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RELIGIO THE PHILOSOPHICAL JOURNAL

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

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THE OPEN COURT.

PRAYER.

By J. O. WOODS.

No materialist can believe more firmly than myself in the orderly cause of nature according to fixed laws but I differ from him in its constitution. He believes it to consist of an organization outside of himself that is insensible to spirit influence. He believes he becomes acquainted with it through his senses but cannot tell how as it is unthinkable. Prayer is absurd from his point of view, though an instinct of humanity.

The spiritual theory teaches that the universe stands as a system of thought evolved through man's consciousness so that its elements are integrated in its constitution, or exist in an infinite mind with which he is en rapport and is therefore plastic to spiritual energies. But spiritual laws are as fixed as nature's, for spirit laws are nature's laws. There is no force but spirit.

What in truth does man know of matter as an entity? Take for instance the combined elements of oxygen and hydrogen that compose water. As steam is dry and invisible and immensely powerful; as vapor it is soft and powerless, as a fluid it is unstable; as ice it is transparent and solid; as snow it is light as swan's down; in the vegetable alembic it is turned to wine and innumerable juices. Who knows the limits of its metamorphoses? That matter is composed of atoms and molecules is mere hypothesis. No one pretends to have seen one of them; why not name at once that they are points of energy manifesting themselves intelligently and hence subject to prayer.

"Prayer is the soul's sincere desire." Following the analogy of natural law which is indeed spiritual the desire is a nucleus about which sympathetic favorable energies crystalize and so create an answer to the prayer or desire. If the prayer be for elevation or enlightenment, the clear conception of the point to be attained coupled with the earnest desire for it and the hungering will surely be satisfied. As in athletics the proper exercise of the muscles is surely followed by their strengthening, so are the powers of the soul increased by prayer. Such is common experience.

Prayer for another person is as surely effective as the mesmeric or hypnotic influence. Telepathy and thought-transference are well established facts and like mental operations take place in prayer. If earnestness and faith it will be reinforced by the spiritual powers.

Prayers to affect natural phenomena (so-called) are unphilosophic. Natural scientists maintain that every atom of matter has power in the universe. To move the universe must change to restore equilibrium. If one atom of matter can so affect

the material universe is it unreasonable that an active human soul should stir the spiritual universe upon which the material depends. As the waves of a pebble dropped into the ocean break upon its remotest shores, so a human feeling stirs the universal spirit ocean. As natural phenomena are the effect of spiritual operations, it is not at all unphilosophic to believe that prayer may affect them.

It is true that natural laws are so firmly embedded in the human constitution and so consonant with its least interest that it must be very difficult to cause sincere desires to oppose them. Gravitation, sunrise and the procession of the seasons have become so integrated in our nature that we can hardly imagine one praying to have them changed. It would indeed be temerity to do so, as the present order is so beneficent the spirits of the universe would resist changes; while nothing is impossible to spiritual power it is far wiser to pray "Thy will be done."

In this discussion no account has been made of self-hypnotism, or the power of creating, or inducing in our consciousness the ideas or impressions we strongly desire. Many spiritual phenomena may be attributed to this cause. People often see what they strongly wish to see. Life is filled of self-delusions. Lovers see in each other qualities that other people do not see. As a man thinketh so is he.

Though millions testify to the efficacy of prayer the devout may well be shocked by the flippant mouthings often called prayer. There should be a realizing sense that the kingdom of heaven is within us and not beyond the sky in some far off place, that the Divine spirit is in the subjective or subliminal part of our nature; that it is about, through us and in us all; that we live and move and have our being in it; that it works ever for our good and that it is not a light matter to invoke it. It is far better to accept the divine order of things and say "Thy will be done." All things work together for good to those whose hearts are right and such hearts will only utter right prayers.

IMPRESSIONS OF SWITZERLAND.

By ISABEL LOUISE JOHNSON.

The journey from Paris to Geneva in September was a constant series of pictures. The little canals with their boats and dwellers within them, the cattle looking like the Jersey and Alderney cows which we see in our land, women working in the fields, hills and plains with sheep and goats grazing upon them and as we neared the Jura the influence of Swiss architecture upon the less picturesque French. The dull tints of the roofs gave one a feast of dull shading from the terra cotta to the sombre browns. Everywhere things looked thrifty. There were beds of streams which showed their dry pebbles, but vegetation looked as if it gave comfort to the owners of the tiny gardens, and wonderful was the variety and the quantity of each crowded into small patches. Not a shiftless scene such as one constantly views in Ireland or New England.

Night shut out many glories of the Jura, for it was half-past eight o'clock in the evening when Geneva was reached. The heat alone prevented my lingering over five days in a city which had such a

peace pervading it as I had never felt in any other city. The dwellers were ready to give one information even going out of their way to do so. A woman would wheel her baby's carriage in an opposite direction to point out the way. A man leave his horses to wander off to try to tell the situation of the postoffice, and a woman in striving to send a stranger to the desired place would risk her life in the street. At a fruit stand the exact change was given and the porters were alert to help tourists without being asked to assist them. The city offers diversions combined with instruction. The buildings and gardens open to the public are under the protection of the citizens. Such a principle cultivates most surely the spirit of protection and makes each individual feel a personal interest in the city. The many fountains are frequented by little children who use their mouths for drinking cups, or by other children accompanied by adults who carry drinking vessels. The horses look fat and you hear no cracking of whips.

There was a Belgian Exposition early this month in Geneva. It had the air of having been open many days and here evidently was a move to make Belgian manufacturers more popular. Switzerland is not a manufacturing country and is very dependent upon the sale of articles from other lands. Many Scotch, English and American products are sold in Geneva shops. There were lottery tickets sold for a franc in the picture gallery at the Belgian Exposition. The claim was the encouragement of art. Several pictures and two or three small pieces of statuary were entered for the lottery. At the L'Athenee there was a lottery ticket given the visitor to the art gallery.

Mount Blanc was not seen to advantage, and I was glad of the refreshing sail on Lake Geneva to Lausanne. Damp and cool weather prevented sights of the mountains being enjoyed; but one clear day gave me views of the Savoy Alps, of the Jura mountains in the opposite direction, while nearer the Savoy mountains the heights of the Bernese Oberland were visible. The trip to Villeneuve from Lausanne was broken by a landing at Territet from which town the little electric train offered a grand view from its top as it moved to Chillon. From Chillon a walk to Hotel Byron and a luncheon of an ordinary sort eaten from ware marked with Byron's youthful head sent me on foot to Villeneuve where the boat was taken for Territet. There again a seat high on an electric train was chosen and the towns of Montreux and Vevey seen earlier in the day from the lake presented another view from the higher perch. Even glimpses into bed-rooms were given. Women were washing by fountains; girls were rubbing clothing with little brushes by the spurting water and the mountains were constantly in view. Just as I returned to the pier at Territet a squall struck the lake. Soon after settling myself upon the lower deck of the "Major Darvel," the waves sprayed some of us, driving every woman save myself into the cabin. Not long after I was forced to follow the example set, and it was far from jolly to smell the smoke from the many smokers who strove to be gay, while women looked sea-sick and the waves beat against the windows, making their entrance under one of the doors and through the port holes. Before we reached our des-

mination part of the cabin floor was under water. The green of the lake was a change from the deep blue of the morning; the mountains looked brown, and I ceased to think of longing for another fine view of the Dents du Midi such as I had had in the morning, for sea-sick qualms made me long for the railway station. The joy of the morning was gone! There was no more looking at little vineyards along the shore, contrasting the different villages in their situations and quaintness; no bright lights and placid scenes, but turbulence without and turbulence within.

At Lausaune I found a good dinner awaiting me. Dear, unique Lausaune with its many hills and numerous stairways! Birds rest promiscuously upon the museum statues or upon the figures at the fountains. They seem tame and come quite near to you, as if they were under the guardianship of the citizens, just as the gardens, the fountains and the buildings are. There are no horse cars or 'busses in Lausaune, although it is the seat of the supreme court. Carriages with horses are not seen in great numbers, and the horses are driven without check reins. Three days in the week are market days. The market is in the streets. Certain ones are shut off from the passage of wagons and carriages, and the fruits and vegetables in baskets of multi-orm shapes are spread upon the sidewalks and upon the street. They look very tempting. Strawberries, blackberries and other small fruits lying among green leaves and often in dainty baskets. Some of the vendors sit upon the sidewalk. This is the market—without a shelter, other than the market-women bring with them. Winter finds them in this market and they prefer the busy part of the town under these conditions to a building away from the closely placed dwellings and shops, fearing smaller sales. A cow harnessed into a long wagon and driven by a young man who had by his side a young woman was to me one of the new features of Switzerland. A man with a dozen gentle goats drove them about the town and sold the fresh milk warm and foaming in cups. The people fed the animals, even throwing down bread from their windows to them.

There was a fine collection of shells given by M. Charpentier in the Natural History Museum, and the favorite painter of the Vaudois was largely represented in their little gallery. The place teems with interest and a week's stay made me fond of its simple and noble attractions.

Berne's chief charms to me were the quaint clock and the bear pits. Not that it did not attract me in other ways, but a few hours gave me only opportunities to see exteriors. The Natural History Museum looked alluring; but with heavy hand luggage and the past experiences of luggage handed in through windows and taken from the platform by its owner, unless one wished the bother and expense of booking it, I decided to push on the journey. The first day of my stay in Interlaken I busied myself with finding my belongings from among the various parcels, observing the town and attending the afternoon and the evening concerts at the Kursaal-Garten. It is now afternoon and I am enjoying the music there. The day is rainy and the little tables nearer the orchestra are not used. English and Germans have been taking their afternoon tea, smoking, and drinking beer upon the broad and huge piazza from which open salons. For 50 centimes one has the benefit of good music. The orchestra is composed of about twenty-five musicians whose little house with a brilliant Prussian blue tinted interior looks very striking; but seen through its open front when the lights are bright at the evening concerts the effects are unique. The almost ethereal effect produced by the musicians is a direct contrast to the heavy color of the day. A maiden in the Bernese costume waited upon those who sat in the garden last Tuesday night and the fireworks filled the intermission to the delight of many. The effects were very pretty and some of the designs quite grand, although not quite so magnificent as those seen at Versailles on the fete of St. Louis. At one end of the piazza is a diminutive trotting park;

an adult's plaything. For two francs one bets upon a horse, takes a number from the edge of the tambourine which is pushed toward him on a long stick to receive the francs, and when the race is finished the winning number is called. It is a study to watch the faces rows deep about this miniature race-track. I thought the holder of the winning number received money, but of that I was not sure.

Wednesday I encountered a couple from London who were making a trip to St. Beatenburg. Having larded with them from Lake Thun they kindly permitted me to join them, and I had a glorious day. They had been often among the Swiss mountains and knew the various peaks and were eager to point them out to me. We saw the Wetterhorne with two distinct pyramidal caps of snow upon it; the Mönch, Elger, Wengrealph and others from St. Beatenburg. We walked from the funiculaire station to Hotel Alpenrose where we refreshed ourselves. Then we drove back to the station and descended to the lake, taking the boat to Thun. It is said that no two hours are alike in Thun and it seemed so. We looked upon walls reared in the eleventh century and upon half obliterated ancient sun dials. But best of all was the clear view we had from lake and shore of the mountains. My companions said they never had seen them so distinctly. For two days I have hoped for suitable weather to see the grander view from Schynige Platte. Tuesday afternoon with the aid of my alpen stock, I climbed for fine views; but the haze cut me off from much pleasure. They were haying at St. Beatenburg and a curious sight it was to see a man with a huge cloth folded cornerwise over a big load of hay; he acting as cart and horse. The dogs and men work together pulling carts in these streets, and the canines start with a tug, as if ever ready to do the hard part of the work. Sometimes the women and the dogs pull heavy looking little carts. Women come about with lace to sell. This morning a woman with a load of berries stopped at the hotel; I bought a little basket of strawberries. They were small like the berries of a New England field, but lacked their delicious flavor. The fields look as green as ours in June. One has only to look up, then down, to think herself in two extreme climates. An omission is to make no mention of the glaciers. It was a life longing to see one, and like many another long sustained desire, they were a disappointment, for they were well covered with snow, and were far less grand to look upon than were the mountains.

INTERLAKEN, SWITZERLAND.

IS IT RIGHT?

By THOMAS HARDING.

When we admit the entire claim of the Spiritualists the question still remains "Is it right from the moral point of view, to try to induce the spirits of the departed to return?" It is admitted that those who have experienced the change commonly called "death" are more favorably and happily situated than they were before. Is it right for us to invite them to return to a less happy condition merely for our own satisfaction? Those who have emigrated to Ceylon could scarcely desire to return to Labrador, unless there was some important end to be attained by doing so. Would we be justified in encouraging them to return unless we had some good and justifiable motive? The word "ought" expresses the moral obligation; ought we or ought we not to seek communion with departed or spirit friends through "mediums" who make a trade of mediumship, regardless of every consideration save that of financial advantage to themselves? I think we ought not.

There is a wide difference between seeking after spirits and holding ourselves in a condition to receive hospitably when they come. The fact should not be forgotten that on first returning the spirit experiences over again the pains of dissolution and it often happens that these are repeated before the communicating one can come back without passing through the agonies of the death struggle, although

in the exercise of a high morality he may refrain from inflicting pain on us by informing us of it. It has been said that "Fools rush in where angels fear to tread."

The terms "loved ones," "dear spirits," "angels," and so forth are often applied to spiritual or imaginary, might we not ask the question "which do we love the better—the spirits or ourselves?" I fear that an honest answer would bring a blush to many cheeks. To hold ourselves in readiness to receive our friends, to be prepared to receive them, to open our doors and our hearts to them at their approach is our duty to our earthly visitors; but we would not be justified in drawing them from their more happy homes—perhaps at expense and inconvenience—for the mere satisfaction of our own curiosity or individual gain.

There is much in Spiritualism which no Spiritualist understands; modesty would become them. The condition of spirits in their world cannot be comprehended by mortal intellect; they should not be too assertive. There is something higher than anything they should not tarry too long on the way side to reach the good they must continue the journey. Indulgence in the boisterous exultation of "we know it all!" will not bring wisdom or lasting peace.

The better class of "spirits"—like the better class of men and women—are gentle and unobtrusive, making no flourish when they do good, they do not seek notoriety or verbal thanks and compliments, they care not to give names to distinguish them from others, but as recipients of the Divine power. They impart freely as they have freely received. They are fellow servants, but Spiritualists prove worthy of such fellowship by a close imitation of their unselfishness and self-denying generosity. The "angels" will not conciliate error or strive for victory over opposition for mere praise and glory. They perform their whole duty and leave the result to be determined by the omnipresent "I am" in which all live, move and have being.

One night my wife sat pillowed in a low rocking chair, for she was very unwell. I sat near her, there was no one in the house only we two and we were silent and not thinking of any thing in particular when her feet were raised from the floor and her limbs straightened out, without the slightest volition on her part. Then the chair began slowly to rock back, back until her head and feet were on a level, and the chair rested upon the back joints of the rockers. It remained thus poised and as motionless as a rock for twenty or thirty minutes, utterly violating every law of gravity and then it was set forward again slowly and her feet lowered to the floor. She described her sensation to me, she said, my nervousness seemed to have passed away, I felt that I was perfectly safe, my feet seemed as though resting on a soft cushion and a stream of something "magnetic" she supposed, poured through her frame, entering at her head and passing out at her feet. It was all done in silence, quietly, gently, kindly, the treatment gave her relief and she was restored to health.

Where is the man who would not forget his criticism and welcome to his home such visitors? Visitors who come in silence, impart their benedictions and retire in silence as they came. Unexpected such experiences have ever come to us, and when we sought for them we were always either unfulfilled or disappointed.

But again I ask, is it right to seek after and to bring down to our level those who enjoy a life which we know not of, merely to satisfy our craving for "a communication." I do not think so, but that, like all wrong doing it brings punishment to the offenders.

Nearly twenty years ago I said, in a contribution to THE RELIGIO-PHILOSOPHICAL JOURNAL, the time would come when it would be found that occurrences then attributed to spirits were produced by causes nearer home. But after we have given the credit possible to those "home" causes still remains much which no sane person would explain on any hypothesis short of a dualistic, and being a believer in the possibility

act, of spirit return, I enter my protest permitting our self-love to dominate our alism.

judge an institution by the character of the composing its membership—and we respect it according to the worthiness or unworthiness of their methods and practices. It is not but the many who give American Spiritualism character before the civilized world. Are not many who fully believe in the central idea of spiritualism who decline to be classed as Spiritualists? and this notwithstanding the long list of names which she displays of those who have hesitated to identify themselves with American spiritualism? What is the cause?

the mass of the Spiritualists approached their "all" in a reverent, or at least in a thoughtful, forgetting spirit, the world would soon change estimate of Spiritualism, and more respectable people would feel that they were morally enriched identification with it. The self-seeking impulse and demoralizes every cause where it gets a hold, while generosity ennobles everything it touches.

That there are thousands in its fold who deplore self-seeking spirit, I feel convinced (of course as above strictures do not apply to such), and I hope that they and all who desire to advance the great cause of human well-being, will assist in wakening American Spiritualists to the necessity of asking themselves frequently and answering honestly "Is this right?"

STURGIS, MICH.

THE SOURCE OF SOCIAL WAR.

By M. C. KRARUP.

IV

The theory which sees in man's mental relations to his language the fundamental source of social wrongs and seeks the remedy for society's diseases in accordance with that view, may readily find the charge of being far-fetched laid at its door.

In reality, it does not matter as to ultimate results how fine, spun, delicate and debatable a theory is, if after all it is fallacious. A fool is no less a fool for being ingenious in his foolishness; only he is more nearly incurable. If this "conceptionist" theory of government cannot be made to appeal to the average intelligence like socialism, single tax and the rest of revolutionary isms which take their starting point from certain imaginary and abstract "natural rights," it might seem as if it could never be realized and would therefore be open to the charge of being impracticable. A very serious charge. And at this point it must be admitted that it would be a hopeless task, indeed, to make the multitudes understand and realize how much wiser they are by their primitive conceptions than by the language in which they seek expression. Even the wisest, who are aware of the danger, are continually being tricked to false conclusions by the sound of their own words which carries them in a flux of slipshod associations past much-needed examinations of facts and into a thousand errors.

No reform of social institutions could therefore at present be expected as the fruit of even the most general discussion of our mental relations to our terms of expression in language.

To set those relations aright will be the work in which statesmen and philosophers will join hands in the next century.

But, fortunately, the State whose institutions are in accordance with this theory, may be judged, approved of and voted for by the multitudes from other standpoints than that of a radical understanding of the scientific correctness. It has advantages that are more conspicuous. It obviates the possibilities of legislative corruption by reducing legislation to a minimum, those of municipal venality by locating responsibility and removing the barriers of legal technicalities; it initiates every citizen in a complete comprehension of the institutions in whose shade civilized existence is carried on, and it compels private

enterprise and individual ability to respect the rights of others and be governed by conscience in all acts. It allows no wrong to grow into a great ulcer—at whose surgical removal the body politic, social and individual, must subsequently suffer. It corrects its own mistakes continually and provides an untrammelled development of everything, which is human without being inhumane. It makes it impossible for any one class of persons to make binding rules for the conduct of others, or to arrogate to themselves the decision of what is good for the people, and it makes it possible to glide without friction from the present order of vested rights and of property distribution into one that is healthier and more democratic by the imperceptible gradations of a just growth regulated by the whole people's natural conservatism and a gradually broadening sense of justice.

Keeping in mind that on all points that which there must be guarded against, is the delusive reasoning resulting from repeated transmission of abstract and unverifiable terms applied to the regulation of an actual and concrete condition which can be fully appreciated only by direct observation—the institutions of the future State present themselves in a rough and insufficient draft, about as follows:

The State is divided into municipal districts, which are also judicial districts. The grown population of each district elect a mayor to govern with discretionary powers under few and simple legal restrictions imposed by the State government. He continues to act until a successor is elected. He appoints all officials required for the proper transaction of public business and also appoints the requisite number of men to act as one or several commissions of arbitration before whom controversies between citizens shall be taken with a view to conciliation before they may go into the courts. He also appoints the personnel of chambers of testimony, where all testimony incidental to litigation shall be offered and formulated. Each judicial district elects a number of men, say twelve, to act as judges.

Irjunctions and similar expedients are extra-judicial and are at the discretion of the mayor. If directed against the mayor they are at the discretion of the governor.

In litigation the opposing parties, each, state whatever they want to state, subject to fine for irrelevant or ambiguous verbiage, and offer testimony as they please under the guidance of the chambers of testimony, which may make marginal annotations in the transcripts. All pleas are written (printed) and all testimony is in writing also, and security is to be given by plaintiff for the total cost of taking and transcribing the same in quadruplicate.

The defendant has a brief limit of time, say thirty days, in which to complete his testimony and plaintiff two weeks additionally for rebuttal, at the end of which period the case is sent for trial, the parties making whatever statements that they deem proper in regard to absent witnesses and like matters. The case is sent for decision to one of the State's judicial tribunals of elected judges, the particular district to be determined by a system of chance, drawing lots or some similar process.

The members of the tribunal before which the case comes, consider its merits, taking in due consideration the action had before the commission of arbitration, which action accompanies the case described in a separate document prepared while the parties are before that body, and they also use their judgment in regard to the annotations made by the chambers of testimony. They may decide that the litigants, especially defendant, shall have the privilege of furnishing additional testimony, or they may declare themselves incompetent to judge and have the case sent to another tribunal, but ordinarily they will state what shall be done to finish the case, and in their decision they have latitude to choose any expedients of redress or punishment or both, which it is in the power of the state to enforce.

An advisory law will recommend certain rules to be followed, such as assessing the cost of the case against the party who is most deeply in the wrong,

assessing fines for unnecessary litigation and irrelevant, emotional or other unjustifiable manner of pleading; it may also point out the limits of intelligent enforcement of decrees and otherwise assist the judges to full realization of their responsibilities. Such a law shall, however, on no point be mandatory or prejudicial against the justice of any decision reached by one of the judiciaries. When a case is decided, it is sent back, with decision attached to its home district and its decrees enforced by the Mayor. All decrees must be unanimous. There is no appeal.

If by death, resignation or other causes the judiciary of any district is reduced to a number of, say eight, judges, the population elects a full tribunal again, at the call of the Mayor.

A new election of judges can also take place when a stipulated minimum number of citizens demand it and give security for the cost of the election at a legally fixed rate per vote cast, the total amount of the security to be determined by the Mayor. The total actual cost is to be forfeited to the district treasury in case of the re-election of more than, say, eight judges of the old tribunal.

New election of Mayor takes place when demanded by a minimum number of citizens (the minimum to be fixed by law for each district with a view to its number of voters) who give security for cost to be perfected in case of the old Mayor's re-election.

The Mayor determines his own pay and that of his functionaries; he publishes a weekly paper that gives information of official acts, the plans and progress of public works, public accounts and similar matter. The subscription price of the paper shall be fixed by law for each district. In the interval between the announcement of an election and the election, the pages of this paper shall be open for mayoralty candidates to declare their ideas at cash space rates fixed by law for each district, the cost to be refunded in case of election.

The elected judiciaries have jurisdiction over civil and criminal cases alike. They appoint the requisite number of Justices of the Peace and the Governor of the State appoints one man to sit with each Justice of the Peace, forming courts of two before whom all arrested shall be taken within twelve hours. They decide on liberation or continuance and severity of arrest, and judge police cases subject to appeal. The Mayor appoints a public prosecutor to attend to criminality, but citizens may prosecute as well, if they choose, taking the consequences of their act and furnishing security for cost and possible damages, arrests and bonds to be decided on by one of the peace courts. Such private prosecutions go before the commission of arbitration like other cases. The sharp distinction between civil and criminal cases of action is effaced. The final judicial decision may punish the prosecutor.

The mayor may be impeached after a new election has been properly demanded, and his case placed before a tribunal composed of, say, twelve mayors and, say, twelve judges selected by the Governor of the State by a system of chance. Their decision shall be enforced by the Governor.

Matters of probate and all succession to property mortis causa are arranged by a peace court's appointment of a public administrator responsible for his acts to the courts of selected judges.

The election of the Governor of the State shall be made by the mayors and the elected judges, each vote counting in proportion to the number of votes by which he was elected. The election shall be held in the chamber of testimony in each district, simultaneously, and a new election shall be held when a legally fixed minimum number of judges in conjunction with a legally fixed minimum number of mayors make the demand in a legally prescribed manner.

It shall be the State Governor's duty to govern the public school system and penal institutions as well as to cooperate with the mayors and other states in public works, administering the State finances within the limit of a budget passed by the legislative body, which assesses each district its share of State expenses to be collected through the mayor.

The legislative body is composed of men elected

by unanimous vote of Mayor and judges of each district in numbers corresponding to the votes cast at the last previous district election. They convene on a certain date of each year and at the call of the Governor and receive a fixed compensation per year.

The Governor publishes a monthly paper containing accounts of State matters, the State budget, as proposed and passed, repeated in each issue; and the paper is open to communications from Mayors and judges.

All the details of a governmental system of this general character, in so far as they need be and can be specified, may be stated unmistakably in twenty ordinary book pages, and all the legislation needed to regulate its operations may find adequate expression in fifty pages, but it is hardly necessary to go into further details in this article or to enter on any defense against anticipated objections to the system.

It is balanced by insecurity, as it were, more securely than the present system is balanced by formulations of law. I only wish to suggest in conclusion that the approach to a system of this general character may be made without abolishing at once all of the present forms of courts, which will remain necessary for some time—the duration to be fixed by law—in order to determine the status of vested rights from which as a basis the new order should begin to become operative.

The matters of police protection and the Governor's means for enforcing his authority have not been mentioned in this sketch, not because they do not find their appropriate place in the system, but for lack of space. For the same reason all mention of the forms of national government and the relations to national government has been omitted.

FROM THE ARABIC.

WILLIAM FRANCIS BARNARD.

Regard thy fellows, dead, with kindness;
Forget their sins, and pity their distress;
Give to their virtues deeds an ample praise;
Doubtless their lives were sweeter than their days.

E'en thou, thyself, wilt need when in thy grave,
Some generous thoughts; let this be one: "He gave
Praise to his brothers when they lay in death;
Who suffereth men, him Allah suffereth."

A NEW VIEW OF JESUS.

Rev. Solon Lauer, is giving in the New South Church, Boston, a course of lectures on "Psychical Research." He said in the opening lecture according to the report, that skeptical arguments against the reality of the miraculous powers ascribed to Jesus and the apostles as well as to saints of the early church, are now being combated by a new line of evidence, strictly scientific in its character.

We have found, said the speaker, that many of the powers ascribed to the early apostles of the church exist in human nature to-day in a more or less developed form; and that so far from being incredible, the miracles of healing reported in the gospel record are rendered extremely probable by the actual experiments of French and German physicians in the practice of healing by suggestion. The fact that these alleged powers of Jesus and his disciples are possessed in some degree by persons living to-day, is to scientific thinkers, the most satisfactory proof of the authenticity of the gospel records. The study of psychical science will place Jesus in the category of nature, so far as the exercise of miraculous powers is concerned; but it will leave him still the same divinely illumined soul, living and moving and speaking on a plane of spiritual life not realized by any man of our acquaintance. His words will gain a new authority to rational minds when it shall be proven by psychical science that he was not simply a good man and an ethical teacher, as most Unitarians assert, nor a mere pretender to marvelous powers, as is asserted by many skeptical writers. This line of experimental evidence will take its place in the literature of the church to supplement the evidences of Christianity now taught in our di-

vinity schools; and to many minds will be the most conclusive evidence of the genuineness of the gospel records and the reality of that wondrous character, Jesus of Nazareth.

THE PHYSIQUE OF ENGLISH GIRLS.

Several years ago an English surgeon, Mr. Hugh Percy Dunn, contributed to the pages of The Medical Press and Circular the following remarks on this subject: "Few things are more noticeable at assemblies in these islands of 'fair women and brave men,' as the poet says, than the improving physique of the Anglo-Saxon girls. No matter which class is made the subject of inquiry in this regard, the same feature seems to prevail throughout. If Lord's Cricket-ground, for example, be visited at the time of a great gathering of the aristocracy, as on the occasion of the annual contest between Oxford and Cambridge, or the struggle between Eton and Harrow, the one thing that cannot fail to attract attention is the remarkable predominance of tall and divinely fair girls who are to be seen gracefully strolling over the grounds during the intervals between the innings. Then if the scene be changed, and the observer make his way into the ball-room of middle-class persons, the same prevailing tallness of the fair dancers will again meet his gaze. Thus abundant evidence is forthcoming that this is by no means an isolated feature of the maidens of the United Kingdom, but on the contrary that it prevails throughout all classes. Judging, however, from the prominence to which it seems to have attained during recent years, there is quite the possibility that it will develop in time into a racial characteristic. The women of ancient Lacedæmon, we are told, were specially instructed to "put on" as much muscle and as little clothing as possible. Each of these instructions, however, was given, so to speak, as a matter of business, in view of the warlike virtues which were required to be fostered by the race. But England is not Sparta, and the tallness and good physique of English girls are features which are not wooded as the result, say, of commands from the Secretary of State for the War Department, but are presumably the outcome of healthful exercise, indulged in for the sake of amusement. Thus lawn tennis and other out-of-door games in this country are probably producing an effect upon our race which would scarcely have been anticipated."

A London morning journal in commenting on Mr. Dunn's statements, said: "The general run of young women look upon life as an agreeable opportunity for doing, thinking, and enjoying things pleasant. Children are clad much more warmly and discriminatingly than in olden days; and the girls get the undivided and unqualified advantage of this better treatment. When they have left the nursery, the same improvement in training is manifested. They walk more, they ride more, play games they never used to play, and have many faculties aroused and exercised in them that were wont to lie dormant and unused. The consequence is that the English girls of this generation are not only a lovely, but a splendid race; and there would be fewer exceptions to what is fast becoming a manifest rule were it not that some of them 'fill up the margin' and draw too heavily on their splendid resources. The world contains no more delightful or exhilarating sight than the West End streets of London on a fine morning in winter. Hundreds and hundreds of fair, blonde, splendidly developed young creatures pass by wreathed in smiles, often on the verge of hearty laughter, fancy free, conscious of the sense of full-blooded existence, admirable in gait, fresh as the dawn, overflowing with spirits and fun, the comely robust mothers of the future race of Englishmen."

We have in these facts a reply to the question whether the English race is degenerating. The cause of its actual improvement is to be found in the fact that "during the past thirty years everything which concerns the health of the population, from the cradle—and indeed before the cradle—to the grave, has been attended to with a care, a

knowledge, and an anxiety utterly unknown to the homes, the doctors, the nurses and the kitchens of the past. It stands to reason that women, and especially those of the comfortable classes, have profited by it more than men. For while men nearly always use their powers as fast and as vigorously as they acquire them, and oftentimes faster and too restlessly, the strength that by good food, expert hygiene, more fresh air and more physical exercise has been added to girls, has been stored up, and at any rate not wasted."

CONCILIATION AND ARBITRATION.

When addressing the Y. M. C. A. on the subject of "Conciliation and Arbitration," the Rev. Washington Gladden, D. D., of Columbus, Ohio, said:

"I wish all the employers in America could have listened to the workmen talk here this afternoon. I wish they might know as I do how much sweet reasonableness there really is in the workmen. I am a firm believer in arbitration. I think the time has come when there should be war no more. I don't believe in the government spending millions in wars. I believe rather in disarmament. I don't believe in industrial war any more than I do in international war. But slavery is worse than war. I would rather see a man die defending his manhood than repudiate it. Therefore I believe in labor organizations. I firmly believe they are a necessity to the welfare of workingmen.

The object of war is an honorable peace. This is true of capital and labor, too, I believe. This is shown in all strikes. When a difficulty arises and the men strike, or there is a lockout, after weeks or months of contention both sides stop to consider who is right. Why could not this be done at first, and avoid the long contention. I believe it can. It has been done, and the day is at hand when it will be the only method. This industrial dueling will become just as infamous a hundred years from now as the pistol and sword dueling of a hundred years ago is to-day. I can see it in the sings of the times. One of the signs is the conference of this week."

Elsewhere Dr. Gladden spoke on the moral aspects of wage-earning, as follows: "We are all wage-workers. The law of recompense and justice runs throughout the spiritual world. The realm of conduct is just as much subjected to laws as the realm of physics. When a deed is performed it instantly takes its place in the world of cause and effect. Break the laws of physics and suffering ensues. An act of perfidy is accompanied by inflammation of the moral being. When a deed becomes a physical fact it must be treated as such. Thus conduct is subject to the law of wages though the compensation is not paid into a man's estate, but into his character. The truth contained is a tremendous truth and it is one which no man can afford to ignore. Many are in favor of the enforcement of the Mosaic law of quantitative justice, but this law of exact recompense would not work well in the family or neighborhood circle. The agreement of this law is also accompanied by friction in the industrial law. . . . But the realms of quantitative justice and uncalculating ministrations lie side by side. The great question for every man is to decide in which one of these realms he is naturalized. Which to be—a wage earner or a free giver. The rule of wages never brought anything to the highest perfection. The man who has never entered into the realm of uncalculating love has never known what it is to live. This is a solemn truth. Let each decide. In the decision lies the secret of happiness and contentment."

On the same occasion Mr. Joseph D. Weeks, the able editor of The American Manufacturer and Iron World, gave expression to similar opinions, so far as the influence of public opinion is concerned. How far this would be effected, however, is doubtful, in face of the inertness of Mr. George M. Pullman during the late labor troubles. In our opinion any remedy proposed for the present diseased condition of the industrial body politic will be merely a temporary expedient, until the principle of co-partnership between the employer and his employers on the broadest basis is fully accepted.

THANKSGIVING DAY.

Although the times, the state of affairs and the speed in which originated the Thanksgiving holiday have passed away, yet it is well to have the annual observance of the day kept up, not alone because of its religious significance but also for its halo of home and friendly associations—and besides we of to-day are becoming such chronic grumblers that it is well to be reminded once a year at least of what there is in our diversified lots to be thankful for. In these times of financial pressure there are many who at first thought will decide that they have small need of thanksgiving in any direction; Louisa Alcott records in her autobiography that in the days of the family's direst need when the "transcendental wild oats" having been sown, had resulted in a dearth of this world's goods, the brave mother would smilingly reproprove the repinings of her young daughters by quoting the oft repeated words of a quaint friend, crying cheerily, "Girls, think on your mercies!" So we all have need at times in the midst of our many-angled worries to be directed to think of the merciful things of our lot.

If in the midst of pecuniary privation, health and strength are ours to work, however hard, until we can ride the crisis over; if sick and suffering, love and sympathy be given us; if trouble and grief overtake us, hope and faith still remain; if our ambitions are momentarily defeated, courage for further battlement is yet strong within us—all these other sides of the story are mercies to be thankful for. To be sure it depends somewhat on our mood of mind and present circumstances, whether we shall be able to distinctly discern wherein and wherefore we have reason to give thanks, but if one is in earnest a little careful mind sifting will reveal some good cause for grateful thoughts. But should one fail to discover any reason why he personally should be thankful it is still within his power to give some one else cause for thanksgiving.

There was a dear and generous-hearted woman who never in all her life of seventy years knew what it was to have a competence or surplus of worldly goods, who used to say "there was never any one so poor that she may not help some one still poorer," and on that axiom she acted all her life. No one asked her aid without receiving it in some form—in service, food, money or sympathy. It was never very much she could give at once, save of her work and loving advice, but however little she had she never refused any one, and in spite of scant means she gladdened more hearts than some millionaires have during a lifetime. So it should be with all of us—then the annual Thanksgiving time would be rich in happy retrospect, for we can always find some few a little poorer than ourselves to help to thankfulness by doing what lies in our power to raise them to a better and happier condition.

The lessons of the Thanksgiving festival do not, we imagine, touch the heart or teach the mind in youth as they do in maturity. In spite of sermon and song the child sees only in Thanksgiving a welcome break in the routine of life, marked by extra indulgence in prohibited sweets and rich food, by a sense of grown-up-ness in the possession and right of disposal of a little pocket-money, and the satisfaction of the greed of selfish enjoyment offered in generally debarred amusements. But the parents who are wise because of their parenthood, will invite to their Thanksgiving dinner and family recreations one or more homeless or seemingly friendless waifs of humanity, and thus by causing thankfulness, will awaken in their children emulation in such pleasing hospitality.

A saddening aspect of this national anniversary comes in the "vacant chair" last year filled by some dearly beloved one who has since been called to spiritual fields of action, but whose departure has caused here hearts to ache, and tears to fall through sense of loss or separation. Tender reminiscences of the lost ones arise as the broken family circle gather round the Thanksgiving board, "He said this"—"She prophesied that"—they say with tender tones and falling tears.

The true believers in Spiritualism, however, from whose home some dear one has been called to other yet unseen spheres of action, though they miss the seen presence at the table, and sorrow for the loss of constant companionship, can yet give thanks for the joy of knowledge of continued existence and progressive life—nay more, for the deep conviction that often on occasions of family reunions on earth, where sympathy of heart and intellect had subsisted between the different members of the family group, it is permitted that the absent return for a brief space, and in the words of Elizabeth Phelps Ward:

"There is no vacant chair. The loving meet—
A group unbroken—smitten who knows how?
One sitteth silent only, in his usual seat;
We gave him once that freedom. Why not now?"
"Death is a mood of life. It is no whim
By which life's giver mocks a broken heart.
Death is life's reticence. Still audible to Him
The hushed voice, happy, speaketh on, apart."
S. A. U.

THE VEIL LIFTED.*

Such is the comprehensive title of a very remarkable book which has caused much comment in circles not usually stirred by reports of psychic phenomena, the columns of journals devoted to photography containing appreciative notices of this work.

The paper by J. Traill Taylor may be said to be the "piece de resistance." The author of this paper written for the British Journal of Photography, in which it appeared March 17, 1893, declares in the opening sentence "Spirit photography, so-called, has of late been asserting its existence in such manner and to such an extent as to warrant competent men making an investigation, conducted under stringent test conditions into the circumstances under which such photographs are produced, and exposing the fraud, should it prove to be such, instead of pooh-poohing it as insensate because we do not understand how it can be otherwise—a position that scarcely commends itself as intelligent or philosophical." He next alludes to the work of Mumler and of Beattie and Hudson. He suggests the mode in which spurious photographs may be procured. He next mentions "Fluorescence" as something which may with success be employed. A room (visually dark) may be full of the ultra violet rays of the spectrum, and a photograph may be taken in that dark light (sic). Objects in a room so lighted would be plainly visible to the lens of the camera, at any rate they could be reproduced on the sensitive plate, while at the same time not an atom of luminousness could be perceived in the room by any person possessing ordinary or normal vision. Hence the photographing of an invisible image, whether it be of a spirit or a lump of matter is not scientifically impossible. If it reflect only the ultra violet rays of the spectrum, it will be easily photographed, although quite invisible to the sharpest eye. Some very striking phenomena may be produced by the agency of fluorescence. He alludes next to experiments with certain fluorescent substances especially disulphate of quinine which, though to the eye is colorless like water, is to the camera as black as ink. This must be acidulated with sulphuric acid. Other fluorescent substances are mineral uranite, certain salts of uranium, canary glass, alcoholic solution of chlorophyll, aesculine, tincture of stramonium seeds and of turmeric and others still better.

He tells the story of a young lady who had used the disulphate of quinine by tracing a death, head and bones on her face and the consternation which was produced in the minds of the photographer and his attendants, and then proceeds to the account of the experiments which were made in this line. Mr. D. Duguid was the medium who it seems was required to produce the abnormal appearances on the

*The Veil Lifted—Modern Developments of Spirit Photography with Twelve Illustrations—A Paper by J. Traill Taylor Describing Experiments in Psychic Photography. Letter by the Rev. H. R. Haweis, M. A. Addresses by James Robertson, Glasgow, and Miscellany by the Editor, Andrew Glendinning.

photographic plates. The author says, "Like the chemical principle known as catalysis they—the mediums—act merely by their presence." He made his own conditions which were cheerfully accepted; used his own camera, a binocular camera and unopened packages of dry plates purchased from dealers of repute. "There were present a clergyman of the church of England, a practitioner of the healing art who is a fellow of two learned societies, a gentleman who graduated in the Hall of Science in the days of Charles Bradlaugh, two extremely hardheaded Glasgow merchants, gentlemen of commercial eminence and probity, our host, his wife, the medium and myself. There was no background. I myself took the plate from the dark slide, and under the eyes of the two detectives, placed it in the developing dish. Under these strict conditions a figure was developed on the plate between the sitter and the camera which is presented in the book on page 29." A discussion followed the address of Mr. Taylor and the exhibition of the photographs taken which is given in some detail.

The article by Rev. H. R. Haweis is reprinted from The Daily Graphic of June 23, 1892, accompanied by two photographs of a lady with the spirit of her father and one of Stainton Moses and "the unknown ghost" which the compiler of the book under consideration, in a private letter, says were obtained under strictly test conditions. The reverend gentleman it seems preached in his church on two successive Sundays on the subject of spirit photographs and had on exhibition in the vestry of his church several labeled "spirit photos and the spirit drawings by the late Mrs. Watts, daughter of William and Mary Howitt," declaring "there is nothing like publicity as a means of getting at the truth. Let in the light! Sift facts! Prove all things; hold fast that which is good. I. Thess., v. 21." Thus he ends his article.

The next article by James Robertson is from the side of the avowed Spiritualist, in which the most interesting thing is the matter concerning the obtaining of a portrait of a child by "Edina."

Mr. Andrew Glendinning in his "Miscellanea" alludes again to the work of Mumler giving one of his photographs—also given by Aksakof in his "Animism and Spiritism"—further citing testimony of Crookes, Wallace, and Stainton Moses. He also gives an explanation of the process which comes from the "Beyond" through a medium and presents several photographs taken by the binocular camera which Stainton Moses regarded as indispensable "that the genuineness of spirit photographs so obtained could not be called in question." The photographs represented in this book are certainly quite remarkable.

The book closes with a passage which will be of interest to Chicago people. "At the Photographic Congress held at the World's Fair, Judge Bradwell, of Chicago, was Chairman of the opening meeting. In his introductory remarks, after summarizing the work done by photographers, he said: 'I have no doubt there are those within the sound of my voice who will live to see the time when photographic reproductions will be sent from country to country as quickly as telegraphic messages to-day. In conclusion, may I not ask, who shall say that the camera, adjusted by the hand that feels, and focused by the sensitive eye that sees beyond, with the aid of the intensely sensitive dry plates, shall not bring to light and view the forms of our departed friends, and solve the problem of immortality and life?'"

The author concludes in capitals:

"JUDGE BRADWELL IS ANSWERED. THE VEIL IS LIFTED."

PRENATAL INFLUENCE.*

The sub-title of this work is "Prenatal Influence, Limitation of Offspring, and Hygiene of the Generative System," and it well defines the scope of the author's subject. How far such a book is fitted for

*Edoecology. A Treatise on Generative Life. By Sydney Barrington Elliot, M. D. Boston. Arena Publishing Co. Copley Square. Chicago: C. H. Kerr & Co. Pp. 260. Price, \$1.50.

general circulation is a question of taste, but in these days when society has come to be regarded as organic, and its well being declared to be entitled to the chief consideration, rather than that of the individual, we do not see that the general discussion of its topics can be avoided.

The proposition that Dr. Elliot takes for his text is that "it is the right of every child to be well born." If a child has this right, then it is the duty of its parents to act so that the right shall be enjoyed. It is a difficult matter, however, to convince the ordinary individual that there is either duty or right in the matter. The sexual instinct is usually regarded as belonging to the animal nature, and its exercise is governed by passion rather than by reason. There is no doubt that in this respect the modern civilized man is far below his Aryan ancestor. Marriage to the ancient Persian and Hindoo was a sacred institution, designed certainly for the perpetuation of the race, but also for that of the sacrifices to the ancestral spirits. The first-born child especially was considered to have been sent by the gods and every care, therefore, was taken that it should be "well born." Prayer and offerings were made to the spirits before the nuptial bed was approached, and care was taken that the gift they were asked for should be in every respect worthy of them. If the author had borne this in mind, he would not have made so broad a statement as that "in ancient times the physical side dominated the intellectual."

The appearance of such a work as that of Dr. Elliot, the first part of which appeared originally as a series of articles in "The Arena," is evidence that a return is being gradual made to the ideas of our remote ancestors in relation to marriage. Whether a state of celibacy is, as taught by some of the Christian Fathers, a higher state spiritually than that of marriage, may be a question. Until, however, the intellect completely dominates the lower nature, that question will be decided in favor of the latter state, and in the interests of society as well as for the benefit of the individuals concerned it is advisable that the offspring of marriage should be well and not ill-born. For this purpose it is necessary that would-be parents should be instructed, and they will find in Dr. Elliot's book all the information they need conveyed in a clear style, and without the offensiveness of language or detail to which the subject of which he treats lays itself open. It deals first with prenatal influence, which is fully established by the numerous cases referred to by the author, and by the opinions of medical experts. It follows that precautions should be taken by parents to prevent any such prenatal evil influence affecting the child. But the influence may be good, and hence the requisites for having a well-born child are equally important, and both are considered by the author, who well says: "In no way can parents better show to the world what they are than by their children. They are next our hearts, are something we can love and cherish, and who will return it in old age. They are the bond of union between mother and father, often keeping them from drifting apart. They help us to be unselfish, they sweeten and soften our nature, and teach us lessons which only children can teach."

The second part of Dr. Elliott's work deals with the subjects of "Limitation of Offspring" and "The Hygiene and Philosophy of Generative life." We need not refer to the latter subject, beyond stating that the author points out the influence of intellectual activity in controlling the passions. The former subject is of great importance and we think that it is not treated by Dr. Elliott with the caution it requires. We are glad to see that he strongly condemns the disgraceful crime of abortion, which is so prevalent among certain classes in this country. But he endorses the observation that "some means ought to be provided for checking the birth of sickly children," which can be accomplished only by education and the exercise of judgment on this important subject.

THE true scholar grudges every opportunity of action passed by, as a loss of power.—Emerson.

A SPIRITUALLY MINDED WOMAN. IN MEMORIAM.

Mrs. Rosa Miller Avery, who passed on to the higher life from her beautiful home at Edgewater, Ill., on Tuesday, November 9th, was a woman of remarkable and unique character—a thoroughly progressive woman with qualities which endeared her to the many friends whose sincere love she had won, and who will henceforward miss the heartfelt tenderness of her correspondence, and uplifting companionship.

Mrs. Avery was essentially a product of that time of spiritual unrest reaching out toward larger liberty of body and spirit which began with the determination among progressive souls in America in the earlier years of the century that human slavery of all kinds whether of color or sex, should be abolished in a country which professed to be republican in government and principle and flaunted itself as the home of freedom.

Among the earliest contestants for the abolition of slavery was Nahum Miller, the father of Rosa, and his good, strong-souled wife was no less ardent in the grand cause and their home in Ohio, before the war, was one of the many stations of the so-called "underground railway" by which men and women born in southern American slavery found their way to ownership of themselves through being sent thereby to countries under monarchical government.

So Rosa Miller grew up to womanhood in a liberty-loving, freedom-demanding atmosphere of thought and expression, for her father was strongly liberal in his religious convictions and her mother soon perceived that women as a sex were as nearly enslaved according to then existing laws as the negroes were as a race; and all these influences had their effect upon the character and thought of the young daughter of the household. The whole State and neighborhood, however, was at that time in spiritual ferment, the result of the anti-slavery discussions and persecutions. Religious discussions were also everywhere rampant from the same cause, and the writer recalls Mrs. Avery's vividly described recollection of the horror with which she, a little girl of near his own age, listened to the heretical doubts of a minister's son—little Bob Ingersoll, whose father preached somewhere in the vicinity—in regard to God and heaven and hell, expressed to her one afternoon when the two children, Rosa and Robbie, had wandered off into a field or orchard and discussed theology from childish standpoints. Meeting Ingersoll in later years Mrs. Avery reminded him of this early discussion, and spoke to him of her own spiritual experiences; to which the good-natured, but agnostic Colonel replied: "Well, I have no objection to your theory—and if it's true, I'll be as ready to flap my wings as any of you!"

It was an open secret among Mrs. Avery's intimate friends that her's had been from childhood a remarkable series of spiritual experiences. As a child she saw and conversed with spirits, but as she was treated as one who told falsehoods and threatened with whippings for reporting her clairvoyant and clairaudient knowledge she gradually ceased to speak of them until she found those who understood how real such so-called "imaginative" visions were to her. But her spiritual gifts continued in one form or another all through her life, and as she has frequently said to the writer, the unseen spiritual world was as real to her as this material earth, and prospective death, so-called, had no terrors for her. This feeling gave her a spiritual fearlessness in speaking her thought on all subjects, even to those who widely differed from all her conclusions, philosophical, religious, political or moral, but uttered in her kind, sweet voice, with smiling eyes, and looking upon the lovely face, framed in later years in a halo of wavy silver locks, no opponent could feel angry or hurt at her mildly spoken but decided statement of her own views.

When she married Cyrus Avery—a kindred soul—at twenty-three, and made her new home with him in Ashtabula, Ohio, true to her education and liberty loving instincts she began a propaganda of anti-

slavery teaching and organized the first Abolition society known there, drawing down upon her head the anathemas of the clergy of that date; but many warm-hearted, wealthy and independent men and women of that town sympathized with her, and the result was before long a church organized upon the broadest liberty-loving principles. During all her life she was active in all organizations for purer living and wide personal liberty, although still keeping in line of orthodox faith interpreted by her own spiritual knowledge. In a letter to the writer she says: "Well, God be with you! God be with you—in my prayer for this and every day in your behalf. Before modern Spiritualism was known, and when I was a young child I was taught that 'God' meant 'Supreme Goodness,' (and Devil meant the spirit of evil)—everywhere present overturning darkness into light. 'Evolution,' we say now, or evil the shadow side of good. Since then, I ever reverence the name of God as the All-Good, hence supreme in power and purpose. When the religions of the world become spiritualized then the theological God and devil will disappear like mists before the rising sun."

Another expression of her orthodox faith was given on the expected baptism at her ideal home "Rose Cottage," of her eldest grandchild, Rose Foster Avery, daughter of her son C. Miller Avery, and Rachel Foster Avery, thus: "My blessed baby will be here Sunday, May 31st, and will be baptized in Rose Cottage—don't smile—I believe in baptism, it is such a spiritual emblem—water, I mean. I believe in a Christ without 'saving blood' and non-sacramental legends, and I believe just as much and more, in a spiritual existence than I do in an earthly one. I know it to be a truth, for seeing and hearing is believing. To-morrow is Love's day, February 14th, so accept all the flowers of love, appreciation and sympathy for the newness of life which the new gospel of love brings."

Again, "The real and dangerous infidels are in the church and state. I say this while believing—in a certain sense—in both church and state." It would be well for the world if one part of her individual creed were adopted by every one; she writes: "It is one of the articles of my religious creed to faithfully perform all promises—to keep my word so that every one can feel concerning me that I can be depended on, for I do so honor and admire persons I can trust. Integrity in little things is so supremely beautiful to me."

Above all things else nearly, was Rosa Miller Avery's devotion to the enfranchisement of her own sex. For this she worked from girlhood to her death and it is to be regretted that her last illness kept her from the enjoyment of casting the small bit of a ballot which many thousands of Chicago's women were allowed to vote a few days before her departure. She was an active and honored member of the Cook County Suffrage Association, the State Suffrage Association, the National Council of Women, and was the organizer and first President of the Anthony Suffrage Club of this city. She wrote constantly for the press in behalf of woman's freedom, was the dear friend of many leading women, her home was adorned with many pictures and souvenirs of such as Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Lydia Maria Child, Lucretia Mott and others, and always her home was open for suffrage meetings wherever she lived. When she first moved into her Edgewater home she wrote me, "Rose Cottage is humanity's home; I never shall relax or stop my efforts until victory is perched upon our banners. The woman's movement, or suffrage sentiment will do more than all or everything else to rid the world of religious bigotry and infidel superstitions concerning women. It is the infidel influence of heathen legends founded and grafted on Christianity that has wronged and robbed womanhood far back as history of the human race is known. It is the result of material manifestation of power, and not the spiritual purpose of the majesty and oneness of the masculine and feminine elements in the union of their individual and relative strength which makes one the special need of the other in the social, spir-

usual, political and financial world, as well as in the sacred and limited enclosure which we call home. To spiritualize religion, to humanize politics, to liberalize the lust for creeds and church confinement, is to work directly for woman, or equal suffrage—it is the rock bottom of all reforms."

But though so earnest as a reformer, Mrs. Avery was essentially a most womanly woman, devoted to her home, and husband and she was a proud and loving mother and grandmother. She was refined and cordial in manner, keeping always a wonderful air of freshness and youth which the fresh tints of her lovely face did not belie. She had an esthetic taste in the adornment of her person and her home and prided herself on her skill as a cook and house-keeper. In a letter she says, "Very many women hate housework, and I contend that such ought not to engage in it, if possible, but that every avocation has its drudgery, and unless it were so we could not see the divine side of any kind of work. Gardening, housework, the care of animals, such things are my life and heaven; I love housework." And in a note inviting me to lunch at Rose Cottage she says: "Over the cups" you know we can chat and prognosticate of the future—eating is a symbol of spiritual significance when rightly considered apart from the vulgar taste of a gourmand. Eating and drinking is typical of the sustenance of the spirit and spiritual waters without money and without price. It ought to be simplified as a cup of refreshment with a few sweetmeats and crackers, for life is too full and busy with the spiritual workers to look after the physical more than is absolutely necessary." In another letter she writes: "There are no furnishings more to my mind than that of a well-selected library—books are the mind and understanding and shadows of the intellectually great and good, who are all living somewhere and must come very near to those who can digest the intellectual and spiritual sustenance, and dispense it to others."

An all-pervading spirit of lovingness animated Mrs. Avery's correspondence, conversation and daily life. The letters before me are filled with loving references to "son," his wife, and babies and to her husband. I may quote I think without offense a womanly bit of grandmotherliness. Once after a round of visiting she wrote from her son's home: "After all I shall be glad to get back to my home nest again—though I love the baby so dearly it will break my heart ever to leave her. She is all 'Foster' from the crown of her head to the end of her little pink toes, but I love her just as devotedly as though she was 'all Avery.'" And again, "Daughter Rachel has sent me baby's first shoes for luck to Rose Cottage. Oh, those little shoes! I have just filled them with kisses. I used to kiss her dear little feet almost to a blister."

Among the reforms advocated by Mrs. Avery was that of cremation of dead bodies. Only a year or two ago she wrote a most logical argument in behalf of the substitution of cremation for earth-burial which was published in the *Inter Ocean* and afterward copied into *THE JOURNAL*. Agreeably to her wishes the tenement of clay which she had out-soured was given to the purifying flames at the Crematory at Graceland Cemetery, Chicago, on Monday, Nov. 12th, the day of the funeral services at Rose Cottage. Although the day was exceedingly stormy representatives were present from the Cook County, and other suffrage societies to which she belonged and also the Illinois Women's Press Association of which she was one of the earliest members. Besides the officiating clergyman, Mrs. Elizabeth Boynton Herbert appropriately spoke of the work of her departed friend in behalf of woman and reform work. Roses comprised the chief floral offerings in memory of her who was truly by nature as well as in name a fair Rose in the garden of humanity, a Rose now transplanted to a more congenial sphere of growth.

S. A. U.

CHILD-NATURE STUDY.

In the course of his address before the convocation for the study of child nature, Dr. Dewey of Chicago University referred to the almost total lack of reverence and obedience in our children, and he declared that things must become a great deal worse before they get better. He based his opinion on the fact that our historical methods are passing away. He affirms that the only remedy for the evil is for the parents to reverence the child, thus apparently reversing what has hitherto been regarded as the ordinary course of nature. What Dr. Dewey possibly means is that parents must reverence, not so much the child, as the child-nature. He is reported as saying:

"If the child will not render obedience to the parent, the only remedy is to make it obedient to itself. Because of the changes in civilization the fundamental principle must be changed from one that is external to one that is internal. The parent must follow the child's nature and not make the child follow the parent's nature. If our civilization is not to disintegrate for lack of discipline and authority it is because we go deeper into the nature of the child and find there the true basis for discipline and authority. It is my sincere hope that the day will come some time when it will be believed that it requires as much knowledge, as much study, to handle a child as it does to be a good gardener."

This is nothing more than what all advanced educators have said, expressly or implicitly, but as stated by Dr. Dewey it leaves out of view a very essential factor in the situation. Every organism requires training if it is to be domesticated; that is, not allowed to run wild. No one knows this better than the good gardener, and although the nature of the plant has to be studied if good effects are to be obtained from cultivation, yet in addition discipline has to be enforced. Even a plant cannot be made "obedient to itself" unless it is properly trained, and much less can such a result be obtained without discipline in the case of a child.

The real source of the want of reverence by children for their parents is lack of "discipline." By this is not meant the exercise of absolute authority with obedience based on fear, but the loving training which points out the right path and sees that the child walks in it. This is nothing more than moral education, the importance of which surely justifies the use of such means of coercion, if necessary, as are employed to compel attention to the less important subjects of intellectual education. The moral nature forms the basis of all conduct and it is absolutely essential that its true principles shall be instilled into the mind at an early age, if life is not to be a lamentable failure. Until a child is old enough to judge for itself it ought to be guided by its parents or others in authority. Unless it learns to be obedient to its parents or others it can never be "obedient to itself," as obedience can be learned only through discipline. This is merely self-restraint, the power to exercise which grows with the practice of it, and therefore if it is not practiced at all it will cease to exist. It is true that Dr. Dewey supposes that if we go deeper into the nature of the child we shall find there "the true basis for discipline and authority." This is perfectly true, as the ultimate authority is man's own nature; but we must be able to walk before we can run, and even to crawl before we can walk, and before the child knows the right and recognizes its authority, he has to be taught what is right by those placed in authority over him and to bow to such authority. But if obedience is due on the one side, love is no less required on the other side, and therefore no punishment for lack of obedience is justifiable which is not prompted by love and which has not for its sole aim the good of the child. Such punishment is part of the discipline necessary for the proper development of child-nature, and if it is neglected by the parent the child will in after life find it difficult to make its lower self obedient to the higher.

"What my friend Rogers has said about unseen presences," said C. R. Walden, "reminds me of a peculiar affinity between a sister of mine and me. We are usually several hundred miles apart, and yet our minds are in constant communication. I can at will call a view of her household, see just where she is and what she is doing. If she is ill I know it in a moment and have before now taken long journeys when I learned in this way that she was ill. My sister can keep track of me in the same way, and frequently I receive letters at places where I did not tell her I would be. At one time I was about to enter into a business contract. The next morning after talking the matter over I received a telegram from my sister, telling me to make no contracts until I received a letter from her. I waited, and the following day the letter came, saying that she had seen me and that something told her that it would be disastrous. It so affected me that I declined to close the agreement, and I afterward found that had I done as I first intended it would have resulted in my losing every dollar that I had."—*Cincinnati Enquirer*.

In Fiske's *History of the United States for Schools* has been appropriately placed on the back of a very fine portrait of Franklin, after a painting by Duplessis, a facsimile of a page of *Poor Richard's Almanac*, with the following note by Mr. Fiske: "Franklin was busy with all sorts of things, great and small. In 1732 he began to publish *Poor Richard's Almanac*, compiled by himself and full of quaint maxims. It became extremely popular, and was translated into many languages. I give a facsimile of the February page, 1746, photographed from a copy belonging to President Holyoke, of Harvard, who died in 1769. Observe that at the top February is called the twelfth month, as usual in *Old Style*." The material at the beginning of the page is so characteristic of Franklin that we reproduce it here:

"Man's rich with little, were his Judgment true,
Nature is frugal, and her Wants are few;
Those few Wants answer'd, bring sincere Delights,
But Fools create themselves new Appetites.
Fancy and pride seek Things at vast Expense,
Which relish not to Reason nor to Sense.
Like Cats in Airpumps, to subsist we strive
On Joys too thin to keep the Soul alive."

A WRITER opposes the taxation of church property on the ground that it "would be rendering tribute to the State for what is not the State's, but is dedicated to God." Without exposing the fundamental fallacies involved in this proposition, we simply remark that the churches, although "dedicated to God," are not guarded by him, are not protected even from the lightning of heaven; and since their protection by the State, therefore, in common with other property, is a necessity and involves expense which is met by levying a tax, why should they be exempted from taxation? As President Garfield, in a speech in Congress, June 22, 1874, said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the Nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community."

What higher praise can we bestow on any one than to say of him that he harbors another's prejudices with a hospitality so cordial as to give him, for the time, the sympathy next best to, if indeed it be not edification in, charity itself. For what disturbs more and distracts mankind than the uncivil manners that cleave man from man?—A. B. Alcott.

I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

—Tennyson.

ETHICS, as it has been well said, are the finest fruits of humanity, but they are not its roots.—Mallock.

VOICE OF THE PEOPLE

TRUTH.

BY A. D. MARCKRES.

Hold your grip on what is true,
Though heaven should fall;
Truth will live to bear you through,
Over all.

Show the world your honest mind,
And never dare
Profane the holy truth you find
Waiting there.

Curses falling thick and fast,
Like stony hail,
Though driven forth by angry blast,
Shall not prevail.

Fiercest storms are soonest spent,
And peace serene
Is like a benediction sent,
To close the scene.

Truth, though crushed, shall rise again
Some other day,
When colors false no longer stain
Fair display.

Though faith may bind the human soul
With creeds of youth,
Our reason sees an aureole
Around the truth.

Ice-guarded truth around the pole
Hath charms to draw,
Though hungering death may wait the soul
Who dares her law.

Behind the facts which nature shows,
But half revealed,
With sphinx power that no man knows,
Is truth concealed.

All conquering truth shall wear the crown
By natural right,
When all that's false has fallen down
Before her might.

Though prejudice may overcast
Eternal fact,
The truth may stand revealed at last
By nature's act.

Honest thoughts we here enshrine,
All hearts to win,
That truth like beacon light may shine
From within.

THE ELIXIR OF LIFE.

TO THE EDITOR: Thought is the motive power of the universe. Upon this foundation all kinds of theories concerning the visible and invisible worlds may be built. If they fall, it is not surprising; true analysis is always difficult, speculation comes easier and can be to the ordinary mind what the winged horse, Pegasus, is to the poet. To unveil the mysteries of thought-action, speculation must be turned inward upon itself. The theory that thoughts are fluid substances, originating in the brain, differing in density according to the degree of pure spirit they express, harmonizes with the principle of evolution which requires that the created shall be a step in advance of the creator and proves that the mind is not a solid, but a conglomerated mass of moving, changeable particles held together by the law of attraction. For what could this thought substance be? The brain that created it, to enter and control another organism? The fact that it depends continually implies the existence of a native, penetrating power on one side, or a magnetic attraction on the other, perhaps both; but shows the probability of every brain containing what it did not generate.

When objective mind receives knowledge which, from its very nature, could not originate in finite mind, what is its source? There are three classes of people who can be controlled as "mediums." One is weak, objectively, and cannot choose but act upon any strong suggestion. The second voluntarily serves some higher intelligence or influence, and the third is composed of those who come like falling stars, bringing their genius from the skies to win the world from barbarism.

Among these last, inventors illustrate most clearly the power of a magnetic brain. In one moment of objective repose, they seize a thought that can defy or control natural law.

What is the most reasonable explanation? Do the disembodied give us of their wisdom, or is thought self-existence, like life, truth and principle? Universal knowledge must be touched with personality to become manifest. Personality has

form, substance, knowledge is boundless and eternal. All these attributes are united in thought.

The spiritual, mental and material worlds all contribute to the sustenance of the body; this in turn upholds the brain. A normal person instinctively chooses the proper food for his system—thus illustrating the law of demand and supply in matter.

On the mental plane, this same law is called aspiration and explains the power to attract knowledge. Aspiration may be conscious or unconscious, which furnishes a key to the temptations of our saviour just before final purification. They could not at that stage, vibrate willingly with the lower world, neither had they quite outgrown it. The opposing and conquering force was conscious spiritual will. The mental will is one with desire and can be externalized in thought by uniting with knowledge; spiritual will is one with intuition and forms a magnet for the truth that is yet veiled.

The expression "thought-transference" suggests motion, and the natural inference is that thought, in a definite form, travels on telephonic ether from brain to brain. This is plainly visible at times to a psychic. But may it not be a magnetic wave directed by one will to the quickening of another? Animal, or even ferro-magnetism quickens life without giving life, and it is undeniable that brain power can be stimulated from without. The result is an increased strength of the vital, magnetic principle known as will, desire or aspiration.

Language is the symbol of thought and depends for existence upon the subjective reality that projects it. But sound existed before man, and as the physical ear detects one familiar voice in a chorus, so the individual subjective mind perceives with accuracy, the living but unexpressed thought.

What is the practical difference between sending and imaging thought to another mind? The former implies effort and possible fatigue, the latter increases the strength of conscious magnetic power, which must prove a strong factor in soul evolution. On the current of spiritual will, our unseen guides draw near us and as their knowledge becomes our thought, we climb the spiral path.

M. H.

BOSTON, MASS.

REPLY TO "S"

TO THE EDITOR: "S," wishes to know (in yours of the 10th) why I don't say that the subliminal always, instead of only sometimes personates a spirit; that the inquirer "never heard or knew of one doing otherwise."

Without looking up all the cases where others have done otherwise, I merely refer you to THE JOURNAL of October 7, 1893, containing the paper of Prof. Oliver Lodge read before the Psychical Science Congress. In the two lower paragraphs, middle column, page 307, the Professor relates his experiences in regard to Mr. Stead's automatic writings in which this passage occurs: "His hand is writing, . . . and letting it be guided by his subconscious or by some other mind."

That this other mind may be that of one in the flesh is admitted in these words: "The instructive feature of this phenomenon of Mr. Stead's . . . is that the minds apparently using his hand are not so much those of dead as of living people (!)." That the latter was frequently the case—a simple case of telepathy—is shown where the Professor states that, "The great advantage of this (referring to the telepathic communications from living people) is that they can be catechised afterwards about their share in the transaction; and it then appears that although the communication purporting to be from them really does convey what they were doing or thinking, in fact what they might have written, yet actually they knew nothing of the writing." Does this look as if the subliminal always personates a spirit? The inference to be drawn from the above is that the subliminal sometimes acts directly, or of its own accord, in which case it personates a spirit, while at other times it enters en rapport with living persons at a distance, producing the phenomenon of telepathy in connection with that of automatism. This also explains why communications are sometimes received of the facts or subjects of which neither the subconscious nor the principal minds are cognizant.

"S—" further asks why in the case of a strong believer in the subconscious self and disbeliever in spirits who began to

write automatically the hand has never yet written, "I am your subliminal self," and in the case of devout Christians who attribute the phenomenon to the evil one, the hand should have written, "I am the devil," if my explanation that the intelligence claims to be a departed spirit because the principal mind assumes it to be such, were true? Would reply that in the former case the principal mind's attention did not happen to be on the subliminal during the writing, and in the latter case it was not concentrated on the devil? See?

HERMAN WETTSTEIN.

BYRON, ILL.

"JUST WANT TO KNOW, YOU KNOW."

TO THE EDITOR: Materialization seem to be one of the most striking and convincing phases of spirit phenomena. Our papers teem with accounts of full-form materializations, accounts signed by reputable witnesses, and we cannot doubt their veracity. What many of us do dare to doubt, however, is the objectivity of such phenomena. We know the Indian fakir makes us see wonderful performances; yet when we attempt to photograph said performances, nothing appears on the plate save the fakir. Theosophists have repeatedly assured me that while they do not doubt the sincerity of many who claim to have seen materializations, they attribute the phenomena to hypnotic influence, and deny spirit agency.

Now why does not some enterprising investigator photograph the materialized forms, thereby settling that point forever? We are told that they often walk out of the cabinet in full light. What obstacle is there in the way of photographing them?

Also the subject is continually discussed as to whether these materialized forms are, or are not made of matter derived from the medium. Why cannot the medium be seated on scales in a dark cabinet, letting the arm of the scale project through the curtains in view of the sitters. We could soon learn in that way whether the medium lost in weight or no.

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WOMAN AND THE HOME

THE FERRY FOR SHADOWTOWN.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown,
It always sails at the end of the day,
Just as the darkness closes down.

Rest, little head, on my shoulder so;
A sleepy kiss is the only cure,
Duffing away from the world we go,
Baby and I in the rocking-chair.

See where the fire-logs glow and spark
Glisten the lights of the shadowland,
The raining drops on the window, bark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still,
Blossoms are waving above its brim,
Those over there on the window-sill.

Rock slow, now slow in the dusky light,
Slightly lower the anchor down,
Past little passenger, say "Good-night!"
We've reached the harbor of Shadowtown!

— From Motherhood.

A TYPICAL WOMAN OF TODAY.

Miss Katherine Prescott Wormley, the unrivaled translator of Balzac, says: "Gilson Willets is an indefatigable worker. Though past the meridian of life she never seems to grow weary. Her whole life has been one of active service, first in the Union, and second in the field of literature. Besides having translated thirty of Balzac's novels, she has published two books containing her own experiences as hospital nurse during the civil war, six volumes of Alexander Duma's novels, one novel of George Sand's, and a work of Bourget's in two volumes called Pastels of Men. She has just completed the third and last volume of Balzac's Lost Illusions and has besides just brought out two volumes of Moliere. She is now at work on the third Moliere volume, which will contain Les Femmes Savantes and Le Malade Imaginaire. Miss Wormley's home for many years was in Newport, but she is now living in New Hampshire. She was born in Ipswich, England, in 1830, and is the daughter of Admiral Wormley, who was active during our civil war in connection with the Sanitary Commission. During the summer of 1862 Miss Wormley was with the United States Sanitary Commission, and was appointed by the Surgeon-General to the post of Superintendent of Nurses in the United States Army General Hospital at Portsmouth Grove, Rhode Island, where she remained until 1864. Her books relating to her war experiences are entitled United States Sanitary Commission and The Other Side of the War, the latter being letters from the headquarters of the commission during the Peninsular campaign in 1862. Miss Wormley has never lost her interest in matters touching sanitary improvement, and gives much of her time now to charity organization, the improvement of the condition of women, instruction for girls in household duties, and in cooking schools.

Miss Irwin's appointment as Dean of Radcliffe college has been signalized by a remarkable spontaneous testimonial from her former scholars in Philadelphia, during the past quarter of a century. Their grateful attachment led them to found an Agnes Irwin scholarship of \$5,000 at the college; the recipient to be named, and all the details, present and future, to be arranged, by Miss Irwin herself. Accompanying the money gift was a silver box containing an engrossed parchment roll, sixteen feet long, bearing the names of the 616 donors—a widely scattered body. It will be remembered that Miss Irwin is a great-granddaughter of Franklin, whose silver medal is still awarded annually to the youth of the Boston public schools.

A new employment for young women of education is that of a private secretary to fashionable dames with large visiting lists. There is a great demand for this sort of confidential clerk, but ladies of wealth and position require a secretary accustomed to the usages of society, and any less experienced in the world's ways would not be valuable. A fashionable woman has no time to answer notes of business, or undertake the management of household accounts, and these duties can be filled by a secretary with her lighter bur-

dens of answering invitations, or sending out cards for such functions as her employer will give during the season. Several Boston ladies intrust all this portion of their correspondence to a secretary, while in the larger cities it is now almost a matter of course for a well conducted establishment to include a young woman to whom these light and pleasant duties are intrusted. In London and Paris a season's invitations to balls, dinner parties and such important functions are an expensive and arduous task, for which the salary of a capable secretary is not begrudged. But it must be borne in mind that the employe must have the intricate rules of etiquette as well as a "distinguished" handwriting at her fingers' ends to be worth her \$10 or \$12 a week.

In Great Britain women vote for all elective officers except members of Parliament. In France they vote for members of all boards of education. They vote likewise in Norway and Sweden. Women voted in Ireland for harbor boards, poor law guardians, and in some cities for municipal officers. Even in Russia they vote for elective officers and on all local matters. And in far-off Hindoostan they have the right of suffrage in municipalities.

The list of countries, representing all grades of civilization and forms of religion, where women are endowed with the right of suffrage covers over twenty. In New Zealand women suffrage rules every thing. In our own Republic twenty-eight States have given limited suffrage to women. In Wyoming women have voted on the same terms with men since 1870. And yet some people are ever asking: "Do you think people will ever get the suffrage?" The world keeps moving while they neglect to inform themselves. They wonder if something is coming which to a large extent has already come.

When one addresses a letter to Mrs. —, chairman of —, etc., etc., the incongruity grates on the feelings of a person not yet so "advanced" as to think "men may as well be abolished, anyway;" and the feeling is not confined to this side of the water, is shown by Professor Charteris' remarks at the University of Glasgow, in July, when, for the first time, a Scotch university conferred a medical degree upon two women, one of whom was made Bachelor of Medicine, the other Master in Surgery. He said he hoped the time would come when degrees would be bestowed that would do less violence to the sex, and would run "Spinster in Medicine" and "Mistress in Surgery." The Italian language furnishes the pleasant way out of the difficulty, as the il dottore needs only to be changed to la dottora and there you have her, and many of her, too; for the groundswell of medical education for women has reached sleepy old Italy, in which country one of the ministers of instruction is the widely celebrated and progressive Dr. Bacelli.—New York Independent.

Suppose, for the sake of argument, we accept the inequality of the sexes as one of Nature's immutable laws; call it a fact that women are inferior to men in mind, morals, and physique, why should this settle or materially affect the subject of so-called woman's rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?—Professor Huxley.

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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 delicate 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, 93-94 La Salle Street, Chicago.

BOOK REVIEWS.

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

The Strike at Pullman. Statements of President Geo. M. Pullman and Second Vice-President T. H. Wicks, before the U. S. Strike Commission. Also Published Statement of the Company during the continuance of the Strike.

We have received a copy of this pamphlet, which we cannot help thinking displays a lamentable lack of the altruistic sentiment, that used to be regarded as the special glory of Christianity, but which as science now shows should be the great practical outcome of evolutionary progress. After the close of the strike inaugurated by the American Railway Union, the daily press of both political parties united with the papers devoted to economic science, in condemning the conduct of Mr. Pullman, who had so long paraded before the public eye in the character of a philanthropist, towards the people in his employ. Vice-President Wicks, whose family relations just publicly revealed, prove him to be totally unfit to occupy the position he has maintained, concluded his evidence before the Strike Commission by the statement that it was hoped the surroundings of the working people at Pullman "would improve their character as citizens, and the quality of their work," and yet at a time when the Pullman Company had, according to its President's own statement, a surplus fund of nearly two million dollars it compelled its employes to live on starvation wages, showing that philanthropic motive was mere pretence. We have in that surplus fund the weak point of Mr. Pullman's case, and it shows where the remedy is to be found for labor troubles. We maintain that the surplus profits arising from a business concern belong as much to the employes as to the employer, and the Pullman surplus ought to be treated as an insurance fund against the reduction of the workmen's wages below a fixed scale, just as much as it is against a reduction in the rate of dividends on the capital of the Company. Until this principle is recognized and acted on generally in some form or other, there will be no real peace between capital and labor, and the longer the recognition is delayed the more likely is the present antagonism between the industrial copartners, as they actually are, although not regarded as such, to be replaced by a condition of pure socialism. Cooperation throughout, established on a legal basis, will have to come soon or something much worse for the class of capitalists will be the outcome. Nor should the proposed change be viewed with distrust by the capitalist, as it would give him a security for the continued possession of his wealth which he is not likely otherwise to retain.

Life Psychical and Spiritual and the Amazing Powers of the Human Soul. By Professor John Bunyan Campbell, M. D. V. D. Fairmont, Cincinnati, Ohio. Pp. 237.

The author of this book is the founder of the Vitapathic system of healing which dispenses with drugs and makes use of vital air, heat, light, electricity and magnetism in the cure of diseases. Vitapathy is to be "a universal system of health, peace and happiness for all mankind," and that is said about it by its supporters is well founded it may become so. It is a religion of as a religion based on the nature of the human soul, which has embodied in it the powers ascribed to disembodied spirits, and among them a power of treating diseases. This power is applied as mesmerism or human magnetism, and Dr. Campbell's book is devoted largely to this subject, although it contains references to most of the phenomena usually associated with Spiritualism. The author speaks of the soul's power to leave the body and return again, as well established within his own experience, and adds that the soul while out of the body can change its size, shape and appearance, and even take on an animal form. He describes the soul as being flexible and elastic and as having spiritual organs corresponding exactly with those of the body. Soul is with him the same as spirit, which is the living principle of matter and is condensed in the material body, and formed into a spiritual body, or person, or human soul." It is difficult to characterize a book which makes positive statements of this character without any scientific proof. But perhaps this is not required in the founder of a new religion. His book might, however, have been put into a more presentable form. It is a curious

mixture of dogmatic teaching, personal and other experiences and facts relating to the Vitapathic system put together with little method, although it will probably answer its purpose of making known the author's particular views.

The Religion of the Future. By Rev. S. Weil. Arena Library Series. No. 29, February, 1894. Arena Pub. Co. Price, 50 cents.

The aim which the author of this book had in view was to make intelligible to the popular mind the truths of the Religion of the Future, by which he intends the spiritual philosophy. He tells us in the prologue, that it is addressed primarily to skeptics who are seeking after truth. Those who are not seeking after truth are requested to abstain from reading the book, on the ground, which is well taken, that "no appeal can be successful to those who have a fixed creed either in religion or in science." Whether it will do much towards inducing skeptics to accept the doctrines of Spiritualism is a question. The subjects with which it deals are treated too cursorily, and its psychology is of a somewhat doubtful character judged of from a scientific standpoint. The author accepts the doctrine of the eternity of the soul, having neither beginning nor end, and also that of successive embodiments during the progressive evolution of man's spiritual nature. For his views on these subjects he is indebted to the works of Mrs. Cora L. V. Richmond and Mr. A. J. Davis, but with additions from Sinnett's "Esoteric Buddhism." We have no doubt that the book will be very acceptable to most of its spiritualistic readers, as its ideas will be found consonant to their own. It is moreover well written, although the author states it to be his first experience in book-making.

The Last Leaf; Poem by Oliver Wendell Holmes; Illustrated by George Wharton Edwards and F. Hopkinson Smith. This beautiful and esthetically illustrated volume should be greatly in demand as a holiday gift by reason of its exquisite beauty and as a characteristic souvenir of the beloved "Autocrat of the Breakfast Table," since it is prefaced by a facsimile autograph letter from the poet in regard to the poem; a very touching letter in view of his recent transition. This work too, is a cheaper reprint of the edition de luxe published a few years ago at the price of ten dollars, thus bringing a lovely work of art within the reach of those of moderate means. It makes a most esthetic and appropriate gift for the holidays, and will prove a prized possession to the many who hold tender recollections of the friendly soul whose thoughts so irradiated "the breakfast table" and "over the tea cups." (Boston: Houghton, Mifflin & Co. Cloth. \$1.50).

In Distance and In Dream. By M. F. Sweetser, is a sweetly told story of the immortality of love. It professes to give the experience of a soul released from the body who preferred to hover on earth near the beloved wife, heart-broken by his supposed death, to entering alone into heavenly happiness. But in time he was persuaded to do so that he might thus be better fitted to meet her and the child which came to him earlier. The import of this little sketch is contained in this extract from its pages. "Love of wealth, and of power, and of luxury are dependent on things visible and temporal, and when these are made inaccessible their desire ceases. But the true love of husband and wife is of the soul and dies only with it—or dies not at all, being changeless and eternal." The meeting of husband and wife in the beyond is tenderly described. (Boston: Joseph Knight & Co. Pp. 43. Cloth, 50 cents).

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THE WOLF AT THE DOOR. A RETROSPECT AND A FORECAST.

By ST. GEORGE BEST.

O Poverty! thou art a dread and direful thing, The curse of every age; The stripes inspired by thee are those that loudest ring O'er history's ample page.

No common man am I, but one of liberal mind, Doomed none the less to feel, In this broad land, with millions of my alien kind, The print of fortune's heel.

My years of stalwart strength have run to four score now Of penury and distress; These shrunken limbs, these palsied hands and wrinkled brow— They are my witnesses.

For twoscore years I've lived upon your nation's soil, Earning my bread in sweat; Accustomed early and accustomed late to toil, In sunshine or in wet.

I've wrought the glowing metal at the forge, breast-bare, I've tilled the untilled land; Where once your giant forests kissed the neighboring air, The homes of culture stand.

The wilderness I've made to blossom as the rose, Through long and bitter years; In summer's heat or winter's snows, To changeful atmospheres.

I've dug the mine and laid the rail, the iron horse With his metallic roar, I've driven like a whirlwind on his fiery course, From east to western shore.

Your halls of classic song where music wakes the lyre Cecilia woke of old; Your temples too where learning and where art inspire, With myriad works untold,

Bespeak, both one and all, the patient workman's skill, His strong and tireless arm, That chiseled out huge blocks of ragged stone until They bore a pleasing form.

You ask me wherefore and for what I've done all this? To win myself a name? To climb foot-sore the steep and dizzy precipice Where sits the goddess Fame?

Perchance for wealth or independence when the sire And yellow leaf is shed? Was it for any such I labored year by year? Not so; it was for—bread.

Bread was my children's cry by day, by night their cry, And oftener it was mine; My scanty recompense at times would scarcely buy A rich man's glass of wine.

Behind me skulks a wild and wolfish being whose Wierd face is lean and gaunt; Surnamed by those whose bleeding footsteps he pursues, The demon-horror—Want.

The poor man's cry ascends, or waking or asleep, For some o'er-mastering hand This foremost persecutor of our race to sweep Forever from the land.

The wants of nature must and will be satisfied, And satisfied with bread; Our starving millions toiling humbly side by side, Can, must and will be fed.

Beware, ye rich in purple and in linen fine! The poor man lies in wait; His patience will not last for twoscore years like mine, His step is at your gate.

Beware, ye magnates, gloating on your hoarded spoil! The poor man's heart is sore; Beware, but doubly so, ye tillers of the soil— The wolf is at your door!

And ye that rule o'er five and sixty millions, when Will ye hear their muttering? The stars presage one more will fill the Chair, and then— The people shall be king!

Sweep with the besom of destruction, sweep, O God, This foul plague from our shore, That those who weep, as wept the Nazarene—in blood, May smile, and weep no more.

Chicago.

Have you heard of the new science—Oikology? "The Science of Home Life" is the explanatory synonym given by the people who christened it. The science, we fancy, has existed from the time of the apple episode in Eden and the subsequent sartorial efforts, in which, as the record says, "they sewed," we infer not only that Adam was something of a tailor, but—what is far better—that there was the mutual sympathy and the mutual sharing of cares and tasks that make the true ideal home life. The name Oikology, however, does not exactly express the spiritual and sentimental side of home life, but concerns itself with the physical; for it is derived from the Greek word "oikos," house. The word, and what it stands for, came from Boston; and it has already made great strides there, as Mrs. Minerva E. Tobey, its most prominent exponent, has given several series of lectures that have been crowded and highly successful during the past winter, and it has resulted in what may be called a great sanitary awakening among the women at the "Hub." To show the range and scope of what she modestly calls "Talks on Oikology," we subjoin the programme: 1. Home Sanitation (Plumbing, Cellar, etc.); 2. Water and Ice (simple tests for purity, etc.); 3. Heating and Ventilation (latest and best methods); 4. Bacteria as Friends; 5. Bacteria as Pests; 6. "Dust and its Dangers"; 7. Household Insect Pests (best methods of extermination); 8. M. Pasteur, His Life and Work; 9. Home Hints Worth Knowing (sanitary bedrooms, etc.); 10. Domestic Problems (including co-operative housekeeping); 11. Milk (purity, care, etc.); 12. "The Art of Entertaining" (dinners, luncheons, etc.); 13. Aims and Work of the National Household Economic Association.—N. Y. Independent.

It was not Owens and it was not the moral sentiment of the Democratic voters of Kentucky, nor was it the sentiment of the country at large converging upon Kentucky and condemning Colonel Breckinridge, that secured his defeat. The women did it. As never before the women entered with all their heart into this campaign. They attended the political meetings; they subscribed to the campaign funds; they interceded with the electors, they pleaded and they prayed; they wrote letters and they held prayer-meetings. It was really a woman's campaign for decency in politics. The letter of Mary Desha was a great factor in the election, and is said to have turned many votes. The men were not pleased to learn from her, the sister of Colonel Breckinridge's second wife, that the Kentucky delegation had the reputation of being the most immoral in Washington. Kentucky has learned that women can go into politics with earnestness and enthusiasm and effect; that it does not injure them; that it helps the State; that they can give time to it and be none the less womanly. They could not cast a ballot, but so far as going into politics is concerned the mere dropping of a ballot into a box is nothing compared with what they did with so much effect.—New York Independent.

Mrs. John Richard Green was chosen one of the committee of the London Library at its recent annual election, her name being proposed with that of St. George Mivart and Mr. Herbert Spencer by Mr. W. E. H. Lecky, the historian. She is the first woman ever brought forward for this committee, but, in Mr. Lecky's words, the question was one of efficiency and not of sex.

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LAND, LIGHT, WATER, AIR.

By B. W. BALL.

Thus far Natura Rerum has been foiled
And made a partial foster mother hard.
Whereas for all was meant her kind regard,
The few have won it, while the many toiled,
And on an acreage they owned not milled.
Light, water, air, could not be fenced, but vain
Are these to him who footing cannot gain
Upon the bosom of his mother earth,
Whither at last all go, whence all have birth.
To be a man is a distinction high,
A title to the soil as well as air.
'Twill be for Reason, Science, to take care
This title is made good, that usury
And fraud and force no longer breed despair.

A SONNET.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please
him more:
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we
know.

—Longfellow.

The report of the Federal Commission appointed by the President to investigate the Pullman strike is an important paper which everybody should read. It recommends that the Government undertake to regulate the relations of the railroads with their employes as it now regulates their relations with shippers and the public. It recommends that all corporations recognize labor unions and treat with them on questions affecting employes. It urges upon capital a more conciliatory attitude toward labor. The report places Pullman in a most unenviable position, and the Commission finds that the General Managers Association which conducted resistance to the strike on the part of the railroads an illegal and high-handed combination of all the roads centering at Chicago which had used its great power to "equalize" wages on these roads to the level of the lowest schedule paid by anyone of the twenty-four corporations. No attempt was made to organize all railway employes in one union until the cor-

porations had thus set the example. And yet when the strike had failed and the American Railway Union had asked that old employes not implicated in the disorders be taken back, this illegal combination, in a burst of righteous indignation, refused to read the request of the employes.

The Commission does not find the strikers without fault. Some, but not many of them, even participated in the act of violence. Against such, and those charged with inciting violence, indictments are now pending. "But," asks the Springfield Republican: "What is to be done with the lawlessly-combined railway managers? What is to be said of this whole exhibition of corporate aggrandizement and oppression? What is to be said of this palace car magnate whose greed and hardness of heart glow forth so intensely over the whole miserable affair? Here is the material out of which revolutions spring. It is to be found elsewhere than in the slums and hovels of Chicago. The problem is one demanding the active interest of the best thought and heart of the nation. Let them go to work in the spirit which pervades this report and along the lines suggested by Mr. Wright."

There is preserved in the archives of the Nuremberg Railroad Company, which was the first line constructed in Germany, a protest of some Bavarian physicians of the College Royal. Here is the curious passage reported by "Modern Medicine": "Journeys in carriages drawn by a locomotive ought to be interdicted in the interest of public health. The rapid movement cannot fail to produce on the passengers the mental affection known as 'Delirium furiosum.' Even if the travelers should be willing to expose themselves to this danger, the government has a duty in protecting the public as a simple glance of the eye on a locomotive passing at great speed, is sufficient to produce the same mental derangement. It is consequently absolutely necessary to erect on each side the railroad a close fence ten feet in height."

Henry George has for some time been trying to make the public believe that Herbert Spencer's change of views on the land question was prompted by a desire to ingratiate himself with the landed and ruling classes and thereby to achieve social distinction of some kind. In "A Perplexed Philosopher," Mr. George says (pp. 201): "The name of Herbert Spencer now appears with those of about all the Dukes in the Kingdom as the director of an association formed for the purpose of defending private property in land." To this statement, which Mr. George has repeated again and again in one form or another, a reply appeared in the New York Tribune of November 12th, signed by John Fiske, W. J. Youmans, D. G. Thompson, Jas. A. Skilton and L. G. Janes, which shows that the statement is in every particular untrue. We quote from the reply the following passage which sums up what is clearly proven with unnecessary painstaking in refutation of George's accusations: "A more absolute proof of Mr. George's misrepresentation of Mr. Spencer and his acts it is impossible to imagine. His statement is in fact a bundle of untruths. His description of the league is untrue. His account of its directing body is untrue. His assertion that Mr. Spencer is on that body is untrue. No less untrue is his statement that Mr. Spencer's name is 'on their lists behind a long row of titled land-owners.' And more untrue than all, if it be possible, is his assertion respecting Mr. Spencer's conduct; since instead of being led by certain motives to join the league, he was deterred from joining it by opposite motives." Those who

are acquainted with the facts know that Herbert Spencer's ill health has rendered social intercourse for him impossible and they know furthermore that he has regardless of private interests, opposed views and policies, religious, social and political, which are popular with the ruling class and with the people generally in England. Mr. George should have been content to criticize Spencer's position on the land question without impugning his motives, and he made a great mistake in attempting to disparage the evolution philosophy for the discussion of which (as we showed in a lecture before the Chicago Single Tax Club recently) he is so poorly equipped that he succeeds only in exhibiting his own very marked limitations.

M. Edouard Van Beneden has recently been honored with the degree of Doctor by the University of Oxford which gives an occasion to L'Independance, a Belgian paper, to recall the fact that in a treatise on the Dolphins in the waters in the neighborhood of South America, he allowed himself an allusion to the whale which was supposed to have swallowed the prophet Jonas and suggested the physical impossibility of the miracle, the body of the whale being incapable of containing that of a man, whereat he was charged by Catholic science and the clerical press with an outrage on religion, with impiety, blank atheism. The incident made much noise at the time. The honor given him is the more significant as the University of Oxford has always been considered the bulwark of the Anglican tradition and biblical orthodoxy.

Labor Commissioner Carroll D. Wright says, in reply to certain criticisms of the report of the strike commission: "The report is impregnable and the conclusions reached by the strike commissioners were based upon good, solid evidence. The strike commissioners did not set out to deal with or investigate Mr. Debs, Mr. Pullman, or Mr. St. John. It was not dealing with individuals, but systems. There was no purpose to vindicate any one, but to investigate conditions and systems impartially and report the findings to the government." Mr. Wright also said that those who were hurt by the report and felt its forceful penetration would, in their efforts to check its influence, use the weapons of abuse. They cannot, he said, point out the alleged "enormous errors" and inaccuracies which are paraded in the Age article. "The report of the commission is based on facts and will stand," said he.

"The New American Church for all our United States Schools, Churches and Homes," by Prof. J. B. Turner, of Jacksonville, Ill., is for sale at this office at 25 cents a copy. Prof. Turner believes in Christianity, but not in churchanity, in the Christ-word but not in the creeds of the churches.

The death of Dr. James McCosh, the venerable ex-president of Princeton College, in his eighty-fourth year, removes a successful educator and philosophical thinker who has been widely, and by a certain class, greatly admired for his religious metaphysics.

The publishers announce that the date of publication of Funk & Wagnall's Standard Dictionary will be November 28th, at which time the delivery of Volume II. will begin; also the delivery of the single-volume edition.

The venerable Robert C. Winthrop who passed from this life on the 16th inst. was Daniel Webster's successor in the Senate, and but for his conservatism he would doubtless have continued to be a

prominent political figure in this country. He was born in 1809, entered public life when a young man and retired from it in 1851. He was the first to introduce a resolution in Congress in favor of international arbitration by a commission of civilians. He was a scholar and an orator, a gentleman of wealth and leisure, a representative of the old, declining aristocracy of New England.

SUNDAY MEETINGS IN CHICAGO.

The Spiritual Research Society, Lodge Hall, No. 11 North Ada street. 2:30 and 7:30 p. m.
The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 p. m. Services at 3:00 and 7:30 p. m.
Illinois State Association, Bricklayers' Hall, 93 Peoria street. 2:30 and 7:30 p. m.
First Society of Spiritualists of Chicago, Hooley's Theatre. 11 a. m.
North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 p. m.
First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 a. m., 2:30 and 7:30 p. m. Children's Lyceum at 1:30 p. m.
The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 p. m.
The German-English Society of Harmonious Philosophies meet at 151 E. Randolph street, at 7:30 p. m.
National Society of Spiritualists, 681 W. Lake street. Wednesday evenings, 7:45 o'clock.
Spiritual Union, Nathan Hall, 1365 Milwaukee avenue. 7:30 p. m.

A telegram from London, Aug. 10, says: "Sir Charles Dilke, Radical, has introduced into Parliament a remarkable suffrage Bill. His proposal is that any woman of full age, whether married or single, shall be permitted to vote or to be a candidate in any Parliamentary or local election. A woman duly elected, he proposes, shall be allowed to sit in either the House of Lords or the House of Commons. The bill provides for universal adult suffrage, but excludes the universities from their present privileges. Emanating, as it does, from the mind of an experienced and able politician, the bill is regarded as one of the most peculiar products of the session." Apart from the suggestion to allow women elected to Parliament to sit in the House of Lords, and which requires some elucidation, we cannot see what there is peculiar in a proposal to do justice to half a nation, by enfranchising those who have hitherto been deprived of their rights, and placing them on terms of equality with those who have usurped all the rights of citizenship. The proposal to enact universal suffrage is not a very peculiar one, except from the standpoint of those who would like us to return to the days William the Conqueror. If accompanied by an educational test and a reasonable residential qualification, we believe its results would be the best possible under any system, though those who have the advantage at present are not likely to think or say so.—Secular Thought.

Miss Frances E. Willard, in her recent address at Cincinnati, quoted with approval the Sunday-school scholar who said that Eve was made out of Adam's "backbone." No wonder Miss Willard believes in women in politics.

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