

296662

RELIGIO THE PHILOSOPHICAL JOURNAL

Southwestern
Washington
D.C.

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

ESTABLISHED 1865.

CHICAGO, SEPT. 15, 1894.

NEW SERIES—VOL. 5, NO. 17

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

THE OPEN COURT.

SOME EXPERIMENTS IN PSYCHOMETRY.

By DR. LEWIS G. JANES.

The diary of my brother, the late Marcus T. Janes, an occasional contributor to the columns of THE JOURNAL, contains the record of a few striking experiments in psychometry, which I think have never been made public. They were suggested to him by reading the work of the late Professor Denton, entitled "The Soul of Things." They seem to me to have some value to students of the yet uncomprehended powers of the human mind, because of the absolute certainty of honesty and sincerity of the investigators, and the remarkable patience and accuracy with which my brother always pursued any subject which commanded his attention. It should be said that though deeply interested in the study of psychical phenomena, he was only an occasional investigator, and was never carried away by overcredulity into extravagant statements, nor was he ever, by conviction or association, a partisan advocate of spiritism. His attitude was that of the scientific investigator, with a mind open for the reception of all demonstrated truth. The fact that the experiments were made and the data recorded purely for the satisfaction of his own mind, and not for publication, also gives them added weight and interest to the scientific student.

It should be stated that the parties to these experiments were my brother himself, and our mother, who is still living, and whose recollection of the circumstances attending the investigation confirms his statement.

"My mother, who, like Mrs. Denton, held each specimen in turn upon her forehead," says my brother in his notes, "was totally ignorant of the locality from which the specimen was taken. In some instances, for the sake of testing the possible explanation of the vision being caused in some way by the action of my mind upon hers, I purposely gave her a number of specimens to select from, and was not myself aware what she had taken until I afterwards consulted the catalogue." The specimens were not seen by the sensitive subject, the only means of information concerning their character conveyed by sense-perception being through the sense of touch. Nor was she familiar with the objects by previous knowledge.

I.

Specimen: A pebble, from the bed of Still River, Woodstock, Conn.

Mrs. Janes: "I have no definite impression as to the appearance of the place, but my mind wanders to my father's farm."

My brother adds: "The specimen was taken from this locality."

II.

Specimen: A shell from a mill-pond belonging to Joseph Hollingworth, Woodstock, Conn.

Mrs. Janes: "It seems to me that I see grass near a body of water, and a sandy beach close down to the water's edge." My brother adds: "She afterwards said that she kept thinking of Mr. Hollingworth's wife, who lived in the house only a few steps from the pond."

III.

Specimen: A piece of jasper iron ore.

Mrs. Janes: "I can think of nothing but a yellowish look, like iron-ore."

IV.

Specimen: Stone, from beneath Table Rock, Niagara Falls.

Mrs. Janes: "It seems to me that there is water of two colors near me, some white and some darker. I seem to be near a high precipice, I should think it was a mountain. A large rock hangs out over my head."

V.

Specimen: "A pebble from the southern shore of Lake Erie.

Mrs. Janes: "I see a large, moving body stretched out before me; I do not know what to call it; it looks some like water. Following the shore along with my eyes, it seems to me that there is a large fall. I think it must be water."

VI.

Specimen: A piece of volcanic lava.

Mrs. Janes: "I see occasional light flashes, then all is dark. Now the sun is shining on rough looking rocks. I seem to be traveling; I think this specimen must have come a long distance. Now I see those light flashes again, and it seems to me there is a mountain near me."

VII.

Specimen: Piece of rock from the summit of Mount Washington, N. H.

My brother says: "After holding it on her forehead for some time she got no impression in regard to it; but just as I was about taking it from her she said: 'It seems to me that I am going up, up—very high. I think this must have come from Mount Washington.'"

VIII.

Specimen: An Indian arrow-head.

Mrs. Janes: "I see several dark forms, some sitting on the ground and others standing. They look like Indians."

My brother adds: "There were a number of other experiments, equally satisfactory, of which I neglected to make a record; but the above are sufficient, in my estimation, to establish the general correctness of the statements made by Prof. Denton."

These experiments were conducted privately, without thought that they would have other than a personal interest as tests of the more widely extended and elaborately conducted experiments of Prof. Denton. There was no possibility of deceit or collusion. Only in the second and last experiments above noted, was there any probability that the impressions recorded could be obtained through the sense of touch.

It is not specified in the memoranda whether the object in each particular experiment was known to my brother or not at the time when the test was made; but as both methods were tried in turn, and there seems to have been no difference in the results of the experiments, depending on his knowledge, the hypothesis of "mind-reading" as an explanation appears to be excluded.

If there be something in the nature even of inanimate things,

"The insensible rock

And * * the sluggish clod, which the rude swain Turns with his share, and treads upon,"

thus capable of impressing the psychic personality of human beings with its own history, how vastly are the wonder and glory of this visible universe enhanced to our understanding! There is no more "brute matter." "The divinity is in the atoms."

Upon the great world-mother we must hereafter bestow a higher reverence, and stand in awe even before the sanctity of our physical bodies.

The query also presents itself, How many of our own changing moods do we owe directly to surrounding physical conditions? I am not, myself, subject to visions or given to the investigation of psychical phenomena. My life is too closely filled with affairs of seemingly more practical moment; affairs, at all events, thrust upon me by compelling circumstances, attention to which is the evident duty nearest at hand. Occasional experiences of my own, however, predispose me to the belief that there is more light yet to break forth from the divine revelation in the physical universe, as it is related to the mind of man. Some years ago, while strolling across lots in a country region, I picked up a white silk pocket handkerchief which had been dropped by some previous passer-by. Unable to discover the owner, it has remained in my possession until the present time. I know nothing of its previous history, save what I may infer from its character and workmanship. It is of that quality of material known as Chinese silk. Occasionally, on a cool night, or when exposed to a draught of air when sleeping, I have made use of this handkerchief as a night-cap. Repeatedly, while thus using it, I have experienced dreams of such a startling and unusual character that I have at last come somehow to connect them in my thought with the influence of the handkerchief. These dreams all have about them a decidedly Oriental flavor. Once, I was wandering in a jungle, with tigers as too near companions. The impression was exceedingly vivid as I awoke. Once I beheld a hand-to-hand conflict between two men in foreign costume, with poniards of a peculiar character, such as I am not aware that I ever saw. These visions were utterly remote from my daily thought or occupation, or from anything suggested by recent reading. My friends will not accuse me of a penchant for the "dime novel" style of literature.

What is the explanation of these and multitudinous similar facts in human experience? How may we extend the boundaries of science over this vast field of the unknown? Investigators with time, opportunity, and the requisite scientific temperament and attainments, should by no means neglect this fruitful field of experimentation. There is in it the

possibility of an outlook into a larger universe, and a nobler conception of the nature and destiny of man. BROOKLYN, N. Y.

FALSE REMEDIES.

By JOSEPH T. DODGE.

The labor troubles in which the country is involved naturally command a great deal of attention and thought. In THE JOURNAL of August 11th in an editorial headed "Evolution of Work," we find "there is no reason, therefore, why workmen should, instead of a share of profits, receive wages and the manager all the net profits of the concern, unless the wages are calculated on the basis of a percentage of the profits. . . . As the two hands and the brain are all indispensable to each other, so are the manager, the workman, and the capitalist. The last named should have a due return for his money invested, but the net profits derived from its use should be divided among (those) who have put it to good account, according to the value of their respective services in the realization of those profits."

While I do not wish to controvert the latter part of the above quotation as an abstract proposition, yet as a contribution to the solution of the difficulties in question it is not only useless but positively mischievous; because the remedy proposed is, except in a small way, wholly impracticable.

Our friend, the editor, is entitled to the highest respect in the field to which he has devoted most of his life, and I should sit at his feet in respect to Herbert Spencer's writings and the science of evolution, but I feel justified in calling in question his proposed remedy for the dissatisfaction among wage earners.

I. The whole quotation involves the false assumption that all employers who use capital make a profit. Palpable as may be the falsity of the assumption, let us note some examples: A prospector finds a vein of ore, sinks a shaft and finds its direction and attempts to run an adit at a lower level to work the mine. The adit is run at great expense; finds no ore and the expense is a total loss. Again; a manufacturer making a new article is unable to find a market and suffers great loss. Or he makes a staple article and a great panic coming on his expected profit becomes a great loss. Every reduction of a tariff is liable to destroy the profit of some manufacturer.

II. The remedy is impossible of application. In most of the cases where a large business is done nothing short of infinite intelligence could determine the value of the "respective services in the realization of those profits." The brightest and most experienced men will differ in their views on such a matter, and no system of book-keeping can determine the relative value of the services of different men. It takes about 2,000 men to operate a steel rail mill where rails are made by the "direct process" from the ore. Consider the superintendents of the different departments; the metallurgist who has charge of the blast furnace; the men who have charge of the various engines and machines and fires; the expert who manages the blast in the converter; the foreman at the rolls and the finishers who straighten the rails and we find that the pay of all these men has been determined by some trusted agent of the employers and whether determined rightly or wrongly it has been accepted by each of this great multitude. Of all the fields for making a living in the world open to him each has come to this establishment without compulsion and joined in its productive forces. If anything can be settled by agreement between two men, it is settled in his case that a given wage is the full equivalent for a given amount of labor. The fact of long employment adds no more to the duties of the employers towards the men than of the men towards their employers. If because one establishment has prospered it should attempt to divide its assets among its workmen, then because another has failed its workmen should refund a part of their wages. We are not warranted in assuming that duties belong only to employers and rights only to the employed.

Take the case of the construction of a railway. Eliminate the idea of contraction and suppose the company, assuming the position which contractors usually occupy, employs foremen and directs the foremen to employ laborers to carry on the work at prescribed wages. When that work is completed what intelligence, short of infinite, can say whether the work accomplished is worth what it cost? The men having no capital, did not wish to take any risk in an enterprise whose value was to depend upon a multitude of unknown conditions, and they very wisely accepted fixed wages, payable monthly.

In the case of mining, profit sharing is entirely inapplicable. Those who incur the great risks cannot afford to share their gains and bear all the losses. In farming no one has yet suggested that the hired laborer should call the farmer to account for his profits. The profits of any large business cannot be conclusively determined at the end of each year. The gains of one year may be swept away the next. If profits have been distributed, bankruptcy and ruin of the business may result.

In the case of contracts on public or other works the profits, if there are any, can usually be determined with exactness, but contractors have never resorted to profit sharing as a means of interesting their men in the success of the work. They have frequently interested them by giving them sub-contracts, to their mutual advantage.

If profit sharing is offered as a remedy it should be generally applicable. On the contrary it is generally inapplicable and generally spurned by the workmen. Two principal reasons exist which make wage earners decline offers of profit sharing. First they want their wages at very short intervals because they habituate themselves to enjoying all that their labor will buy as soon as practicable and secondly they have so little faith in their fellow-men they do not regard such offers as of any value. Very earnest and serious efforts have been made on various occasions to induce workmen to take an interest in the ownership of the property of their employers but rarely with any success.

In whatever direction we turn the only safe rule, outside of cooperative labor, is for the employer and employé to know definitely the wages of labor. Periods of great prosperity are sure to be followed, sooner or later, by periods of depression and adversity. The employer who does not realize this is likely to fail. The wage earner is under equal obligations to provide for days of misfortune.

It is clear enough to me after a long experience that the proposal to divide profits as gratuities among workmen will be wholly impracticable as a policy for employers and contains no guaranty against demands for increased wages on the part of the laborers.

IF THE RELIGIO-PHILOSOPHICAL JOURNAL was the most proper organ in which to discuss economic subjects I should like to point out that the accumulation of large fortunes is not in itself opposed to the public interest and is less to be feared than the low moral development of the lower grade of laborers.

EDITORIAL REMARKS.

We are glad to be able to present on this subject an article from so competent a thinker and writer as Mr. Dodge, who we wish would write more frequently for THE JOURNAL. Our esteemed contributor does not we notice object to our assertion that the manager and the workmen should share the profits derived from the use of capital but he affirms that it would be wholly impracticable, except in a small way. Our reply is that in most cases, where the rule cannot be directly applied, it can be so indirectly. Moreover there are necessarily some cases in which the rule would not apply; as where workmen are employed merely to erect a manufactory and thus prepare for the earning of profits, but have nothing to do with the subsequent operations. It is an error to suppose that the proposed remedy assumes that all employers who use capital make a profit. No one can deny that workmen are entitled, as a first charge on earnings, or if there should be no earnings then out of capital itself, to living wages,

otherwise they would not be able to work as all their capital could have no return. Of course if there were no actual profits, they would have to be satisfied with their living wages, a fact which, on the other hand, requires that if there are profits the workmen should take a share of them. No doubt in many cases it would be difficult to form a proper estimate of the value of the services of each man employed in a large concern such as the steel rail mill referred to by Mr. Dodge, but it would not be impossible. In fact the present wage roll could be used for the purpose of fixing the relative share of profits which should be received by the workmen, in addition to their living wages. In a case where the rule cannot apply, or if the men themselves prefer fixed wages, then they would not be entitled to profits. It does not follow in any case that the profits of a concern should be actually divided. They could by contract be left in the business to earn interest, and in that way employers and employés would gradually in many cases become partners, and the wage system with its attendant strikes and boycotts, would ultimately come to an end, except in certain special cases.

Of course it will take a long time before every one can be brought to see the feasibility and the desirability of such a change, which is really the substitution of a system of co-operation for the old factory system and its extensions; a return to the time when the class distinction between employer and employé did not exist. Great strides in the application of the principle of co-operation have been made in late years, especially in Great Britain, and it has been proved to be both practicable and successful in its results.

INTERNATIONAL TRADE.

By PROFESSOR J. B. TURNER.

Free trade must be, first of all, honest trade, in which each party honestly pays for all the costs, uses and privileges he obtains. Contriving to monopolize, to one's own use, privileges and advantages wholly made at the cost of others is in no sense honest free trade. Therefore, international trade cannot be governed by the same principles as between those of the same town or city: as is assumed in our mere political economy dogmas. And each international case must be judged of on a basis of its own merit, by a commission of experts aware of all the facts in that case; and not by theoretical economists, or by a crowd before a political stump-speaker. For example, there is not the slightest analogy between the old English corn laws and our protection of our iron and coal mines, or any manufacturing interest that really needs such protection.

When two men want to trade, they meet together, and each presents a fair bill of all the costs and charges of production and delivery that have entered into his product. And this is the only way to settle any case of free and just international trade; by "reciprocity," or expert commissioners, capable of understanding all the costs, needs, and requirements for producing and delivering the goods to the ultimate consumer. To attempt to decide such questions between us as a nation and all other outside nations, without any conference of reciprocity, or to decide them, school-master fashion, by so-called laws of neighborhood trade, can result in nothing but the grossest blundering, guess-work, and carelessness. In all trades, each trader must present his own bill of ultimate costs, and not leave other people to judge of it or guess at it at arm's length. And between all foreign nations, the actual costs and benefits of their own market will, of necessity, be as item to be paid for, either by tariff taxes or some more ingenious scheme of internal taxation, by which the importer pays that cost by simply lowering his price without even knowing himself that he has done it.

We talk about protecting our laborers; but I never heard of a political party that even tried to do it. The only way possible to do it is to put a tariff tax on every laborer that enters the country; just as we

to our protected goods; or to tax all foreign laborers, who are not citizens, or who cannot talk English, a certain per cent. of their wages for the privilege of entering a factory; so as to put them at some disadvantage with the protected citizen laborer.

Our ordinary tariff duties are for the protection of goods and not of laborers, except in so far as they multiply and diversify our employments, and for a time give a wider scope to the activities of labor, till other nations and peoples freely rush in, under the same conditions, and take away their employments. In this respect, our tariff duties have been a great stimulus and benefit to labor, as a whole, but more of a benefit to the poorer foreigner than it has been to our own citizen laborer. You cannot protect sheep's wool by laying a duty on salt, or by taxing alcohol. Of course, there will be blundering abuses of all sorts of tariff schemes which will need incessant amendments by the constant vigilance of the most expert commissioners. But the worst scheme possible to be devised is to charge no tariff and no tax at all for the continued enormous costs and uses of our own home market, built wholly at its own expense; by far the most costly and magnificent market ever built up in the history of the world; while our complex political condition wholly prevents us from getting it by any sort of internal taxation, as England does for most part, or by any other mode than by some sort of a tariff, either blundered into by political stump-speakers, or wisely agreed upon by the reciprocity of interests by our most expert commissioners, who should devote their whole time to its care, whatever party may be in power.

Again, protecting American laborers and their families is not throwing them single-handed and alone into the power of such vast and greedy combinations and corporations of wealth, as our American industries necessitate and imply, until they are themselves necessitated to combine under some form of despotism of their own to relieve themselves and their fellows from either the real or fancied despotism and neglect of their fellow-citizens. Some mode of protecting themselves, and the whole country from such recurrent disasters must be devised; and if our legislators in either party are not competent in this task, they had better hang up all their red tape and go home, and give the people a chance to send some one to Washington that can get there without the help of Coxe's tramp crusaders, and who can and will attend to the real and urgent business of the Republic.

But we are the youngest, and yet among the proudest of the nations of the earth, and I have no doubt that our successors can and will ere long learn to handle with success all these great and pressing and sometimes threatening difficulties of our Republic.

Since the days of the Bonapartes, England has managed to spread both her labor and her capital almost over all the lands and seas of the world, until she has made herself the central money and labor market of the globe, toward which the labor and capital of the whole world tend to flow. To ascribe this universal dominance to tariff tinkering or any other single line of policy as many of our scholastic economists do is sufficiently shallow, to say the least of it. It has been built up, as were the pyramids; not of any one single stone, but of all the stones that are in them, carefully combined and united together.

Hence, an exactly just international free trade in goods, and freedom of intercourse in morals will forever remain an ideal of the future, unattainable in all the past. For every year will continue to bring its own new emergencies and differentiations, as well as its own unchangeable laws, to neglect any of which would be like neglecting all differences of climate and weather, because all our sunrises are undeniably uniform.

England is entirely "practical." With our tariffs all repealed, she would practically make us pay the entire immense costs of our own market, and us and other nations pay about half the expenses of her own government, without realizing they had paid anything at all, through her scheme of internal

revenue and taxation, which lowers the price on everything she imports, till it can run the gauntlet of the whole scheme and come out with a profit to every Englishman that touches it with his fingers or his pen; much as everything the Pope looks upon is made to yield a profit to the church.

Leaving each individual laborer to be thrown into the hoppers of our great mills, and ground through with other raw materials, so as to produce a profit to the manufacturer, is not protecting labor.

Any citizen who can talk English is worth more to the country, than one who cannot, and more deserves our favor.

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.]

III.

In the creation of ethical relations, man especially allies himself with God, and realizes a true and real sonship, becoming a co-partner, a joint worker with him; thus realizing the manifest purpose, and embodying in himself the fulfillment of evolution.

Man the fulfillment of evolution! Evolution fulfilled in man! Can one grasp the full meaning of such a conception? Can we take in the deep import and implications of the stupendous fact, and still fail to see a way opened whereby personal immortality may be achieved?

The physical life, as we know it, is indeed transient and fleeting; change, change, never ceasing change is the order here, fully written out on every page of our own experience; nevertheless it forms the course, the channel; it leads up, in its orderly and rational functioning, to the ethical life; "and here is established permanent (because ethical) relations to the Infinite Self-Existent." The union, therefore, of the personal life, by self-conscious purposing, is immortality; and it may be, and is, achieved here and now, by entering upon the up-rising course of an ethical life. And we have in the laws of physical life, it would seem, a most pregnant suggestion as to the laws which relate to spiritual progress, viz.: A constant moral change, a continual "dying to our old selves to rise to newer heights; a constant rebuilding of our choices to nobler purposes, and death to base." Natural laws are thus seen to reach over into the spiritual world, and to apply as effectively to the life and growth of the spirit as they are seen to do in the physical life.

I am not expressing here merely personal convictions, nor attempting to cast, in a philosophical manner, my own theory in regard to this matter. What I am trying to do is to hint, essentially, at the drift of evolutionary thought, as it is reflected from the crest of the common thought of those who are influenced most largely by the deeper and more subtle facts of evolutionary science.

I wish now to turn to another of our noted scientists. In 1890 Prof. LeConte, of the University of California, delivered before a popular audience in Berkeley, of that State, a notable address on "The Natural Grounds of Belief in Personal Immortality." In this address he embodies many thoughts of his scattered about in his various published writings, and in addition several other points not found elsewhere.

In this address we have a treatment of the subject as nearly masterful as it is possible to present, and one that falls, to the thinking, reasonable mind, but little short in its real value, of all that can be involved in actual demonstration. It is unquotable in the sense of parts affording any adequate idea of the line or strength of the argument. Consequently reference must be had by those interested to the article itself.*

The best epitome of his view may be, perhaps, found in his own words as compared with other alternative views: "There are three possible views, he

says, of the nature, the origin, and the destiny of the human spirit: (1) That it always existed, is uncreated, undervived, and eternal both ways, backward as well as forward. Therefore, as it never began, so will it never end. This is substantially the view of Plato, of Leibnitz, and, perhaps, of some other philosophers. (2) That it is derived from God directly, created, but not by natural process; that at the moment of creation of the first man, and at some unknown time in the development of each individual, and in some inscrutable way, it was injected ready made into the body from the outside, and at the same time endowed with immortality. This, as near as I can describe it, is the usual or orthodox view. (3) That it was indeed derived from God, but not directly; created, indeed, but only by natural process of evolution. It pre-existed, indeed, but only as embryo in the womb of nature, gradually developing, and finally coming to birth as living soul in man. Thus, it does not possess immortality of its own right from the beginning, nor is it endowed supernaturally and at once, but it attains immortality by law at a certain stage of its development. This is the view I have striven to enforce."

"I hold up these three views before you. As rational beings which will you accept? The view of Plato, namely, that of self-existent, uncreated, eternal spirit, I think few will accept at this time of the world's day. The usual view is surrounded with insufferable difficulties, as I have already partly shown, and it is, moreover, wholly unscientific and irrational. It is, in fact, a practical surrender of reason. What is there left but the view presented above? The other two views are, in a certain sense, both right, but also both wrong. Plato is right in asserting pre-existence, but wrong in denying origin by creation. The usual view is right in asserting creation, but wrong in denying natural process. The view I have presented maintains pre-existence in embryo, and creation by natural process. It combines and reconciles the two other extreme and partial views, and is, therefore, more philosophical than either."

According therefore, to Prof. Le Conte's view—and is it not, from the standpoint of man's best and widest knowledge to-day the most reasonable of all views—"the process of evolution through all geological history was naught else than a gestation process for the birth of spirit. In the evolution of man, spirit, at the stage where self-consciousness is attained, breaks away from physical, umbilical connection with nature, but only in order to enter into higher moral relations of filial love and obedience with the God of nature, the Father of Spirits. Can there be a grander and more ennobling view of nature and of man than this?"

To the objection that this view is based upon analogy, Prof. Le Conte replies that analogy is based on the unity of nature and is, therefore, a legitimate mode of reasoning, although of various degrees of reliability. But the analogy on which he bases his view is something more than a mere analogy. "This sudden appearance of a new force producing new phenomena on a higher plane, may be shown to be in accordance with a general law of nature. It is not, then, a poetic analogy. It is a scientific law."

Another recent writer on the scientific aspect of the question of immortality is found in the person of Prof. Du Bois, of the scientific department of Yale College. He, avowedly, bases all his conclusions upon the accepted facts of science. The cornerstone of his argument is as follows: "The universe in all its parts is the visible manifestation to us of underlying mind, and all interpretation by us of the phenomena of nature should, therefore, be guided by the assumption of underlying purpose." This principle he holds to be the direct outcome of what is known of nature, and as necessary for harmonizing our knowledge as was the assumption of the existence of Neptune. Had Neptune not been found to be within the reach of the telescope, thus verifying the accuracy of the assumption, the fact

*Published in The Andover Review, July, 1893.

would not have invalidated the reasonableness of the scientific hypothesis. The conclusion would have remained, because its existence was seen to be a necessity in order to explain and account for all the observed phenomena. He asserts, as a demonstrated scientific conclusion, that back of all phenomena in nature we are forced to recognize controlling mind. Testimony on this point is united and overwhelming. Granting, therefore, that mind and purpose lie back of all material manifestation, the question of man's future state becomes one upon which science has much to say. Without this guiding principle facts appear devoid of significance, and immortality becomes but an hypothesis which science cannot settle—but with it order, mutual relations, everywhere spring into view, and the hypothesis gives way to certain conviction. Man—intellectual, moral, ethical, spiritual man—is the result of all the mighty processes of evolution; and unless designed for some end commensurable with the vast agencies which have called him into being, what a ridiculous mouse the mighty mountain has brought forth! A process seen clearly to rest upon everlasting purpose, a plan conceived in intelligence and discerned by reason, is found to be but aimless and purposeless activity, which ends by destroying the very object attained. Can such a conclusion stand for a moment the test of reason? Demonstration, even in science, can go no further than to show the high probability of certain observed relations; and the very existence of any relations at all can be accounted for only on the basis of underlying reason and purpose. Therefore, we may hold immortality a demonstrable truth of science itself, because such faith is at bottom the soundest basis of demonstration which science can claim. The development of a conscientious indefeasible personality, of a spiritual energy in accord with eternal purpose, capable of cooperation and fit tool for higher things—this is an end which alone satisfies reason, science, revelation, faith and hope. This alone is commensurate with the whole mighty process. The attainment of such a personality we begin here. And this personality science tells us as certainly as she can tell us anything, is not born to die.

Such are some of the thoughts that come from the mind of one who lives and breathes in the atmosphere of evolutionary thought, and founds all his convictions upon the basis of accepted science.*

*The full paper may be found in the December, 1891, Century.

(To Be Continued.)

AUTOMATIC COMMUNICATIONS.

"CONDITIONS."

Very often reference was made in these communications in regard to necessary "conditions," for instance on one of the evenings when I sat down to write when Mr. U— was busy with his work at the opposite side of the table, complaint was made that they would prefer "a warmer greeting from B. F. U." I remarked that I was ready and willing to communicate. "Your individual"—so much was written—then ensued a long stop.

Q.—"Why not go on?"

A.—"We are not strong enough to do with your aid alone."

Q.—"Why?"

A.—"Blended powers are of greatest use to us."

On another occasion when he was occupied and I did not wish to interrupt him, was written, "We wish B. F. U— would give us his attention—don't mean to annoy, but we have our conditions, and want his willing attention."

When there arose a little difference of opinion between Mr. U— and myself as to the meaning of certain phrases written I emphasized my own views with some force. When I took my pen again, expecting something entirely different, in answer to a question having no reference to our dispute, which had quickly passed out of my mind, I got instead of the expected answer this: "Want you two to be in sweet accord, otherwise we cannot give you the best

and highest which waits for such as you when in more harmony."

Now the question is did my sub-conscious self thus gently rebuke me when my conscious self had not the least thought of having been in the wrong? Once when Mr. U— rather sharply criticised some statements made, the same tone of gentle reminder was used thus: "Brother, your intention is all right, but your antagonistic attitude challenges disputation. Your spirit is not one of lovingness, and Love is the essence of Being." Now, though my hand wrote thus, I personally had not thought that Mr. U— had shown much antagonism in his criticism.

Very frequently when I asked a question no direct reply to me would be given, but an intimation made that if Mr. U— would ask, the answer would be forthcoming. This vexed me sometimes and I asked why less attention was paid to my questions than to his. The reply was, "We are as good friends to you as to your husband, but we are obliged to go along in the way we are going, because we cannot break the laws which govern intercourse between your phase of existence and ours."

Harmony of minds was frequently intimated to be an indispensable condition in such sentences as these: "Earthly jars are arrows sent against higher spiritual aspirations," "Sympathies and antipathies are stronger here than with you, for here we separate the wheat from the chaff. We only care for the spirits who are at one with us. Changed conditions make new relations." When asked how they knew when they could best reach us, the reply was, "Placed as we are, we wait with spiritual vision your hours of leisure when we can come into rapport with you."

Once when Mr. U— was very tired and said he could not in consequence give attention to the writing, the pen immediately wrote, "Your condition of exhaustion is most unfavorable, and the note of dissent makes rapport still harder." He then remarked that he was not unwilling to give time when he had it to spare, and was not too tired. On which this very polite reply was penned: "Thanks, dear partner for the suave explanation—zealous as we are, we are often perforce of some adverse environment obliged to delay communication with you."

When some message was given whose meaning we were in doubt in regard to, they wrote: "Lessons given from our side cannot be easily understood when the perfect conditions of mediumship are not determined on your side, or ours."

We discussed once the propriety of asking a mediumistic acquaintance to sit with us and see what the result might be, asking the question of our unseen friends:

A.—"Wait. It is always best to test even mediumistic persons since their control and yours may be on very different planes, and belong to altogether different spheres. You do not on your plane wish to take into your confidence every one who professes to think and believe as they think you do."

I think there is a very excellent thought in the wording, "Every one who professes to think and believe as they think you do," a thought which struck me with its truth as I read what was certainly not in my own mind.

When we asked certain questions regarding their mode of life, etc., and only vague and evasive answers were given I said I thought it rather cowardly on their part to avoid giving us straight-forward answers—to which this reply was made: "Cowardly or not, we have got to obey conditions the same as you have;" and again, "Seals are set as to some of your questions. Conditions are so different you could not understand straightforward answers to the questions just asked."

I must close this number with one more kindly statement from this source: "Dear ones you are in the right path but you must understand what obstacles are in the way because of the limitations of your environment."

I ask the reader of these communications thus given to seriously consider the probability of such

answers emanating from my own or Mr. U—'s minds, so contrary often to our own thought.

S. A. U.

LAW REGULATING LIFE.

(AUTOMATICALLY WRITTEN.)

"The Lord giveth and the Lord taketh away." What is the meaning of this quotation so often heard at the funeral of to-day? When the earth is encumbered by an individual, does a higher power from your side cause his removal?

There are many of these passages in your Bible—the text is merely the human conception of an over-ruling power, who acts his pleasure, giving or taking or rewarding or punishing as he chooses. As man's conception of God, always was and will be like himself, so in the olden times they gave like attributes to him. The laws of the universe are inscrutable, are immutable, unchangeable. The Lord, God, Jehovah, the over-ruling power, is a part of, or I may say is this law. Obey these laws and happiness results, disobey, evil results or as you see evil sometimes through ignorance, which is evil in one form, disastrous results take place, that may be prevented by spirits sent from higher sources to give proper information and advice. This is often done, but often times it is considered better to let the natural results take place, as in the case of your martyred president. Such things are often prevented by the guardian spirits. You cannot see these things clearly yet, but you will in your time. It is a most absurd statement and might be considered by creed and dogma believers, as blasphemous when they make the statement that the Divine Being gives to inhabit and pollute your world, criminals and idiots; that He takes away your most cherished ones and those who are seemingly most needed to benefit mankind. Certain laws bring certain results and no power in the divine universe will or can stay these laws. Spirit messengers might so have impressed Garfield's brain that he would have known that the assassin was about to slay him and so have prevented him. Or the brain of the murderer could have been impressed and so have hindered him, had it been wise to have done so. There are explanations of all these mysteries but in our sphere we cannot so control language as to bring it to your comprehension.

MENTOR.

There is a law which doth control.

All matter, be it in form as fine,

As sweetest flowers or birds that doth extol,

It is the law, immutable, eternal and divine.

ELLEN SCRIBE'S EXHORTATION.

(WRITTEN AUTOMATICALLY.)

More tangible, more palpable, much more real will be your life after what you, very erroneously, call death. Until this word, brought into your world by ignorance and superstition, is discarded entirely and the ideas it has created are eliminated as much as possible from the human mind, fear can never be wholly cast out. The fear of the unknown; and why should this real, true life be unknown to you? I will tell you why. You have been so educated, so trained, so steeped, as it were, in sense and in materiality, that nothing could appeal to your true being all these ages. This has been going on with the exception of a break in the clouds for short periods, when a few would rise out and become, as you term them, saints and martyrs for the sake of the truth as they found it, as the light broke in upon them and awakened their ignorance-steeped souls. Now has come to you this period in the cycle. Oh, I beseech you, ye mortals, not to let this epoch pass unheeded. Open your eyes and behold the glories that are yours. Listen to the voices coming constantly to you; proclaiming aloud, that your deaf ears may hear. Cultivate by meditation and aspiration a perception of spiritual truths and an understanding of spiritual attributes. They can and will be made clear to you if you will but hold yourself open to them.

We read your thoughts, dear one. But what is

your time applied to the trifling things of your earthly life, in comparison to the lofty fitting of your soul for its eternal home. Learn of your future that you may be ready and not stumble and falter by the way; but there is time for all, even in your account of this purpose. Call it worship, if you will, and come to your altar as faithfully as a Roman Catholic does to his devotions, and you like him will be developed, will grow in spiritual wisdom and beauty.

We have written long to you. We feel that we will weary you now. It will not be so if you will follow our advice. Indeed we would wish to say command, if it would not sound too harsh to you.

Go now, dear, and know your spirit friends watch over you constantly.

ELLEN SCRIBE.

Tender friends watch ever o'er you,
Drawing you with silver bands;
When the earthly cords are loosened,
Reaching out with loving hands.

SPIRITUALISM ANCIENT AND MODERN.

Mr. J. D. Shaw, editor of the Independent Pulpit, seems to have become interested in Spiritualism. A representative of the Dallas News recently interviewed Mr. Shaw who said: "There is no doubt in my mind but that Spiritualism is much older than Christianity, and that what we call modern Spiritualism is only a revival of what has existed in one form or another since prehistoric times. The Bible is full of Spiritualism, and seems to have been written by spiritual mediums. Moses and Daniel were writing mediums; the prophets were all clairvoyant and trance mediums, and so was John, the revelator. Samuel and Paul were clairaudient, while Paul was also a healer, and so was Peter. Jesus was a medium for both healing and materialization, he was also a great mind-reader and a medium for the development of other mediums; in fact, we find in the Bible instances of nearly every phase of mediumship claimed by the Spiritualists of to-day, but before we note these it may be well enough to designate some points of difference between ancient and modern Spiritualism, though these differences are neither so great nor so numerous as those between ancient and modern Christianity.

Ancient Spiritualists generally attributed the power producing spirit phenomena to God and angels, while modern Spiritualists attribute it mainly to the spirits of persons who have lived upon the earth, though many modern mediums claim that they are influenced by divine power. This difference may be accounted for on the ground of human ignorance as to the true source of this power. What Moses considered to be the finger of God, writing upon stone tablets, was doubtless the same as what a Slade or a Home now tell us is the finger of some disembodied spirit, writing between closed slates. Anciently many things were attributed to gods and angels that are now known to be natural effects of natural causes.

The Bible does not use the terms 'circle,' 'séance,' 'clairvoyance,' etc., but it clearly describes what we now call by these names. At a séance given by Jesus, as recorded in the seventeenth chapter of Matthew, the circle consisted of Jesus, Peter, James and John. On that occasion there was what is now called a 'materialization.' Moses and Elias who had long been dead appeared talking with the medium, spirit light was seen also and a voice was heard. After the death of Jesus he is reported to have appeared in a materialized form on several occasions, two of which are stated in the twenty-fourth chapter of Luke, occurred at and near Jerusalem, first to two of his disciples and afterward to the eleven, gathered in a room just as people gather now to 'hold a circle,' or 'have a séance.' We have a most striking description of a circle and a séance in the first and second chapters of the Acts of the apostles, at which spirit lights were seen, and some of the mediums spoke in other tongues than their own. So it appears that they must have held séances occasionally just as the Spiritualists do now, and, as further proof that the

Spiritualism of the Bible is in many respects similar to what we hear of as existing to-day, I will note a few cases covering the different phases of mediumship, though to note them all would extend this answer beyond a reasonable limit.

In addition to the materializations already mentioned we have a striking instance in Joshua v. 13-15, where a spirit calling himself 'captain of the host of the Lord' appeared with a drawn sword. In John xxi. 1-18, we have a full-form materialization of Jesus which occurred some time after his death. For instances of clairvoyance, we refer to the prophecy of Ezekiel and Revelation. In the twenty-second chapter of Revelation what John took to be an angel turned out to be the spirit of one of the prophets. These ancient clairvoyants sometimes saw other objects, as in the case of Elisha's young man, whose eyes were opened to see horses and chariots of fire round about his master (II. Kings vi. 17) Zechariah saw a flying roll twenty cubits long and ten cubits wide (Zech. v. 1-2) and on another occasion he saw four chariots come out from between two mountains (Zech. vi. 1). Samuel as represented in I. Samuel iii. 4-6, was clairaudient and so was John as reported in the fourth chapter of Revelation. Dreams and visions and acts of healing are too numerous to mention, while independent writing was the means through which Moses obtained the decalogue, not upon slates, but two tablets of stone. This phase of Spiritualism was also exhibited through the mediumship of Daniel, when a handwriting upon the wall appeared at the feast of Belshazzar. In Ezekiel iii. 14, we have a case of levitation, also in Ezekiel viii. 2-3, and Acts viii. 39. While for a 'test séance' go to Jacob's well in the fourth chapter of John and to the land of Zuph, in the ninth chapter of I. Samuel, also the woman of Endor who brought up the spirit of Samuel as related in the twenty-eighth chapter of I. Samuel.

In addition to these examples of practical Spiritualism noted in the Bible, the ministration of angels and spirits is promised, and we are directed to try the spirits, whether they be from God or not, indicating as the Spiritualists teach, that there are good and evil spirits among those that visit our planet. In the twelfth chapter of I. Corinthians we are told of spiritual gifts that are conferred upon the faithful, and why may they not continue to our time, as the Spiritualists declare they do? Now people will believe what the Bible says about those spiritual phenomena that occurred thousands of years ago, while they reject the same things that appear right here in our midst. I have my doubts about many of those Bible séances and also about much that is being told of modern séances, but within a reasonable extent I find them agreeing with each other. To doubt all the phenomena of the present time is foolhardy for, while no one knows the source whence they come, they or some of them, surely come to pass and, observing the resemblance between the Spiritualism of the present and that of biblical times, reason would suggest that both are manifestations of the same occult power."

WHAT IS THE REMEDY?

About 150 years ago began the introduction of "machine labor." The labor guilds were very old and very conservative institutions. Many of them had existed for over 1,000 years. Like all very old institutions, they should have been reformed and brought up to the times. Their members were handicraft men, or hand laborers. When machine labor began, instead of adopting these machines and changing their organization from hand to machine labor, the guilds men gathered in mobs and tried to destroy the machines. Machine labor thus passed under the control of capital. In the contest that followed, capital became organized into corporate bodies; labor unorganized, at the mercy of capital; where before, in the guilds, we had the corporate organization of labor and capital unorganized. The old guilds, using only hand labor, ceased to be a power and passed out of existence, as mere hand labor could not compete with machine labor. The

modern so-called "organization of labor" is valueless for the protection of labor. The trades' unions are mere voluntary societies, with no efficient control over members, and no power to enforce their rules, regulations or contracts in court. The worthless, inefficient workman usually creates the strike, and not unfrequently controls the trades' union. The strong corporation deals with the workman as an individual, hires and discharges, uses him well or ill, as it pleases, regardless of the trades' union. The only remedy of the trades' union is to beg for arbitration or order a strike. Labor and capital then confront each other in a position where each is in the attitude of a person assailed by a blackmailer or an unlawful intruder; each feels called upon to resist the other to the utmost.

What is the remedy for this state of affairs?

Briefly, it is the "corporate organization of labor" as a balance and check to the corporate organization of capital. Let the trades' unions become self-governing corporate bodies, then the efficient workmen can and will control the inefficient. No new laws are needed. Then let labor contract in the mass, not as individuals, through its corporate head, with corporate capital. Say a railroad company wants 500 engineers, 500 firemen, 1,500 brakemen, etc. The labor societies would agree to keep them supplied with that number of men, of specified degree of skill, etc. All differences among the laborers would be settled among themselves, in their own corporate societies. Capital could not oppress, because the labor societies would soon become the stronger body, and differences between the two classes of corporate bodies would be settled by an ordinary suit in court, while work would go on. There would be no strike, because there would be nothing to strike about. The reserve fund, now used to support strikes, in the event of differences, would, in most cases, be used to lease or buy the plant carrying on the business or manufacture. In a generation, most of our great industries would be owned and carried on by labor, in place of capital. While capital would soon assume a subordinate position, living by interest on money loaned, etc.; but leaving the real direction of society to other forces. The issue of the whole matter would be "voluntary co-operation," in place of "state socialism," which last, with its terrible forces of oppression and its threatened destruction of all individual liberty, is the great danger of modern society.

ELDRIDGE MORSE, in the Snohomish Eye,

AGAIN "the land of freedom" is showing how this old country can beat it on its own chosen ground. A "Christian Scientist" has been convicted of illegal treatment of disease. The counsel for the defence said: The defendant, and those of the same faith with him, believe, as a matter of conscience, that the giving of medicine is a sin; that it is placing faith in the power of material things, which belongs alone to the Omnipotence. To the Christian Scientist, it is as much a violation of the law of God to take drugs for the alleviation of suffering, or the cure of disease, as for a Methodist clergyman to take the name of his God in vain, to relieve his overwrought feelings. It is as much the duty of the defendant, as his conscience and understanding teach him his duty, to visit the sick and afflicted, and relieve their distress of mind, as it is for the Presbyterian minister to go into his pulpit on Sabbath morning, and preach the Word of God according to the understanding of that denomination, or visit the bedside of one of his sick parishioners, and administer that religious consolation which is so dear to the heart of the Christian, and which is apparently so necessary to their spiritual welfare. The plea was in vain; the Supreme Court of Nebraska convicted. The "regular practitioners" of all kinds seem to have their own way in America. A few similar cases have been known in England, but the prevailing sentiment is strongly in favor of freedom of experiment; and we very much question whether a "Christian Scientist" would be interfered with in this "old despotic country."—Light (London).

OBJECTIVITY OF FLUIDS PERCEIVED UNDER THE FORM OF LIGHT IN THE HYPNOTIC STATE.

Annales des Sciences Psychiques for May-June has a remarkable article contributed by Col. A. de Rochas, on "The Objectivity of Fluids Seen Under the Form of Light by persons in a Hypnotic Condition," in which, after a resumé of the reports by earlier writers, Delenze, Reichenbach, Endlicher, he describes in great detail experiments with a good subject in La Charite hospital under charge of Dr. Luys, named Albert L.—, and who was a designer by profession and who was thus enabled to present designs and even paintings to which the subject had the faculty of affording all the precision desirable by the means of the simple precaution of putting his eyes in a suitable state, a state in which M. Luys has foreseen by means of the ophthalmoscope, that the back part of the eye presented a phenomenon of "extra-physiologic vascular erethism." According to the observations of M. Luys, made with the assistance of Albert L.—, "the left side of the human body presents a blue color. The eyes, the ears, the nostrils, the lips disengage irradiations of the same color, and these irradiations are more intense as the subject is more vigorous. The right side disengages red fluids through the organs of sense and their intensity varies equally with the state of the subject."

Pushing his investigations further, Dr. Luys was the first to discover that in hysterical subjects, masculine or feminine, the coloration of the fluids (or emanations) from the right side becomes violet and that in cases where there was paralysis by disappearance of the nervous activity, luminous colorations of the skin were sprinkled with black points. He likewise demonstrated that the emanations or fluids from the eyes continued some hours after death and that, if the skull of a living animal is opened the right lobe is of a beautiful red, the left of a beautiful blue.

Reichenbach and Luys indicate colorations inversely placed. DeRochas himself found after experiments covering more than fifteen years that the descriptions which numerous subjects of these emanations were, as to color not in agreement, the same subject even, disagreeing from one moment to another as to colors without being able to discover the law governing these discrepancies.

"What is constant, what must be regarded as proven with the same certainty as this or that historic fact of which we are not ourselves witnesses, is the luminous appearance perceived by a great number of persons in the conditions we have shown."

The question to be determined was whether this sensation was subjective, the simple result of the imagination, or objective, that is to say the action of an external material cause and, in this last hypotheses, what may be this cause.

Having this problem before him he secured the assistance of a distinguished physician who superintended the report of his experiments willingly, but to avoid unpleasant remarks, declined to permit the use of his name.

DeRochas puts his own name to the report, "spite of counsels of friends to avoid the legitimate distrust which attaches to anonymous writings, especially when they relate to facts, the verification of which is difficult; I am moreover one who scorn to slink away before any enemy whatever."

The experiments with the subject Albert L.— were made with an electro-magnet, twenty-two in number with great precautions against advising the subject of the fact of the passing of the current and yet the subject saw the colors of emanations from the magnet, blue at one end and red at the other, a mixed blue and red when the current was suddenly reversed, then at the end of some seconds a substitution of blue for red and red for blue; finally when the current stopped nothing at all. Various devices were adopted to deceive the subject, but it was demonstrated in every case that when a current was instituted the subject perceived emanations colored from the poles of the magnet.

The principles of refraction and polarization are also brought into play and many experiments made with this subject with spectroscopes and nicols prisms, "made a great number of times, in very different conditions, have constantly given the same results." The existence of the emanations or effluvia is regarded as proved.

All subjects describe the emanation (effluvia) as a flame proceeding from the body; in case of powerful magnets from the ends of a straight bar, from the branches of a horse shoe magnet as prolongations. The length and intensity of the effluvia emanation vary according to the subject; these two qualities depend on the sensibility of the individual and may serve to define it.

The designs made by the subject at the time and painted in colors are described—form of flame or effluvia presented when the north pole of magnetic bar of iron is placed against a bar of steel; various forms of effluvia from the ends of two magnetized bars brought together where the poles are alike, and some where the poles are unlike—negative and positive. They are represented in the article in reduced form.

The different states of hypnosis affect the state of the vision of the subject—he not seeing the effluvia or emanations in a state of waking or profound hypnosis.

The perception of the effluvia can be influenced by suggestion, hence the author's urgent counsel to avoid every possible hint or suggestion. The persons present should be limited to two operators beside the subject.

On the question whether the production and perception of the effluvia (emanation) can be explained by our present knowledge of the sciences, "the distinguished physician," X—, goes into a tolerably elaborate explanation, involving discussion of the theory and action of light, and concludes: "It results from all these considerations which are general and apply to all the forms of energy, that the production and the perception of the effluvia or emanation are by no means incompatible with the principles of science as they are now understood."

De Rochas concludes this very interesting paper with an urgent appeal for renewed investigation by other men of science to this new branch, "the investigation of which will probably be the glory of the twentieth century as electricity has been that of the nineteenth century."

It is in fact "only in consequence of the repeated and concordant declarations of men worthy of confidence for their scientific probity that it will be possible to form the public mind, and, (admitting that there are in nature other forces than those of which account is made in the present courses on physics), openly to allow them to enter upon the investigation of phenomena of a more or less elevated order, touching the nature and properties of the agent the exteriorization of which we have here proven by digital effluvia or emanation (emanations from the fingers) and which, in our organism, serves as a bond between the soul and the body, as I shall attempt to show in an article to be published hereafter."

LIGHTS AND SHADOWS OF SPIRITUALISM.*

We have been looking through "Lights and Shadows of Spiritualism," by the highly gifted medium D. D. Home. It is a sad commentary on the weakness of human nature. If it were not for its two last chapters entitled "Higher Aspects of Spiritualism," its sensible readers would be tempted to say that Spiritualism has so many shadows that its lights are scarcely visible. At least such would be said of modern Spiritualism which occupies the larger part of the work. Its first and second parts which treat of "Ancient Spiritualism" and "Spiritualism in the Jewish and Christian Eras" are compiled largely from William Howitt's well known "History of the

*Lights and Shadows of Spiritualism. By D. D. Home. London, Virtue & Co. Limited, 26 Ivy Lane, Paternoster Row, 1877.

Supernatural." The third part is chiefly an account of incidents which came under Mr. Home's own notice or which he took pains to verify for use in his work, the aim of which may be said to be, in the words of William Howitt, "to put an end to the outrageous trickery that passes current under the guise of Spiritualism." The English Quaker Spiritualist had himself suffered much through denouncing tricksters, and he feared that Home would be deterred from publishing his work by fear of the clamor it would raise among spirit mediums and their friends. Home, like the late Colonel Bundy, was, however, too honest in his intentions, to be deterred from carrying out the good task he had set himself. Moreover he never was a professional medium. He says: "Against men and women who are I have nothing to say, provided they be honest. For myself, however, I have all through life felt an invincible repugnance to making merchandise of the gift bestowed on me."

The author begins his history of modern delusions by an account of the Apostolic Circle of Auburn, N. Y., established in 1850, and of the subsequent career of the Rev. T. L. Harris, one of its prophets. Strange as it was the credulity of the persons associated with the spiritualistic ventures of this enthusiast, it was out done by the folly of the believers in John M. Spear's "new motive power," imparted by a baby to a machine! The Harmonial Society of T. E. Spencer, and the genuine craze of a certain Mr. X—, who received revelations from the persons of the Trinity, were no better. Well may Mr. Home say that people "appeared to have taken leave of common sense, and to be utterly destitute of reason." Among such delusions the author places that of Allan Kardec, who was a pagan by education, and "received his own doctrines as messages from the Spirit-world." Home affirms that before he knew of the death of Kardec, he received, in the presence of the Earl of Dunraven, a message in French, saying, "I regret to have taught the spirit doctrine." The author devotes a chapter to the Eddy phenomena as described in the book "People from the Other World," and it speaks well for his impartiality that he simply dismisses the book as presenting "not a single proved fact either for or against the 'materializations' of the Vermont homestead." He does, however, ascribe most so-called materializations to trickery, and he devotes four whole chapters to their exposure. Nevertheless he does not think them impossible, and he refers to a case of materialization which occurred at one of his own séances. He remarks, however, that "in every instance where these phenomena have occurred through my own mediumship no preparations were made, and I, as medium, was seated among the other persons present." This is very different from the ordinary cases of "materialization," which would be the most valuable of spiritualistic phenomena if it could be satisfactorily established.

The author warns his readers against trusting to phenomena which occur in the dark and he expresses his regret that all his séances did not take place in full light. Many of them were in the light, however, and Mr. Sergeant Cox, who founded a Psychological Society for the investigation of what he called psychic force phenomena, said in a letter to the author, "In the investigations in which you so kindly assisted me there was nothing of this precaution and mystery. You sat with me anywhere, at any time, in my garden, and in my house; by day and by night, but always, with one memorable exception, in full light." Nothing can speak stronger than this for the genuineness of the phenomena which occurred through Home's own mediumship. The book closes with an account of some of these, which the author appears to value especially for the evidence they give of the continuance of identity after death. This he was evidently strongly convinced of, and his honesty of purpose renders his testimony to the truth of Spiritualism of the greatest value. Perhaps he erred somewhat in not giving sufficient weight to the evidence to be derived from other sources. This was due doubtless to his detestation of fraud, which he found to be so rampant. The present work gives ample evidence of this and at the same time of Home's

own conviction of the genuineness of many spiritualistic phenomena.

THE EVOLUTION OF IMMORTALITY.

We read in the book on this subject by Dr. C. T. Stockwell that "we have become self-conscious beings, and consequently immortal. . . . Immortality is not a question of time or space. It is measured rather by the terms of quantity and quality, and is to be in us if anywhere. In each individual man an immortality is inherent. It was germinal at the most distant point of his physical history. It came to birth at the moment of self-consciousness. He is environed by an infinite immortality, and can lay hold, here and now, upon all that he will." In this passage immortality is brought within the scope of the doctrine of evolution, and it is seen to depend on the same principles as are now recognized as having governed the development of the physical organism of animals and man. And yet it is something more than this. Consciousness of self far transcends consciousness of eternal nature, although the actual progress of development need not differ. According to the philosophy of which Herbert Spencer is the acknowledged exponent, development is due to the action of environment, which "so acts upon an undeveloped organism as to first produce a feeling. This feeling, in process of time, results in the evolution of organs of sense. Through, or by means of these organs of sense, sensation is evolved, and, in like manner, we finally become conscious beings, and know the reality of the objectivity of our environment."

Every stage of this process of development here sketched is accompanied by a higher degree of knowledge, or, as we may say, of consciousness, using this term as comprising sensation as well as attention: That knowledge is of something external to self, and every degree of it must correspond to a higher external or cosmical reality, this being what is meant by environment. The environment must itself be regarded as having different phases of reality. Hitherto we have done little more than recognize the physical cosmos, but why should we stop here? There must be something in external nature corresponding with the sense sensation of the animal organism, and on a higher, or rather a more inward, plane with the self-consciousness of man. Dr. Stockwell says truly, "were there no real spiritual objective forces, is it reasonable, in the light of physical laws even, to suppose that man would have developed any spiritual apprehension of Deity, of spiritual things, of immortality? When man becomes self-conscious, he first of all comes to recognize that his own bodily organism is in reality part of external nature, that is external to his own consciousness. In course of time he discovers the nature of his relationship to his physical environment, that the same forces and energies which are operative throughout the latter are operative also in his own organism. Unless the organism vibrated true to nature's vibrations these could never be understood by man.

But man's self-consciousness reveals the activity within him of something beyond the physical. He has not merely sensations but thoughts about them, and it has long since recognized by Oriental philosophy that there is in nature a principle of being which corresponds with the psychical principle in man. Such a view would seem to be required by the evolution philosophy, which could not properly admit of the development of the psychical out of the material except under the influence of a psychical environment, even though the material itself possessed a psychical germ. It is none the less true, moreover, of the more spiritual part of man's being, that on which his self-consciousness depends. Thus the very fact of man recognizing that he possesses a spiritual principle becomes evidence of the spirituality of nature, and the existence of man as a self-conscious being is evidence of the divine existence. Man identifies himself as a part of the universal whole, and yet as possessing, as an individual organ-

ism the immortality which belongs to nature as a whole.

There is included in the consciousness of self something more than the recognition of the oneness of the self with its environment, that is of man with God. Dr. Stockwell remarks that "taking as our starting point the premise that life—our own life—had its origin in God; that its mode and method of expression is dependent upon matter; that any phenomena connected with life's history in the past are traceable directly and solely to this mysterious oneness of God and matter, we must inevitably conclude that the same immutable law, ever evolving and widening in its scope, is related as persistently to our future as it has been to our past existence." It is to this past existence that we wish now to draw attention in connection with the action of self-consciousness. If the self-conscious mind is compelled by its own nature to look forward to an endless existence, it is none the less driven to consider its past as not having had any real beginning. Dr. Stockwell refers to a trinity of forces as standing back of and surrounding every individual being, "governing and controlling its destiny." Those forces are the principle of inheritance, the impulse to differentiate, and environment. It is evident that each of these must have been in operation from the very commencement of evolution. And here we would point out that the evolutionary process may have had a beginning, and yet not the organic base which has been subjected to it. True, the latter cannot always have existed as a separate organism, but there must have been some organic existence from which it became differentiated, and this can have been naught else than that which constituted its original environment. But the same environment regarded as an entity has continued throughout the whole process of evolution, although different aspects of it have from time to time been presented to the subject of evolution. Thus what the self-conscious being sees in regarding the future, he must also see in regarding the present, and therefore the past which was once the present. The object that meets his mental vision is the environing existence, which the recognized facts of his own development require to be possessed of the same principles of being as himself. What that existence is we are told by Dr. Stockwell when he says, "the universe of matter may be said to be God, if we remember that the universe per se is an infinite organism, having an ego, and that the ego is the real of any organism; the thing itself behind phenomena." After referring to motion as evidence of will, he adds, "and so there must be behind, or in, this universe of infinite motion, and Infinite Will, an Infinite Intelligence, an Infinite Life, that by and through this infinite phenomenon of motion—life—is expressing an Infinite Thought. The universe of matter then is, to us, a materialization of a thought of God." Thus God is at the commencement as at the end of the material existence of man, or rather this is completely environed by God, in whom we live and move and have our being." Each human being may thus be considered a self-conscious centre of the divine existence, with all the potentialities of the divine nature.

One of the most important teachings of Auguste Comte was the organic nature of the earth. At first sight there is but little to recommend this opinion. We are so apt to regard vegetable and animal organisms as quite different from the earth on which they live, that to treat them as dependent on it for their existence seems absurd. And yet there can be no doubt that, whatever may be their cosmical relations, they actually belong to the earth as its offspring just as much as the leaves are the offspring of the tree. Not only is the earth's offspring the necessary result of the exercise of its organic functions, supplemented now if not originally by the energetic action of the sun, but without its offspring the earth could not continue as an organic existence. It would gradually decay and die, like the tree continually denuded of its leaves and thus prevented absorbing from the atmosphere the gases necessary to its life.

No hypothesis is more firmly established by the negative result of experiment than that expressed by the phrase "ex vivo omne vivum." This is the conclusion to which Professor Huxley was at last driven, notwithstanding his assertion that spontaneous generation must at one time have taken place as the necessary condition of evolution. He admits, however, that spontaneous generation is not possible in the present order of nature; so that as he asserts the necessity of such a process he affirms by implication that the order of nature has changed. But that nature could ever make so disorderly a change must be denied. The evolution of nature is never "per saltum," although to our imperfect perception it may appear occasionally to be of this character. The apparent jumps are nothing but the accumulated effects of a series of antecedent changes, each of which is too slight to be separately noticed or to have left any separate record. But in the case in question there is no occasion for any change in the order of nature. This requires that every living thing shall have proceeded from a living thing or things. We must therefore trace back the wonderful tree of organic life to a living source, and this source can be none other than the earth itself, that from which all forms of life have sprung. The ultimate source is the Universal Life immanent in the universe.

If the earth were not organic, how could she give birth to living "offspring?" Nor is this opinion inconsistent with the fact that life on the earth now appears to be dependent on the solar rays. The earth possessed at one time possibly all the attributes of the sun himself, and it would then be able to nourish its offspring by the warmth, light and electricity which emanated from its own bosom. Moreover, as an organic existence it is not necessary that it should itself perform what we regard as the functions of an organism. It is sufficient that it contains the potentiality of such functions, and that it gives birth to organisms which grow and reproduce themselves, thus living in its offspring. Plants, animal and human existences are the leaves of the great earth tree, although they disappear from age to age. Mother Earth, like the tree of the forest which annually sheds its leaves, still retains her vitality, notwithstanding the fact that she now requires the impregnating influence of the solar beams, which are but manifestations of the Universal Life.

The growth of coöperation has been, indeed, phenomenal. There is nothing like it in the history of the last half-century except, perhaps, the rise of railways. The band of twenty-eight pioneers has transformed itself into an army of 1,240,013, or about one-seventh of the adult population of the United Kingdom. The capital of £28 has grown into £14,013,687, while the annual trade amounts to £50,300,000. We doubt whether any but the English race could have achieved similar results under like conditions. In its character and in the noiseless manner in which it has grown, coöperative supply is peculiarly British. It is, after all, only a form of self-help; but, as it exists to-day, it represents a social and economic revolution quietly brought about by the people for the people. It has conferred vast benefits on the working-classes. Its advantages are by no means confined to the members of the societies, though, if they were, they would be of immense importance. The system has had a far wider influence, and its influence has been wholly in favor of the masses. If it did nothing more than it has already done, the institution would have fully justified its existence. The actual money worth of coöperation to the artisan population is enormous, but its value is by no means limited to the sum which every year it puts into their pockets. It has had a marked formative effect on character. In conjunction with the friendly societies and the trades-unions it has helped to make the English workingman the capable, self-reliant worker and good all-round citizen that we know him to be. It has been an educational element of the greatest importance, helping to turn raw material into a well-disciplined force.—Manchester Weekly Times.

VOICE OF THE PEOPLE

THE SONG OF THE ASCENDING SPIRIT.

By EDWARD S. HOLBROOK.

Farewell to the mortal, its turmoil and strife;
I've passed the dark portal that leads unto life;
To earth and its shadows and sorrows adieu;
Sweet visions of beauty arise to my view.

Bring roses, bring lilies, those emblems of love;
Bring music that beats to the music above;
My name with their own, shall the angels enroll;
Believe, O relative, at the birth of the soul.

With spirits attending I'll visit my home;
At dawn and at evening in silence we'll come;
To them that with burdens and doubts are oppressed

We will point the glad way to the haven of rest.

The death-clouds are breaking, Humanity springs

From height unto height on eternity's wings.
There love, as sweet sunlight, in harmony thrills
And the glory of God crowns the beautiful hills
CHICAGO.

STONE THROWING IN IRELAND.

To THE EDITOR: Mr. Giles B. Stebbins' letter in the RELIGIO-PHILOSOPHICAL JOURNAL on the subject of "Stone Throwing in Ann Arbor" has suggested to me to inform your readers of one of the most remarkable occurrences of the stone throwing kind which I have ever seen or read of. It was remarkable for the public excitement it occasioned at the time as well as for the fact that although policemen and detectives exercised all their ingenuity to discover the cause, it remains a mystery to this day.

It occurred in and around the so-called "Quaker's Graveyard" in the city of Cork, Ireland, about the year 1850. Mrs. H—and I were of the Quaker stripe and at that time lived in Cork and attended Friends' meetings regularly; one of our children had been buried in the above mentioned cemetery, so we were interested in the public excitement which the stone throwing occasioned; although, like other Friends, we regarded it as a low superstition which was anything but creditable to the Society, more especially as the common opinion (particularly amongst the Roman Catholic people) was that the stones were thrown by one or other of two persons, namely, by the "ghost" of a certain Quaker lady who had been buried there a few days before, or by the devil himself—some held to the first opinion and some to the other. But to be more "scientifically accurate," as in the RELIGIO-PHILOSOPHICAL JOURNAL, I shall relate the matter in an orderly manner.

The burial ground of the Society of Friends, in Cork, Ireland, is situated on elevated ground in a rather remote part of the city, a long distance from the meeting house, it was surrounded by a high stone wall and immediately inside the entrance gate was the house where the caretaker resided with his family. (I presume the land marks are still unchanged). The people living in the streets near there, observed, from time to time, stones in the air overhead which appeared to have arisen from within the cemetery wall, and fall in the street outside, and day after day those stones seemed to increase in number and size, and of course the news spread and excitement grew apace. Crowds assembled from all parts of the city and policemen were placed on duty both within and without the walls.

I had heard so much about it that I went there accompanied by my wife, we expected to see a crowd there, of course, but we were not prepared for the scene which presented itself. It seemed like the proverbial "Irish Fair"—crowds of people of all classes, on foot and in carriages, booths and tents erected for the sale of refreshments, games were being played and so forth, while the streets near by were literally filled with people coming and going.

The residents of the locality whom I questioned on the subject told me that for a considerable time before, the stone throwing had been observed; sometimes the stones seemed to come from out the house chimney, and sometimes from one part of the graveyard and sometimes from another. When the police would hurry to examine one spot or try to catch the fellow who did it, a stone would come from another quarter and they would

have to divide their forces to examine that, and that although the stones fell sometimes in the very midst of the people, even touching some of them in falling, no one had been hurt or in the least degree injured. Every means were employed to discover the source of the trouble, but all the efforts of police, detectives, and people were unavailing; even, they told me, the fireplace in the house had been taken down and the floors disturbed and all around examined, yet it remained a mystery.

"An' sure, your honor, it must be either the devil or the Quaker."

The excitement continued for several weeks and no clue to the "perpetrators" was found. Had I known as much then, about "mysterious occurrences" as I do now, I should have taken a hand in with those who wanted to find out "who the fellows were."

THOS. HARDING,

Sturgis, Mich.

CENTRIPETAL FORCE.

To THE EDITOR: A friend has sent me an extract from THE JOURNAL of July 7, which shows that you have an intelligent knowledge of this matter and that you take an interest in the subject, and as my object in making my discovery public is purely for the sake of truth and the advancement of scientific knowledge I will give you in a few words the kernel of the whole matter.

First, Newton's demonstration of the existence, law of action, and law of the universe, square of the distance, is accepted by me as well as all scientists as true, but his theory that the cause of that force is due to the innate attraction of motionless matter I have discovered is untrue.

I can demonstrate mathematically and experimentally that it is not true, and I can prove mathematically what that force is, and why it is centripetal. I have discovered that a body which has free motion can be made to describe an elliptical path by an impressed force acting impulsively at right angles to the line of the body's motion without any string fixed at the focus to constrain it.

At present we are taught that the resultant of two forces, two velocities, two momentums, and two energies, acting simultaneously at right angles to each other is the diagonal of the parallelogram whose adjacent sides represent in units of length the respective forces, velocities, etc.

Now that is quite true under constrained motion and simultaneous action, but I have discovered that under free motion and consecutive action a curve is the resultant.

To illustrate my meaning, suppose in a railway car we roll a ball across the floor of the car; the resultant velocity and direction actually is the diagonal of the parallelogram whose sides represent velocity of car and velocity of ball at right angles, because the ball is rolling on the moving car and is therefore under constrained motion, but supposing the ball is shot out at the window of the car then the resultant would be a curve because the ball is now moving with freedom. Now if a ball under such conditions will describe a curved path under the action of impressed forces alone, why of course any other body under like conditions will do the same; consequently the earth, moon and other planets are all moving with free motion in curved paths by reason of impressed forces alone and are not constrained to move in those paths by an attractive force of the sun's mass acting at a distance. I can prove all this as mathematically complete as Newton proved the existence and law of action of this force; it is as he proved truly a centripetal force, but is the resultant of two impressed forces or rather is a component of the resultant of three energies impressed on a body. The body in motion has kinetic energy in the line of its motion, and my discovery is that it has also kinetic stability transverse to the line of its motion, which is equal to the kinetic energy.

Now if such a body in free motion is disturbed by an impulsive force, at right angles to the line of its motion, the resultant line of motion will be a curve and the centripetal force is that component which produces the curve or bends the body from the right line.

Now this fact is new to science and is a principle of the utmost importance in explaining the whole phenomena of nature, and most distinctly shows us where the action of a Creator comes in. Not only how the planets are made to gravitate to-

wards their source, but also what is the vital power which through the action of evolution produces species of every kind. And the spiritual force which keeps the human soul in inductive communication with its God. This force is due to the persistence of energy and I have called it kinetic stability. The force of gravity I call the force of restitution and we define it as the unearned increment of the bodies' kinetic stability. Please excuse this scrawl as it is written hastily in a mountain village near where I am rusticated amongst the shady pines during the summer months.

ROBT. STEVENSON.

So far as Mr. Robert Stevenson proposes to get rid of innate attraction of motionless matter as the source of centripetal motion, we quite agree with him. Sometime ago in a short article entitled "Inertia" we endeavored to prove that motion, and not inertia, must be regarded as a fundamental property of matter, and if such be the case "attraction of motionless matter" would be a misnomer. Moreover we are prepared to admit that a body having free, direct motion will have its rectilinear path changed into a curve if it is affected by an "impressed force acting impulsively at right angles." But the same result will follow if the impressed force acts by attraction instead of impulsion. Newton distinctly stated that although he spoke of attraction, he rather preferred impulsion as the cause of gravitation. So far as we know it may be a combination of the two. By gravitation Newton meant centralization, and if Mr. Stevenson can demonstrate why bodies tend to a centre, or what is practically the same thing, why they exhibit centripetal force he will have solved the problem of gravitation. His proposed explanation is that the heavenly bodies have, in addition to kinetic energy in the line of their motion, an equivalent kinetic stability transverse to the line of motion, by which he means, we suppose, that the action of the impressed force at right angles to their path gives them stability. How far this idea is new to science is questionable, as it is becoming recognized by physicists that stability in a system of bodies is really the effect of their constant motion, due to the interaction of attraction and repulsion among them. Kinetic stability is said, however, to be the force which causes the planets, etc., to gravitate towards their source, the force of gravity being termed the force of restitution, but we fail to see how a force acting at right angles to the line of motion, thus producing a curve, can operate so as to cause bodies to gravitate towards their source, that is the centre, unless it is also attractive. We think Mr. Stevenson is on the right path, but his hypothesis cannot be regarded as strictly scientific so long as it requires the immediate action of a Creator. Gravitation is undoubtedly a fundamental law of Nature, and if God be the Power immanent in Nature, then it must be a fundamental law of the nature of God, but it must none the less be expressible in purely scientific terms.—EDITOR.



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 recorded time, and holding 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 astronomical device ever invented by man.
4. The chart also gives the moon's relation 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 appear 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 balance 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 vibration, is clearly stated.
9. The comparative force and energy 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 astronomy are 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 force 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.

Society for Psychical Research. American Branch.


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

Persons who have had psychical experiences of any kind are earnestly requested to communicate the same 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.

Pure Blood

Gives Perfect Health—Hood's Sarsaparilla Makes Pure Blood.



"I became troubled with sores which broke out on me from the lower part of my body down to my ankles, dark, flat and Very Painful. Hood's Sarsaparilla cleared my system and healed the sores in a short time. It also improved my Appetite and benefited my general health. I recommend Hood's Sarsaparilla to all." T. P. THOMAS, Postmaster, Burton's Creek, Va.

Hood's Sarsaparilla Cures

Hood's Pills are the best. 50c. per box.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

\$14 Have our "Drawer" without it or it is proved. It is a superior remedy for all kinds of skin diseases, such as Itch, Scabies, Eczema, and all other eruptions of the skin. It is a sure cure for all these troubles, and it is a most valuable medicine for all who are afflicted with them. It is a most valuable medicine for all who are afflicted with them. It is a most valuable medicine for all who are afflicted with them.

FREE Catalogue, testimonials and Clippings of the "Drawer" OXFORD MFG. CO. 342 Wabash Ave. CHICAGO, ILL.

SECULAR THOUGHT.

A Journal of Liberal Opinion and Progress.

SPENCER ELLIS, Editor; C. M. ELLIS, Publisher.

109 Adelaide Street, West Toronto, Canada. Terms \$2.00 per year.

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

WOMAN AND THE HOME

OUR NATIONAL FLOWER.

The Queen of flowers for England
Superbly blossoms free;
And as a symbol, sunny France
Adopts the fleur de lis.

A Memorial bearing,
Our Nation still awaits,
What for a great Republic,
(A family of States) —

Would be an emblem, fittest best
To symbolize its life,—
In grand career, its forward march
With wealth of beauty rife?

What plant of occidental growth
Fast-rooted, lowering high,
Erect and firm, our Nation's strength
Would aptly typify?

It must not be of alien stock
But to the manner born,
In beauty spread from sea to sea—
Behold the Indian Corn!

Fit emblem of initial growth
The tassel blades appear—
And for the rearing of the State,
The full corn in the ear.

The tasseled, golden corn we choose
Our standard to adorn!
In mystic union, strength and grace
As symbolized in corn.

—ANNA GARDNER, in "Woman's Tribune."

WOMEN'S AUXILIARIES OF MEN'S ORGANIZATIONS.

The women of the United States owe a debt of gratitude to Mr. W. W. Blackwell, Supreme Chancellor of the Knights of Pythias. There had been an auxiliary organization formed, composed of the wives, daughters, and sisters of the knights, under the title of "Pythian Sisters." The sisterhood, it may be supposed, was like all other feminine branches of men's secret orders, permitted to cook, prepare dinners and luncheons, and wait on the brotherhood upon festive occasions. It seems, however, that they are not to be accorded even the scant, left-handed sort of recognition enjoyed by kindred organizations who mistakenly consider themselves more fortunate than the Pythian Sisters. The fraternal spirit of the knights, supposed to commemorate ideal friendship, the noblest example of self-sacrifice and unselfishness that history affords, is not sufficiently broad to include women. It is "as between man and man" only; the sisters have been invited to keep out. It is not to be supposed that their culinary services will be declined, however; indeed it is probable that the knights will wisely reason that if the sisters are not distracted by pseudo-official duties their cooking will be all the better, and their own wants all the more satisfactorily provided for.

But, seriously considered, it is a wholesome lesson. What women need, like the negroes of the South, is to cultivate proper pride and necessary self-respect. No woman does or can respect herself who will look down upon men's banquets from a gallery, when she is debarred from her rightful place at his side, as his equal, at the table. Precisely the same servility betrays itself in the formation of organizations supposed to supplement secret societies, from which women have always been excluded. In these orders not even are all the important offices held by women; many of them are filled by men, and the sisterhood meekly approve.

Is this world most human beings are accepted at the estimate which they put upon themselves. If they are submissively grateful for being relegated to the fifth place below the salt, there they will remain. I am not counseling the unwise advancement of mediocrity or the elevation of the inferior mind and character to a position which it is not able to fill. But I do protest with all my heart against the intelligent, educated, cultured women of this country perpetuating in this modern form that separation of the sexes in social and public affairs which is the direct inheritance of barbarism. Every woman who condescends to look on at a banquet which she is not bidden as a guest mingles in this twentieth century despotism which exacted that among savages women should eat in vessels and houses

apart from the men—a custom that obtains among barbarians to this day. The same is true of their subordination in those secret societies where they are admitted to the outer portal as hewers of wood and drawers of water only. The Relief Corps and the Daughters of the American Revolution are two exceptions to the rule. Both are patriotic organizations, and both are independent; both rank equally with the Grand Army and the Sons of the Revolution; indeed, the question of equality does not arise, for both have their own officers, their constitution, and by laws which they may alter and amend as they see fit. The Pythian Sisters will doubtless feel chagrined and mortified at thus having the door of the Grand Lodge or the Supreme Temple, or whatever it is, slammed in their faces. They should, on the contrary, send the supreme chancellor a vote of thanks. If he can thus awaken their sense of dignity and make them understand how obnoxious their position has been the affront will in the end rebound to their lasting good.

Women should remember that every individual who voluntarily accepts inferior place or compensation when she might do otherwise does a vital injury to all women. There is a wide field wherein women can work for each other; where they can aid and strengthen and encourage by precept and by example—the strong uplifting the weak, the educated enlightening the ignorant, the broad and the fair minded liberalizing the narrow and the petty. Here is a cause that can stand upon its own merits without begging for recognition only to be refused.—Mary H. Krout, in "The Inter Ocean."

In the great carpet mills of Philadelphia, where, it is claimed, more carpet is made in a single ward than in the whole of England, the actual competition of women with men is a marked feature; in many cases they earn equal pay for the same work. In these mills the burlers earn from \$6 to \$10 a week. They work from 7 in the morning till 6 at night, with half an hour off for dinner. Those who do not live at home can get good board for \$3 a week, leaving quite a wide margin for dress or for savings. It would be of great benefit to them if they could acquire the habit of systematic saving, but to his they are generally averse. Some of them do save, however, and it is no uncommon thing for a mill-girl to save \$300 or \$400 before marriage. The first few years of married life are safely tided over by the united savings of the couple, and it is unusual for the children not to begin work by the time they are 14. They can earn \$2.50 and upwards, and this sum as a rule, goes into the family treasury. Thus there will often be five or six bread-winners in a family, and, if thrifty, a neat little sum may be laid away. Thrift and economy are, however, rather exceptional virtues among the mill-workers. They eat twice a day the most expensive meat (10 cents and 18 cents per pound), and pay extravagant sums for early vegetables.—Lippincott's Magazine.

The frontpiece of the September number of *The Chautauquan* is a portrait of Miss Frances E. Willard. It accompanies a short sketch of her life. Miss Willard recently returned from an extended trip abroad and the leading cities vied with one another in bidding her welcome home. With renewed health she comes back to her place as "chieftain" in the temperance cause. Almost the first news to greet her after she landed in New York was the telegram read at the great meeting of welcome, that the Ohio Wesleyan Seminary had conferred upon her the title of LL. D. From the six hundred guests at the Boston Willard reception a telegram of thanks was sent back to Lady Henry Somerset, her hostess in England, for the excellent care she had given her guest.

HOOD'S MADE HER STRONG.

I have always had bronchial trouble. I became weak and thought I would try Hood's Sarsaparilla and it made me strong.—Mrs. C. E. Coos, Geneva, Ohio.

IF THERE IS

no agent at the place where you live, for that remarkable blood medicine, Dr. Foter's Blood Vitalizer, write direct to Dr. P. Fahrney, 112-114 S. Hoyne ave., Chicago, Ill., for full particulars.

AYER'S Hair Vigor
Prevents **BALDNESS**
REMOVES DANDRUFF
AND
Restores Color
TO Faded and Gray HAIR
THE Best Dressing

"The Progress of Evolutionary Thought."
The Opening Address by S. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 29th, 30th and 31st. 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 ethics. J. D. SLAW, 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 on cards. Organize your neighborhood. Lecturers and organizers wanted. Address 509 N. Lincoln street, Chicago, Ill.

EIY'S CREAM BALM CURES
COLD IN THE HEAD
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
A New and Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.

Showing the appearance of the binder when 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 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. I am so unsuccessfull I do not 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 a 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.
"Get 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. "Heating 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, Portland, 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 R. T. Treadwell, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.
A Natural and Scientific Diet. By Gustav Schuckerssen. 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 Napier, F. R. S. 220 pages. Price, \$1.

From the Cradle to the School.
By Bertha Meyer. The Rights of Children. By Horatio 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."—(Bazar).

Muscle-Beating; 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 described 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."—(Statton Moses in Light [Eng]).

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 lift us her readers to a higher level of thought, and anthuses them with her own lofty ideals. No one can read this work without being benefitted 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 50 cents, and can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.)

Monroe's Interpreter: Consisting of the Interpretation of the Great Mysteries found recorded in the Books of Daniel, Esdras, and other Jewish and Christian Records, disclosing parallel to History during twenty-five centuries, and forecasting the History of Nations for many centuries to come. By James Monroe. 1894. P. O. Box 647, Peoria, Ill. Price 60 cents.
"The Interpreter" is an ingeniously written pamphlet of 94 pages, illustrated with a portrait of the author as he appeared in 1870, and a pictorial representation of Nebuchadnezzar's famous dream and of the figures seen in Daniel's equally noted visions. Mr. Monroe's special views are that the stone which shattered Nebuchadnezzar's image typified under the term "kingdom of God" the Republican principle, "which the American colonies organized and inaugurated when they severed their connection with Great Britain in the year A. D. 1776, and established a new system of government, the principles of which are destined to destroy all other governments and extend over the entire world." In considering the Book of Revelations, he states that the Millennium period must be preceded by three revolutions in man's works upon the earth, namely, Government, Methods of Business and Religion. He thinks the labor revolution, which will be attended with the overthrow of individual ownership of property, will follow immediately after the great war for the overthrow of monarchy, but that it may be hastened in this country. The various systems of religious belief will be superseded by a scientifically demonstrated system, but the change will be gradual, and "the old errors will vanish like the vapors of the morning after the rising of the sun." The first great revolutionary movement is to be the overthrow by rebellion of the British Empire and of all its possessions, and as it is actually impending we shall watch with great interest for the accomplishment of the prophecy.

Suggestions Regarding the Cooking of Food. By Edward Atkinson. With Introductory Statements Regarding the Nutritive Value of Common Food Materials, by Mrs. Ellen H. Richards. Published by authority of the Secretary of Agriculture. Washington: Government Printing Office, 1894.

The value of this essay is sufficiently evidenced by the fact of its publication by the U. S. Department of Agriculture. It is hoped that the wishes of its authors will be carried into effect by the application of the principles laid down for the scientific construction of cooking apparatus and their proper use, that improvements may be made in the present defective systems.

The Humanitarian. A Monthly Magazine edited by Victoria Woodhull Martin. Vol. IV. New Series. January to June 1894. London: 17 Hyde Park Gate, S.W. This volume contains numerous articles on important social questions by the editor, whose portrait is given as a frontispiece, and other writers. Among the most interesting are reports of interviews by Sarah A. Tooley with Dr. Alfred Russell Wallace, and the Rt. Hon. Sir John Eidon Gorst M. P., of whom excellent portraits are given. The volume also contains good portraits of Dr. George C. Kingsbury and Dr. Norman Keer who furnish articles to the journal.

MAGAZINES.

The Hartford Seminary Record closes its fourth volume with a number exceptionally large and important. Among the short editorial comments are thoughtful words on current topics, like the loss of democracy in colleges, the tremendous selfishness displayed by various parties in the recent labor outbreak, and the need of precision of language and thought in sociological discussion. The articles are three in number—all rather long, but striking in subject and manner. The first is an address by Dr. James Brand, the well-known Oberlin pastor, on "The Mission of the Church in the World," which is a keen and often brilliant setting forth of what he regards as the relation between the kingdom of God and the church, and of the duty of the church as a social organization to bring in the kingdom among men of every class. The second is an original study by Professor Edwin Knox

Mitchell, of Hartford, of the witness borne by the apostle Paul to the life and teachings of Christ. The third is an outline of the bearing of the comparatively new science of Biblical Theology on the other theological disciplines, drawn with the strength of statement which characterizes whatever President C. D. Hartman writes. Besides all this wealth of material of general interest, for the friends and constituents of Hartford Seminary the magazine contains also a summary of the recent anniversary, closing the sixtieth year, an announcement of the course of study for the coming year, including a fine list of over sixty electives to be offered, and many items about Hartford alumni. The magazine is arranged and printed with its usual care and tastefulness, and gives a good impression of the freshness and impetus of the intellectual life of the institution it represents.

Three short stories of unusual interest appear in The Atlantic Monthly for September. They are "The Kidnapped Bride" by Mrs. Catherwood, "For their Brethren's Sake" by Grace Howard Pierce and "Tante Catrinite" by Kate Chopin. One of the most striking contributions is "Old Boston Mary; A Remembrance" by Josiah Fynt. It is a graphic pen picture of a famous Boston vagrant by an author who has written much of tramps and tramp character. A delightful prose and verse paper by Edith M. Thomas entitled "Rus in Urbe" portrays the outdoor element of city life, and "In a Washington Hop Field," by Louise Herrick Wall, gives a picture of human nature under country skies. The more thoughtful readers of the Atlantic will find pleasure in reading "From the Reports of the Plato Club," by Herbert Austin Aikins. It is a striking series of conversations on many themes suggested by the reading of Plato in a group of intelligent men. William Davies contributes an able article on "The Religion of Gotama Buddha, and 'An Enterprising Scholar' by Harriet Waters Preston and Louise Dodge adds to the interest and instructiveness of the issue. Boston: Houghton, Mifflin & Co.—In the Phrenological, Journal and Science of Health for August, Mary Shaw, the well-known actress, is the subject of the frontispiece and an artistic phrenograph by Dr. Beall. John W. Shull gives an analysis of Ideality, with four handsome portraits showing great contrast of development. Prof. Sizer continues his series, "How to Study Strangers," with character delineations of Prof. Charles E. West and Hon. Edwards Pierrepont. Mrs. Charlotte Fowler Wells reviews the life and character of Prof. Benj. Silliman. An article entitled "Ethics for Lovers," by Grace Pierson, is an arraignment of Mr. Bok, the editor of The Ladies' Home Journal, for some of his views on courting. Fowler & Wells Co., 25 East 21st street, New York.—Prof. Theodore W. Hunt, of Princeton, opens the Review Section of the Homiletic Review for September with a forcible presentation of "The Mental Demands of the Ministry," claiming that there is no profession that can compare with it in the requisitions made upon the intellectual faculty and function. Prof. Wilkinson gives his third, and final, contribution on "The Imprecatory Psalms," and Dr. Ward answers, briefly, yet comprehensively, the question, "Who are the Hittites?" Some striking sermons will be found in the Sermonic Section. "The Scope of Education under Mahomedan Patronage" is the title of a paper in the department of Sociology and Comparative Religion, by Rev. B. F. Kidder, Ph. D. A comprehensive presentation of the subject "Panics and Hard Times" is contributed by F. S. Hayden, D. D., of Jacksonville. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$3 per year.

"Garland" Stoves and Ranges are no higher in price than the worthless imitations. Ask to see them.

WALTER BAKER & CO.,

of Dorchester, Mass., the largest manufacturers of pure, high grade, non-chemically treated Cocos and Chocolates on this continent, have just carried off the highest honors at the Midwinter Fair in San Francisco. The printed rules governing the Judges at the Fair, states that "One hundred points entitles the exhibit to a special award, or Diploma of Honor." The scale, however, is placed so high, they say "that it will be attained only in most exceptional cases." All of Walter Baker & Co's. goods received one hundred points, entitling them to the special award stated in the rules.

BOOKS OF TODAY

Books of Social Progress
Books of Modern Science
Books of Rational Religion
Live American Novels, etc.

- Amber Beads. By Martha Evetts Holden ("Amber"). Brief essays on people and things, full of humor and pathos. Paper, 50 cents; cloth, \$1.50.
A Modern Love Story, which does not end at the altar. By Harriet E. Orcutt. Highly original, widely discussed. Paper, 25 cents; cloth, \$1.00.
An Ounce of Prevention, to save America from having a government of the people, 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.
Eliak, a Christmas Story. From the Norwegian of Alexander Kjelland. Translated by Miles Menander Dawson. Cloth, 50 cents.
Essays. By James Vila Blake. Familiar subjects, but masterly treatment. Remarkable for purity of style. Cloth, literary style, \$1.00.
Evolution and Christianity. By J. C. F. Grumbine. 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 live topics by one of the foremost women of the time. Paper, 50 cents; cloth, \$1.00.
First Steps in Philosophy. By William Welton. A novel picturing a society living under the Single Tax. Paper, 25 cents.
From Earth's Center. By Byron Velocious. 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, \$1.75, net.
Inquiring Island. By Hador Genose. 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 Uriel Hancock. A story of a western college boy and college girl. Paper, 50 cents; cloth, \$1.25.
Laurel Blossoms, or "My Fortune." Compiled by Delia Billings. Poetical selections arranged for fortune-telling. Cloth, plain edges, \$1.00; gilt edges, \$1.50.
Legends from Storyland. By James Vila Blake. New and old, illustrating how the idea of miracles arises. 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, \$1.50.
More Than Kin. By James Vila Blake. A delightful half story, half essay, all uplifting and refreshing. Cloth, paper-side, \$1.50.
Outline Studies in James Russell Lowell: His poetry and Prose. By Mrs. Susan B. Beals. Endorsed by Mr. Lowell. Paper, 10 cents.

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 \$6.00 will be sent prepaid. Postal notes and currency are at sender's 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 WILDMER. Pamphlet form, price 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

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 24. per copy; 10s. 10s. 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 essat. A pamphlet of 121 pages.
"A very able and satisfactory exposition of the synthetic philosophy."—DR. R. G. ECHELES.
"One of the most candid and able expositions of philosophic truth to which this association has yet listened."—JOHN A. TAYLOR.
Price, 10 cents.

ANOTHER FRAUD OUSTED.

A newspaper clipping has been sent us, said to be taken from the Detroit Evening News of the 31st of March, wherein it is stated that one J. D. Hagaman, formerly of Tennessee, has written a book entitled, "From Skepticism to Christianity," in which he professes to expose the tricks of spiritual mediums—at least as he used to practice them. He thus describes the slate-writing "trick."

"Slate-writing, so-called, is often produced by the use of an invisible chemical pencil, which the writing does not show until slates are wet by cleaning; or cut a piece of patent slate-board to fit the slate, and cover the message; after cleansing both sides of the slate, to show there is no writing; place the slate on the table, cover with any article, or hold under the table, "for effect," to remove the false piece of slate and expose the message; or prepare a dozen or more slates with secret writing by use of a tar carbon pencil; let the investigator select two slates, examine, and as you put them together, secretly place a capsule of pure nitrogen gas between them; hold slates in plain view for half a minute to allow the gas to operate upon the writing. After the slates have been examined, you may repeat with the opposite side, producing a complete test; or hold slate with one hand under and against the table top, resting edge on little finger, and write with thumb and finger, or by a little practice one can hold slate by little finger, resting corner in cuff sleeve, and write with thumb and forefinger at arm's length, under cover, of course, "to hide the secret," as spirits do not manifest in the light; or fasten a piece of pencil to a thimble and place on finger. Spirits write wonderful messages this way while investigators hold one end of slate."

"We are very much gratified at this 'exposure' as it puts our people on their guard against others who may be practicing the same deception. Expose the frauds wherever found. The sooner this is done, the better for the cause and the people's purses.—Light of Truth.

A recent statement in the Record that a young Japanese girl at Radcliffe college (Harvard annex) is the first of her kind who has come to this country for an education has called forth several corrections which show that Japanese girl students, are by no means rarities here. There is one at Bryn Mawr college, another at Wellesley and a third, Miss Fuji Tsukamoto, at Wilson College for Women at Chambersburg, where she is considered one of the brightest students. She will graduate this June and on commencement day will lead in a debate on the interesting question: "Have the more recent influences of the occult on the orient been a benefit to the latter." There was still another Japanese girl, Miss Tsune Hirata San, at Western Maryland college, Westminster, Md., where she was graduated in 1890. Returning to Japan, she married and is now working in the missions at Nagoya. Vassar college also claims a Japanese graduate. Japanese boy students are common enough, and the girls also appear to appreciate American educational institutions.—Philadelphia Record.

The yearly salary of Ida Lewis, the famous keeper of the Lime Rock Lighthouse, at the south end of Newport harbor, is \$750 and two tons of coal. She is past fifty now, her hair slightly streaked with gray and her face somewhat rugged and weather-beaten, but she is still alert and strong. She began her wonderful record of life-saving with the rescue of four small boys, whose boat capsized in the harbor before her.

Before going on a sea-voyage or into the country, be sure and put a box of Ayer's Pills into your valise. You may have occasion to thank us for this hint. To relieve constipation, biliousness, and nausea, Ayer's Pills are the best in the world. They are also easy to take.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

Edgar W. Emerson will hold a public lecture on Sunday, September 16th, at Orpheus Hall, Schiller Building, 107 Randolph street, Chicago, at 3 and 7:45 p. m. Take elevator.

Alfred Weldon.

WALTER BAKER & CO.



The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received SPECIAL AND HIGHEST AWARDS on all their goods at the CALIFORNIA MIDWINTER EXPOSITION. Their BREAKFAST COCOA, which, unlike the Dutch Process, is made without the use of Alkali, or other Chemicals or Dyes, is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

BARLOW'S INDICO BLUE.

THE FAMILY WASH BLUE. ALWAYS RELIABLE. FOR SALE BY GROCERS. D. S. WILTBERGER, 223 N. 24 St., Phila., Pa.

Miss Judson's Books.

"Why She Became a Spiritualist," 264 pages. One copy, \$1.00; six, \$5.50. "From Night to Morn; or, An Appeal to the Baptist Church," 32 pages. One copy, 15 cents; ten, \$1.00. "The Bridge Between Two Worlds," 299 pages. One copy, 75 cents; six, \$4.50. Apply permanently to Abby A. Judson, Cincinnati, Ohio, by P. O. Order. Express Order.

The Chicago Literary Bureau.

The Chicago Literary Bureau is established for the following purposes:

- 1. The reading and criticizing of literary work of all kinds, both prose and verse, and its careful revision, so that manuscripts may be the better fitted for submission to publishers, or for printing privately. Many manuscripts are declined merely owing to defective arrangement or want of careful editing.
2. The advising as to literary work and study, and as to the preparation and publication of manuscripts.
3. The furnishing of literary matter and the searching for and compilation of facts relating to particular subjects.
4. Books necessary for the treatment of special subjects will be recommended, and, if desired, they will be obtained.
5. The correction of proof sheets and revises, and the typewriting of manuscripts.
6. The making and revising of translations into English from German, French, and other European languages.
7. The preparation of indexes to scientific works, periodicals and other literary publications.
Terms will depend on the services rendered, and on receipt of manuscript or instructions an estimate if fees will be furnished. Postage should be sent for return of manuscripts (which should not be rolled).
The receipt of manuscripts will be promptly acknowledged, and all communications regarded as strictly confidential. Address

THE CHICAGO LITERARY BUREAU, 92-94 La Salle Street. Room 58, CHICAGO, ILL.

"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case they materially aid us, as also in various unobvious ways.

12mo. 260 pages, with portrait, art initial letters. Profusely illustrated, with marginal notes, on fine satin paper, broad margins, paper covers, 50 cts.; cloth, \$1.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Works of Hudson Tuttle.

Studies in the Outlying Fields of Modern Science.

This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the law and conditions of man's spiritual being. Pp. 252. Price, \$1.50.

Religion of Man and Ethics of Science. Belief in the divinity of man and his eternal progress is the foundation of this book. Pp. 220. Price, \$1.00.

Life in Two Spheres. In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. Pp. 215. Price, \$1.00.

The Convent of the Sacred Heart. 25 cents.

From Soul to Soul. By Emma Hood Tuttle. This volume contains the best poems of the author and some of the most popular songs with the music by eminent composers. Beautifully bound. Pp. 215. Price, \$1.00.

The Lyceum Guide. For the Home, the Lyceum, the Societies. A collection of Music and Songs, Golden Chain Recitations, Choral Responses, Memory Verses, Parliamentary Rules, Physical Culture, Callisthenics, Marching, etc., for organizing and conducting Lyceums. By Emma Hood Tuttle. 299 pages, large octavo, beautifully bound to music. Price, 50 cents.

All books sent postage free. FOR SALE AT THE OFFICE OF

The Religio-Philosophical Journal.

A NEW BOOK.

Hypnotism and Somnambulism.

Exhaustively treated in a volume of 304 pages and 76 original drawings by Bjorn and others.

—BY— CARL SEXTUS The Renowned Danish Hypnotist.

The book should be in the hands of every Spiritualist and search after truth.

In Hypnotism Laws and Phenomena Mr. Sextus has presented as subject in a new and absorbingly interesting manner, giving in detail methods and results; making it easy for the student to become an accomplished hypnotist.

Among the subjects treated are: PYSICURGICAL SOMNAMBULISM HYPNOTISM AS A REMEDY HYPNOTIC METHODS AND CONDITIONS.

HYPNOTIC CLAIRVOYANCE, CRYSTAL VISIONS, HYPNOTISM AND ANIMALS and a chapter on Natural Somnambulism, in which this phenomenon is fully explained and illustrated. Cloth. Price, \$2.00.

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

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 seer to read, who desires to know something of the beyond, be he 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

Science and a Future Life; With Other Essays.

—BY— Frederic W. H. Myers.

This is the work for those careful thinkers who cannot believe without evidence, and who wish to know what is the latest work which science has to offer. Price, \$1.50.

REPORTED EDITION.

Lights and Shadows OF SPIRITUALISM.

BY D. D. HOME. TABLE OF CONTENTS.

Part First. ANCIENT SPIRITUALISM.

- CHAPTER I. THE FAITH OF ANCIENT PEOPLE. Spiritualism as old as our planet. Lights and shadows of Pagan times.
CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERU. "Chaldean secrets are good." The prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Seso and Ptolemaeus. Prophecies regarding Cyrus. The "Golden Star" of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." 15000 and Confucius. Present corruption of the Chinese.
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphic Oracle. Pythagoras and the Pythagorean Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

Part Second. SPIRITUALISM IN THE JEWISH AND CHRISTIAN ERAS.

- CHAPTER I. THE SPIRITUALISM OF THE BIBLE. Science versus Religion. Singularity of tongues and ancient phenomena. The siege of Jerusalem. "The Light of the World." Unseen armies who aided in the triumph of the Cross.
CHAPTER II. THE SPIRITUAL IN THE EARLY CHRISTIAN CHURCH. Signs and wonders in the days of the Fathers. Martyrdom of Polycarp. The return of Eusebius after death. Augustine's faith. The philosophy of Alexandria.
CHAPTER III. SPIRITUALISM IN CATHOLIC AGES. The counterfeiting of miracles. St. Bernard. The case of Mademoiselle Perrier. The tomb of the Abbe Paris. "The Lives of Saints." Levitation. Prophecy of the death of Ganganelli.
CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Huxton and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Greddler.
CHAPTER V. THE SPIRITUALISM OF THE WILDERNESS AND CAMPAIGNS. The Israel of the Alps. Ten centuries of Persecution. Arnold's march. The deeds of Laporte and Cavalier. The ordeal of Mrs. End of the Covenants War.
CHAPTER VI. PROTESTANT SPIRITUALISM. Preceptors of the Reformation. Luther and Satan. Calvin. Wishart martyrdom. Witchcraft. Famous accounts of apparitions. Bunyan. Fox and Wesley.
CHAPTER VII. THE SPIRITUALISM OF CERTAIN GREAT MEN. "The Reveries of Jacob Boehme." Swedenborg's character and teachings. Narratives regarding the spiritual gifts. Jung Stilling. His uncorroborated faith, and the providences accorded him. Zschokke, Oberlin, and the secess of Treves.

Part Third. MODERN SPIRITUALISM.

- CHAPTER I. INTRODUCTORY.
CHAPTER II. DELUSIONS. American false prophecies. Two or three legends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.
CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for spirits and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood.
CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories.
CHAPTER VI. SEPTICS AND TESTS. Mistake Spiritualists. Labels on the Spirit world. The whitewashing of Ethelgodel.
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costumes of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The idea of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnative literature. The mission of John King. A penniless exchange. A spirit with a taste for diamonds. The most wonderful medium in the world.
CHAPTER VIII. THICKERY AND ITS EXPOSURE. Dark seances. A letter from Sergeant Cox. The concealment of "spirit-drapery." Rope tying and handcuffs. Narrative of exposed impostures. Various modes of fraud.
CHAPTER IX. THICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Monads of ghostly hands and feet. Baron Kirkin's experience. The reading of sealed letters.
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published at \$4.00. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre. 8vo., 412 pages. Price, \$2.00.

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

RELIGIO-PHILOSOPHICAL JOURNAL

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

PUBLISHED AT 92 LA SALLE ST., CHICAGO
B. F. UNDERWOOD, Publisher and Editor.
ARA 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.

THE GRIPS OF ODD-FELLOWSHIP GIVEN AS A TEST.

T. C. P.—, Salem, O., writes: There lives in this town an agnostic who is considered a level-headed man and who is prominent in a number of secret orders, including the Odd-Fellows. He has belonged to this order for about twenty-five years. Some four years ago he went to visit a sister who is married to a Presbyterian, but who is nevertheless mediumistic, though she would not let it be known in her family or in her church. This sister told our agnostic that she felt the presence of their dead brother and she thought he would have something to say to him if they could be alone; so it was arranged that they should sit up for a time after the family retired and give the influence a chance to make itself known. They took seats at a stand with writing material when she was partially entranced and tried to write, but only illegible marks were produced. She then arose from her seat and coming around to him took his hand and shook it with a powerful grip, then gave him the grip of the first degree in Odd-Fellowship, which he did not notice, but kept talking in a facetious vein. She then gave the grip of the second degree, which he noticed, when she gave the third degree. He then spoke up saying, "Well there must be an Odd-Fellow present," when all three degrees were repeated with emphasis and he was made to feel that his dead brother was really present. He had been instrumental in getting his brother into this order and this test was positive and natural. The sister, in her normal state, was opposed to secret societies and on being questioned as to what she had done, denied all knowledge of it. There is, of course, the remotest possibility that she knew the grips, but this is too remote to admit as a probable explanation of the phenomena. Names and certificates can be given if desired.

The Springfield Republican speaks of "the wondrous, grieving, destroying and dismal summer of this year of grace, 1894," and adds: "The story of this summer is one of impoverished fields, deteriorated crops, dried-up springs and brooks and wells, pastures that cannot fill the

cows' bags with milk, mowings that scarcely furnish the barns with provender for the winter. We have had no rain in this region to amount to anything since the first of May—and all over the country in our temperate North American zone there have been few spots where anything better can be said. There have been scarcely any electric storms—the crash and roll of the thunder would be a delightful sound to us, so rare has been anything of the sort. There is no danger that the year 1894 will be soon forgotten. It stands by itself as the cruellest year of sunshine that a whole long generation has known." Rain has since fallen copiously in this part of the country, but the heat continues (Sept. 10) To those who have been compelled to remain in great cities the thought of the seaside or of the mountains is like the thought of heaven.

Mr. B. A. Cleveland writes thus in regard to materializations: Of the fact of genuine materialization I have no doubt. That phantom forms or spirit forms of the departed have been seen in all ages of the world I think we have abundant evidence. But when a form emerges from a cabinet and beckons me to come, and we meet a form that steps from the cabinet, and embraces me as a long absent daughter would a father and I feel within my embrace a solid form of flesh and blood, I do not believe that I am embracing a spirit. Flesh and blood cannot enter into heaven. If this supposed spirit should suddenly vanish out of sight, or if this solid body should dematerialize and sink down through the floor at my feet, I should then be puzzled indeed, but this manner of disappearance I have never seen. The usual method is to take a few steps backward, and disappear behind the curtains of the cabinet, after mumbling a few unintelligible words. If this form of solid substance should identify herself by giving me her name, or refer to some circumstance only known to me and my departed daughter, then I would be satisfied that there had been a personation of my daughter by the medium under control, and I should be partly satisfied that I had not been entirely deceived and that the medium might be honest, especially if the manager of the séance had announced that the forms might be materialization or personation. But to have the privilege of embracing the solid form of the medium without receiving any communication or identification, is to my mind unsatisfactory and such performances are too much of a deception to practice upon innocent and credulous people. Many intelligent Spiritualists will confirm my statement, and are anxious that there should be a more thorough examination of all mediums who advertise to give materializing séances, by competent committees.

Thomas Lees, Cleveland, Ohio, writes: I was not surprised to see your article "Public Tests" in THE JOURNAL of September 1st. It might certainly be read with profit by the bulk of those professing to be out and out Spiritualists. After over thirty years of close investigation, fully twenty-five of which have been devoted to the work of sustaining public meetings for the presentation of both the phenomena and philosophy of Spiritualism, I am forced to the conclusion that the public as well as the private exhibition of mediumship is padded out (as I term it) beyond its legitimate proportions—especially is this true of what are denominated "public platform tests." Every impartial thinking Spiritualist will I think admit with you, that such tests as you alluded to are of no value, though they fill a gap maybe and help bridge over what might be an awkward pause for

them while waiting for the genuine article, so perhaps on the principle that even gold is better for some little alloy, the padding that almost invariably characterizes all public mediumship may be essential to its value after all, (particularly to "the public test medium" themselves.) I have long since felt it was a mistake to watch for fraud among the physical mediums only. While the mediums for independent late-writing, occult telegraphy, materializing, trumpet, type writing and other physical phenomena have been more or less guarded against (though only in a haphazard manner), the inspirational, trance and public test mediums have been left wholly free to pad out their work to the fullest degree. Quality and not quantity in the near future will be the criterion of the public test medium's value and prominence. As a test of genuine "platform test mediums," how many among the very best of them would be willing, I wonder, to demonstrate their spiritual gift if taken before a strange audience, in a strange city, not being allowed even to know the name of the State taken to. So far, I have found but one willing to try the experiment.

Thomas Harding, writes: The Harmonical Society, of Sturgis, Mich., met on Sunday, September 2d, and elected officers to serve for the ensuing year, according to Michigan laws of incorporation. The election resulted in the choice of Mr. C. H. Rawson, for president; Mrs. Belle Stow for secretary; Mr. C. Cressler for treasurer. The executive committee consists of Mr. John Kelly, Mrs. James Johnson, Mrs. J. G. Wait, Mrs. C. Buck and Mrs. Francis, Sr. A soliciting committee of three was also elected, namely, Mrs. L. Buck, Mr. Peter Buck and Mrs. Susan

Wait. The late secretary retiring informed the meeting that he had been in communication with Mrs. Jackson, of Grand Rapids, and hoped her services would be retained to fill the desk during the months of November and December. The meeting was quite harmonious and satisfactory.

The September number of the Bulletin of the Psychological Section of the Medical-Legal Society (a quarterly published by Clark Bell, New York,) quotes with approval from THE JOURNAL in regard to Spiritualism and insanity and devotes an editorial to the subject from which the following is taken: Errors of belief as to matters of faith or of religion do not touch the question of sanity or insanity. An insane delusion cannot be compared with or likened to an erroneous belief upon any subject. If a man believes that his hand is made of glass, that he is the Christ or Messiah, that he is a king or emperor where there is an absence of the slightest fact on which such a belief is, or could be, founded, we say that he is the victim of an insane delusion. There is a distinction between an hallucination, and an error of judgment or a belief founded upon either a mistake as to facts, or as to conclusions based upon false premises. The insane man frequently reasons correctly on many subjects outside his dominating delusion. The whole Christian Church believes in another world than this, peopled with spirits. The New Testament account of the life and death of Christ is replete with evidence of the existence of spirits in a sphere quite outside mundane knowledge. The Old Testament Scriptures teach it unanswerably, and none who accept the Bible as the revealed word of God can logically deny the truth of spirit life, or existence outside of what is commonly called life or human existence, as we understand those terms.

From

High Government Authority.

No authority of greater experience on food products exists than Dr. Henry A. Mott, of New York. Dr. Mott's wide experience as Government Chemist for the Indian Department, gave him exceptional opportunities to acquaint himself with the qualities and constituent parts of baking powders. He understands thoroughly the comparative value of every brand in the market, and has from time to time expressed his opinion thereof. On a recent careful re-examination and analysis he finds

Dr. Price's Cream Baking Powder

superior to all others in strength, purity, and efficiency. Dr. Mott writes:—

"New York, March 20th, 1894.

I find Dr. Price's Cream Baking Powder to be superior to all others, for the following reasons:—

- 1st. It liberates the greatest amount of leavening gas and is consequently more efficient.
- 2nd. The ingredients used in its preparation are of the purest character.
- 3rd. Its keeping qualities are excellent.
- 4th. On account of the purity of the materials and their relative proportions, Dr. Price's Cream Baking Powder must be considered the *acme of perfection* as regards wholesomeness and efficiency, and I say this having in mind certificates I have given several years ago respecting two other baking powders.

The reasons for the change in my opinion are based on the above facts and the new method adopted to prevent your baking powder from caking and deteriorating in strength.

HENRY A. MOTT, Ph. D., L. L. D."