

RELIGIO THE PHILOSOPHICAL JOURNAL

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

ESTABLISHED 1865.

CHICAGO, SEPT. 1, 1894.

NEW SERIES—VOL. 5, NO. 15

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

THE OPEN COURT

THE RELATION OF EVOLUTIONARY THOUGHT TO IMMORTALITY.

By C. T. STOCKWELL, M. D.

[Presented to the World's Congress of Evolutionists, held in Chicago, September, 1893.]

In a window on lower Broadway there was recently, and quite likely is to-day, a picture so painted that it presents three different aspects, according to the point of view of the beholder. As you approach it, you see that it is a picture of some one supposed to represent the Pope. When you come directly in front of it, it has become the portrait of Calvin, and after having passed on, by glancing back, you will see that it is the picture of Darwin that now meets and occupies the vision of the eye. An editor of one of our great dailies, in referring to this picture, says: "What the painter has here done by the mechanical device of raised lines illustrates very well the different ways in which different ages see religion." This is true, and the editor's remark is well put. Each age does see Pope, Calvin, or Darwin in accordance with its past training or present point of view.

But this picture also very well illustrates more than that. It illustrates the movement of religious thought, and the stages or changes of thought regarding the question of "the ultimate seat of authority" in the religious world. The church, the book, and the human reason—these are the sources to which men turn as arbitrators of those questions which relate to human destiny. There can be no question, however, that the day has come when the last aspect of the picture stands as the representative of the best educated, the most reliable of the world's thinking. For, as Prof. Tyndall asserts: "The world—even the clerical world—has for the most part settled down in the belief that Mr. Darwin's book—'The Origin of Species'—simply reflects the truth of nature; that we now 'foremost in the files of time' have come to the front through almost endless stages of promotion from lower to higher forms of life."

But evolution, or evolutionary thought, does not, in supplanting the older views, attempt to exclude altogether the book, or the church. It, rather, includes them both, and brings them into the real of the transmuting and conserving principles and laws. Evolution does not exclude any fact of the past or present. On the other hand, it attempts to account for all facts, and to find their proper relation to each and to all alike. While sifting the error, the chaff, it is earnest in its effort to recognize and conserve the residues of wheat, of truth; and in its work along these lines, it is, to a remarkable degree, in these later days, taking into account the facts of mental and spiritual phenomena, of intuitional insight and prescience,

and seems to be fast coming to the conclusion that this class of phenomena cannot be accounted for upon a pure materialistic basis. It must, therefore, take into account so fundamental a fact as that which finds expression in universal religions, as well as in almost universal human consciousness—the aspiration, the hope, the faith in a personal immortality. And this it has been doing, within the last few years, to a significant extent, and with results that are worthy of note on such an occasion as the present. It is not at all surprising that when so radical a change of view occurs as is involved by the step taken from the point of view implied by allegiance to a Pope or Calvin, to Darwinism, there should be, at first, grave doubt as to the foundations of belief in such a doctrine as that of the immortality of the human soul.

It is perfectly natural that men should, at first, be staggered by so great a change. When old foundations go down in the clash and crash of iconoclastic truth, it requires time and patience to discern that though foundations may go, truth remains; and that man's petty systems are not for all time, but must disappear in order to give place to larger, grander, and more inspiring readjustments. This applies to all systems of thought, and nowhere, perhaps, more remarkably than in man's thought with reference to death. For in no realm of transitional thought is the change more radical and far-reaching in its sweep than in that respecting the question of death, and what is meant or implied by this fact of all mortal experience.

Before the days of Darwin we were taught that death was an after-thought with God. The "original plan" contemplated that man should live here upon this earth in a state of child-like or angelic innocence forever. Had he remained as perfect as when first "created," had he not sinned, there had been no death. Disobedience brought in its train death. Death, therefore, had its origin in man's disobedience, his sin. Now there has come about a remarkable change in the thought of the world in regard to this matter. And this change, this modern conception involves, necessarily and inevitably, a fundamental change of view regarding the significance of death, and the question of a continued life beyond death. The new view regards death not as an after-thought, or penalty for sin, but as a part of the divine order and original purpose, and as natural as birth. For it is coming to be perceived that, in all nature, death is only a phase of life, a necessity, a preparation, for another stage of existence; that it is as much a condition and necessity of growth as birth. And when we dwell upon this new thought and let it fully supplant the old, and all that the old implies, we can no longer regard death as an evidence of God's anger, nor as an overwhelming evil to be viewed with fear and dread. Death apprehended as a penalty, and death recognized as an incident in an unfolding life—this is the changed aspect of later years, and an expression that may perhaps best mark the difference between the two conceptions.

That "There is no death; what seems so is transition," science perceives and affirms to-day as well as the diviner instinct of poetry; for science has rendered entirely obsolete the old meaning of the word

death. In fact it would almost seem that the word itself must soon go; for the term death, used to denote cessation of life, has, in the exact sense, no known parallel in the universe to-day. There is no such thing in nature as absolute death; what has seemed to be so is only her orderly process of readjustment, a part of her perfect life process. This is modern science, and it is fast getting interwoven into the theological thought of the present day. By death, or by dying, to what we are, we attain to what we aspire to be. In this sense we die daily and hourly; die—change—in order to be renewed. Living and dying are thus seen to be one process. It is continuous, incessant change every hour of our existence.

In nature never for a moment does the activity of life cease. Matter, in its elements, is eternal. And all known change is only change of form, a changed mode of life. "Everywhere is making and unmaking, but nowhere destroying." Nothing is diminished or lost. "Chemical investigation confirms this idea, and reveals all the activity of the natural world as due to change of form, or to ever-varying union and separation." Nowhere does science point to death, but everywhere to change of form simply. In the sky, on the earth, and in the physiological world the story is the same. Planets and systems die but to be born again. Here as elsewhere we see the seeming dead rise to newness of life, having survived the change. Death, therefore, is but the culminating act or event of a given stage of existence.

As long as it was thought or supposed that there existed anywhere in the universe anything inert or lifeless, so long was there some use for the terms "dead matter" and "death." But that day is past. A very conservative teacher in one of our universities said, not long since, that "there is no longer any use in denying that science has bridged the gulf between the organic and inorganic." This means, in other words, that, in the exact sense, there is no inorganic. It means that all is organic. All is life, in some form.

Where, then, is there any room for death, using the term in the popular sense, or as denoting cessation of life? Change there is, forever change on change; but what is this but death? Changelessness is death, if there be any death at all. But science, to-day, does not allow us to conceive of any change as cessation of life. It teaches, rather, that "change is a necessity of readjustment for the sake of progress"—that it is a natural movement forward in the order of living.

It follows, then, if our intuitions are correct or our reasoning logical, that chemism must give place to "vital energy" as far as the question of the immortality of life is concerned. No scientific mind will to-day, it is probable, question this conclusion.

It must be admitted, however, that all of this may be conceded, and still the question of a continuity of personal consciousness may remain open. It would be of little use here for me to assert as a personal conviction that the two questions are parallel questions. In another place* I have dwelt at consider-

*"The Evolution of Immortality," published by C. H. Kerr & Co. Chicago.

able length upon some of the reasons that have resulted in this conviction; therefore, they need not be recalled at this time further than to say that we know of no form of organic life that can be rightly considered as independent or destitute of consciousness in some form or degree; and that the evolution of organic life seems to carry with itself a corresponding evolution of consciousness; and, as related to any given individual, a continuity of consciousness. Man stands at the summit of vital evolution; and man alone of all the products of evolution represents life as self-conscious and self-determinative. And he alone anticipates, hopes, and believes in eternal continuance of being. In his physical individual history, we see ceaseless change. Our bodies are constantly, day by day and hour by hour, undergoing this change we call death. Every particle of matter of which we are composed, and which seems so much a part of ourselves at the present moment, will, sooner or later, perform its function and depart from us, leaving, however, consciousness intact; showing that the persistency of consciousness is not dependent upon the stability of organic form. If we look to the physical alone, we see nothing but change, a constant coming and going of various forms of elemental matter; an ever-varying union and separation. But when we look deeper or a little more carefully, we find the product, the result, of this activity revealing itself to us as self-conscious life, with an unbroken line of continuity from the point of its remotest tracing up to the present moment. And not only do we find the line of continuity unbroken as we trace it back through its many "out-growths of environment" which occur all along the path of existence from, at least, the earliest embryological moment, but we also find that there has been an ever unfolding, an ever progressing consciousness.

(To Be Continued.)

THE IMMANENCE OF GOD IN MAN.

By GEORGE LECHE.

All unconsciously to themselves, modern metaphysicians of the German and English schools, are approaching the position which has been taught in the ancient schools of occultism, of the East and of the West; namely, that man is a unit of and in, universal consciousness or being; an epitome of the universe; a microcosm in the macrocosm.

The multiplicity of names which have been given to this universal principle, has tended to confuse students. The Egyptians called it *Osiris-Isis*. The Kabalists hid it in their *Ain-Soph*. To Paracelsus it was the *Archana*. To Spinoza, it was substance. Herbert Spencer calls it the unknowable. To modern transcendentalists it is the universal consciousness; while the neo-Hegelian prefer the term ultimate reality or ground-of-being. But the simple truth behind all these names and which unifies them all, is the one universal life.

There are unfortunately few men, whose love of truth is sufficiently ardent, for them to be willing to efface their personalities in its pursuit. When men take up the study of any particular school of thought, they too often so identify themselves with that system that they will close their eyes to the value of other teachings and affirm their own with persistence. Thus a Spencian will try to talk down a Hegelian; a Theosophist too often, unfortunately, ignores the teachings to be found in the Western schools. An occultist is rarely a metaphysician. Metaphysicians look on occultism as an antique curio. And yet truth is many sided. Each individual is a prism through which some of its rays may flow; but in every case, the ray will be colored by the quality of the prism. An endeavor to seek for the points of unity which may be discovered to exist within the various schools would effect more permanent good, than to insist at the cost of divergences, on the validity of the particular system with which we may have identified ourselves. Under this conception, I will endeavor to synthesize some of the teachings of these various schools into a short statement.

Philosophy shows that the reality of being, in that element in man which cognizes experience and makes it possible. It also shows that the same element is the basis of all being in the universe. It is the subjective identity in man and within all phenomena; without which common element existing in both, even Herbert Spencer admits, man could not cognize his surroundings.

The reality of an object, for man, is in his perceptions of it. A phenomenal world, apart from consciousness, is a baseless assumption. But there are objects in the world, such as those on the bottom of the ocean, or on the other side of the moon, which do not exist in man's consciousness. Therefore it follows that there must be a consciousness other than human consciousness, viz.: a universal consciousness which contains and makes the universe possible. But as universal, i. e., as diffuse, static, unformulated, this consciousness cannot know, because knowing is impossible apart from contrasts, from particulars, from self-opposition and self-identification. Therefore this universal consciousness, determines itself into differentiation and thereby becomes self-conscious. It communicates itself into units in order to realize itself and manifest in phenomena. It gives itself away as world and finds itself therein as knowledge. It thereby creates for itself, within self, an endless possibility of ever varying and accumulating experiences.

But as to how it differentiates itself into units, philosophy carefully ignores. Occultism, however, comes to our assistance and teaches that consciousness is an inseparable aspect of life. Self-consciousness is the result of the interaction among themselves, of the differentiated units of the one universal life. Matter, objects, planets, suns, all living entities, spirits and angels, are all modes of the one life, in different stages of evolution. Matter, astral-substance, soul, spirit, are consecutive degrees, or modes, which life unfolds, for its own realization. These modes in the universe, are called planes. Man being an epitome of the universe, these modes exist in him and are called principles. Man is thus related to the planes of being and has successive existence in each plane, as the unit of life within him, unfolds these successive degrees and relates him thereto.

We are acquainted with the plane of life-as-matter, viz: the physical world and universe. That state carries sensation as its mode of consciousness.

The next stage that life evolves into, is the astral. Its objective nature is ethereal; its mode of consciousness becomes feeling, emotion and ratiocognitive mind, (not the knowing principle). The life manifesting in man, has now progressed to the astral state and thereby brings so-called sensitives, into relation with the astral plane, as well as the physical plane.

The next mode which life unfolds from within itself is soul. The objective nature of that mode, is light (not physical); the mode of consciousness is intuition. This degree is not yet unfolded in man; hence we know very little about the soul plane. Astral spirits cannot know anything about it, except what they may have been taught by soul or angels; as the entrance to the soul state is through a second death. It is called *Briah* in the Kabala and is probably related to the Sun. We are coming to an era in the evolution of the earth, when the soul principle is beginning to unfold itself in man which will then relate him to the soul plane and we will then get to know something about it. It cannot be merely a subjective dream state as is taught in theosophy. It must have its related objectivity, or nature, like other planes.

The next state into which life unfolds, is that of pure spirit. The nature, or appearance, is still that of light. The consciousness related to that mode is identity; or a mode of knowing by which each unit shares in the whole of the experiences of that state and of states inferior to it. The plane pertaining to that degree of life, is unknown to man; as that principle is yet latent within him. In the Kabala, it is referred to as the *Dejah*.

equivalent to the *Nervana* of the *Zasteria*. The state is not that associated with that plane by the Easterns. It is more real than anything we have a conception of.

Each spirit ego has successive existence in these four planes, as its inherent life unfolds and unfolds it accordingly. It is this fact, that probably is the true interpretation of the theory of reincarnation.

It will be seen that the reality of our being is the presence within us of a spark of the one universal life, communicated by it to us, lest by its absence we order to give us existence. But though it is present in us, differentiated, it does not come to its own ground of our being, the one universal life. It is thus ultimate reality which is implied by nothing when it speaks of God. But it will be seen that God is not a person, but is really the universal life that gives existence to all being and is present in all men. Yet as men also live and depend on the universal life, so also therefore while God exists in man, God also exist in God.

CRITICISM AND THE KENOSIS.

By M. C. O'BRYEN.

It is not an edifying spectacle to see Christian ministers—and those, too, the clergy of a great national church whose claims both to catholicity and apostolicity are inferior to those of no other branch of the church militant upon earth—dividing and ranging themselves into "schools of thought" on such a subject as the infallibility of the Lord Jesus Christ. In a divided Christendom, and at a point when religion is much more dependent on feeling and sentiment than on demonstration and evidence, it is inevitable that the Founder and Protagonist of Christianity must be, to use Kenan's phrase, the center of our contradictions around which the warring elements of a transition age struggle and undergo many perhaps unanticipated mutations. Who, however, could have foreseen that excess of orthodoxy would in these latter days justify the adage that history repeats itself in an unending cycle, and that its methods akin to those of the Cerinthians, Valentines, and other Gnostic sects it would so far transcend as to drag the unapproachable personality of the Christ of God down into the arena of our petty disputes and logomachies? If, with the early fathers of the church, we condemn the vagaries of a too grown wild with logic and feeling the mind of chimeras—the early rationalists who imagined what Messiah, Jesus the Son of Joseph and Christ begotten of the Pleroma or Fullness of Nature—if we deduce from these vagaries the first great falling away from and corruption of the pure simplicity of the gospel, what must we think of those who, being pledged to sustain the standard of the incarnated Son of God, have as it were consented to limit his mental nature as to leave him in point of knowledge exactly on a level with the average intelligence of his time? A good measure of the advance (or retrogression as some may deem it) made by the most popular theologians of our time is to be found in a comparison of the treatment accorded not so many years ago to "Essays and Reviews" with the recently accorded to "Lex Mundi," a much more recent and epoch-marking book. In the former instance Dr. Rowland Williams, Dr. Temple, and Professor Jowett were openly and freely assailed as infidels and contempters of the scriptures and as such heretics and unbelievers, although men with all pretensions to scholarship—that is to say, of men outside the churches—were fully aware that the outspoken concessions of the essayists were in no wise, timid echoes of sounds that had grown quite familiar in the field of exegesis. It is the least Englishmen that they are conservative and generally reluctant to swear in the words of any master ecclesiastical that mastership has been achieved as the warring lines. This is why during the first half of the century, the men of science and the men of faith, who maintained one to another much the same

and the green, in the imperial city by the Golden Horn. The clergy, standing in solid order on the banks of revolution—whose stability was almost universally taken for granted except here and there by a despised remnant whose Bible was that very unorthodox production Palms's "Age of Reason," and whose apostles were the remnants of Robert Owen's reformed army of social reformers—the clergy, I repeat, led toward the scientific laborers and dreamers such as Luther felt toward Copernicus. "When a man of a person means to be clever, he must perform such as he makes it. This fool will appear the whole science Astronomical. But the holy scriptures tell us that Joshua bade the sun stand still and not the earth."

Gradually, there being no legislative power to maintain the temperature, the theological mind became more reasonable, and some sanguine souls began to flatter themselves that at last the modus vivendi had been reached. Sisters wait, having each her own theophany to interpret into man, backward science and theology would press on if not in perfect amity yet assuaging on fair speaking terms. Bright and brief illusion! how quickly was that sped! Vainly there must be some foundation for the belief of the old Roman captives that beyond the Rhennan Flumen and the Teutoburger Wald the earth exhales noxious gases by which each individual German is impelled to ceaseless investigation! What was the dream of Socrates compared with the spirit of inquiry which animated everyone of this race of savage-warrior delvers into the wreck of past ages, the patient assurers and classifiers from among whose stores "opes effoduntur," the riches are dug of past ages and quasi-civilizations whose very memories have been almost effaced by time? As Thackeray long since declared, the men of this nation "in wreaths and metaphysics, in inexpressibles and incomprehensibles, may instruct [or perplex] all Europe," and from their zeotomania was born a thing predominant surely to exercise the minds of those who were peacefully reposing, after the conflict with the physicians, in the shadow of what Mr. Gladstone has termed the "impregnable rock of holy scriptures." Known to me that it might be much more appropriately and felicitously termed the Profounder Littleton, the literary and historical analysis of the so-called holy scriptures. It would be interesting to trace this analysis, space permitting, back to Porphyry (circa 270) and his twelfth book, written, old Jerome, "contra prophetam Danielem," against the prophet Daniel and, perhaps successfully, traversing the orthodox or canonical teaching and belief in the authenticity of the prophecy and the ascription of authorship or mode of deliverance. Shortly after the Nicæan Council this first of the critics was made "infamous forever" and his writings destroyed by that pillar of the Christian Church the Emperor Constantine, and analytic criticism, historical and literary, remained an embryonic thing for at least fourteen hundred years.

It is now, however, not only born again but its pliancy has been followed by a development so extraordinary that we do not feel that its activity was unnecessarily delayed. Of capable, not to say commanding, stature and shrew and sinews, it has already secured the allegiance of a by no means inconsiderable minority of those to whom we look for guidance in matters spiritual; although, as was to be expected, the large majority of their brethren in office and function is disposed to consider this new-world captivation in the light of treason-felony. In, as the assumption that in the four gospels the word possesses authentic—i. e.: actually veritable—and precise details of the mission and teaching of the Messiah, the leaders and followers in the new school of Christian ministers can hardly be blamed for having in obedience to reason and wider knowledge accepted the main historical conclusions of the Higher Criticism—after great searching of mind they have found comfort and, as they consider, a safe and solid foundation in this later doctrine of the

Kenosis. It is undeniable, the gospels themselves being witnesses, that Jesus Christ alluded and referred to the Old Testament and to Moses and Aaron, in such a way as to convey the idea that the then current Jewish belief respecting the scriptures and their actual historical truth and ascription of authorship was conformable to the facts of their origin. In the light of the Higher Criticism, however, it is abundantly evident that this current belief was to a great extent erroneous, so that the catechisms of the new school found at this point their real bifurcation into, first, the hedgehogs of an acknowledgment that as man the Messiah was limited by human limitations—in knowledge as in physical strength, etc.; second, that while possessing all knowledge, "quoniam modum in celo sic etiam in terra," he, while addressing his disciples and the multitude, deliberately adopted the level of their intelligence just as, in lecturing on astronomy, Copernicus, might, despite better knowledge, have assumed that the earth is the center of the solar system. Of these alternatives the former was adopted, and I think naturally so, for to a believer in the Incarnation there is, there must be, something inherent in the latter with its implication that the end justifies the means.

Having, therefore, adopted what I will term a theory of conciliation, it was necessary for the new school to buttress its walls with props taken from the groves and thickets of the New Testament. Through the latest plantation of the scriptural forest, this collection of books is both multifarious and different in kind; rich, as the experience of centuries has proved, in material proper to the exploitation of even the most diverse and antagonistic systems. Among many more or less suggestive and useful passages there was one as timonally effective and appropriate for the ideologies of the new school as is the helve of planted hickory for the woodman's axe. If we turn the leaves of the Greek Testament until we reach Paul's Epistle to the Philippians, we shall find in the second chapter these words: "All heauton okénois"—"but he emptied himself"—in the authorized version "made himself of no reputation," etc. The whole passage is in truth so pregnant with meaning as to be almost poetic, and from it the new school and its leaders have constructed the doctrine of the Kenosis, or the emptying of Christ; that is to say, the abasement or humbling (see the verb *tapeinois* in the clause next to that quoted) of the Divine Intelligence while veiled in human flesh to the plane of the average human intelligence of the era of his mission upon earth, the abasement being of course limited to those things which do not transcend the boundaries of the subjective-objective mind of man.

We all know that in the Middle Ages there were schoolmen who would have, subject of course to inhibition and subsequent condemnation, delighted to thrust the unprofitable straw of such a thesis. In our time, however, not even another Religion could reconcile the public to such a discussion, for every religious person, Christian or non-Christian, would regard it as a blasphemy and less-majesty of God. Moreover, I consider it certain that in the not distant future men will agree that the task of harmonizing the gospels remains yet to be done, and even when this has been effected it will be generally conceded that of the *Ipsissima verba* of the Sinless One we are in possession merely of echoes of a lost and irrecoverable original biography whose first echo was probably the gospel ascribed to Mark. Looked at from the material side—that is to say, as the actual record of the raw facts of a human life—the evangelic narrative is singularly disappointing even if compared with the story, shown of all legendary construction, of Gautama Buddha, the Indian prince who through the gates of renunciation has led millions to the conquest of pessimism by practically convincing them of the reality of human life and all human aspiration. In a very real sense the higher Buddhism is the most philosophic of religions, and it is precisely for this reason that Buddhism, like philosophy, has neither a mission nor a message for the world of man. Seen from what I will here call its spiritual side, the gospel story, however, is full of hope and

inspiration, influential more than ought else in harmonizing and identifying that relationship between the divine and human will which ought to be, as Professor Lindsay of Glasgow says, "the fundamental result which flows from the work of Christ." Studied for the spirit rather than the letter, as in many stages in the development of the kingdom of God upon earth rather than as chapters of history, the whole Bible is a means of grace, a light to all who honestly desire to learn how this earthly life—the threshold, let us hope, to a higher, lower existence—should be lived. Why should we seek to minimize the deeds recorded of our Great Exemplar, and by limiting his faculty, as it were, anticipate our own disaffection by depicting ourselves of the blessed hope that in fullness of time the children of earth may themselves be endowed with gracious gifts of healing both for body and mind?

(To Be Continued.)

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ANASTASIA, of Brazil.

[Accepted by the Psychological Science Congress Committee and read in part before the Congress held in Chicago, August, 1895.]

IX.

In the month of June, 1895, at my residence in the Rua do Conde d'Eu, Rio de Janeiro, my family and I were startled by most strange and eerie occurrences. Bows were heard which sounded as if they were dealt with force on the floor over the cellar (i. e., the space between the lower floor and the ground) and on the ceiling of the upper story just under the roof. Besides these detonations or bows, small stones occasionally fell. I could only draw the conclusion that thieves, practical jokers, or perhaps, persons interested in throwing discredit on the house, had somehow or other obtained an entrance; and, as the disturbances continued, some police soldiers were called in, offered by a half-hearted great personal strength. They had orders to watch the house and find out the authors of these annoyances. They stayed with us for about a month, and took every possible measure that vigilance could suggest. Thus these were removed and the cockpit was examined; they went into the cellar, and on one occasion they surrounded the small inner court, the door of which had just been pushed from outside before their very eyes. Yet no one was discovered, and the soldiers at last withdrew perplexed and disheartened at the uselessness of their efforts.

It was, in fact, no longer possible to explain the occurrences by purely human agency. Stones—now larger—were seen to come from directions whence it was highly improbable that they could have been thrown by normal means. My wife saw one of them fall in the dining-room after apparently passing through the glass over the closed door that led into the court already mentioned. Nevertheless, the glass remained unbroken.

The invisible throwers seemed to have taken a dislike to my wife's hestier, Cassio, then a lad of twelve or thirteen, and he was finally obliged to leave the house. The stones went so far as to strike him; and his condition was not bettered when he uttered his customary exclamation of "Que Diabó!"

The furniture, both on the lower floor and above, was moved about in the most extraordinary way. From the early morning till late in the evening, at whatever hour people went into the unoccupied rooms, the same singular phenomena were found to have taken place. Although the doors were shut and often locked, on opening them again the chairs, which had previously been ranged in their places, were found to be thrown down, or piled symmetrically, one above the other—the ornaments were on the ground, the cushions out of their places. I once found one of the latter so nicely balanced on the top-most chair that this alone excited my astonishment.

Also in the night time the mysterious agents laughed at precautions which would certainly have impeded the action of embodied beings. A door had been purposely placed at the head of the stairs lead-

ing to the upper floor. Now, although this was well secured with bolt and key, although no one slept there at this period except my wife and me, even here objects were transported without contact from one place to another, and water frequently fell in no small quantities on the beds, spoiling all the mattresses and bedclothes. Once the whole of this floor was found to be completely inundated; yet there were no taps upstairs to be left open, and, indeed, the only water which could have been there just before was the altogether inadequate quantity contained in the jugs.

At the back of these upper rooms three windows looked out, two of them on the roof of part of the lower house, and one over the inner court. They were all three furnished with heavy iron window-guards, each of these weighing, at a rough estimate, about 45 kilogrammes or 100 pounds. On three separate occasions these guards were torn, one by one, from their places. The first that fell was that of the window that overlooked the court. On another day a second guard, torn away from its fastenings, was found to be lying on the tiles just outside the window. Fearing lest thieves should now find an entrance through the unprotected window, I carefully closed the Venetian shutters, propping a stick against them on the inside for greater security. Very shortly after I had gone down stairs and entered the dining-room I heard a noise as of an object falling in the court. On going to see what it was, I found—lying on the flags and completely shattered—one of the chairs belonging to the upper rooms. It was evident that it had been thrown out of one of the windows that I had that moment closed. I ran upstairs—and there they were wide open again—the last of the window guards resting in its turn on the tiles outside. It is remarkable that, in spite of the weight of the guards, on neither of the last occasions were any of the tiles found to be broken. The latter incident occurred within the space of five or six minutes, a time altogether insufficient to take the guard down in the ordinary way. Besides this, the holes that held the screws were ragged, showing that a wrenching force had been employed which, although the screws were small, must have far exceeded any strength of pull that could have been exerted by human muscles.

There were days in which every few minutes brought a new surprise. Gas-globes were taken from their fittings and filled with divers small objects. The soup-tureen and plates were—after the dinner table had been laid—suddenly found under the table just as the family, with some lads from the Military School, were about to take their places. There was much flying about of the kitchen utensils; a towel-horse was discovered hanging from the gas-pipe in a room which no one could have entered; inkstands left their proper place upon the table to hide under a chest of drawers—above and below, in all parts of the house, reigned the same unaccountable activity.

These occurrences, however, were but the setting of other more verifiable phenomena. Some of these occurred before eye-witnesses in such a manner that all remaining doubt as to their reality was swept away. On one occasion Donna Adelaide saw one of the porcelain spittoons rise of itself from the ground to the height of about three feet, turn over in the air and fall again to the floor without breaking. On another occasion my wife witnessed the transport, from one place to another, of a small carpet, which in its aerial flight was kept extended. Dr. Luiz de Moura, an old and well-known practitioner of this city and a gentleman whose testimony will certainly be above all suspicion, can also give evidence to phenomena that occurred in his presence. I sent for him one morning between 10 and 11 o'clock to see some of these wonders, and he came at once, supposing that his professional attendance was required. As soon as he had arrived, I took him into the smaller of the two front rooms and called his attention to the disorder among the furniture. Dr. Moura was surprised, but did not at first understand the meaning of what he saw. I then invited him to step into the drawing-room and we were about to pass

through the nearer of the two entrances—but were yet distant from it—when the curtain belonging to it became mysteriously unhooked, and fell slowly across the doorway as if let down gradually by a living hand. Astonished at this inexplicable occurrence, we passed to the second entrance, but had not reached it when the curtain here fell in just the same way as the first had done. We lifted it and walked at once into the front room, when, however, no visible agent was found for these occurrences. Then in a still more conclusive way the same phenomenon was repeated in the fall of a third curtain that hung close against a locked door leading into the passage. Thus the hypothesis of trickery was completely excluded. On the other hand, Dr. Moura and I were in a fairly good state of health; both of us saw the curtains first hooked back, as shown in the accompanying sketch; in our sight and without our interference they were successively unfastened; and, finally, it was an unmistakable fact that they were down. No part, therefore, of this wonderful experience can be attributed to illusion or hallucination. Dr. Moura, who was still more astonished than I was, at once examined the fastenings and verified that both the ornamental chains and the hook that held them were in a perfect condition. This ocular demonstration of the existence of an occult intelligent force was all the more astounding to him that his previous experience and reading had led him to entirely materialistic conclusions.

Another skeptic of a more dogmatic type was Sr. Joaquin Casal Ribeiro. He would, apparently at least, take nobody's word—not even mine—for the reality of such occurrences. However, as he frequented the house, his turn came to witness the phenomena. One day when he and many other persons were in the dining-room, I discovered in the kitchen a coarse cotton bag of loose texture filled with water and standing up in a basin. I called him to see this strange sight, and then left him for a moment alone while I went to fetch the others. Puzzled, but still unwilling to admit anything transcendental in this new freak of the invisibles, he stood watching it; and, as he did so, there suddenly appeared on the top of the bag—a bundle of linen! His astonishment may be conceived. He placed his hand on the bundle and pressed it down; but on withdrawing the pressure the linen, with the bag of water underneath, surged up again with a soft and swelling motion—in itself so strange and unnatural that it seems to have impressed him as not the least wonderful part of his experience.

(To be Continued.)

HORACE GREELEY AND HIS RELIGION.

By CATHARINE A. F. STEBBINS.

It was gratifying to find in early summer Grace Greenwood's article in THE JOURNAL, and I thank you for it. Sara J. Clarke was a friend of a few of my early years, and this charming, just and loving estimate of the philosopher who established the Tribune and sat on its "Bench" for so long a period, is worthy her best years of newspaper writing. But this may convey a meaning I would not, for I firmly believe many of the later years are the most truly enlightened, and productive of the best results in work, of whatever excellent kind.

It was a pleasure to see Mr. Greeley, and to hear him, as I did two or three times—once in the Court House in Rochester, N. Y., afterward I think, in Cooper Institute, on his view of questions to be met and decided concerning "the institution" of slavery, which appealed to political parties. In Cooper Institute, I believe it was, that he spoke in favor of Woman Suffrage in the earlier discussions. Then during the war I saw him in the office of the Irving House, with his round and rosy face, his fair hair and striking characteristics. He always drew attention,—certainly, if the beholders knew his power.

But aside from political questions, what interested me most was the relation Mrs. Greeley gave me, one winter in Washington, of an experience of her own. She had heard him in conversation say wise things

on religious subjects; but in one of his visits to the Capital where she and their daughters were spending the winter, she requested him to give them, at length, his largest, deepest thought upon religion, and accordingly he named a "Sabbath Day," (as it proved to his household) and when it came, he spent it in conversation on these highest themes—of his inspired meditations, contemplations; his readings of the sublime portions of the Bible; the experiences of men, and the teaching of prophets, and other noble lessons—of what was uppermost in his thinking, in the recent months; of the life and works of Jesus,—and of his own conclusions in regard to the spiritual guidance of our life here.

Mrs. Greeley said in closing, substantially that it was one of the most uplifting conversations in which she ever listened; one of the noblest communications which a human friend can impart,—and more than once likened him to the inspired, the gracious, the tender Nazarene teacher.

In Mr. Greeley's "Recollections of a Busy Life" in the chapter entitled "My Faith," he tells us he must have been about ten years old, when in a school book, he first read an account of the treatment of the Athenians by Demetrius. As he cannot rediscover that account, he must be content to give the far tamer and less vivid narration of Rollin, the French historian. "Routed in the battle of Ipsus, Demetrius had withdrawn to Ephesus, and thence embarked for Greece, his resources being trusted to the affection of the Athenians, with whom he had left his fleet, his money, and his wife Deidamia. But he was greatly surprised and offended when met by ambassadors, who informed him he could not be admitted to their city, as the people, by decree, had prohibited the reception of any of the kings—and his consort had been conducted to Megara, with all honor.

The posture of affairs not permitting him to revenge the perfidy, he intimated his complaints in a moderate manner, demanded his galleys, received them, and sailed toward the Chersonesus.

Not many months after, the fortunes of Demetrius were completely restored and he was enabled to settle his running account with those who had proved so treacherous in adversity. . . . Athens had revolted, but when Demetrius had provided for the security of his territories in Asia, he moved against that rebellious and ungrateful city with a resolution to punish her. But his first year was devoted to the conquest of the Messenians, and of some other cities which had quitted his party. But he returned the next season to Athens, which he closed, blocked up and cut off from all influx of provisions; and prevented King Ptolemy from succoring them, by his own and another fleet arriving to his assistance from Peloponnesus. The Athenians had made it a capital offence for any person even to mention a peace with Demetrius, but reduced to extremity they were obliged to open their gates. When he entered the city he commanded the people to assemble in the theatre, which he surrounded with troops, and posted guards on either side the stage where the dramatic pieces were wont to be performed, and then descending in the manner usual with actors, he showed himself to the multitude, who seemed more dead than alive, and awaited the event in inexpressible terror, expecting it would prove their destruction, but he dissipated their fears by the first words he uttered—for he softened the tones of his voice and only addressed to them gentle complaints and amicable expostulations. He pardoned their offences and restored them to favor, presenting them with 100,000 measures of corn (wheat), and re-instating such magistrates as were most agreeable to them. Their joy may be conceived, and how glorious must that prince be, who could always support so admirable a character."

□ Mr. Greeley, reflecting with admiration on this magnanimity too rare in human annals, says he "was moved to inquire if a spirit so nobly, so wisely transcending the mean and savage impulse which man too often disguises as justice, when it is in essence revenge, might not be reverently termed divine; and

the firm conclusion to which I was finally led, impressed that the old Greek's treatment of vanquished rebels or prostrate enemies must forcibly image and body forth, that of the king immortal, invisible, and only wise God."

He had never seen, when he reached this conclusion, he tells us, one who was called or who called himself a "Universalist," and he neither saw one nor read a page of any one's writings for years thereafter.

When he was twenty years old and on his first Sunday morning in New York, he went to the little chapel on Grand street where Rev. Thomas J. Sawyer, then quite young, ministered to a hundred souls; to which congregation he soon afterwards attached himself and remained a member until he left the city. He was "not converted from one creed to another by studying the Bible alone, but upon rereading the book in the light of my new convictions, I found therein abundant proof of their correctness in the avowments of patriarchs, prophets, apostles and of the Messiah himself. But not so much in particular passages, however pertinent and decisive, as in the spirit and general scope of the gospel, so happily blending inexorable punishment for every offence, with unflinching pity and ultimate forgiveness for the chastened transgressor, thus saving sinners from sin by leading them through suffering to loathe and forsake it, and in laying down its golden rule, which, if of universal application (and why not?) must be utterly inconsistent with the infliction of infinite and unending torture as the penalty of transient, and often ignorant offending, did I find ample warrant for my hope and trust that all suffering is disciplinary and transitional and shall ultimately result in universal holiness and consequent happiness. Perfect through suffering" was the way traced out for the great captain of our salvation, then why not for all the children of Adam?"

DETROIT, MICH.

DARWINISM A DELUSIVE THEORY.

BY J. MURRAY CASE.

R. W. Shufeldt, M. D., in THE JOURNAL of June 9th has a captious criticism of my article on "Evolution," which appeared February 10th, and also one by Mrs. E. S. Stowe which referred to my article and published May 19th, last.

He says: "To say that the entire body of men and women who have done so (accepted Darwinism) and who represent the thought of the age in which we now live, have been deceived by the writings of Mr. Darwin, is altogether too absurd a statement to require a single line of print to deny it."

When Darwin's laborious work, "The Origin of Species" was first published, he found awaiting him a rich and teeming soil, over which to scatter his mingled seeds of truth and error. There were in the book many valuable truths relative to physical life, and these truths gave a vitality to his work, although the great fundamental basis was erroneous and delusive. It was the best exposition of the theories of life presented up to that time, from the standpoint of materialistic science; and as such it became accepted by leading scientists, and was by their endorsement made respectable and fashionable.

It therefore, at once became a new and powerful weapon in the hands of anti-christian, the infidel, the iconoclast, the Bible critic, and the atheist, and they all left their grazing and rushed to it with a bellow, like cattle to their salt; while the passive sheep looked on and bleated.

Under such circumstances it was but natural that it should have an abnormal growth; and that the flood-tide should carry all before it except the few with higher spiritual illumination who have stood upon the hill tops nearer the sunlight of heaven, and awaited patiently the inevitable return of the ebb tide, which now begins to creep slowly up over the dry barren beach.

The psychic forces, which are at the root of all life, being, at the present time, so imperfectly understood, it follows that those who from spiritual

glimpses have discovered the errors taught by modern evolutionists, cannot well sustain them from a materialistic standpoint, for the reason that the evidences are largely of a spiritual nature, which the materialistic reasoner will not consider.

The poet, or the seer may see the incarnating fingers of superior spiritual beings planting and nourishing new seedlings as the world ripens and is prepared to sustain them, and away off in the distance they may discern the approach of waves of true knowledge relating to the origin and laws of life, which to them is a reality, though to the world but a dream.

These waves sometimes stream in upon those who have accepted and advocated the false theory of the "Transmutation of Species," and for a time they waver.

This feeling came upon Mr. Darwin many times during his labors, as he has frequently recorded, and even now as he enters upon the verge of that higher knowledge, he often feels that he has builded but a cob-house, or a castle resting upon the shifting sands.

This feeling of insecurity is shared by all the scientists, and by every thinking man however much he may stand up in defense of the doctrine, and in it we have the foreshadow of its fall. There cannot be found a scientist living who will boldly declare that the theory of "transmutation of species" upon which Darwinism rests has been proven beyond controversy. It therefore follows that it is a mere plausible theory, and nothing more. Upon this point the "People's Cyclopaedia of Universal Knowledge" says: "As a hypothesis the theory has great plausibility, but lacks the support of one accredited instance of the origination of species by natural selection, which defect is admitted by its most ardent advocates." In view of these facts, is it polite on the part of the learned doctor to stigmatize those who do not fall in with the theory as "crassly ignorant?" It is barely possible they may be a very great way ahead of him in their search after truth; and that when he comes along up to them with his, (to quote his own language) "spade is a spade, kind of knowledge taught me by my conferees in biology," he may find the truth bearing rocks blasted out from the mountains by the advance miners, all broken up—hammered into dust—and ready for his homeopathic "spade" to scrape about.

I cannot enter into the logical part of this discussion without occupying much space, and it is probably a little premature to discuss this matter from my standpoint, as the "transmutation" theory must exhaust itself, which it will do before a great while. The basis is insecure. Let me predict, (and I have seen the process in many spiritual visions) that psychic science will soon prove the fact of spontaneous production of life under a system of slow materialization, whereby matter is put in motion and kept moving upon a spiritual counterpart, which is all there is of physical life.

The materialization being gradual and of slow process, the elements are gradually made to cling to the soul fluid, and a circulation is thus produced corresponding to the circulating soul fluid, and when the waste begins to be thrown off, and new physical matter taken on, then continued physical life begins. In this manner let a materialized spirit be kept in darkness, and the proper temperature for a sufficient length of time to "educate" as it were the atoms of matter, so that they communicate their "education" to the next incoming atom before they pass off, then we have physical life.

The experiments of scientists upon spontaneous generation of life such as those by Prof. Tyndall, were environed by gross arbitrary, physical conditions, and of course must have been failures.

A photographer cannot develop a picture in the glare of the sunlight—neither can spontaneous life be produced without suitable conditions. The experimenters in the psychic sciences will soon recognize this truth, and at no distant day the fact of the spiritual origin of all life will be demonstrated be-

yond question, when the great Darwin delusion will vanish.

JACKSONVILLE, FLA.

WILL POWER AS A TONIC: A PSYCHICAL EXPERIENCE.

Everybody knows that a tonic is something that strengthens, something that takes away debility and restores vigor. But as a rule very few people know which are the best tonics. Indeed generally on this subject there is a great lack of knowledge in all of us, even the wisest. It is in order to help to dispel some of this darkness that I wish to write on this subject during a month when the thermometer goes up to nearly or quite 100 degrees in the shade and even strong people feel relaxed and weakened. One of the very best of all tonics is will power guided by knowledge and wisdom. Even a moderate amount of will power will, if rightly directed, accomplish wonders, and a strong will untrained often does a great deal of harm. In order to illustrate my subject I will give a case. It was related to me by the father of the girl, and he had himself direct connection with calling the will into action which proved so useful. He had lost all his children except one; naturally he was solicitous for her health, but in spite of care and prevention she was taken down with diphtheria. Under the care of her physician she grew worse and was at death's door. A council of doctors was called and they pronounced her case hopeless. Indeed she was then sinking into that comatose state which precedes death. When the doctors announced this to the father he wrung his hands in agony and left the room to get a moment to himself to consider what to do. Though not a praying man, he involuntarily began to pray for guidance. Strange to say, some unknown influence came over him to which he yielded. Almost unconsciously he went back to the bedside of his child, pushed the doctors and nurses to one side, took his daughter's hands one in each of his and called out to her with energy: "Lizzie, don't die; use your will, breathe, don't die; use your will, breathe deeply, use your will with all your might." Those around him thought him mad, but did not interfere. In a few moments Lizzie opened her eyes and he again said to her: "Use your will, breathe deeply." "Yes, papa," she answered feebly, and she did and slowly she returned to life to bless her father who had called her back to love and bless him. It would be very interesting if we could know just what it was that prompted him to this unheard-of procedure. It certainly was not his experience, for he had never before heard of such a thing. Could it have been instinct, an old instinct buried in modern learning, but still lying dormant in some unused corner of the brain? But instinct, we think, is the result of the exercise of any function till it becomes automatic, and here is an automatic action apparently without the preliminary action which leads to it.

Professor Myers, who writes so learnedly on subliminal consciousness for the London Society of Psychical Research, would say it was the subliminal self that for a moment came to his aid. The subliminal self, of course, we know little of, but we may imagine it to be the spiritual part of our being far wiser than our conscious selves, untroubled by the worries and cares of life, that like a great master took the case in hand after all other means had proved unavailing.

The Spiritualist sees in it spirit interference. The Christian, an answer to prayer; the phrenologist, the wonderful power in the human intellect to adapt itself to new environment and conditions, and he will perhaps add the living matter of the body was not then dead. The earnest, vigorous stimulus of the father's voice on the nerve centres woke up to new action the heart and lungs and set the machinery of the body once more in motion. In it he sees nothing supernatural. We can afford to wait and enlarge our knowledge before demanding the true explanation if this is not it. The lesson we can draw from it is, however, a practical one. Use your wills, train them to be used wisely and rightly, for the will is one of the best tonics in the whole world. In a future number I will perhaps continue the subject. Meanwhile, if any of my readers have had any experience in the use of the will as a tonic, let them write to me.—Jennie Chandler, in Dr. Holbrook's Journal of Hygiene for August.

"PUBLIC TESTS."

Among Spiritualists and those interested in investigations of phenomena purporting to be by spirit agency, there is naturally a desire for "tests"—in-dubitable proofs of the existence and identity of spirits. They visit mediums to get evidence that spirits can and do actually make known the fact of their survival of death and that those who have passed from this life can prove their identity by manifesting characteristics and peculiarities which they alone possessed while in the flesh, and by stating facts and circumstances known to themselves and to the investigator, but not known to the medium. If the investigator is careful and cautious he will, having received a communication purporting to be from a particular spirit, consider whether it was possible for the medium to have been in possession of the knowledge imparted, whether the medium could have obtained it in ordinary ways, and if not, whether it could have been obtained from his own mind by thought-transference. The best test is a communication showing unmistakably knowledge of facts and circumstances certainly not in the mind of the medium nor in the visitor's mind and which derives its evidential value wholly from subsequent verification. Of tests of this character we have personal knowledge, be their significance what it may.

Some hold that there is a universal mind that is in possession of all knowledge, and that the psychic may draw from this source and thereby catch glimpses of coming events as well as of far-distant occurrences. Neither this hypothesis nor others shall we attempt to discuss here.

During our visit to Lake Brady this month we had an opportunity to see some "public tests." The medium appeared on the platform and proceeded to describe spirits which, he said, he saw,—their appearance, the manner of their death, etc., and he concluded by giving their names, the names of the person or persons present for whom they had a message and by repeating what they said. At four meetings we attended about twenty "tests" of this character were given. There were but two or three slight mistakes made, and in every case the spirit described and the names given were readily recognized by one or more persons in the audience who generally were pointed out by the medium.

If these "tests" were given in good faith and in entire honesty they were remarkable. If the medium had no knowledge of the twenty persons whom he described, in some cases minutely even to a scar on the cheek, whose manner of death he also described with circumstances in their lives, and whose names he gave, together with the names of those for whom he repeated the message which he said he heard—if the medium had no knowledge of these persons and facts, then he is a medium or psychic of wonderful powers with whom Mrs. Piper of Boston is not to be compared, and he is just the man thousands of scientific investigators would pay liberally for an opportunity to witness evidences and illustrations of these powers. If the medium only tells about dead persons what he gathers before he comes upon the platform, he is, of course, an impostor and a fraud.

It seems he had been at Lake Brady the previous year, that he was acquainted with many who were in attendance, that at least several of those he described were well known in the county, that all the knowledge necessary to enable him to give the tests was obtainable from papers and persons.

We took especial pains to ascertain the views and impressions of a number of leading Spiritualists in regard to this medium. Distrust was general, and disgust was the feeling of some. All agreed that the so-called tests were of no value, since in every case he might have gathered the information needed, while some went so far as to say that mediums of the class to which he belongs were in communication with one another, that they had written lists of names, personal descriptions, etc., of which they made use in giving these tests. Three mediums on different occasions, we were told, made precisely the same statements in regard to a prominent person

who had died, and that the statements contained an error which was repeated by all.

One of the most prominent of these public test mediums several years ago at Lake Pleasant, Mass., gave a description of the spirit of a local celebrity, a negro named Abe Bunter, who was ill and of whom an obituary notice had appeared prematurely in the papers, but who was still in the flesh, as he is we believe to-day, and now over a hundred years old. Later, the same medium gave public tests in a town in the State of New York, where in his room after he had gone was found a lot of newspaper clippings which contained all the names and facts with knowledge of which he had astonished his audience the previous evening! Mr. Bundy sent the medium a dispatch asking him to clear himself if he could, offering the use of the columns of THE JOURNAL for that purpose. He made a feeble reply and Mr. Bundy, who had tried to regard him as honest after the Abe Bunter affair, now entirely lost confidence in him. Still the medium goes about the country giving the same kind of tests.

Whether the medium whose tests we witnessed at Lake Brady is a genuine medium or not we shall not presume to decide; but the "tests" as such had no value whatever for us, and so far as we could judge, owing to the general suspicion of fraud, made but a faint impression on the audience. Yet among the indiscriminating there is sufficient belief in these and other public "tests" to make a demand for them and they are among the attractions at the Spiritualist meetings all over the country. Of course they have to be provided for at the Spiritualist camp-meetings. But the more intelligent Spiritualists see that they are no tests at all and the time may come when the managers of meetings will dispense with them altogether. There can be no test of anything which is called in question when the conditions of deception and fraud are not guarded against, and the methods of proving spirit agency and identity which are called public tests, some of which are known to be fraudulent and none of which meet the requirements of proof, repel rather than attract intelligent and honest investigators.

A SEPARATED NATION.*

Mr. H. L. Hastings, who is well-known as the author of "The Inspiration of the Bible" and other Christian publications, begins this work with the statement that "the most remarkable race that lives or ever has lived on the earth, is the Jewish race; and the most wonderful national phenomenon of this or any other age is the perpetuated existence and past and present condition of the Jewish people." To this statement is added the assertion that their history antedates the authentic records of all other nations, and that they have a literature more widely diffused than that of any other people. Notwithstanding the tyranny they have endured and the outrages and disabilities to which they have been subjected by the alien peoples among whom they dwell, the Jews are now "nationally considered, the purest blooded, the most healthful, sober, temperate, moral, independent, and progressive race on the earth, in proportion to their numbers and their opportunities," and they are probably "more numerous, wealthy, learned, and influential than at any period of their existence."

Exception might perhaps be made to some of these assertions, but it cannot be denied that the history of the Jewish race is very remarkable, and that it possesses features which might lead us to suppose the Jews have been kept apart and perpetuated as a "separated nation" for special reasons. It must be remembered, however, that the Jews are not the only people thus situated. The gypsies are in some sense a more mysterious and peculiar race than the Jews themselves. The latter are known to have sprung from Judea, but the place of origin of the

former has not yet been clearly settled; although the evidence of language they are supposed to have —after having lived for a long period in Persia. The gypsies have been persecuted and driven from one country to another like the Jews, and yet they are still found everywhere, and have remained the same peculiar people they were when first they appeared in Europe. They have apparently special gifts and occupations, and if the Jews are to be regarded as the chosen people of God, the gypsies may be classed as the chosen people of Satan, for they are children of darkness. The parallel may be carried still further, for as a strain of Jewish blood has been introduced, by the operation of various causes, among the nations who have from time to time given them refuge, such is the case also with the gypsies. This would seem to have been particularly the case in Scotland, although it must have been so wherever they have been compelled to acquire somewhat settled habits.

That community of blood has kept the gypsies together as a nationality distinct from other peoples in whose country they reside is probable, but there have been secondary causes, such as peculiarity of habits and of language, and intermarriage among themselves. If the separation of the gypsy nation can thus be explained, why not also that of the Jewish nation, without calling in the aid of a supernatural cause? Persecution is usually a source of strength, and the natural viability of the Jewish people, explains their increase under disadvantageous circumstances. Undoubtedly their sanitary regulations, which have been ascribed with little reason to Moses, have largely promoted their health and longevity, particularly the prohibition against eating the blood of animals. There is nothing miraculous in that, nor yet in the intellectual activity or the wealth of the Jews as a people. They are money-makers by hereditary tendency, and as they have been debarred as a rule from political careers they have been impelled when intellectually inclined to study philosophy and science.

All the circumstances of Jewish history compelled them as a whole to remain a separate people, and they were powerfully reinforced by the fact of their being regarded by their Christian neighbors as religious lepers. That they retained until modern times a deep religious spirit is very probable, in which they differed completely from the gypsies, who appear to be without any religious sentiment; though strangely both Jews and gypsies are noted for their musical ability, although in the former case in composition and in the latter case in execution. The very religion of the Jews, with its peculiar customs and observances, compelled them to remain separate from their neighbors, and thus tended to perpetuate their race type. Now, however, that the old religious exclusiveness is being broken down there is a more general social approach between them and their Christian neighbors. The reformed Jews have long recognized the possibility of a reconciliation between Judaism and Christianity on the broader base of what may be termed natural religion, those natural elements of worship which pervade all the advanced religious systems. When such a union actually takes place the Jew will have only to cease to perpetuate the barbarous rite of circumcision in order to lose his racial peculiarities. For as there will be no religious or other distinctions to be maintained, there will be no objection to intermarriage between them and their neighbors, and the race type will gradually be lost or at least greatly modified. When this takes place the problem of the "separated nation" will have solved itself.

To any one taking this rational view of the case the inquiries made by Mr. Hastings, as to whether the Jews are the people of God now, will not have much interest, nor will the question as to whether or not the Messiah expected by the Jews has actually come. Those who are ready to meet the reformed Jews half way, as well as these Jews themselves, will consider that if the Messiah has actually come he has done his work and that it is not necessary to formulate a creed before entering into the inheritance of it. The

*The Separated Nation. By H. L. Hastings, Editor of "The Christian." Boston: Mass. Scriptural Tract Repository, Boston, No. 47, Cornhill. Cloth, 35 cents. Paper, 20 cents.

come from India and reached Europe by way of Egypt—for which reason they were called Egyptians enfranchisement of religious thought has proceeded more rapidly in this country than elsewhere, part of its fruits being the establishment of Ethical Societies the chief promoters of which are nominally Jews. Curiously enough Mr. Hastings looks upon this country as the land of Jewish enfranchisement and, with either ignorance or disregard of the position they hold in some European countries says, "here, for the first time since the sons of Israel wandered in exile, has there been an asylum opened where the Jew could find rest and refuge, justice and right." Thus the Jew is receiving here enfranchisement of two kinds, one of which is somewhat discordant with the author's views as to the religious future of the Jew. These we cannot endorse, but his small volume contains much valuable and interesting information on the subject of the Jews, particularly as to their intellectual life, the present exuberance of which is probably due to the removal of the hindrances it had before suffered. These having been removed it is hardly likely that the Jews will return to their old paths or tread those of any orthodox Christian faith. The tendency now is to the widest range of religious thought.

THE REWARD OF LABOR.

There are certain features of the labor question which, in the interest of all parties, should not be lost sight of. It is impossible to form a right judgment on any question unless we know all the facts, and this is true in an especial degree of the labor question. The public press is constantly reminding the working man that a low tariff means low wages, because he will have to compete with the "pauper labor" of Europe. Whether this is a proper designation of labor in the European countries with which the manufacturers of this country have to compete is very questionable. The term "pauper" is purely relative and those to whom it is applied may be, and in many cases are, relatively as well off as the ordinary working population of the United States. At present, however, what we wish to point out is that the American workman has been largely supplanted in his own country by the very element whose competition abroad he is told to fear. It is a fact, which would be inexplicable if we were ignorant of the peculiarities of human nature, that while large manufacturers have strongly supported protective legislation they have, if not actually imported men from Eastern Europe, where wages are low, employed such laborers in large numbers, to the exclusion of the more highly paid native workmen.

Such a condition of things has existed for a considerable period in Massachusetts. The cotton mills in that State were originally model institutions, to which bright young girls were attracted from the country districts by the high wages paid and the care with which their health and comfort were attended to. The mill workers at Lowell were regarded by Europeans as the spoiled children of factory life, but they were not destined to remain such. When the steady flow of Irish immigration set in many of the new comers settled in the New England States, and as they were willing to work for lower wages than the native Americans they gradually took the place of the latter in the cotton mills. But the Irish were not destined to remain there undisturbed. Want of work at home led many French Canadians to cross the borders and establish themselves in the New England States. They made their way to the cotton manufacturing districts and being a thrifty folk and willing to work for low wages they gradually to a considerable extent supplanted the Irish. Nor is this round of change complete. The Poles have begun to take the place of the French Canadians and it will not be long before this lowest depth is reached.

A similar state of things has occurred in many of the most important industries in this country, and it much weakens the case of those who fear the competition of the men who manufacture the cheap goods of Europe. There are two other points which

have a close connection with the tariff as a labor question, and which are seldom referred to in print. One is that, although the American workman receives higher wages per week than are paid in Great Britain in the same occupation, he earns during the year but little if any more than his British rival. The explanation of this fact is that while the latter usually works continuously all the year round, the former seldom does so. This is partly owing to the shutting down of machinery and closing of manufactories during part of the year, but is due in a large measure to the unsettled habits of the American laborer. He is fond of a change and it is not unusual for him to be idle for weeks together. Much time is lost moreover through the habit of wandering about the country in search of work. It is often said that the American works more rapidly than the foreign laborer, and it may be thought that the amount of work he performs during the year is equal to that turned out abroad. But the smartness of the American workman is not always attended with the best results. Carelessness and speed often go together, and they are not unusually associated with waste of material. We fear that waste has almost become a national failing with us. It arises in great measure from the abundance which nature has bestowed upon us and the great commercial prosperity we have on the whole enjoyed since the civil war. Such waste, which is only a phase of extravagance, is not confined to domestic establishments but is found in many manufactories where strict economy is not practiced.

It may be easily seen that with these two sources of loss, waste of time and material, there must be, a proportionate reduction in the value of the year's manufactured produce. If a man were to work all the year round his earnings would be greater than they are now, and if there were no waste of material employers would get a better return for their invested capital and they could afford to pay higher wages. In this direction we believe is to be sought the remedy for the predicted evils to arise through the present reaction from the inflation of business. What is lost on the one hand may be gained on the other, if the lesson of economy which recent events have enforced is taken to heart. It is difficult for a people to change their habits but it will have to be done in this instance if we are to retain the lead among nations we have gained. Extravagance is sapping our national strength in various ways. Our natural resources are being recklessly wasted, and although individuals make large fortunes, which are often as recklessly squandered, and others may enjoy unwonted prosperity, the time must soon come when, unless our habits change, there will be a general collapse attended with terrible suffering. If the newspaper press, instead of continually harping for political effect on the cuts in wages, would enforce earnestly the good lesson of economy, they would give more evidence of their fitness to be the moral teachers of the people than it usually exhibits.

Many left-handed people, says the Lancet, have great facility in writing in this way, and it is really the natural way in which writing would be done with the left hand. It is taken advantage of by such as can use it freely and readily in writing, say post cards, for it is a simple and easy way of concealing the meaning, so long as those through whose hands the document passes are ignorant of the simple solution. For this it is only necessary to hold it before a mirror, when the writing appears as ordinary left to right writing. Hence the name "mirror writing" is the one commonly applied to it. As regards its explanation, it is not easy to understand that mirror writing would be naturally used in writing from a copy, because even if it were, in an automatic way, a comparison of the copy with the original would at once show the difference; but, on the other hand, in writing without a copy the mental image will, in the case of one who reproduces it with the right hand, fall into certain lines and curves produced in a certain way, while if the left hand is used the lines and

curves will naturally be written in the reverse way—the way easiest for the left hand. It may be asked, Why then does not every one who tries to write with the left hand not write mirror writing? This, we believe, depends upon the strong association which years of habit have formed between the mental picture of the word and its actual reproduction on paper, an association so strong that the mind, as it were, rebels and forces even the left hand to reproduce the familiar form. In left-handed people this reversed writing is, as we have said, not uncommon when the left hand is used. In a certain proportion of others who have never written with the left hand the attempt to write a given word with the left hand will naturally be made in the right to left and reversed form. Thus it is sometimes seen in the case of patients who, having lost the use of the right hand, in trying to write with the left naturally write mirror writing. But it is uncommon, as we have hinted, probably on account of the strength of the bond between the mental image and its concrete symbol.

Referring to the causes of the universal increase of crime Henry Charles Lea in the August Forum, says: One of them unquestionably is the marked increase in the consumption of intoxicating liquors, which is shown by the statistics of almost every nation. Tolstoi may perhaps exaggerate when he asserts that alcohol is accountable for ninety per cent. of crime, and that, of women who go astray, one-half yield to temptation when under its influence; but the best-informed criminologists ascribe to it a large share, not only in stimulating to crime and in blunting the moral perceptions, but also in producing the peculiarly dangerous class of born criminals, who are hopelessly incorrigible. Marro found, by investigation among convicts, that forty-one per cent. of them were children of drunken parents; and the incalculable extent to which such hereditary criminality will infect society is amply shown in Dugdale's remarkable study of the Jukes family. The immense development in recent times of the urban population is another fruitful source of increasing crime; for cities, through their temptations and contaminating associations, are hotbeds of vice. The increase of wealth among all classes is to be reckoned as another cause; for, contrary to the popular opinion, poverty is not an incentive to crime. Morrison tells us that every rise in the rate of wages is followed by an increase of offenders, and that the prisons are never so full as in a period of general prosperity and abundant work.

Spirits are actuated by the same impulses as we are in the general conduct of life says the Searchlight. Personal likes or dislikes influence them to do this or that thing in preference to something else. And it is because Spiritualists lose sight of this fact that they are so often misled and disappointed. A mean and spiteful man or woman will make a mean and spiteful spirit, for there is nothing in the process of death to change the character of the person. On what grounds can we expect a departed medium, for instance, whose whole life while here was devoted to the questionable purpose of making money by administering to the vanities and weaknesses of his or her visitors instead of trying to spread abroad a real knowledge of spiritual matters, to change the character of his or her communications through the channel of another medium. Spiritualists, as a body, are not critical enough—they are either too credulous or too skeptical, both of which are obstacles to the acquirement of knowledge.

Society we must have; but let it be society, and not exchanging news, or eating from the same dish. Is it society to sit in one of your chairs? I cannot go to the houses of my nearest relatives, because I do not wish to be alone. "Society" exists by chemical affinities, and not otherwise.—Emerson.

VOICE OF THE PEOPLE

THE BABBLE OF LIFE.

By WILLIAM BRUNTON.

From the first I have been chosen in the ranks of right to stand, Giving all my hopeful nature to the universe so grand!

Centuries of centuries find us winning babbles for the true, By the marches far behind us, we the wrongs of time can view.

Far before us gleams assurance that at last the right shall be, Knowledge, truth, and virtue covering earth as sea the sea!

Hark! I hear the bugle blowing, giving warning of the fight, All the soldiers fieldward going, tramp and sing for truth and right.

All the host is in the battle, only cowards stay behind, Cannon boom and muskets rattle, smoke and dust the vision blind.

Yet we follow flying colors, they have led the ranks before, Where the veterans press we follow, thro' the peal, and din, and roar.

Gun in hand beside my comrade, on and onward do I press, Tho' the ranks are growing thinner, tho' I feel the day's distress;

Up and onward we must hurry, much remains to win the field; Care and trouble, toil and worry, we endure till foemen yield:

The fight goes on for ages, man pursues the stirring strife, Till death he so engages, learning this is truest life!

VEGETARIANISM IN RUSSIA.

TO THE EDITOR: In the midst of so many things which forebode strange eruptions in the not far distant future; in the midst of such a chaos of isms offered by so many who are so willing to play upon this world's stage the part of physicians, regardless of the fact that those who know not how to heal themselves neither know how to heal others; there is one great force silently working and steadily gaining ground among the children of men. It is the force which proclaims in unmistakable language that the shedding of blood of animals is a crime which leads to greater crimes (if there be greater crimes), and that the feeding upon the mangled and torn victims is one of the chiefest sources of that species of degeneracy which manifests itself in the form of "man's inhumanity to man." The growth of this force, which leads an ever increasing number of the human species away from the horrors of the slaughter house and the filth of flesh pots, is to me the surest indication that some day life upon this planet will cease to be but a mere "Flebile ludibrium"—a tragic farce; it is a promise of happier days, when a "vigorous race of undiseased mankind" will once more reappear, as in the days of early nature, the age which men call golden. Nor is this great moral force confined to English speaking countries, but it has penetrated even into the dominions of the Czars, where no ray of freedom, or hope, is ever allowed to disperse the prevailing darkness, and where despair has become so general that

"Nothing But who knows nothing, is ever seen to smile."

From a recent issue of the Odessky Lystock, the most prominent daily published in Odessa, Russia, I translate the following item, which shows fairly the extent and tendency of this movement:

"The vegetarians are jubilant. Their forces are daily increasing. Such is the triumphant announcement made by one of the champions of non-murdered food in the columns of Russkaya Zhyzu (Russian Life). During the last two years, says he, vegetarianism is quietly but remarkably progressing. The cook book for the preparation of non-butchered foods is not as yet completed, and vegetarians are awaiting its appearance with considerable impatience. . . . Outside of this undertaking they are endeavoring by an united effort

to accomplish such other objects as will contribute largely toward making our daily food less expensive, more healthful and moral. The book is published by the well-known book publisher, Syteen, of Moscow, and is now ready to be put on sale. In the meantime the vegetarians are working on two other and very important propositions:

1. They wish, and are fully able, to open at St. Petersburg two restaurants where palatable and nourishing foods will be prepared from such articles as are furnished by the vegetable kingdom, at a cost of 25 kopecks (about 15 cents) per meal; and

2. They are organizing a company at St. Petersburg for the publication of a weekly vegetarian journal the name of which is to be Pervaya Stupen—The First Step. We may fully expect that the publication to be issued by the adherents of non-murdered foods will be marked by its love for universal peace in the domain of foreign politics."

The friend of mine who sent me the clipping from the Russian newspaper, recalling the fact that but a few years ago very little, if anything, was ever heard there of vegetarianism, exclaims with a pathos that is so characteristic of the Russian language: "Oh! if but in all else such progress were made there—that a blessing it would be for Mother-Russia!" It is hardly necessary to state that, unless one's heart be of stone, such a cry of despair will at once set ablaze all the regions of anger and hatred in the human heart. And how tormenting are these flames to those who know something about the woes of sorrow-stricken Russia! Sulphurous, like those of the most infernal regions of Inferno, are such flames! And they blaze, and burn, and grow upon what they feed on! And, indeed, whose heart would not burn

.... "to think that such a blooming part Of the world's garden, rich in Nature's charms, And filled with social souls, and vigorous arms,

Should be the victim of that canting crew, So smooth, so godly—yet so devilish too; Who armed at once with prayer-books and with whips,

Blood on their hands and Scripture on their lips, Tyrants by creed, and torturers by text, Make this life Hell, in honor of the next?"

Such exactly is the state of affairs in Czar-ridden Russia—a painful and awful reality. And yet in spite of all the terrors inflicted upon the long-suffering country by the House of Horror and Death, the cruel and insane dynasty of the Romanoffs, the people nevertheless are trying to grow in whatever direction the cruel hand of the existing absolute despotism does not attempt to check such growth.

"Oh monarchs! could ye taste the mirth ye mar, Not in toils of Glory would ye fret; The hoarse dull drum would sleep, and Man be happy yet."

But I started out to write on vegetarianism only, and the reader, I hope, will pardon me for having somewhat, though not altogether, deviated from the subject.
WM. H. GALVAN.

AN OPEN LETTER TO MR. H. L. HASTINGS.

SIR: I have no desire nor do I consider myself capable of engaging in a theological controversy with one who is unquestionably the leading Christian apologist on the continent; and yet I cannot forbear directing your attention to the following statement contained in your pamphlet on "The Bible a True Book," an assertion so erroneous, I think, and in such opposition to the opinions of all Christian scholars, except yourself, that even a tyro in debate need have no fear in disputing the truth of such a proposition, no matter how great or learned the person injudicious enough to give it utterance: "A few words were dropped out, and others of precisely the same significance inserted here and there. Sometimes the sense or construction was slightly varied; certain trivial errors of copyists and printers were corrected; but to all intents and purposes everybody saw before they had read half a page, that it was the same old book which they had known and read from childhood, and which was translated and issued under the authority of King James in the year 1611." (This refers to the revised New Testament.) Now, sir, I think all that is necessary to refute the above contention is a refer-

ence to the passage in one of John's epistles, rejected by the late revisers, which is the only text by which the important doctrine of the Trinity was positively taught, and that on which it was deemed by orthodox Christians to be infallibly established. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (1. John V: 7.)

Of course it would be quite easy to show that owing to omissions and changes there is considerable difference in matters considered by orthodoxy as essential between the late revision and the edition of 1611; but the one reference I have made is quite sufficient, I think, to disprove your statement that the revised New Testament is exactly as regards the substance "the same old book. . . . translated and issued under the authority of King James."

If, however, I am mistaken I should be much pleased to be placed right upon the subject; and as the matter is an important one and of universal interest I trust you will send your answer to the editor of this journal, who, I feel sure, will be as ready to give your letter a place as anything treating the subject from an opposite standpoint.

Respectfully yours,
J. ROGERS.

TORONTO, ONT
THE PHYSICAL AND THE PSYCHICAL.

When the mental physiologists discovered that thought and feeling are accompanied by molecular changes and motions in the gray matter of the brain some concluded that it was going to appear that the mind was merely a secretion of the brain. But it was soon found that the difficulty of accounting for the faculties of the soul on physical basis was as great as ever. Du Bois Raymond said: "The facts of consciousness can never be explained by physical science." Prof. Ferrier said: "We may succeed in determining the exact nature of the molecular changes which occur in the brain cells when a sensation is experienced, but this will not bring us one whit nearer the explanation of the ultimate nature of that which constitutes the sensation." Tyndall said: "The passage of the physics of the brain to the corresponding facts of consciousness is unthinkable." Herbert Spencer said: "A unit of feeling has nothing in common with a unit of matter." John Fiske said: "The only thing which cerebral physiology tells us when studied with the aid of molecular physics is against the materialist, so far as it goes. It tells us that during the present life thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter."

The sober second thought soon came and it is now very generally conceded even by materialists themselves that they cannot claim all they at first thought they could, and that too much was made of the facts which looked in that direction. Nor will it be denied that the still more recent discoveries in physiological and biological science are against that doctrine. A decided reaction has taken place, especially in Germany, which had become the stronghold of materialism. It is said that in nature the antidote to every poison may be found near it. So it has been in the history of materialism. Before the recent reaction the leading materialists were Germans. Now the foremost opposers of materialism are Germans. The leading scientists of Germany are anti-materialistic. Her most distinguished philosophers and scientists of late years, such as Lotze, Ulrich, Wundt, Helmholtz and Frey, declare that in the present state of knowledge materialism is untenable. Even Bain fully concedes that Buechner, Vogt, Moleschott and Haeckel are not in the ascendant in Germany. But the recent investigations of the Society for Psychological Research have brought to light faculties and powers of the soul which have done more, perhaps, than anything in late years to prove that the soul is only an inhabitant of the body and not a product of the body."—Rev. Dr. Sprecher.

CATARRH AND HEADACHE.

I have been troubled with catarrh ever since a little child. I am now 18 years old. I had entirely lost my sense of smell. I commenced taking Hood's Sarsaparilla and the sense has returned. I have suffered with headache for over two years, but Hood's Sarsaparilla has cured it. LULIE McCURE, Litchfield, Ky.

Swelling in the Neck



"Large knots of scrofula nature on my wife's neck for four years. When she had taken two bottles of Hood's Sarsaparilla, we would see the swelling was going down. How the glands have assumed their natural appearance and she is Entirely Free from this trouble. Our children were afflicted with spells of malaria every fall but this winter they have been taking Hood's Sarsaparilla and they have been free from all illness this winter." E. M. BLACKBURN, Oregon, Missouri.

Hood's Sarsaparilla Cures

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.
\$14 Boys cor 3 drawer walnut or oak. Improved High Arm Singer sewing machine and heavy work; guaranteed for 10 Years. Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and 20 different Steel Attachments shipped any where 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and agents' profits. Buy from factory and save dealer's and agent's profits. FREE Catalogue, testimonials and Clippings of the World's Fair. OXFORD MFG. CO., 242 Wabash Ave. CHICAGO, ILL.

Society for Psychological Research. American Branch.

The Society for Psychological 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 psychological 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. Information concerning the Society can be obtained from RICHARD HODGSON, LL.D. Secretary for America, 5 Boylston Place, Boston, Mass.

Works of Instruction in HYPNOTISM, MESMERISM, AND ANIMAL MAGNETISM.

- How to Mesmerize. By J. W. Cadwell a practical and experienced operator. Paper covers. Price 50 cents.
- How to Magnetize, or Magnetism and Clairvoyance: By J. V. Wilson. Paper covers. Price 25 cents.
- How to Mesmerize. A manual, by J. Coles, Ph. D. Paper covers. Price 50 cents.
- The Illustrated Practical Mesmerist. By W. Davey. Stiff board covers. Price 75 cents.
- Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth, Price 75 cents.
- Hypnotism: Its History and Present Development. By Frederick Bjonstrom, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 50 cents.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress. J. SPENCER ELLIS, Editor; C. M. ELLIS, Publisher. 109 Adelaide Street, West Toronto, Canada. Term, \$2.60 per year. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

WOMAN AND THE HOME

WHY DID WE MARRY?

Why did we marry—you and I?
 Ah, me! why did we? In our youth
 I loved I loved; and your reply,
 Heart-sung, yet silent, seemed the truth.

Beside our love's now swelling tone
 How faint was that first throbb, dear heart!
 It was a babe that since has grown
 Big as the world of which we're part.

Ay, bigger yet, like Paradise:
 For when you told me to your breast,
 Or I drank deep from your dear eyes,
 The world's forgot, with all the rest.

Give more, dear nobler half! I thirst
 For all the love you once kept hid.
 What if we did not love at first?
 Thank God, sweet wife, we thought we did.
 —Julian Ralph, in McClure's Magazine.

LADY HENRY SOMERSET'S THRIFT CLUBS.

Emily M. Burbank writes in The Chautauquan for July an account of the "Thrifty Clubs" that exist among the tenantry of Easton, Lady Henry Somerset's castle. By means of these organizations families pay their savings to Her Ladyship, a few pennies a week, for necessary articles and receive a discount on each purchase. She says: There were always some who could not afford to have coal at all, owing to the expense of transportation from Ledbury to Easton, three miles over a hard, hilly road. Now, by joining the club, and paying only a small amount each week, all of the tenants can buy their coal at a low price, Her Ladyship buying it in summer at wholesale and bearing the expense of delivering it. That "every penny counts" is an old story, but it might be oftener repeated and more practically illustrated by mistresses of households both large and small. Some families know do encourage their servants to join building associations and to open accounts with the savings bank; others occasionally buy good durable material at wholesale and sell to servants at wholesale prices, saving them from poor bargains with "cheap John" as well as training their judgment and their taste. It is a far better plan than buying a dress every now and then to give them, and catering too often to the coarse taste of the servant. That true missionary work can be done in this way never occurs to many. I have known women of maturity and large experience who were ardent workers in mothers' meetings and other charitable organizations and were even willing to help make their servants' dresses, who yet would not scruple to sell them their own handsome, but cast-off clothes, utterly inappropriate for their wear, and at prices quite beyond their means. It may be well to add that one result of studying the Easton clubs, is a shoe club for some of the poor of Berlin, Germany. Since education is compulsory in that city, and no child allowed to attend school without neat shoes, this particular form of club recommends itself to the very poor. The care of the club is in the hands of the district city missionary, he being judged the one best informed as to who among the poor are worthy of such assistance. This charity is quite a new one in Berlin, and at present its reports point toward success.

There is a statement about the slaughter of birds for millinery purposes in the Edinburgh Review that ought to call a halt to the wearing of dead birds on bonnets. The presence of these birds is to be attributed to thoughtlessness rather than to cruelty, for women are not cruel as a sex or a class. The same effect and amount of adornment can be secured, to all intents and purposes, from cloth of different colors and textures, or from feathers furnished by birds that it is unnecessary to put to death. In a single province of India 30,000 black partridges were killed, in a hunt of a few days, to supply the European milliners. In Lahore 200 of the somewhat rare kingfishers were killed by one man in a month. At a London auction-room not long ago there was a sale of 960,000 skins of birds freshly received from the tropics. One dealer in London received in a single consignment 12,000 dead birds and 800,000 pairs of wings. In islands north of Scotland there

is a constant slaughter of gulls and kittiwakes, whose wings are popular, many of the birds being just out of the nest, and not full fledged. Besides the birds that are actually secured by the hunters, there are thousands that survive the shot, and succeed in getting away with broken wings and bleeding bodies to die in the shubbery. On one small island in the Shetland group 9,000 birds have been slaughtered in a single fortnight.—Brooklyn Daily Eagle.

Senator Hoar, who takes the side of the woman suffragists in a controversy with Rev. Dr. J. M. Buckley in the August number of The Century, says: I do not think that the capacity to bear arms, which is sometimes suggested as essential to the right to vote, has anything to do with it. It is said that it is not just that any class of persons should have a voice in deciding whether the nation shall go to war that is not itself exposed to the perils of war. But we apply no such principle to the large number of persons who are above the military age, the persons who are physically unfitted to bear arms, or the persons whom we exempt because of their profession, as clergymen, or because of their being assigned to other public duties, as legislators. Certainly the woman who cannot go to war does not so much deserve to be disenfranchised as the man who can go and won't go. Besides, in modern times women have to bear a large share both of the risk and the burden of carrying on war. That new occupation—I am sometimes tempted to say the most valuable and useful of all professions which in our time has been added to the list of highest human employments—that of the trained nurse, belongs to women.

Gardening is destined to become a part of the general education of women. Its value in the kindergarten system cannot be overestimated. Already in several kindergartens flowering plants are kept in the school-room and the children are taught to properly care for them. The result of this innovation is said to be highly satisfactory, since the work develops traits add talents not acquired by other means. Not only for kindergarten teachers is a knowledge of gardening valuable but also for instructors of the higher grades. Recently the thorough understanding and proper care of the human body has become a branch of education of the utmost importance. The serious and often fatal results of ignorance in this direction have been too openly manifest. So physiology has been coupled with elementary hygiene in our public schools. Just so, also, the plant culture is destined to become a part of botany, as it is now taught. Inasmuch as entomology may encourage cruelty unless carefully guided, so also botany may encourage ruthlessness unless coupled with careful training in the care of plants. That a woman with a knowledge of flower gardening, fruit culture and kitchen gardening will make a more efficient wife for the farmer, suburban resident or country mechanic, needs no explanation. The influence of this branch of education upon the youth of both sexes is very powerful. During the earlier days of life children are most receptive and the inborn love of nature can be either stimulated so as to exert a healthful influence over the whole life or blunted and lost by neglect—Home and Country.

LAUGHING BABIES

are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily prepared that improper feeding is inexcusable.


DO YOU CARE

whether you are well or sick? Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong? You can continue feeling miserable and good for nothing, and no one but yourself can find fault; but if you are tired of that kind of life, you can change it if you choose. How? By getting one bottle of Dr. Peter's Blood Vitalizer and take it regularly according to directions. It is no drug-store medicine, and can only be had from Vitalizer agents, or direct from the proprietor, Dr. P. Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

The Best Remedy for STOMACH, Liver, and Bowel Complaints

AYER'S PILLS

Received Highest Awards AT THE World's Fair.




"The Progress of Evolutionary Thought."

The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 25th, 26th and 30th. Price, 5 cents. For sale at the office of THE JOURNAL.


The Independent Pulpit.

A Liberal monthly, devoted to the true, the beautiful and the good in science, philosophy and life. His J. D. SHAW, Editor and Proprietor, Waco, Texas. Terms, \$1.50 a year.

CITIZENSHIP is the most important subject of the day. It is vital to a people and a nation. Every one should study it systematically. Write for the plan of the COLUMBIAN COLLEGE OF CITIZENSHIP. Incorporated and endorsed by leading citizens and educators everywhere. Membership anywhere as indicated or as circles. Organize your neighborhood. Lecturers and organizers wanted. Address 50 N. Lincoln street, Chicago, Ill.

ELY'S CREAM BALM CURES CATARRH

PRICE 50 CENTS, ALL DRUGGISTS



LIGHT ON THE PATH.

With Notes and Comments.

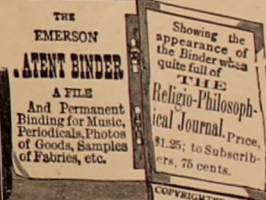
A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence.

Written down by M. C.

Price, cloth bound, 40 cents; paper cover 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

THE EMERSON PATENT BINDER

Showing the appearance of the Binder which quite full of THE Religio-Philosophical Journal. Price, \$1.25; to Subscribers, 75 cents.



PLANCHETTE.

The Scientific Planchette.

Improved from the Original Pattern of 1860.

Many devices and instruments have been invented since Planchette first appeared but none of them have ever answered the purpose so well.

DIRECTIONS FOR USE.

Place Planchette on a sheet of paper (printing or wrapping paper will answer), then place the hand lightly on the board; in a few minutes it begins to move and is ready to answer mental or spoken questions. It will not work for everybody; but when a party of three or four come together it is almost certain that some one of the number will have the peculiar power necessary to enable Planchette to display its mysterious workings. If one be unsuccessful let two try it together.

That Planchette is capable of affording constant entertainment is well established by thirty years' use, nor is it less likely to afford instruction. Innumerable cases are of record where it has been the means of conveying messages from spirits to mortals. Planchette offers a wide and never ending field for speculation and experiment.

Price, 75 cents. Sent by mail packed in straw-board box free of postage.

For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Works on Hygiene, etc.

- Hygiene of the Brain and the Cure of Nervousness.**
 By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Let this book and read it, for it abounds in practical valuable knowledge."—(Chicago Inter Ocean).
- Eating for Strength; or, Food and Diet with Relation to Health and Work.**
 By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—H. B. Baker, M. D., Secretary Michigan State Board of Health. "This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc."
- Parturition Without Pain.**
 A Code of Directions for avoiding most of the Pains and Dangers of Childbearing. By M. L. Holbrook, M. D. Price, by mail, \$1. "A work whose excellence surpasses our power to commend."—(New York Evening Mail).
- Liver Complaint, Mental Dyspepsia, and Headache:**
 Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—(T. C. Curtis, U. S. A.).
- The Relations of the Sexes.**
 By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, "I read, Me," writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."
- Youth: Its Care and Culture.**
 By J. Mortimer Granville, \$1. To this has been added a paper by that charming English writer Grace Greenwood, on the "Physical Education of a Girl," and a paper on the "Dress of Girls." Its retail price is \$1.
- Sexual Physiology.**
 A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By H. T. Trail, M. D. Price, by mail, \$1. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. Ill. illustrations.
- Fruit and Bread.**
 A Natural and Scientific Diet. By Gustav Schickscheyen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Sawyer, F. R. S. 250 pages. Price, \$1.
- From the Cradle to the School.**
 By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—(Bazaar).
- Muscle-Bating; or, Home Gymnastics for Sick and Well.**
 By C. Kemm, manager of the gymnasium of Rega. Price, 50 cents.
- Marriage and Parentage.**
 Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different: it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."
- The Diet Cure.**
 The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.
- Medical Hints on the Protection and Management of the Singing Voice.**
 By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.
- Deep Breathing; or, Lung Gymnastics.**
 Price, cloth, 50 cents.
- How to Strengthen the Memory; or, Natural, Scientific Methods of Never Forgetting.**
 By M. L. Holbrook, M. D. Price, cloth, \$1. The New York Independent says: "The methods advised are all natural, philosophical and the work entirely practical."
- Studies in the Outlying Fields of Psychic Science.**
 By Hudson Tuttle. Price, \$1.25. "Mr. Tuttle's hand has lost none of its cunning. He is one of the half dozen writers on the subject in America who never write unless they have something to say, and may be trusted to say it well."—(Stanton Moses in Light (Eg)).
- The Child: Physically and Morally.**
 According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and animates them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.
- The Hygienic Treatment of Consumption.**
 By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."
- A Physician's Sermon to Young Men.**
 By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself. It is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."
- Send all orders to
RELIGIO-PHILOSOPHICAL JOURNAL
 92-94 La Salle Street, Chicago.

BOOK REVIEWS.

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

The Pullman Strike. By Rev. William H. Carwardine. Charles H. Kerr & Co., Publishers, 175 Monroe street, Chicago, 1894. Paper, 50 cents.

The author of this book, as the pastor of the First M. E. Church at Pullman, has had a better opportunity than most persons of learning the true inwardness of the recent strike, which will go down to history as the turning point in the struggle for wealth which is the curse of this country, if not of this age, and which was fitly termed Kali, iron or black, by ancient Hindu philosophers. The book has more than the fascination of a novel, for it deals with actual facts relating to the conduct of a business concern which has been held up as a model industrial institution. One of its worst features, the tyranny which uses the blacklist as its instrument of punishment, is well brought out. The book should be in the hands of all those interested in social matters.

What Ormond Thinks. By "Ormond," author of "Suggestive Essays on Various Subjects." The Blakely Printing Company, 184-86 Monroe street, Chicago, 1894.

The object of this brochure of 56 pages is to show that the mind must, in the very "nature of things," have an endless existence. The proof of this proposition is to be found in the fact, which forms the central idea of the pamphlet, Ormond thinks, that mind is the real man, and that the body is simply a manifestation of the mind. He goes further and maintains, as against the doctrine of evolution, that every living thing in nature was originally created. What Ormond thinks on this subject and on allied topics, as "The Nature of Man," "The Philosophy of Existence," "The Faith of the Ages," and "The Art of Correct Reasoning," is well worthy of careful consideration.

MAGAZINES.

Current Literature for September shows a sign of the literary dullness which is proverbially associated with the summer season. The readings from new books are strong, graphic and interesting. They include "The Vengeance of Padre Arroyo," a short story from Gertrude Atherton's delightful new volume "Before the Gringo Came;" "Cynicism in Allegory" by Oscar Wilde; and a host of other special features. The Gossip of Authors is even more than usually bright, fresh and up-to-date. The two literary celebrities of the month honored by special articles are George du Maurier by Edmond Picton, and George Meredith by Gilson Willets. The poetry comprises fifty-nine poems. Departments on Among the Plants, Modern Medicine and Surgery, Sport and Recreation, The Sketch Book, Travel the World Over, Matters Musical Artistic and Dramatic, Applied Science, Table Talk, etc., complete a delightful summer number. Current Literature Publishing Co. 52-54 Lafayette Place, New York.—The Journal of Hygiene and Herald of Health. July and August, 1894. Besides the usual notes concerning health by the editor, "Hygiene for Women" by Jennie Chandler, and "Topics for the Month." The July number contains an article on "Muscular Rhythm," by C. Staibland Wake and on "Work and Worry" by Hester M. Poole. In the August number is given a reprint from the Christian Register of "The Army of the Tired" by Mary Lowe Dickinson, besides articles by Henry Mason entitled "Walt Whitman in Praise of Health," and Jessie A. Fowler "Anthropological Study of Australian Natives." Dr. M. L. Holbrook, editor, 46 East 21st St. New York. \$1.00 a year. The Psychical Review: A quarterly journal of Psychical Science and Organ of the American Psychical Society. Vol. II., No. 8, May, 1894. This number contains among other articles "Religious and Ethical Implications of the Spiritualistic Hypothesis," by Miles Meander Dawson; "Experiences with a Private Psychic," by Hester M. Poole, and "The Kind of Religion the World Needs," by T. E. Allen. The question whether immortality is susceptible of demonstration is answered affirmatively in an editorial. Grafton, Mass. American Psychical Society. Single numbers \$1. \$3 per annum.—Direct Legislation Record. New York, July, 1894. Vol. 1, No. 3. This number of the non-partisan advocate of pure democracy contains as its leader an article on "Direct Legislation as an End." Other articles by various writers are on the progress of direct legislation in Mas-

sachusetts, and the Rev. D. D. P. Bliss shows how the Referendum may be utilized. J. W. Sullivan, publisher. Monthly, five cents, fifty cents a year.—New Occasions. June and July, 1894. Volume 2, numbers 6 and 7. The June number of this journal contains Dr. M. L. Holbrook's lecture before the Brooklyn Ethical Association on "Locomotion and its Relation to Survival." That for July gives a lecture by Dr. David Allyn Gorton on "Labor as a Factor in Evolution." Both lectures are accompanied by discussions. Chicago: Charles H. Kerr & Company, 175 Monroe street. Monthly. \$1.00 a year. 10 cents a copy.—The August number of The Humanitarian, a monthly magazine edited by Victoria Woodhull Martin, opens with an article, by the distinguished Anglo-New Zealand statesman the Rt. Hon. Sir George Grey, on "The Federation of the Anglo-Saxon Race." It contains also an article on a kindred subject by the Right Hon. Sir John Lubbock, M. P., being an address delivered at the annual meeting of the International Arbitration and Peace Association of Great Britain and Ireland. Other articles are "The New Hedonism," by the Rev. Professor Bonney, L. L. D. F. R. S.; "Modern Woman versus Modern Man," by Miss Florence Stacpole, and "The Basis of Physical Life," by the editor. Price, one shilling or twenty-five cents.

Mr. Howell's only living daughter, Mildred, is quite an artist. She has done an occasional illustration for poems of her father, and is said to be giving art very serious attention.

FOR NERVOUSNESS AND DYSPEPSIA

USE HOBSFORD'S ACID PHOSPHATE.

Dr. C. Graham, Chicago, Ill., says: "I have used it for years in cases of nervous exhaustion, insomnia and certain kinds of dyspepsia, and would be at a loss to find in the whole materia medica anything which would take its place and give as satisfactory results in the above-mentioned disorders."

OUR WORLD'S FAIR SERIES.

ALL THE MAGNIFICENT VIEWS WITHIN THE REACH OF ALL.

In another column will be found our announcement of a plan to supply our readers with full sets of 256 World's Fair Photographs on easy terms, viz: 50 cents a month. The entire series of 16 parts are now ready for delivery. This is an unusual offer and one that ought to interest every one of our readers, not only those who visited the great World's Fair but also those who failed to go.

The World's Columbian Exposition was the greatest event since the world began and it is hardly likely such another will ever transpire again. Surely mementoes of such an event must grow more and more valuable as the years go by. We have been extremely fortunate in obtaining the collection we did of the World's Fair views. There has never been anything equal to them produced yet and there never will be. Our photographs are the very best that can be had from any point of view. And, independent of the interest they possess for the present owner, which must be great, the future generations will find them intensely interesting and of inestimable value.

Our views include the full list of all the important structures and the different scenes of beauty about the grounds. We have what no one else secured—various views of the same buildings, each one calculated to show off their architectural features to the best possible advantage and give a thoroughly accurate idea of every building. So fine is the work in the reproductions we offer that the smallest symbolical figure and most delicately traced ornamentation comes out with perfect clearness. To accomplish all this to our entire satisfaction, we have employed the most expert artisans for the mechanical part of the work and the grand results we have achieved, fully compensates us for our outlay of money and time. We make no exaggerated statement when we say we give all who patronize our enterprise such pictures of the World's Fair as it will be utterly impossible to obtain by any other process than the one we have adopted.

Our portfolios each contain sixteen photographs, 8x10 inches in size, and the entire series are sent when the first payment is remitted. See our announcement elsewhere.

BOOKS OF TODAY

Books of Social Progress

Books of Modern Science

Books of Rational Religion

Live American Novels, etc.

- Amber Beads. Brief essays on people and things, full of humor and pathos. Paper, 50 cents; cloth, \$1.00.
A Modern Love Story, which does not end at the altar. By Harriet E. Orcutt. Highly original and widely discussed. Paper, 25 cents; cloth, \$1.00.
An Ounce of Prevention, to save America from having a government of the few, by the few and for the few. By Augustus Jacobson. Paper, 50 cents.
A Pure Souled Liar. An anonymous novel, terse, compact, rapid and intense, scene in a Boston art school. Paper, 30 cents.
Asleep and Awake. By Raymond Russell. A realistic story of Chicago, attacking the double standard of morals. Cloth, \$1.00.
Blessed be Druggery. By William C. Gannett. The most popular sermon of the decade. A hundred thousand sold. Paper, 10 cents.
Browning's Women. By Mary E. Burt. Essays on the women portrayed in Robert Browning's poems and dramas. Cloth, \$1.00.
Elsie; a Christmas Story. From the Norwegian of Alexander Kjeliland. Translated by Miles Meander Dawson. Cloth, 50 cents.
Essays. By James Vila Blake. Familiar subjects, but masterly treatment. Remarkable for purity of style. Cloth, library style, \$1.00.
Evolution and Christianity. By J. C. F. Grubbins. A study of the relations of modern science and popular religion. Cloth, 30 cents.
Facts and Fictions of Life. By Helen H. Gardner. Essays on five topics by one of the foremost women of the time. Paper, 50 cents; cloth, \$1.00.
First Steps in Philosophy. By William Mackintire Salter. Discusses the questions: What is Matter? What is Duty? Cloth, \$1.00.
From Barth's Center. By S. Byron Welles. A novel picturing a society living under the Single Tax. Paper, 25 cents.
From Over the Border, or Light on the Normal Life of Man. By Benj. G. Smith. A book of prophecies and fancies of the life to come. Cloth, \$1.00.
History of the Arguments for the Existence of God. By Dr. Aaron Hahn. An important work for students. Paper, 50 cents.
Information for Nurses, in Home and Hospital. By Martin W. Curran. Practical and scientific, not a quack "Home Physician." Cloth, \$1.25, net.
Inquirdo Island. By Hador Genesee. A witty but not irreverent story of a country where the arithmetic was the Bible. Paper, 25 cents; cloth, \$1.00.
John Auburntop, Novelist. By Anson Urie Hancock. A story of a western college boy and college girl. Paper, 50 cents; cloth, \$1.25.
Laurel Blossoms, or "My Fortune." Compiled by Della E. Billings. Poetical selections arranged for fortune-telling. Cloth, plain edges, \$1.00, gilt edges, \$1.50.
Legends from Storyland. By James Vila Blake. Stories, new and old, illustrating how the ideas of miracles arise. Cloth, illustrated, 50 cents.
Lessons from the World of Matter and the World of Man. By Theodore Parker. Eloquent passages from unpublished sermons. Paper, 50 c.; cloth, \$1.25.
Liberty and Life. By E. P. Powell. Crisp, popular lectures on the evolution theory as related to religion and life. Paper, 50 cents.
Money Found. By Thos. E. Hill. Advocate national ownership of banks. Full of information on finance. Paper, 25 cents; cloth, 75 cents; leather, \$1.00.
More Than Kin. By James Vila Blake. A delightful best-seller story, half essay, all uplifting and refreshing. Cloth, paper side, \$1.00.
Outline Studies in James Russell Lowell: His poetry and prose. By Mrs. Susan B. Beals. Endorsed by Mr. Lowell. Paper, 10 cents.
Outline Studies in Holmes, Bryant, Whittier, Their Poems. By W. C. Bennett. Topics for conversation and reference for reading. Paper, 10 cents.
People's Party Shot and Shell. By Dr. T. A. Bland. A concise statement of the principles now advocated by the People's Party. Paper, 10 cents.
Poems of James Vila Blake. Remarkable for depth of thought and purity of style. Cloth, 50 cents; red burrased top, \$1.00.
Proofs of Evolution. By Nelson C. Farhall. A concise, popular summary of the proofs from geology, embryology, reversion, etc. Cloth, 50 cents.
Religion and Science as Allies, or Similarities of Physical and Religious Knowledge. By James Thompson Elaby, Th. D. Cloth, 50 cents; paper, 30 cents.
Right Living. By Susan H. Wilson. Sixty chapters of practical instruction for the young on problems of duty. Cloth, \$1.00.
St. Solifer, with Other Worthies and Unworthies. By James Vila Blake. History, essays, subtle and entertaining. Paper, 40 cents; cloth, \$1.00.
Seed Thoughts from Robert Browning. Selected and arranged by Harry Burt. Imitation parchment, daintily printed, 25 cents.
Sermons of Religion and Life. By Henry Doty Maxson, with biographical sketch by J. M. Simmons, the sermons edited by James Vila Blake. Cloth, \$1.00.
Silhouettes from Life. By Anson Urie Hancock. Stories of the backwoods and the western prairie. Paper, 25 cents; cloth, \$1.00.
The Auroraphone. By Cyrus Cole. Telegraphic communication established with the planets. Paper, 25 cents; cloth, 50 cents.
The Beginning. A novel of the future Chicago as it might be under socialism. Introductory letters by Dr. Thomas, Judge Tuley and others. Paper, 25 cents.
The Evolution of Immortality, or Suggestions of an Individual Immortality, based on our Organic and Life History. By Dr. C. T. Stockwell. Cloth, 40 cents.
The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones. New edition from new plates. Paper, 50 cents; cloth, \$1.00.
The Flaming Meteor. Poetical works of Will Hubbard Kernan. Unique and remarkable poems by a brilliant though erratic author. Cloth, \$1.50.
The Gospel of Matthew in Greek. Edited by Alexander Kerr and Herbert Cushing Tolman. Special vocabulary for beginners. Paper, 50 cents; cloth, \$1.00.
The Last Tenet Imposed upon the Khan of Tomatoboz. By Hador Genesee. An instructive story of a non-elect infant. Paper, 25 cents; cloth, \$1.00.
The Morals of Christ. By Austin Bierbower. A comparison of Christian ethics with contemporary systems. Paper, 50 cents; cloth, \$1.00.
Theodore Parker. By Samuel Johnson. Not a detailed biography, but a comprehensive sketch of Parker's life and work. Cloth, \$1.00.
The Russian Refugee. By Henry R. Wilson. A delightfully entertaining story, full of action and interest. 616 pages. Paper, 50 cents.
The Sailing of King Olaf and Other Poems. By Alice Williams Brotherton. Full of melody and variety. Cloth, with handsome cover design in silver, \$1.00.
The Unending Genesis. By H. M. Simmons. A simple yet thoroughly scientific story of the creation, or rather the evolution, of the world. Paper, 25 cents.
Washington Brown, Farmer. By LeRoy Armstrong. How the farmers held their wheat and the Board of Trade was beaten. Paper, 50 cents; cloth, \$1.00.
Where Brooks Go Sothy. By Charles Eugene Banks. Simple poems of nature and life. White antique paper cover, 50 cents; vellum cloth, gilt, \$1.00.
Woman, Church and State. By Martha Joslyn Gage. A historical account of the status of woman through the Christian ages. Cloth, \$2.00.

Any book or books in this list will be mailed promptly to any address on receipt of price. For \$5.00 cash with order, books to the amount of \$5.00 will be sent prepaid. Postal notes and currency are at senders' risk; remittances should be made by bank draft or postal or express order. Address the publishers of this paper.

Suggestive Essays on Various Subjects.

- BY—"ORMOND."
Subjects:
The Creation of Man.
Faith of the Age.
The Solution.
The Philosophy of Existence.
The Nature of Man.
The Wealth of a Well Stored Mind.
The Life of Man.
The Pleasure of Life.
The Substance of Things Hoped For.
The Evidence of Things Not Seen.
The Art of Correct Reasoning.
Price 25 cents. For sale at the office of The Journal.

MIND, THOUGHT AND CEREBRATION. BY ALEXANDER WILDER. Pamphlet form, price 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL.

LIGHT:

A Weekly Journal of Psychological, Occult and Metaphysical Research.

All orders for the paper should be addressed to the Manager; all communications to the Editor. Price 2d. per copy; 10s. 10d. per annum. Office, 2, Duke St., Adelphi W. C., London, England

Herbert Spencer's SYNTHETIC PHILOSOPHY.

By B. F. UNDERWOOD.

An essay read before the Brooklyn Ethical Association, with report of a discussion of the essay. A pamphlet of 121 pages. "A very able and satisfactory exposition of the synthetic philosophy."—Dr. E. G. Ecclus. "One of the most candid and able expositions philosophic truth to which this association has ever listened."—JOHN A. TAYLOR.

PROFESSOR RICHEL ON LEVITATION AND PREVISION.

In his address to a conference held at the residence of the Countess of Caithness, Professor Richet said that although he had not seen Home raised in the air and write his name on the ceiling—although he had been shown the signature—he was constrained to believe the statement. He had seen Eusapia Palladino holding her hand in the air as if some invisible being were drawing her, and he found her weight decrease by about twenty pounds, as marked by the balance on which she was seated. It was a slighter levitation than that of Mr. Home's, but it was none the less a levitation. With regard to prevision, he told the conference that one day when he had profoundly hypnotized a clairvoyante, she said: "You will get into a great passion this evening." "As it is a difficult thing for me to get angry, I paid no attention to her words. In the evening, however, one of my colleagues at my own place used most insulting language to another, and I showed him the door. Only then did I remember the speech of my somnambulist." Again: "a friend wrote me from Havre, 'I caused a sleeping clairvoyante to go to you, and she says that you will have a fire.' Now the clairvoyante said this in the morning, and the fire occurred in the evening in my laboratory. These are instances of prevision which I must acknowledge and believe, since I was myself the object of them. However, I ought to say that this faculty is not usually exercised except in regard to trifling matters, and scarcely ever concerning great events." Readers of Light will be slow to deny that the instances of prevision, cited by Professor Richet, are of very slight importance, but many of them will, no doubt, be able to recall individual cases of much greater significance, even without reference to those recorded in the higher class of evidential spiritualistic literature.—Light.

Health, comfort and happiness abound in homes where 'Garland' Stoves and Ranges are used.

A hacking cough keeps the bronchial tubes in a state of constant irritation, which, if not speedily removed, may lead to chronic bronchitis. No prompter remedy can be found than Ayer's Cherry Pectoral. Its effect is immediate and the result permanent.

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

GILES B. STEBBINS'S WORKS

After Dogmatic Theology, What?

MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION.

BY GILES B. STEBBINS.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

This is a thoughtful, crisp, well condensed book, from the pen of an experienced thinker and writer, well-known in every field of reform, and an earnest, consistent spiritualist. From out his ample store of experience and reading the author aptly draws innumerable illustrations to fortify his argument. The book may be unqualifiedly commended.

"It aims to state Materialism fairly, and to hold it in fragmentary and inconsequent; to give a wide view of ancient and modern proof of the higher aspects of the God idea in history. The closing chapter on intuition, gives some remarkable facts."—Detroit Post and Tribune.

Thos. sixth, 144 pages. Price 50 cents; postage, extra.

Progress From Poverty.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.

"It would be hard to make a more effective reply to Mr. George's assertion that 'land and wage servitude is more than chattel slavery—can be done by quoting from slave overseer journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was.'—New York Tribune.

Thos. sixth, 50 cents; paper, 25 cents.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EARLY DIGESTIBLE.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

BARLOW'S INDIGO BLUE.

THE FAMILY WASH BLUE. ALWAYS RELIABLE.

FOR SALE BY GROCERS

D. S. WILTBERGER, 222 N. 2d St., Phila., Pa.



PLAY OF THE PLANETS.

This New Star Study in Occult Astronomy Contains:

- 1. A system for finding the positions of the planets in our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.
2. This information in any other form, if it were published, would cost from seventy-five to one hundred dollars.
3. This system also contains a chart which will give the positions and orderly movements of the planets for all past present and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.
4. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time, in like manner.
5. The study contains a book on the occult meaning of the positions and relation of the stars as they operate upon the earth, and influence human life.
6. The work contains the Zodiac, and explains its signs.
7. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.
8. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated.
9. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.
10. The affinity existing between some magnets is illustrated.
11. The pure teachings of ancient astronomers illustrated and explained.
12. This study contains the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all the eternal truths of infinity.
13. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of worlds, suns and systems, in all their glory and majesty.
14. This wonderful knowledge simplified and brought within the reach of all, for the small sum of \$1.00, postpaid, upon receipt of price.

Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By Mrs. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and here is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

Pamphlet, 101 pp. Price 25 cents

She Missed the World's Fair!



Still She is Happy!!

Happy because she has a complete set of 256 Beautiful Views of the World's Fair Grounds and Buildings, with full descriptions of each; and they

Only Cost Her 50 Cents a Month.

Our confidence in the honesty of our readers is so implicit that we have decided to make them all another unusual offer. Here it is: On receipt of 50 cents, and a promise to remit 50 cents a month, for three months, we will send you, postpaid, a full set of sixteen parts—256 views—of the largest and finest collection of photographs of the World's Fair published. Every section of the grounds and buildings is represented. Grand views of all the main buildings, the Court of Honor, the Lagoons, the Wooded Island, all the State and all the Foreign Buildings, the Ferris Wheel, and every portion of the famous Midway Plaisance; clear beautiful views (8x10 inches) of the interior of buildings, pavilions and exhibits, electric fountains and the wonderful groups of statuary. With it the great Columbian Exposition can be seen again. Remember, we send you the full set of parts when you make your first remittance and trust you for the balance. Fill this out:

RELIGIO-PHILOSOPHICAL JOURNAL:

Enclosed please find 50 cents, for which please send a full set of 16 parts of 'Portfolio of World's Fair Photographs.' I promise to pay remaining \$1.50 in monthly installments of 50 cents each.

Name

City

State

THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Table with columns: Part, Vol., Date, Price. Includes entries for Part IX, Vol. III, Dec. 1885 (\$1.20); Part XVIII, Vol. VII, Apr. 1891 (.55); Part XIX, Vol. VII, July 1891 (.55); Part XX, Vol. VII, Feb. 1892 (.55); Part XXI, Vol. VIII, June 1892 (.55); Part XXII, Vol. VIII, July 1892 (.55); Part XXIII, Vol. VIII, Dec. 1892 (.55); Part XXIV, Vol. IX, June '93 (.55).

The Salem Seer.

Reminiscences of Charles H. Foster.

—BY— GEORGE O. BARTLETT.

Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts.

For sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL. Cloth, \$1.00.

RELIGIO-PHILOSOPHICAL JOURNAL

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

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

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

TERMS OF SUBSCRIPTION

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

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

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

Do Not Send Checks on Local Banks

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

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

THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

All books reviewed in THE JOURNAL may be ordered from this office.

B. F. Underwood will respond to applications for lectures on psychical, religious and economic subjects at places not more than a hundred or a hundred and fifty miles from Chicago. Address at the office of THE JOURNAL.

Those who are in arrears on their subscription will oblige us by remitting the amount due and renewing at earliest convenience. We have, in consideration of the long continued business depression, been patient with delinquents, and all who can should now send to this office what they owe.

We have just published a little work of 60 pages by that veteran thinker, educator and reformer Prof. J. B. Turner, of Jacksonville, Ill., entitled "The New American Church, for All Our United States, Schools, Churches and Homes." Price, 25 cents. A review of the work will appear in THE JOURNAL next week. Prof. Turner in his old age writes with undiminished vigor, and too with unabated interest in all the social, religious and political problems of the day.

The last fortnight of Augustus Thomas' comedy, "New Blood," at McVickers' Theatre, is announced. It is a fine dramatic production, wholesome as well as interesting, and some of the parts which are strong and attractive, are played admirably. Mr. McVicker, as much as any preacher or teacher in the city, is an educator of the people. "New Blood," from an artistic and moral point of view, was a wise summer selection, whether satisfactory financially or not. We wish there were more such plays on the boards and fewer of a questionable character.

Prof. J. B. Turner writes: "Since our last revision and Canon Farrar's contemporary 'Eternal Hope,' rulling out of all our English Bibles all ideas of 'hell,' 'hell-fire,' 'damnation,' 'eternal,' 'everlasting,' etc., etc. I am continually impressed with our sore need of a new English word 'churcharnity,' as opposed to 'Christianity.' The one signifying the greatest 'bar,' the other the greatest 'truth-teller' ever uttered upon the face of

the earth. But I forgot to note this greatest of all wants in our English language. It will enable us Englishmen to talk of things as they really are without getting them mixed up with our eternal rounds of confusion and mystification. But in my paper I forgot to clearly note this greatest of all our linguistic English needs. Perhaps you can bring it to notice in some of your papers." Reference is here made to Prof. Turner's work just published.

A medium named Pettibone told us at Lake Brady that some years ago independent slate-writing appeared at a sitting, which he gave to Mr. Bundy and others in Chicago, and that Mr. Bundy said his (Pettibone's) mind was so strong that he caused the writing thus to appear on the slate. We expressed some surprise and incredulity, when the statement was reaffirmed. From Mrs. Bundy we learn that Pettibone's statement is without truth, that Mr. Bundy did have a sitting with him, but detected him in using a trick-slate and before the entire company present denounced him as a trickster.

One of the greatest living authorities on earthquakes, Professor John Milne, of the Japanese Imperial University, in a recent article in the Seismological Magazine, July, says that the results of experiments and investigation on a possible connection between earthquakes and magnetic and electric phenomena do not allow us to admit any such connection. It is not likely that earthquakes ever result from electric disturbances, and it has not yet been proved that they ever give rise to any such, though when large masses of rock are displaced, as in Japan in 1891, slight local changes in magnetic curves have resulted.

There is a good deal of unnecessary abuse of Mr. W. T. Stead by Chicago papers, the reason for which seems to be that he told the truth about the city. The Inter Ocean says: The strictures of W. T. Stead on Chicago have roused a good deal of indignation among our fellow citizens. The charges of rickety sidewalks, badly paved streets, made worse with mud and standing pools of filthy water, have been repudiated one and all. Yet there are bad sidewalks and bad streets and neglected garbage boxes to be found within a stone's throw of State street and Michigan avenue. So far Mr. Stead has not exaggerated, and, instead of calling our English critic's attention to the brutality of the British lower classes, their wholesale drunkenness, profligacy, and habitual wife-beating, the thing for us to do is to mend the streets and sidewalks, keep them clean, and remove the reeking garbage-box permanently.

We are arranging to make THE JOURNAL the most attractive paper of its kind in the world. We say "of its kind," but in fact there is no other paper "of its kind," for it is unique, standing alone as an independent publication devoted to psychical and spiritual phenomena, yet affording an "open court" for the discussion of all problems of current interest—spiritual, religious, social, economic and moral—independent in its editorial expressions on all subjects, pondering to no class, neither to the over-credulous nor to the unreasonably or captiously skeptical, neither to the conservatism of wealth nor to the utopianism of social theorists, maintaining undeviatingly the essentials of morality, religion and spirituality, while affording an arena for, and encouraging the free discussion of all the problems of life and destiny. We could rapidly increase the circulation of THE JOURNAL by lowering its literary and moral standard—of this we have been often re-

mindful—but the character of the paper will be maintained, and in this course we are able to say we are encouraged, not only by the old subscribers, but by many new ones, who have become, and are daily becoming, interested in the paper. We are proud of our subscription list, which includes many of the best thinkers of this country and of Europe, and have been encouraged by the hundreds of letters received the last few months in commendation of our work. This work has not been without its trials and difficulties, but it promises now to be rewarded with results which will justify the confident expectations of our friends.

Senator Edmunds says: I believe immigration to be one of the causes of the industrial unrest. I believe that the laws should be so adjusted as to diminish to the greatest possible extent consistent with the general prosperity the coming of the extremely ignorant and vicious classes of other countries to our shores. Our country is so populous, and ordinarily is so prosperous, that it has no need for its own sake of stimulating the growth of it by excessive immigration. I do not believe that any nation is obliged by any sentiment of humanity to take into its family, as it might be called, strangers who might prove injurious to its welfare. The period of naturalization should be extended, and a much higher degree of scrutiny in cases of naturalization exercised.

Governor Algeid has been investigating the state of the case at Pullman, says the New World. The result of his investigations has been to disclose a very grave condition of things there. According to the Governor, there are a thousand families there, numbering six thousand people, who are either in actual want of food, or on the verge of starvation. The Gov-

ernor entered into a correspondence with Mr. Pullman with a view to seeing if his company could be induced to help the people to move away from the town to some place where they would have a chance to get work. Mr. Pullman's answer was written after long consideration and is very carefully worded. It is impossible to read the letter and not conclude that Mr. Pullman's mind was occupied not so much with the thought of the condition of these poor people, as with a desire to make it appear that they were entirely to blame for what had happened to them, and that the conduct of his company was above reproach.

Alfred Weldon, secretary, writes: "The new and beautiful Orpheus Hall in the Schiller building, 107 Randolph street, has been engaged for Mr. Edgar W. Emerson's annual visit to Chicago. This hall is in the centre of the down town district, and can be reached from either South, North or West Divisions by the payment of a car fare; it will comfortably seat 500 people and the elevators run until midnight. The meetings will commence sharp at 3 and 7:45 p. m., doors open one hour earlier on September 16, 23 and 30. Mediums presenting their cards will be admitted free, all others will be charged 25 cents to cover the heavy expense incurred." Mr. Emerson is one of those mediums who give gives public tests. We insert Mr. Weldon's notice without any knowledge of Mr. Emerson's powers. Is it not possible to subject the claims of these public test mediums to rigid investigation? Will not Mr. Weldon take some steps in the matter?

In the matter of woman's rights Abyssinia is far ahead of Europe, the Detroit Free Press notes. The house and all its contents belong to her, and if the husband offends she turns him out until he is duly repentant and makes amends.



Golden Honors

from the

Golden Coast

...for...

Dr. Price's Baking Powder

California, empire of the Pacific, salutes the world. Her Midwinter Fair closed in a midsummer blaze of glory. Second only to the Columbian Exposition in extent, variety and splendor, the coast display was a veritable triumph. Out of her abundance the state poured her treasures—and the nations of the earth came to aid her in her noble exhibition.

Memorable were the exhibits—of gold and silver, of wheat and oil, of fruit and wine, of silk and wool—of all that man and nature could combine to produce. And no exhibit attracted more attention or excited warmer approval than that of

Dr. Price's Cream Baking Powder

Official tests showed it to be highest in leavening power, purest in quality, and most efficient in results of all baking powders made. Accordingly, the Highest Award and Gold Medal were conferred on Dr. Price's at the Midwinter Fair.

The triumph at San Francisco confirms the victory at Chicago. The Midwinter Fair verdict sustains and vindicates the bestowal of highest honors on Dr. Price's by the jury of a
bian Exposition.