garment" the tone of which is pure and thoughtful, the author undertakes to describe the awakening of the spirit of a young man of a philosophic turn of mind after the event named death in the world of spirits. The author seems to have followed upon the lines indicated by Swedenborg that states of mind resulting from inclination and actions take the form in the other world of realities to the souls there, and that only the love and practice of the higher virtues lead to heavenly states of love and wisdom which take on appropriate surroundings, while the love of and practice of selfish evil ways and thoughts change the environments into purgatories or hells. The story, while it may seem to those who think of the future life in indefinite, orthodox fashion, somewhat grotesque and unseemly, yet it is logically wrought out and embodies many spiritual thoughts which give suggestions as to the moral leading of our lives on earth. The ending is felicitous and suggestive in the union in spirit of the male and female attributes in one harmonious personality. The blue and gold covers are very appropriate.

The Play of the Planets. A new Scientific Mechanical Device, and Book of the Play. The Planetary Publishing Company, 60 Wabash Avenue, Chicago. Price, \$1.00.

We have received from the author, Mr. F. E. Ormsby, a copy of this highly ingenious planetary chart, with the book of the game, which is founded on the old astrological notion that the destiny of individuals, as of nations, is fixed by the

stars. We are told that "while our souls are enwrapped in the flesh, we are human magnets, operated upon from without by the wonderful magnetic and electrical currents operating from planet to planet." Whether this is true or not we do not know, but Mr. Ormsby has shown his faith by making a vast number of mathematical calculations, and experimenting with disks, squares and triangles, eleven hundred thousand figures having been employed to perfect and simplify the game. The chart is so arranged that, by the aid of a table showing what signs the planets entered at the beginning of each year, the zodiacal position of all the planets any day during a period of seventy years, beginning with 1823, can be ascertained. It shows also the position of the earth, so that by its means the horoscope of anyone at the date of birth can be cast. The book of the play also gives the special significance of the four quarters and the twelve subdivisions of the zodiac and also of the planets, and thus the game may be regarded as astrology made easy. This will probably be found by most persons to be its most fascinating feature, and as the planetary indications are very general, it is certain that in many cases the prognostications will be found to fit with the facts. The principles of the game are the same as those which govern fortune-telling, and when they have become mastered it will without doubt be found both amusing and instructive. Apart from its astrological features, the game ought to create an intelligent interest in astronomy, of which the movements of the planets form so important a part. The book of the play contains an excellent portrait of the author, who will, for a small fee, answer questions on the game which may arise at its advanced stages.

A Modern Magdalene. By Virna Woods. Boston: Lee & Shepard, 1894. Pp. 346. Cloth. Price, \$1.25.

In a strongly realistic way this story traces the downward career of a lovely girl born in a happy home carefully tended and cared for, beloved by her father, mother and sister, with pleasant surroundings and exceptionally gifted with musical talents who prefer to follow after many struggles, the promptings of her heart which she has allowed to become interested in a married man with whom she elopes and lives happily as his wife in a distant State until he gets killed, when by the advent of the real wife on the scene her position is exposed, and society turns against her. Although by this selfish yielding to passion's impulse, she had darkened her home and her father had died of grief and shame, while a wife was left to mourn; the author seems to side with the heroine's view that the hard rules of society are at fault rather than her own conduct—for it began thenceforth to make it impossible for her to gain a livelihood save by shameful methods, while no one offered her a helping hand save those who sought to drag her to still lower depths, or women of a lower grade than herself. Incidentally the story deals with another girl, who apparently deliberately sought the ways of sin and misery. It is a pleasant book to read, and the ending is greswome and unhappy for all parties, but it is in a certain superficial sense true to life and contains a moral on both sides for the warning of young girls, and also of the society, which hastens destruction by closing its doors forever upon the mistaken ones.

The Second Series of the Major in Washington City. Some Amusing and Amazing Letters from a Southern Standpoint. By Major Randolph Gore Hampton. Chicago: F. T. Neely, Pp. 251.

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It is very evident that in automatic writing sometimes the convictions or fancies of the medium color the thought expressed.

A Cahoon, Utah: "Canst thou by searching find out God?" in last issue by Walter Howell, is very, very, very good. Let us hear from him again.

With THE JOURNAL of August 4th will be sent to our readers a fine half-tone picture of Mr. Bundy, who left us two years ago—August 6, 1892. Friends and admirers of the deceased, who may wish extra copies of this number, should send in their orders at once.

Dr. Washington Gladden, under the suggestive title of "The New Evolution," has written for the August number of McClure's Magazine a comprehensive study of Professor Drummond's new book "The Ascent of Man," a book which, while accepting evolution, reconciles it with morality and man's highest development, and so, in Dr. Gladden's judgment, has a significance that cannot be exaggerated.

There will be a controversy in the August number of The Century on a question that is just now attracting a large share of public attention. Senator George F. Hour writes of "The Right and Expediency of Woman Suffrage," and Rev. Dr. J. M. Buckley on "The Wrongs and Perils of Woman Suffrage." The two writers discuss all phases of the question, from the moral as well as from the economic standpoint.

It is not enough to increase liberty; men and women must be educated, intellectually, morally, physically, to the right use of their liberated faculties. It is not enough to fix outward boundaries, as of legislation, upon a vice; pure appetites and desires must be cultivated to crowd out the bad ones that create the vice. The help most needed by human beings to enable them to overcome their besetting temptations, and more faithfully to discharge their duties, is that which in some way quickens their conscience, deepens their love of virtue, inspires in them a profound reverence for integrity, and thus increases their own moral strength. And,

in respect to improving the conditions of society in general, there can be no lasting reform which does not supply nourishment to the moral motives, or refine and purify those inner dispositions and tendencies which are the secret springs of conduct. The crying need of mankind today is sound, healthful, upright character—character so firmly grounded in the sense of right that, let come what will of temptation, nothing can sway it off from that rock.

Our Little Men and Women, for July, is in good comradeship with boys and girls wherever they chance to be. It is summery in tone, artistic in touch, and sympathetic with child nature in its many and varied phases. Miss Sara E. Witte's Myth stories are specially good, so are Mrs. Archibald's "A Dozen Good Times," and Greta Bryar's "Nurse Powell's Giant." Price, \$1.00 a year, 10 cents a number. Specimen back number for a 2-cent stamp. Alpha Publishing Co., Boston.

Babylund, for July, (The Babies' Own Magazine) is a brilliant and dainty number. Along with its other charms in story and picture, jingle, rhyme and verse, there is a colored frontispiece, "Baby's Fourth of July," beautiful in tone and finish. The picture itself is suggestive of frolic and fun at the seaside, where the Babies dig in the sand, and run races with the waves. The poem that goes with the picture enlivens the sport, and tells just what Baby did the Fourth down on the beach. Alpha Publishing Company, Boston. Five cents per copy.

Rev. Dr. Wayland, in his "Political Economy," says: "All that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of the civil government, since it has existed and flourished when entirely deprived of this support."

Cora Wilburn whose beautiful poems and stories we used to read many years ago, in a letter enclosing some lines for THE JOURNAL which will appear soon, thus refers enthusiastically to the Liberal Religious Congress recently held in Chicago: "I have had the proceedings of the American Congress of Liberal Religious Societies sent to me from the office of the Reform Advocate in your city. I almost danced around for joy! to find this old world actually growing so much better. For, with better religion, there will be more righteous living: when people try to save others from poverty, and vice, and misery of all sorts, right here from day to day, there will be true salvation in all lands, and heaven will begin on earth. That the foundation of this great work was laid within a Jewish Temple, is highly gratifying to me a Jewess, whose ancestral blood stirs to the modern trumpet call of freedom. May 'God bless us all' in this great endeavor."

During the six months ending July 1 more persons of foreign birth sailed from New York to Europe than arrived there from foreign countries. For the past year the immigration has been the lightest for a long period, having fallen off about two-thirds, while emigration has increased from 70 to 80 per cent over that of the previous year. The hard times have operated to discourage immigration, while

many foreigners living here have sent back their families to the old country where living is cheaper. This fact of cheaper living abroad has also had the more curious effect of largely increasing the outgoing cabin business of the steamboat companies, for more Americans than ever before have gone to Europe to save money and educate their children on an income which in this country would be insufficient to keep them "in style." Such families, whose fortunes may have shrunk within a year or two, prefer economical living in an European city to undertaking it at home.

To get more variety into life,—this is the secret of healthful recreation and this is what the vacation season helps to supply. Rightly used, it gives opportunity for cultivating and gratifying pure tastes, for widening the range of thought and feeling, for increasing companionship, for strengthening the faculties of observation, for studying nature by closer intimacy with her works, for securing quiet hours for reading or meditation to those who may need that change; and all this is to enrich life at its sources, and hence to give increase of power for meeting its duties. The necessity of doing over and over again the same kind of work that demands no fresh thought is deadening to the brain. The effect is as bad as when, by the opposite evil, the brain is driven from one perplexing problem to another, until it cannot cease from the work. Insanity, indeed, begins in the mind's persisting to play upon one thought-string until it is unable to play upon any other. In variety of mental exercise are mental sanity and health.

The Republican movement in Europe finds itself everywhere confronted by ecclesiastical hate and opposition. The clergy and established churches are its implacable foes, bitterer toward it than kings and nobilities. It is not strange that Garibaldi had a sort of priestphobia, and that in this respect he is only a model of the living European revolutionists and agitators. They evidently see that a population which is under the influence of ecclesiastics must be unfit for the robust and manly business of self-government. European priests are harder to tame than kings and nobles; but they will be tamed in the process of the republicanization of civilized society. The humble pie which hierarchies are even now eating is only an antefest of what is evidently to come. Protestantism at the start partially reduced the priest to the level of ordinary citizenship and humanity. It made him simply a minister dependent on his parishioners and fellow religionists for support, and removable at their pleasure. Protestantism further transformed the priest from a celibate, having no interest but that of his order at heart, to a domestic man with a family and a stake in society as a citizen and a parent. Thus, he was no longer a conspirator against society as it were, seeking to make the people his spiritual slaves and moral serfs, and benefited by their ignorance, cruelty, and lack of moral fibre. In this work, Protestantism did a service of inestimable advantage to society. Without this transformation, there would have been no progress, no popular liberty. But much remains to be done in Protestant as well as in Catholic countries.

G. B. Stebbins writes: In your issue of July 21st, mention is made of the suggestion of Prof. J. B. Turner, of Jacksonville, Ill., that you "devote THE JOURNAL entirely to the discussion of social and industrial questions," which you wisely decline doing. With high respect for the ability and judgment of a man whose long

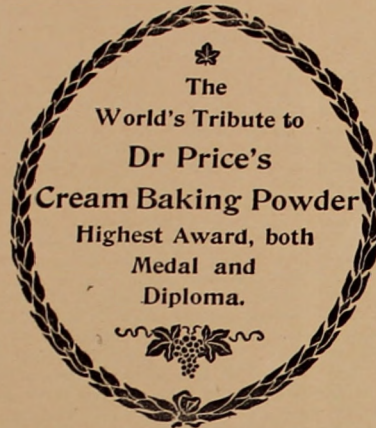
life has been illustrious in goodness and usefulness, I would make a suggestion which may help reconcile him to your decision. These questions are widely discussed, in ways wise and otherwise, in newspapers and magazines, and all sides have hearing. Psychological science and spirit-presence are exhaustively discussed in but few journals, and such discussions are important and needed. They reach to the foundations of character. "All that we are is based and builded on our thoughts," is a wise saying. To gain higher and more truthful views of man's innate powers, infinite relations and divine kindness is the aim of psychic science and of spiritual experiences rightly interpreted. Make such views and thoughts the heritage of the people, as they must and will be in time, and hope takes the place of pessimistic despair, harmony and fraternity supplant jealousy and violence, a new and nobler civilization gives light and peace. Not palpable to the multitude, yet real and powerful is the uplifting and harmonizing influence of the thoughts and theories and proven verities of the inner life now being revealed to us. While not silent or heartless in view of present evils, THE JOURNAL may well keep on its work in making the foundations of character strong and helping that individual and personal growth which alone can make peace and progress possible. All manner of platforms and resolves and unions, industrial, social or whatever—have their place and work, but without individual righteousness they are, and will be, of small moment.

If organized labor had put forth one-quarter of the effort in bringing to pass such a stroke of legislation, as it has in building up the power of walking delegates and chasing "scabs" out of an opportunity to work, says a leading daily, it would have by this time succeeded in bringing the whole transportation system of the country under direct government control. But it has not done a thing to secure such a result. It has based its whole system of working on the industrial order as now existing. It has in a way been the most powerful agency toward the maintenance and perpetuation of that industrial order that we have had in the country. Instead of organizing for work at the polls, it has been absorbed in petty conflicts with capital to gain a mere bit of temporary advantage which has usually been offset by the losses incident to the collision and strike, and which, when gained, has been gained at the expense of other labor rather than of capital.

Samuel J. Elder, a Boston lawyer, says that such is the dependence of the public upon uninterrupted transportation facilities, and so far has government gone in regulating traffic, that in his opinion government would be justified in compelling roads and employes to submit their disputes to a public tribunal and then compelling either party to abide by the judgment, even to the point of using force. Mr. Elder goes on to suggest that railway employes should be held up to a contract as close as that which binds the crews of ships, and he is unable to see why a general railway strike should not be treated as a case of mutiny as a strike on ship-board would be treated. Edward Everett Hale's paper, the Boston Commonwealth, regards these suggestions as wise and practical, and it goes on to say: "This is not all the case, however. There is another side to it; the side of the employer. And if the workman is to be held to his duty of labor in the general interest, the employer must be held to his duty of fair treatment and no oppression."

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NOTE—The Chief Chemist rejected the Alum Powders, stating to the World's Fair jury that he considered them unwholesome.

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<p>It is a fact that certain envious manufacturers of Baking Powder, who lacked the temerity to even place their goods in competition with Dr. Price's Cream Baking Powder at the World's Fair, have since it closed, advertised that they actually received an award. To an enlightened, appreciative public, comment on such an unfair and reprehensible act is quite unnecessary.</p>
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How Cream of Tartar Is Made.

Cream of Tartar—which enters so largely into the manufacture of Dr. Price's Cream Baking Powder—is obtained from the tart wines of France, Germany, Austria, etc. The Crude Tartar, called Argols, is deposited on the sides of the wine casks during the fermentation of the wine. After the wine is drawn off this crystal deposit is removed, dried and exported to America, where the elaborate process of refining goes on, producing the snow-white crystals of Cream of Tartar. Specimens of this product, in all its conditions, from the crude Argols in its original wine cask to the purified and refined article embodied in Dr. Price's Cream Baking Powder, were shown at the Price Baking Powder Company's late exhibit in the Agricultural Building, World's Columbian Exposition.

NOTE—The Cream of Tartar Refinery controlled by the Price Baking Powder Company is the most complete and extensive in the world.