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

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THE OPEN COURT.

"THE LAW OF PSYCHIC PHENOMENA."

By E. E. C.

Every effort that is made to increase our knowledge of psychics ought to be encouraged; every theory advanced, which tends to explain the phenomena of spiritism, should be carefully studied. Mr. Hudson in his book on "The Law of Psychic Phenomena" offers us a theory which he thinks will account satisfactorily for all the facts; and he feels so confident that he has at last found a solution for the problem, that he would have us accept his working hypothesis as a whole, or reject it entirely, for he says in his introductory chapter: "If there is one fact pertaining to the subject matter under investigation which remains outside the domain of the hypothesis, or which is unexplained by it, it is undubitable evidence that the hypothesis is unsafe, untrue and consequently worthless for all practical purposes of sound reasoning. It is a trite and true saying that one antagonistic fact will destroy the value of the finest theory ever evolved." Thus if in the course of our study it can be shown that some of the spiritistic phenomena cannot be ascribed to the source designated in Hudson's working hypothesis his whole theory falls to the ground.

It must be borne in mind also, that the burden of proof rests on the party advancing a new theory; it is for him to prove his allegations, and not for the world to prove that they are not true.

At the outset Mr. Hudson makes the following affirmation: "It is safe to say that no two individuals, whether believers or unbelievers in the generic doctrine of spiritism exactly agree as to the ultimate cause of its phenomena. The obvious reason is that no two persons have had exactly the same experience or have observed exactly the same phenomena."

This sentence is clear enough and there can be no catch in it; and yet how can a man of Mr. Hudson's acuteness make such a statement, when it is a well known fact that hundreds if not thousands of investigators have pursued their investigations with friends who have witnessed the phenomena at the same time with them and arrived at the same conclusions. The investigations of Liebeault and Bernheim, of Charcot and his assistants, as well as those of Zöllner and his associates, were not carried on secretly. To say that no two persons ever witnessed the same phenomena at the same time, seems to us perfectly absurd. In making such a statement, one is impressed with the idea that Mr. Hudson carried on his investigations single handed, and that they were necessarily rather limited.

What is the working hypothesis proposed to us? It consists in the assumption that we are possessed of two minds, which may act independently of each other: one he calls the objective mind and the other the subjective mind. "The objective mind is

merely the function of the physical brain (p 30) its highest function is that of reasoning (p 29) it is not controllable against reason by the suggestion of another (p 30)."

This mind being the result of the operation of the physical brain, it necessarily follows that it ceases to act when the brain ceases to exist.

The subjective mind is the soul. It is incapable of inductive reasoning (p 26). It accepts without hesitation or doubt every statement that is made to it, no matter how absurd (p 30).

This is not a very consoling doctrine for those who believe in an individual continuation after death. To be deprived of all reasoning power by the loss of the objective mind, and left at the mercy of the most absurd suggestions, without the power of discernment!

Without following Mr. Hudson through the mazes of metaphysics, in his attempts to show that we are possessed of two minds, one mortal and the other immortal, we will pass on to that part of his book in which he tries to show that physical manifestations of so-called spirits, can be accounted for by the natural working of the subjective mind. He says: (p 208) "The subjective mind possesses physical power; that is the power to make itself heard and felt, and to move ponderable objects." Let us now put a pin on this table; there are some twelve or fifteen subjective minds now present; let one, or five, or ten, or all of us bend all the influence our subjective mind is capable of and see if we can move that pin one hair's breadth. I say no; it cannot be done. Some other agency must be found to accomplish the feat.

There are persons endowed with a peculiar organization who by common consent have been called mediums. In their presence phenomena of various character have been observed. Mr. Hudson would have us believe that everything that is done in their presence is accomplished by their subjective mind in conjunction with that of the sitters. But the mediums themselves ought to know; they are not all frauds and liars; they are unanimous in assigning the phenomena to the agency of spirits; and when we see and feel hands which we know are not the medium's and that these hands are used in the same way that we use ours, it would seem that this would be easier to believe, than that objects are moved about by the subjective mind, without any means adapted to ends.

Mr. Hudson says: (p 208) "It must be acknowledged by all who have witnessed, under best conditions, any of the physical phenomena, that there is a dynamic force residing somewhere that is capable of moving ponderable objects without physical contact, (he should have said visible contact) and that this force whatever it is or from whatever source it emanates, possesses intelligence, oftentimes to a remarkable degree. Now, this intelligent force either emanates from the spirits of the dead, or it does not. If it does not, it necessarily follows that it emanates from the living. That this last supposition is the true one is evidenced by many of the characteristics of the intelligence which it manifests, among which the following are prominent: It is essentially a human intelligence. . . . The intelligence is always on a level with that of the medium through whom it mani-

fest itself . . . that so called spirit communication always correspond to the nature of the medium's mind and are limited by his capacity."

Whether it is a fact that the intelligence communicating must of necessity be either the spirit of the dead or that of the living, is far from being proven. For all that we know there may be a world of spirits who never have dwelt in human bodies. Millions of intelligent people believe it, for it is one of the tenets of the Roman Catholic Church, and supposing that, as Mr. Hudson says, the intelligence is essentially a human intelligence, that would not prove that it did not proceed from a disembodied human spirit; on the contrary. It is an argument in favor of that hypothesis. If spirit communications are always linked by the medium's capacity, how will we account for communications written in a foreign language entirely unknown to the medium?

Let us see how Mr. Hudson's theory will adapt itself to facts. The experience I am about to relate happened twenty years ago, but I do not trust to my memory; I have here the notes taken on the spot at the time of their occurrence. I had heard accidentally that a Mrs. W—, a lady in private life, was a medium, though very few of her friends knew it. Being acquainted with her husband, I asked for the privilege of spending the evening at their house to witness some of the phenomena; this was cheerfully granted. When I arrived, there were only Mr. and Mrs. W— and a physician, an old resident of Chicago. We all four seated ourselves around a light, oblong mahogany stand, placed our hands lightly upon it and waited for communication.

Presently the table began to tip at one end, and some one asking a question, the table would answer by tipping three times for yes, and once for no. After watching this performance for a few moments, I became possessed with the idea that the tipping was done knowingly by Mrs. W—. I then set about to expose the trick without being rude or impolite. So I asked the table if it would answer my mental questions, to which it answered yes. I then asked if I might sit away from the table and ask mental questions, to which the answer was again in the affirmative. My object in getting away from the table, was in order that I might see the feet as well as the hands of the sitters. I then sat myself about eight feet from the table, for the ostensible purpose of asking mental questions, but this I did not do. I fully expected that the table would immediately say yes and no, hit or miss; but to my surprise it did not move. I waited for perhaps five minutes, which seemed a very long time, and my friends began to think that the influence had left. I then formulated in my mind this question: Is this really the work of spirits? Immediately the table tipped three times for yes. Then I asked, always mentally, the following questions: If I call mentally the letters of the alphabet will you stop me at the right letter and spell out your name? Answer: Yes. I then called the letters and the table stopped me successively at the letters C. F. G. Having gone thus far, it occurred to me that there must have been some misunderstanding, and though this was only a thought unspoken, the table raps, i. e. I cogitate further: But C. F. G. is never going to spell any English word;

thereupon the table tips three times for yes. By that time I had become quite interested. I then spoke aloud and told the sitters what had been going on, when the doctor suggested that some of these letters might be initials; the words were hardly out of his mouth, when the table tipped as if it could not contain itself, evidently tickled to have been understood. The name given was C. F. Goodkind. The communication was as follows: He lived on the northeast corner of La Salle and Madison; was seventeen years and two months when he died thirteen years before. Wanted to communicate with Bertha Alsbach, wife of Simon Henne, at Topeka, Kansas. Wanted her to know that Simon Henne was guilty of the crime he was charged with—arson.

We wrote as requested but the letter came back undelivered. This was on March 27, 1874. On the 13th of April following the same spirit came back again, wanting to communicate with Bertha Alsbach; we accused him of having lied to us. He referred us to Goodkind, leather merchant on Lake street. To make a long story short, I went to Goodkind's house, saw his wife who said that she had known such a young man as C. F. Goodkind, whose father kept a cigar store on the corner of La Salle and Madison streets long before the Chicago fire.

Now we will ask where did the suggestion come from? Did my subjective mind suggest all this to Mrs. W——'s subjective mind? If so, who put the suggestion in my subjective mind, and when, and how long before it hatched out? Mrs. W——'s manifestations were not confined to table tipping; sometimes her right arm was seized with a shaking motion which was only quieted when she placed a pencil between the index and the middle with all the fingers stretched out straight. One night she was seized with this tremor and the pencil wrote a verse of Italian poetry, giving the book and stanza in Tasso's "Jerusalem Delivered," and underneath it all, the name of John Stuart Mill. I will mention here that none of us understood Italian. Mrs. W—— was brought up in the wilds of Michigan and had received but a scant education, such in fact as children get in a country township school house. After reading the communication, I remarked to the doctor that if John Stuart Mill had found out that we live after death, he who was an avowed materialist, he would let his friends at home know it, instead of roaming around in America in search of small circles. While I spoke the pencil began to write again and this is what it wrote: You are mistaken, I have had no opportunity to communicate my experience on the other side of the Atlantic, and I am willing to confess that I was mistaken. John Stuart Mill.

It is reasonable to believe that all this was the unconscious action of Mrs. W——'s subjective mind; that it proceeded from some suggestion made to it? But by whom? According to Mr. Hudson it must have been by some living person, as he does not believe that spirits communicate with the living. For what purpose then could such a suggestion be made? On the other hand, if the communication came from John Stuart Mill, the first thing he would think of would be some identification of himself, and knowing how difficult that is to do, he may have reasoned somewhat after this fashion: If I address these people in English and sign my name to it, they will think the communication is a fraud; but if I give them a communication in Italian, a language unknown to all of them, while everybody knows that that tongue was as familiar to me as my own, that I spent half of my life at Nice where Italian is spoken altogether, and if in addition to that I quote from Tasso, a classic work familiar to me, these people will probably think that the communication does indeed come from me.

Mr. Hudson says that he has had frequent and very affectionate communications from himself; the medium supposing his name to be that of a dead brother. This proves nothing except that he was dealing with a false medium. Any one who has had much to do with mediums must have met many who were unworthy of the name.

Here Mr. Hudson says: "The very presence of an

avowed skeptic will often prevent any manifestations. It frequently happens that some one present remarks, in a despairing tone, that he does not expect any manifestations, because they always fail when he is present. The chances are, when such a remark is made the spirits will refuse to respond." And further on, at page 272 he says: "Mediums are always anxious to exhibit their phenomena, when genuine, under test conditions, and will do so in a way that shall satisfy the most skeptical." How can these two passages be reconciled; they flatly contradict each other.

To prove that spirit communications so-called, emanate from the subjective mind of the medium, Mr. Hudson says: "The fact that a spirit, possessing sufficient power to move a table, raise a piano to the ceiling, or levitate the medium, should be paralyzed in presence of one who does not believe in spirits, is simply inexplicable except upon the one hypothesis namely, that the power evoked is that of the subjective mind of the medium, which is amenable to control by the mysterious power of suggestion. It is inconceivable that the spirit of Napoleon Bonaparte, who when living swayed the destiny of nations, used kings and popes as his puppets, and led his hosts to successful battle against the combined armies of Europe, should, when dead, shrink abashed and powerless, in presence of some one man who happens not to believe in Spiritualism."

And why not? It is precisely what we should expect if Mr. Hudson's hypothesis is worth anything, for he tells us (p. 30), "The objective mind is the function of the physical brain; it belongs to the power of reasoning." Napoleon had lost this; he had nothing left but his subjective mind, which is the soul and which, according to Mr. Hudson, accepts without hesitation or doubt every statement that is made to it, no matter how absurd or incongruous.

According to Mr. Hudson the subjective mind is constantly receiving impressions and suggestions from other subjective minds, without knowing it. The imagination of a Jules Verne could go no further (p. 235). Certainly of the two explanations, that of the spiritists seems to us the most reasonable, if it be granted that after the death of the body, we continue to live as independent entities, having the recollection of our lives and the power under certain conditions, to communicate with the living.

Mr. Hudson undertakes to prove too much with his working hypothesis. Having never witnessed any genuine materialization phenomena (p. 271) he disposes of the whole subject with a turn of the hand, after having told us however, that "It would be a work of supererogation to attempt to add force or volume to the already overwhelming array of testimony going to show the wonderful physical power often displayed in connection with psychic phenomena. It will be assumed, therefore, that all statements made by respectable witnesses in regard to the occurrence of physical phenomena are true."

This line of reasoning is unfair, if Hudson grants the reality of all physical phenomena and still insists upon the source of it as residing in the subjective mind, the phenomena being of a physical nature, it behooves him also to give physical proofs that it is produced by the medium's subjective mind. It is not sufficient for him to make the allegation. It is much harder to believe that the subjective mind can manufacture hands and arms, and use them as we do ours, than to believe in the existence of imponderable spirits who, through their knowledge of natural laws, as yet unknown to us, can for a few moments give a consistence to their spiritual body and make it visible and tangible. The phenomenon of materialization though disputed by many has been witnessed too often, and by persons capable of judging of conditions, to be doubted by them.

Some years ago I attended a number of dark and materializing séances given by a celebrated medium. The conditions under which these séances were given, though not by any means what we would call now test conditions, were very fair; so much so that the phenomena produced were very startling taking everything in consideration. I became sufficiently

interested to follow it up and try if possible to obtain the same phenomena under conditions that left doubt, not only in my own mind, but also in the minds of my friends that the phenomena were genuine.

I invited the medium to give us private séances one of our homes, where she came unaccompanied by any one. The first experience took place at a friend's house. We had emptied an ordinary closet and plastered, of everything there was in it, leaving even a shelf. We had had a false door that fitted the closet and in this door an aperture, 18 inches in height by 12 inches in width had been cut out about six feet from the floor and this aperture was closed by a velvet curtain made of pieces overlapping each other about three inches and nailed at the top of the aperture.

The audience was composed of about fifteen persons, all intelligent and educated and all known to each other.

The exercises for the evening commenced with a dark circle, during which we had some quite thrilling experiences, but on which I shall not dwell, many persons have no faith in anything that is experienced while we are deprived of the use of our senses. When the dark séance was over the gas was turned on full head. A committee of three was appointed to tie the medium. We used a soft and pliable cotton line, I should think 20 or 25 feet long. We first secured both hands together behind the medium's back; then pinioned the arms close to the body in such a way that we were convinced that it was utterly impossible for the medium to make use of her hands, and come out of the closet as we had left her. She walked into the closet, the door was closed. I stood within two feet of the aperture and could hear the slightest motion made by the medium. A voice from inside the closet came by name and asked me to pin the edges of the curtain at about one-third of the way down from the top. In doing this I naturally tried to slip my hand inside to hold the cloth while I put in the pins, but I was surprised to find that a human hand holding the lower part of the curtain right against the lower edge of the aperture. I put in the pins, however, as requested and stood close to the aperture. Not more than two minutes had elapsed when an arm visible almost up to the shoulder came out of the aperture; the fist was clenched and with it three or four blows were struck with the knuckles on the upper part of the door near the top. The noise produced by the blows was sharp and distinct, not dull, but such as an ordinary hand would produce. This arm had not been withdrawn half a minute when the curtains were parted as wide open as possible, and we all saw the face of a young man, with black mustache, the hair parted on one side and thrown back. The face looked as lifelike as possible, the eyes were moist and brilliant, the features altogether different from those of the medium. Every person in the room, which was brilliantly lighted, saw both the arm and the face distinctly. Both of these apparitions lasted only a few seconds yet the impression produced was as distinct and on each person as if the arm and the face had been those of the medium.

As soon as the face had disappeared, the voice of the medium asked to have the door opened, and came out tied exactly and in every respect as we had left her. The tying was examined critically by the committee and every knot was found in its place, if she could have loosened herself, which was considered a physical impossibility, with much reason, getting back into the rope would have been still more impossible. We put the medium back into the closet, and almost immediately we heard the noise of the cotton line slashing against the door and against the plastering inside; while where I stood, I distinctly heard the medium entreat some one in the closet to be careful to watch and chain for fear of their being disturbed, and suggesting that they be placed on the floor in the corner of the closet where she might not be seen. Presently she asked that the door be

and she came out. She had been untied and tied again in a most artistic and thorough manner, with an evident design to show us that it was utterly impossible that she could have done it herself.

In view of all this experience does not the theory of the subjective mind doing all these things appear ridiculous and even childish?

The placing of the watch on the floor, the conversation in the closet, and the tying and re-tying of the medium, all pointed to the presence of a materialized spirit in the closet with the medium. This led me to a further experiment in which the medium would be placed under such conditions that if the experiment were a success, the idea that she had done it herself would be untenable. With this in view I had a cabinet built of the following dimensions: 8 feet long, 6½ feet high and 2½ feet wide. The door was on one side in the center. At the distance of 18 inches from one end I had placed an iron staple on each side of the cabinet at a convenient height, and screwed clear through the wood. We sat the medium at that end, and with a fine linen twine we tied each wrist to one of the iron staples with hard knots and tight enough to the skin as to preclude any possibility of pulling the hand through. Without the knowledge of the medium, and in fact before she had entered the room, a small, circular child's music-box about 2½ inches in diameter and ¾ of an inch thick, had been placed on the floor of the cabinet at the furthest corner away from the medium; and in order to make the experiment still more difficult and convincing, the crank of the music-box had been removed. As soon as the door of the cabinet was closed, I told the medium about the music-box and asked her if her friends could play on it. She answered: "They have just placed it on my lap." I said: "Ask them to make it go," and immediately the single tune possessed by the music-box was heard by all the assistants and was played through without a stop. When the door of the cabinet was opened I gave found the music-box on the lap of the medium, and her hands as firmly secured to the iron staples as they were when we had left them.

Can any one believe that this was done by an unconscious action of the medium's subjective mind? How could it be an unconscious action when the act is done at the request of the audience, requiring an act of volition on the part of the medium?

It should be remarked that in these experiments the medium came alone, unattended, to a strange house, and found herself among strangers, the most of them very skeptical.

It does not follow that because a medium is untruthful, and sometimes attempts to manufacture phenomena, that that same medium may not at some other time when conditions are more favorable, obtain genuine phenomena. The laws that govern these are as yet unknown to us; the physical condition of the medium at the time the manifestations are desired may not be right; the conditions of the atmosphere may not be propitious and many other reasons may exist to prevent the phenomena from taking place, to say nothing of the possibility that spirits may not be at all times at our beck and call. The very fact that manifestations cannot be produced at all times by mediums is a strong presumption that they do not emanate from their subjective mind. Mr. Hudson tells us that the memory of the subjective mind is perfect; how is it then that after performing what appears to us material impossibilities it has no recollection how the thing is accomplished, and by what methods the result has been obtained? For instance, when Zöllner placed on his table a marine shell and covered it entirely by another and larger shell, and the smaller shell suddenly dropped through the table on the slate held by Zöllner and it was found to be so hot that he could hardly touch it, can we believe that it was done by Slade's subjective mind, and that notwithstanding the wonderful memory of that mind no knowledge of the modus operandi remains? When the question is asked of mediums: How do you do these things? the invariable answer is: We do not do it, spirits do it. If they did it themselves (and from what I know

of mediums I do not think they suffer from an overdose of modesty) they would only be too ready to claim for themselves the supernatural power and glory in it. But as a specimen of argumentative jugglery the following paragraph (p. 273-4) takes the palm. I quote: "What are the inherent probabilities? Conceding the power to exist, it would seem to be more inherently probable that it is possessed by a soul connected with a living organism, than it is that it is possessed by a soul that has been entirely severed from all connection with the material world. Spiritists themselves unwittingly concede the truth of this proposition when they assert, as does Allan Kardec, that the spirits who produce these effects are always inferior spirits who are not entirely disengaged from material influence. Besides the very fact that the intervention of a medium is necessary for the production of physical phenomena demonstrates the proposition that the elements of physical organism are essential. (No one denies this; on the contrary.) It requires therefore two things to produce the phenomena, namely: a soul and a body. In a living man the two are united and working in harmony. Is it not probable that such an organism is capable of producing all the effects attributed to the temporary union of a dead man's soul—and a living man's body?"

Probably or not, we know that it does not do it; we all know the limitations of our power over matter, and we know that the phenomena can only be produced under certain conditions. If it were otherwise we would witness it every where and at all times. He goes on: "Why should a dead man's spirit in abnormal union with a living man's body possess more power than a living man's spirit in normal union with his own body? Is it because the former possesses more knowledge than the latter? (Now watch the subtlety of Mr. Hudson's reasoning.) No, for we have seen that it is only 'inferior spirits who are capable of producing physical manifestations.' Kardec says no such thing, he says that they are produced by inferior spirits, but Hudson adds the word 'only' which changes Kardec's meaning entirely. Again Hudson says: 'Superior knowledge confers no advantage, for Kardec informs us the superior spirits have no power in that direction.' Kardec gives us no such information; the most that can be claimed is that inferior spirits are instrumental in producing physical manifestations, and only by inference can we conclude that superior spirits do not condescend to be so instrumental; but it would be unlogical to presume that the greater could not do what the lesser can do, if they chose, and from these distorted premises Mr. Hudson concludes as follows: 'We have therefore the authority of the spiritists themselves for formulating the proposition that the more completely the spirit of a man is disengaged from material influence, the less power he possesses to produce physical phenomena. This being true (which it is not) it follows that the converse of the proposition is true, namely, that the more completely the spirit of a man is united to material elements, the greater is his power to produce such phenomena. The conclusion is irresistible that the spirit of a man in normal union with his own body possesses the power in perfection.' After such transcendental reasoning we will humbly ask, why then are we not all mediums?

It would be idle to follow Mr. Hudson through his speculations regarding physical manifestations; he confesses himself on page 272, that he has never witnessed any materializations, therefore he cannot be said to be a competent exponent of the subject. And this is the flaw in his argument, for he tells us at the beginning of his book (p. 21), "If there is one fact which remains outside the domain of the hypothesis or unexplained by it, it is evidence that the hypothesis is untrue, and worthless for all purposes of reasoning."

Mr. Hudson's work is quite ingenious and interesting to the psychological student. Some of his speculations on hypnotism, clairvoyance, clairaudience, and some of the obscure workings of the human mind, are well worthy of attention; but where I

think he makes a mistake is in attempting to account for all phenomena of a spiritualistic nature by his working hypothesis. After reading his book through, the reader feels that his doubts have not been removed; everything is not accounted for and his verdict is—not proven.

UNORGANIZED LIBERALS.

By B. F. UNDERWOOD.

An address delivered before the Liberal Religious Congress, Chicago, May 23, 1894.

Dr. Hirsch said last evening that he was in favor of this Congress, not in spite of the fact that he was a Jew, but because he was a Jew, and Mr. Savage following remarked that he approved the Congress because he was a Unitarian. I am in favor of this movement, I may say, because I am a Liberal. The Congress requires from none a sacrifice of principle or individuality; it respects the honest convictions of all; it asks only for coöperation in promoting liberal religious thought on an undogmatic basis. We need more than the mere liberty of individualism; we need the power to secure the fruits of liberty, wisely used, not for ourselves only, but for those who are now in bondage to creeds formulated for them before they were born, in expectation that they would, as indeed they are required to, "think in herds." We should not be concerned with our own intellectual liberty only. One having said, "Where liberty is, there is my country;" Thomas Paine, in a broader spirit declared, "Where liberty is not, there is my country and thither I hasten that I may help to establish it."

Unorganized Liberals have fewer labels to classify them, and fewer fences to divide them from others of the same community, than those who are inside church organizations.

The sects generally claim to teach all the virtues; but one may belong to none of the sects and possess all the virtues in an eminent degree and be an active worker in philanthropic reform.

I must confess that I belong to that great mass of people who are, or were when I used to go church, characterized by the clergy as "sinners," "warned to flee from the wrath to come," never having been "converted" and joined the church, and, moreover, who have had the hardhood to oppose the theological teachings of the church as irrational, its spirit as sectarian, and its fellowship as narrow.

We are not, in fact, actually unorganized. We live in a social medium, like other people. We belong to the organization of the nation, of the state, of the city, not to mention the many smaller associations to which we may belong; but we are unorganized in the sense that we are not members of churches or local religious societies, and many of us, occupied with work in these larger communities to which we belong in common, have not, to tell the truth, been much distressed because our convictions and love of liberty have excluded us from the sectarian organizations in which many find their chief social life.

Of late years while free religious thought has increased in denominational and semi-denominational organizations, it has also made great progress outside these organizations. The number of men and women of intellectual and moral worth who have no stated connection with any church is large and increasing. Public opinion does not require, as it once did, church membership or church attendance. The old creeds are boldly criticised before large audiences and in books which are widely read. The churches are aiming to make the basis of fellowship more ethical and less theological, and are thereby retaining many who would otherwise leave them. Yet outside all ecclesiastical lines are multitudes, some of them having severed church connections, but the majority never having formed such connections.

These outsiders constitute an heterogeneous mass, strong if tested by numbers, the common spirit of liberty, rejection of the miraculous and the authority of alleged divine revelations, but weak if judged by unity of thought or purpose in other respects. Those

whose thought has taken them out of or prevented their joining the churches, represent great diversity of views, character and condition. These are the unorganized Liberals.

"The word 'Liberal' is applied in the Old World to political principles and parties; in this country to unorthodox religious views. It is here used by, or applied to those who have discarded the popular theology and reject the Bible as a work of supernatural origin and authority. In the large class thus designated are persons of every degree of culture and social standing, of different tastes, and of opposite views on every subject outside the realm of demonstrated knowledge. Their agreement in rejecting theological beliefs by no means helps them to unity of thought or concert of action in the sphere of party politics, on questions of finance, on social problems, on political economy, nor on the multitude of questions, speculative and practical, which constantly present themselves for the consideration of the thinker and the philanthropist. Nor are they agreed as to the attitude Liberals should assume toward the prevailing theological system or the proper method of counteracting its influence.

Some Liberals are interested chiefly in criticising and denouncing the absurdities of theology. Some find more congenial enjoyment in popularizing science and diffusing general knowledge.

Liberals, representing different degrees of culture and different social conditions, have arrived at the conclusions they hold in common by different methods and under widely different conditions. One class has outgrown theological beliefs in an atmosphere of religious bigotry and under influences that have stimulated the critical and combative tendencies. Persons of this class are usually direct in opposition and harsh in criticism, often impolitic in their methods, and impatient with those whose general agreement with them and dislike of their methods they regard as evidence of timidity and hypocrisy. They are very much inclined to think that genuine liberalism is limited to their own phase of thought and method of procedure. Another class is composed of persons who have outgrown their old religious beliefs amid influences in harmony with their feelings, who have had but little contact with avowed, aggressive unbelievers, who feel no intense hostility to Christianity, but would be glad to see it reconciled with reason and common sense. Many have never had personal experience of the suffering involved in the conscientious rejection of theological beliefs once intensely believed, but are unbelieving from a predisposition to skepticism, from intellectual inability to accept unproved propositions, and philosophical indifference to questions of a speculative and unverifiable character. Persons of this class are usually the most cool, level-headed, and dispassionate Liberals, but the least enthusiastic, the least aggressive, and the least interested in sustaining or encouraging organized efforts to destroy or check superstition.

Then, among Liberals are men and women of constructive and destructive tastes and tendencies; those who, although they entirely agree in their general views pertaining to Christianity, have but little community of thought or feeling in their work; those who are devoting themselves to science, literature, art, or some reform, with but little interest in a theology they have discarded; and, on the other hand, those who, like Ingersoll, think the "Mistakes of Moses" a current and most important subject for public discussion to-day.

The words "radical" and "conservative" are often used to distinguish two classes of Liberals, but usually with little propriety or justice. Liberals who imagine they are radicals par excellence may be indeed superficial and erratic with some crochets in their heads, some theory or scheme by which they fancy, in their simplicity, that the world is suddenly to be disenthralled, regenerated, and redeemed. The real radical Liberals are, of course, the men and women who think, who go to the root of things, who acquaint themselves with bottom facts and basic principles, and not those who clamor for great social changes, with no knowledge of

economic principles or sociological science; who mistake a rabid spirit for radical thought, and vituperation for argument.

Large numbers there are who, although they have outgrown their former belief in dogmatic theology and the infallible authority of the Bible, yet feel an indefinable reverence for the Christian name, and derive satisfaction from the thought that the book in which their fathers and mothers believed through all the tribulation of life and in the solemn hour of death, is inspired, at least in a general way, and to a greater extent than any other work. The name "Christian" has for them a fascination, and they emphasize the importance of distinguishing between the simple teachings of Jesus and the theology preached in his name.

Others reject without qualification, the Christian religion, considered as an extra-human or exceptional element introduced into the life of the race, yet recognize it as a great system that has been evolved in the providence of God to suit man's condition in different stages of his development, and in this age should be interpreted in the light of the largest knowledge, with the most liberal construction and in the most catholic spirit. They are willing to permit the name "Christian" to stand for the highest thought and the noblest work of the age, the grandeur and glory of which, they maintain, are due in no inconsiderable degree, to the powerful impulse received from the character and teachings of Jesus, which they think have been an important, if not the most important, factor in the progress of man.

Others still there are who, rejecting not only the miraculous element of Christianity but supernaturalism in every form, yet concede to Christianity, in common with Buddhism and Mohammedanism, an important and necessary place in the evolution of society and in the growth of civilization and, instead of regarding it with disdain, view it as a religion which, with all its imperfections, has persisted because it has represented man's best religious thought and aspiration, from which it grew as naturally as the flower grows from the seed, the soil, and the air.

To others, Christianity appears as an unmitigated evil, a superstition which, although it had its origin in innocent ignorance and credulity, has been the greatest obstacle to human progress that man has had to encounter.

Others still, although they belong to the class that has no conception of modern thought, and that the science of the age is leaving far behind, would have Christianity regarded as an imposture, devised and designed by crafty men to enslave the human mind and to enable them to control it in their interests.

Some Liberals have a firm belief in a Supreme Intelligence and a strong, and to them, precious hope of a future life; while others are doubtful of the existence of an intelligence that directs the goings of nature, and are skeptical as to the continued conscious identity of man after bodily dissolution; and they emphasize these doubts in opposition to religious faith.

There are many who take the position of Spencer, that matter and mind are but phenomenal existences, but manifestations of an Ultimate Reality that is known only as revealed to us in consciousness, that in itself is utterly inscrutable; and that, therefore, the worship of an anthropomorphic deity, notwithstanding it has a reason in man's undeveloped nature, and has been, and with many is yet, a necessity, has, in "pure reason," no foundation whatever; that while the wonder and awe regarding the eternal mystery of being, unsolved and insoluble, must continue, the petitionary prayers addressed to this being are, in the light of the unimpassioned understanding, irrational and absurd.

There are others who have no patience whatever with such words as the "Absolute," the "Unknowable," the "Inscrutable," and regard their use as a species of temporizing and as evidence of a disposition to compromise with theology. They declare that nature is the only existence, and that matter is the all-sufficient cause of phenomena, and moreover

that he who refers to an unknowable or to a person behind nature, has not yet outgrown the swaddling clothes of his intellectual infancy.

Some there are who have acquainted themselves with profound and erudite works pertaining to Christianity written during the last twenty years, yet others have not advanced one step beyond the eighteenth century deists and materialists and are usually offended by a suggestion that the works of these writers do not comprise the best thought of the best religious criticism of this generation. Some Liberals cling to the word religion as plastered to their ears and dear to their hearts; and with it represents whatever is grand in thought and endeavor; while others say, with Hobbes, that the difference between religion and superstition is that the former is superstition in fashion, while the latter is religion out of fashion.

Some Liberals accept Spiritualism, modern Spiritualism, as their philosophy, (and to some it is a religion even) and not a few are strong in their adherence to certain doctrines, and it must be said that too many are ready to accept without question narratives as marvelous as many of those old tales, belief in which has declined with the advance of science. Others, among Liberals as among church people, are so unreasonable that they can bear to see anything pertaining to the subject in books or papers which they read, and are inquisitive or indifferent in regard to actual facts and phenomena to which, after inexcusable delay, the attention of men of science is being directed.

Some think that the most effective way to do away with superstition is to assail it directly, with merciless criticism. This is generally the view of those who have converted to Liberalism is recent or has been recent. Such are like young cubs—they have been licked into shape—by experience with the world. Others think the work of criticism, although important and valuable, should be, in this age, secondary to the presentation of that positive thought which must ultimately replace the teachings of the churches and the creeds of the churches.

In view of these facts, a theoretical or non-classification of Liberals, as George Jacob Holyoake once suggested in a discourse delivered in Boston might be of advantage. He did not, of course, see Liberals separated and organized into classes but terms employed that will enable all to understand the positions and principles of the various classes of Liberals.

When representatives of matured and schooled thought find themselves classed with persons of most opposite views, under the general name of Liberals, and find their names used in connection with the crudest thought and the wildest vagaries, which they have not the slightest sympathy but natural they should wish some more descriptive name in addition to the general term Liberal.

With such diversity of thought and condition unorganized Liberals are not likely to unite so as to do any kind of constructive work which does not ignore their differences. The sects are hardly moribund but these different classes of Liberals, existing in the spirit of liberty. These Liberals are so individualistic that their formation into a consistent organic union, except for some general purpose which all hold in common, is impossible.

Many of these Liberals will probably continue far as religion is concerned, in an attitude of test and denial, and so long as the mere author books and creeds remain, who shall say that the attitude is not needed, and that those who remain in a negative and individualistic are not doing an important work? For all original thought must come from individuals. All great moral and social reforms receive their first impulse from the few and not from the many. Nothing, therefore, can be more urgently demanded in the interests of progress than freest and fullest individual expression of those opinions which clash with the orthodoxy and conservatism of the day, as a counterpoise to the tendency of an arbitrary and despotic public opinion to make

like, and thus to produce "intellectual peace at the price of intellectual death." It is not simply right, it is the duty of those in advance of their women to speak their honest thought, and in a way to be understood. They who temporize in dealing with great questions of public interest are, so though they talk and write in praise of morality, enemies of moral progress. Loyalty to conviction and courageous devotion to the highest concepts of truth, regardless of public opinion or personal interests, is a demand of the times, both in public and private life. It is not enough for the liberal thinker of to-day to praise those who gave to the world their best thought. Nearly all the intellectual and moral heroes of the past have their equivalents among representatives of the popular heroes of to-day. The thought of the past is no novelty. Our intellectual horizon was not fixed forever by any or all of the thinkers now dead. Darwin's views, now accepted in the main by men of science, were ridiculed by press and pulpit within the memory of men who are yet young. If there were no conceptions of to-day similarly regarded by those who represent public opinion—which does not endorse Darwin's teachings, but is tolerant of them—the fact would not be creditable to this generation. There is a vast amount of truth not likely to be popularly received for a long time, and they who defend it, in spite of the tyranny of public opinion, perform a service the value of which cannot be estimated.

But there are thousands of Liberals who recognize the fact that Liberal religious thought is strong, that the old creeds are decaying and the newer thought is growing as fast as the people can easily adjust themselves to the changes; and seeing the great progress which has already been made, inside as well as outside the churches, many are considering whether in the future the churches or organizations growing out of them and liberal associations, may not become a great power for moral, social, and educational, as well as liberal religious work. There are such, I believe, who would like to do for themselves, for their children and the community, in organizations that cannot be done by them, or cannot be done so effectively, in an unorganized condition.

Liberals have in some places formed local organizations, but it has not been possible to sustain them without leaders or persons with directive ability giving their time and attention to them, devising methods for their support and supplying the intellectual needs. Usually such societies have been short-lived, for several reasons which I have not time to mention and some of which are too obvious to require mention.

The Free Religious Association, founded about a quarter of a century ago by a few broad minds who were dissatisfied with the limitations of Unitarianism, even, has had the sympathy and support of many of the religious Liberals who belong to no local organization. This Association stands for intellectual liberty, moral character and unsectarian fellowship, and for that deeper unity underlying all differences, based on love of truth and desire for a higher morality and an improved social welfare. The members are not required to repress any of their individual convictions nor any of their individual views as to the best methods of advancing the truth and the right. On the contrary they are free to speak their honest thought both on the platform of the Association, and elsewhere, and to work in such ways as they choose. But as this Association has only its annual meeting (unless some other special meetings are called) and its annual meetings are always held in Boston, most of those who belong to it, lose many of the social and other advantages of the organization and in spite of their membership as far as it is concerned are practically unorganized.

The Ethical Culture movement, by bringing ethics to the forefront and laying emphasis upon practical philanthropy and the moral education of the young, has appealed successfully to many who were outside of the churches, because tired of sectarian doctrines and forms, but who appreciate the social benefits of

organization and cooperation in moral work.

Since churches, like those represented in this Congress, make character and not creed a condition of fellowship, since they have outgrown the dogmas which are so offensive to Liberals, since they are, instead of wasting time and money in defending and propagating irrational creeds, engaged in and inviting cooperation in diffusing liberal religious views many Liberals must feel a strong inclination to work with them.

There is one reform in which Liberals outside of church organizations have shown general interest, and attempts have been made to sustain a national organization for the promotion of this reform, but the diversity of views on other subjects and lack of wise leadership, have been among the causes that have nearly paralyzed organized effort in this direction.

The reform is a just one, and one which may yet come to be a bond of union and cooperation between the Liberals in the churches and those who are now outside of all church organizations.

While our national government is secular in its form and basis, even though somewhat perverted in its administration by the force of the popular religious sentiment, in many of the States there is a constitutional recognition of orthodox Christianity quite out of harmony with the broad spirit of the Federal Constitution. The Sabbath laws, the laws against blasphemy and other imaginary crimes, the requirement of an official oath before being allowed to testify in the courts, the use of the Bible and religious exercises in the public schools, are some of the remaining links that still connect the State with the Church in this country—some of the vestiges of the union between civil affairs and religious beliefs and observances which prevailed once throughout Christendom. The exemption of hundreds of millions of church property from taxation in this country means that every tax-payer is compelled to support these churches and to sustain their worship; for if the church property, which enjoys the protection of the government, bore its proportion of the burden, the tax would be so much less. If the money were taken direct from the pocket of the tax-payer, and he were told that it was to be applied to the support of the churches, the injustice would be manifest, and public sentiment would soon deprive the churches of the exemption privilege. It is thus that wrong and robbery are perpetuated in a way that is not seen and cannot be realized by the mass of people. This fact is now recognized by many of the orthodox leaders. The Northwestern Christian Advocate (Methodist) said in a recent issue: "In the wiser day coming, every dollar of church personal value and every foot of church land will pay taxes to support honest secular government. Remission of taxes for church and church school uses is a secular gift to churches."

State secularization means the removal of such evils and the putting of the State upon an entirely secular basis, by carrying out the idea and spirit of the national Constitution in the administration of public affairs. State secularization and secularism should not be confounded. Secularism is a system of philosophy, the belief of but a comparatively small number of persons. State secularization is the separation of the Church and State, the divesting of the civil government of all religious functions, and restricting it to purely civil affairs, so that while it shall protect all in the right to enjoy and teach their religious belief (or anti-religious belief), it shall neither favor nor discriminate against any of these beliefs.

"When a religion is good," wrote the wise and liberal Franklin, "I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one." This reform, the secularization of the State, is one on which Liberals in the churches and outside should, be able in some way to work together.

As Liberals come to understand that systems of religion like constitutions grow, that sudden transi-

tions are neither possible nor desirable, that progress in religion, in common with all development, is possible only by gradual modifications of beliefs and institutions that exist, that evolution is along the line of existing social and religious systems as much as it is along the line of existing species of plants and animals, do they understand those who express dissatisfaction with mere criticism and denial and see the uselessness of wasting their energy in trying to uproot instead of trying to reform and improve old systems of faith.

Any one who refers to those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the entire strength and value of Liberalism outside of the churches or who points to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby the limitations of his own intellect. The highest representatives of liberal thought are not a few obscure persons, of whom scholars and thinkers know nothing, men who have written books which serve only to reveal their own unfitness for the work, or whose utterances at conventions have simply furnished newspaper reporters matter with which to amuse the public; but they are men and women like Humboldt, Darwin, Wallace, Huxley, Tyndall; like Spencer, Mill and Martineau; like Buckle, Grote, Lecky; like George Eliot, Emerson, Fiske, Higginson, and a host of others whose ability and scholarship, and whose known liberal views give them a representative character that none can dispute. The advanced liberal thinkers of this age are impressed with the importance of positive constructive work in the domain of science, history, art, fiction, and social reform, as well as in that of theological belief; and they are devoting their energies to their respective provinces with splendid results. Their contributions to the world's knowledge are doing more perhaps to modify creeds and permanently advance rational views pertaining to religion than all other influences combined. Their work is constantly diffusing and strengthening liberal thought, which is affecting our whole intellectual, moral and social life. Much of this work is being done by those outside all church organizations—by unorganized Liberals. What their relation will be to the church in the future depends chiefly upon the attitude of the church toward them and the work, which they are doing, individually, in scientific investigation, and in social and religious reform. Of the attitude of the churches represented in this Congress there is no doubt, of course.

For one, after having worked for a quarter of a century for independent thought and rational liberal views, with the churches and the clergy generally in opposition, I now most cordially accept the invitation to work in cooperation with representatives of churches and other societies for the advancement of what we all hold in common—not liberalism, but liberal religious thought. To all the liberal clergymen and laymen, and to all others who are neither clergymen nor laymen, connected with this Congress, I offer my congratulations upon the favorable outlook, and pledge my hearty cooperation in carrying on the good work so auspiciously inaugurated.

THE ANTI-RHEUMATIC RING.

A subscriber wants to know wherein consist the virtues of the anti-rheumatic ring. To which we reply, in nothing, except whatever benefit comes from the suggestion that it will cure, and this would be the same if, instead of a ring, a string were used, or a potato or a horse chestnut were advised to be carried in the pocket till it becomes dry and shriveled, or some wonderful elixir was to be put into the stomach. Just how useful suggestion may be we do not yet know, but that it has value there can be no doubt, and it has been found that man can make his own suggestion just as well as to do it through a ring. The old Greeks believed that there was virtue in finger rings against rheumatism. Galen, in the second century, gave heed to some of the popular fallacies of that day, and recommended a ring of jasper with an intaglio of a male figure wearing about his neck a bunch of herbs. Marcellus, in the time of Marcus Aurelius, prescribed a ring of pure gold, with certain Greek letters inscribed thereon, to be worn for pain in the side; the circle was directed to be worn on the side opposite to the pain. The decrease of the moon was propitious to the plan of cure.—Dr. Holbrook's Journal of Hygiene.

THE LIBERAL RELIGIOUS CONGRESS.

The Liberal Religious Congress held in Sinal Temple, this city, last week, was a great success. The attendance was large, marked interest was manifested in the addresses and discussions and especially in the work of organization, the proceedings were harmonious and an organization was formed which, we hope, will prove to be to liberal religious societies generally, Jews, Ethical Culturists, liberal Christians, Spiritualists, Independents and all others engaged in moral or religious work, what the Evangelical Alliance is to the orthodox churches. Among the leaders of this movement were men who had had large experience with liberal churches and societies and who were acquainted with the difficulties which had made so many attempts to form liberal organizations partial, if not complete failures. Such saw the importance of emphasizing their points of agreement rather than points of difference, and the wiser members saw that careful work by committees rather than prolonged and general debate, was what was needed. The committees fully explained their plans and recommendations, and much needless discussion was thus obviated and yet whatever was done, was done with the full knowledge and concurrence of the members of the Congress.

Dr. H. W. Thomas served as chairman during the sessions of the Congress with practical good sense which more than made up for any lack of knowledge of parliamentary rules to which, on taking the chair, he referred as a reason for his not meriting the honor of presiding over the deliberations of such a body. Mr. Jenkin Lloyd Jones, who for months had given more time and attention than any other person to the details of the arrangements, showed remarkable readiness and versatility of resources, combined with a sort of locomotive power and cyclonic eloquence in carrying through the recommendations of the several committees which were intrusted with giving direction, coherency and consistency to the work of this Congress. Dr. Emil Hirsch proved himself preeminently the scholar, as well as one of the ablest thinkers and orators, of the Congress. One of the most valuable of the workers was Rev. A. N. Alcott, of Elgin, Ill., who, as chairman of the committee on organization, appeared to great advantage as a clear-headed man of logical, constructive mind. There are others who deserve special mention, but space will not permit.

In the opening address Dr. Thomas welcomed the audience to the first American Congress of liberal religious societies, the outgrowth of the Parliament of Religions, at which for the first time representatives of the religions of the world had come together and acknowledged themselves children of a common father. The object of the Congress was not to fight orthodoxy, for orthodox people had battles enough among themselves, nor to form a new creed, for creeds should grow and not be made, but to find some plane on which the people of different creeds and of no creeds could meet and work together for humanity. Rev. W. D. Simmons said that the gospel of the hour was not isolation, but fraternalism. He compared the conference with that called by the fathers who met to formulate a constitution for the States. The present aim was to bring together outwardly those forces that were already one at heart. He plead for unity and fraternity in the name of the independent churches. Mr. W. M. Salter representing the Ethical Culture Societies said that their keynote was diversity in the creed and unanimity in the deed. We must look forward to the time when Jew and gentile, Universalist, Unitarian, and what not shall eat the same spiritual bread and drink the same spiritual drink of a universal brotherhood. Dr. Emil Hirsch said that he would not be a Jew if he did not welcome all to this first American Liberal Congress. The Jew looks forward to the day when Israel shall be swallowed up by the vast ocean of humanity. If, he said, you look forward to the time when men will be one, then free my forefathers from the shame they have borne for centuries when at the most critical period of their

lives they repudiated, yea, you allege they even crucified him. When you free us from this stain then Judaism will disappear. I have, he added, no creed, my father before me had none. "Our books in this church do not contain the word Jew. The Jews can work for things not Jewish, but which belong to humanity. Give us something to do and we will join you." Rev. M. J. Savage said: "In my opinion there is no such a thing as a Unitarian doctrine. The unity of the universe, the unity of the human race, and the unity of human destiny is the way that I look at my creed. I offer to you and to this Congress my most enthusiastic support, not in spite of my being a Unitarian, but because I am a Unitarian."

At subsequent meetings addresses were made by Rev. Jenkin Lloyd Jones, Rev. Caroline J. Bartlett, Miss Sadie American, Dr. Albion W. Small, of the Chicago University, Rev. M. St. C. Wright, E. P. Powell, Dr. Hirsch, Dr. Thomas, Rev. F. E. Dewhurst, Rev. R. A. White, D. L. Shorey, Dr. Gandhi, of Bombay, and others.

A resolution was adopted favoring the endowment of a chair in the Chicago University for higher religious training and recommending that the matter be referred to a board of directors which should appoint a committee of fifteen to consider the matter and devise means for raising \$12,000, the amount necessary to maintain the chair. This project was suggested and urged by Dr. Hirsch.

The report of the Committee on Permanent Organization which was adopted, recommended that the name of the organization be the American Congress of Liberal Religious Societies, its purpose, believing in the great law and life of love, to unite in a larger fellowship the existing liberal societies in social, educational, industrial, moral and religious thought, on a basis of common substance and spirit, not only to unite existing societies, but to form new ones and bring about a closer relationship of all denominations to secure universal unity, cooperation and fellowship in the Church of Humanity.

The seal of the organization is to be an outline of the earth, across the equator on which is to be inscribed "Humanity." Around this are to be grouped the words "Knowledge," "Justice," "Love," "Reverence."

Any society in sympathy with the movement by contributing a small annual sum to the treasury can send delegates to the annual meetings and individuals may become members by paying one dollar a year.

The following officers were elected:

President, H. W. Thomas.

Vice-Presidents, Colonel T. W. Higginson, Cambridge, Mass.; Dr. E. G. Hirsch, Chicago; M. J. Savage, Boston; Marion D. Shuelter, Minneapolis; Heber Newton, New York; William Salter, Philadelphia; B. F. Underwood, Chicago; Susan B. Anthony, Rochester.

General Secretary, Jenkin Lloyd Jones, with as many assistants as necessary.

Treasurer, Leo Fox, Chicago.

Board of Directors, R. W. Whitmore, St. Louis; F. E. Dewhurst, Indianapolis; Florence Kollock, Pasadena, Cal.; A. W. Martin, Tacoma; Caroline Bartlett, Kalamazoo; J. H. Crooker, Helena, Mont.; L. W. Sprague, San Francisco; J. H. Action, Aurora; Alexander Kent, Washington, D. C.; A. N. Alcott, Elgin; Arthur Judy, Davenport; J. D. Ludon, St. Paul; Merle St. C. Wright, New York City; A. W. Bisbee, Philadelphia; John Faville, Appleton, Wis.; W. L. Sheldon, St. Louis; W. S. Crowe, Newark, N. J.; A. W. Gould, Chicago; J. H. Ecob, Albany, N. Y.; S. J. Barrows, Boston; W. I. Nichols, Philadelphia; Anna Garlin Spencer, Providence; Mrs. Henry Solomon, Chicago; Clara Conway, Memphis, Tenn.

Incorporators, Drs. Thomas and Hirsch, Messrs. Jones, Alcott and Leo Fox.

At the close of the last meeting Dr. Thomas said: "The hour has come to close the first session of the Congress of religions, and what a glorious Congress

it has been! None of us has ever attended any like it. Our society is now fully formed and its future is bright for better things. Let each one of us strive for the realization." Dr. Hirsch said that the Sinal Temple had been dedicated again during the last few days in a wider mission. "You leave the day that Emerson was born—our prophet, your prophet," he said. He spoke of the good that had already been accomplished and what they had to do. He asked those present to welcome all to new fraternity.

The launching of this Congress into the world is a practical illustration of what the Sinal field Republican said last week: "In spite of the obstructive efforts of theologasters and dogmatic traditionalists and ecclesiastics, to keep them and blind their eyes to the relations of things, we are surely finding out what is important and non-important, are steadily eliminating the essentials, and coming to an appreciation of the giving essentials of faith. And this is a process coming together, of broadening sympathy and fellowship between earnest souls who are thus coming into that unity of the spirit which is only union worth striving for."

POSSESSIONS.

The idea of possession, or ownership, is among the earliest developed in the human mind and one of the strongest in its effects upon human character and history. Even among animals the sense of personal belongings is often clear and distinct. The animals fiercely resent any invasion of their lair, their hunting-grounds, and still more fiercely attack upon their young. The tiniest bird will rally to the defence of its own nest, while the eagle with a higher moral development which recognizes ownership in others, will fearlessly defend the property rights of his master. So in the world at large the rights of possession have often been the cause of wars, as in private life they are continually cause of innumerable wrongs and worries.

Earthly possessions, however obtained, give power and personal advantage to those who possess them. As in the earlier ages the hunter who secured most food, or furs, or the warrior who secured most slaves or captured most wives were esteemed by reason of these trophies, even when cured by theft or artifice, to be the superior of hunters or warriors, so to-day those most rich in worldly possessions by the same kind of reason are given credit for many virtues which they never know. This fact of adventitious values accompanying possessions has given added impetus to the mad struggle to obtain more possessions than healthy needs require, and to give fictitious value to those who have attained this surplus.

Thus it has come to a point that a man's possessions are thought to be a part of his personality so that in describing a person of any sort of prominence, pictures are given not only of the man, but of his belongings, the house in which he was born, the rooms in which certain events took place, yet these are in no manner any part of the personage.

The possessions which have made the deep impression on the history of nations, on the moral and intellectual advancement of races, on culture, literature, art, character, have been mainly spiritual, not material possessions. The reformers, the teachers, the thinkers and awakers of humanity have been more often than otherwise the poor in worldly goods. The Founder of Christianity is represented in the records as one so poor that he could not where to lay his head. Socrates went about his teaching bare-footed and coarsely clad. Buddha, though a king's son, gave up all his possessions and clothed himself in the yellow robes of mendicancy for love of humanity. Mohammed was a poor shepherd—until he became a spiritual leader. To the soul who has learned the true value and the joy of spiritual possessions, mere material wealth is without charm or attraction. Wh

sted in "The Light of Asia," King Bimbisara
ight to tempt Buddha from his severe life of sa-
ce to remain with him in his palace as his
opted son, Buddha replies:

These things I had, most noble King, and left,
eking the truth; which still I seek, and shall;
it to be stayed through Sakra's palace ope'd
doors of pearl, and Devils wooed me in."

And later he teaches what joy he found in that
arch to which he sought to draw others, saying,

Enter the path! There is no grief like hate!
o pains like passions; no deceit like sense!
ater the path! Far hath he gone, whose foot
reads down one fond offence."

More is the treasure of the law than gems
weeter than comb its sweetness; its delights
delightful past compare."

And it is possible to win, even here, a small fore-
taste of such spiritual possessions as unselfishness,
magnanimity, generosity, wisdom to know and ap-
preciate others, humility of understanding, and
above all that one inestimable, much-to-be-desired,
chiefest treasure of all which awaits us through every
successive stage of being, that fountain of joy whose
tender rills trickle through even the lowest stages of
being—Love!—which, the more we grow in spirit
broadens and widens within us until it beatifies all
things and works even for those whom we have looked
upon as repulsive foes.

Worldly possessions and honors with all their in-
termingled sense gratifications, dignities, cares and
snares, seem at times to have become parts and
factors in our earthly existence more as spiritual test
and crucible than as essential to true happiness or
progress. How small a part of our real lives they
are is shown most strongly in times of individual or
public peril. Even the man or woman who has de-
voted his or her life—from the lack of higher pur-
pose—to some fad of special curio collection of art,
of literature, of china, bugs, or monstrosities, or
those lowest, most contemptible of possession
worshippers, miserly money-grabbers, when threat-
ened with loss of life, in deadly imminent danger,
show a contempt that is wonderful, in view of their
every-day mode of thought—in regard to material
possessions. Overboard go their hoards when ship-
wreck is threatened, no matter how dear these
hoards seemed an hour ago, or how grievous their
loss, may seem to-morrow when life readjusts itself
to old methods. Material possessions are helpers in
spiritual schooling as tests of character in ourselves
and others. Shakespeare's "Timon of Athens" is not
the only one who had his faith shaken by the
transformation of flatterers, and fawning favorites
into unfriendly critics, and unscrupulous enemies,
through the loss of fortune and worldly goods; but
such transformation to a soul who has sought and
found spiritual possessions will not embitter, but will
strengthen his hold on the riches which come through
spiritual development.

Material possessions often prove tyrannical pos-
sessors, or masters to weak minds when those minds
become too greatly attached to such ephemeral be-
longings. As when the owner of valuable jewels,
much gold, or other material wealth, has to place
guards over the same, or pass restless nights from
fear of danger and robbery through such ownership.

Though the possession of worldly goods super-
ficially considered may appear to give us the key to
all other good things, to friendship, to public favor,
to honors, to personal ease from pressing care, to
enjoyment, to leisure, to carry out our highest plans,
yet how valueless becomes all these superficial helps
in times of the soul's direct need; when our spiritual
self cries for help—when we are torn apart in body
or spirit from our best beloved; when our faith in our
loved falters; when temptation assails or conquers
our better selves; when hope and trust dies out,
when bodily pain racks and wrecks physical strength
—these are the times when spiritual possessions—
when they are really ours—come to help and

strengthen, "a very present help in time of need,"
when no mere temporal possession of worldly goods
is of the slightest avail or comfort, and spiritual aid
and consolation is our only recourse. Possession of
worldly wealth brings in its wake many professing
friends, but until such wealth is taken away from its
possessor he is never quite sure of real friendship—
that richest of possessions. Often the test of friend-
ship comes with loss of material possessions, money,
honors, position—and though one may wince a little
at that betrayal of character which makes him lose
faith in some who are dear to him through this test
of loss of ephemeral things, yet is he more than com-
pensated by the knowledge of the truth, which such
loss brings him, if so he himself be worthy. To
the mind which reaches and reads below superficial-
ties, there is but little real hurt or pain in this dis-
cernment of the false from the true and what little
there may, is lessened by a sense of personal super-
iority to false professions, and restful content in
knowing the truth. As worldly possessions are given
to man as touchstone of brotherhood—to be shared
with those in greater need, so also are spiritual pos-
sessions to be likewise shared, for the more these are
shared the greater become their power and potency.
Says Emerson: "The heart and soul of all men being
one, this bitterness of 'his' and 'mine' ceases. His
is mine. I am my brother and my brother is me.
If I feel overshadowed and outdone by great neigh-
bors, I can yet love; I can still receive; and he that
loveth maketh his own the grandeur he loves." The
acquisition of things in life merely for self advance-
ment, or self gratification, is often the cause of in-
creased egotism and a hardness of heart towards
those less successful. "Why should I be asked to
aid this or that poor man?" arrogantly asks the tem-
porarily successful one. "Let him do as I have done
—achieve fortune by his own hands and brain!" but
each new spiritual possession broadens and deepens
the sympathy and charity of the possessor toward all
his kind. He feels too that the real source of true
wisdom and happiness is limited only by the limita-
tions of those who seek it.

S. A. U.

THE HEBREW'S RIGHT TO FREEDOM.

Surely, if any race ever earned a right to a free
and honorable existence it is the Hebrew. The un-
dying faith and constancy displayed by that people
through centuries of persecution, outrage, and un-
just discriminations of all sorts in nearly every coun-
try in Europe have no parallel in history. They are
not a warlike race, and yet they have shown most
heroic persistence and undaunted courage in uphold-
ing their faith and in clinging to their own ways,
when by a few words of apostasy they might have
won protection and all the rights of citizenship. For
many a century, to be a Jew on the continent of
Europe was to be the prey of every plunderer, an out-
cast debarred from all the rights even of the humblest
Christian hind.

In most cities, the Jews were penned up in team-
ing hives in a portion of the town set apart for their
use, and they were locked up for the night as dumb
beasts might be. This practice has only ceased in
Rome within a very few years. But times have
changed, and the proscription of the Hebrew race is
every day becoming more the exception, and is surely
destined to utter extinction. It is matter for con-
gratulation to every American that no such cruel and
bigoted legislation as that so long prevailing against
the Jews in Europe has ever disgraced the statutes of
this country. At the present day, the Hebrew popu-
lation is a large and valuable element in all the cities
of Europe and America. They are invariably indus-
trious, prosperous, and law-abiding citizens. In
Europe they are carrying off the highest prizes in
politics, music, and commerce, and winning social
distinction by their merits, wealth and influence.

The Congress of liberal religious societies, which
closed its four days' session yesterday after perfect-
ing a permanent organization, is one of the significant
signs of the times and will take its place among the

great movements in the religious world of the nine-
teenth century. The Congress was not the out-
growth of a transient impulse, but of processes which
have gone on with the world's evolution and which
have influenced the life and conduct of all faiths, con-
servative and liberal alike. The universal expres-
sion of this influence was the world's Parliament of
Religions, whose very character made other than ab-
stract results impossible, yet whose inspiring unity
and leveling power is and forever must be felt by
every church participating.

But the Liberal Congress has given distinct form
and definite purpose to the future work of the liberal
bodies who have therein united. The basis of union is
itself a promise of the practical working out of the
plans which have been made for it. The basis is
not theological nor doctrinal, but sociological and
educational. The Congress has no ritual, no
creed, no theories. It is organized for work in
the uplifting of humanity, in the spread of the gos-
pel of fellowship among all men, believing that in
the working out of the "great law and life of love"
is to be found the highest and best religion, the pro-
foundest and most acceptable service to God. The
influence of such a force at work in the fields of re-
ligious, social, educational, and industrial thought
and action may not be overestimated, and it only re-
quires that the Congress shall do well the work upon
which it has entered to make it one of the most
powerful agencies for good ever formed.

The Congress disarmed that old-time criticism that
liberalism and negativism are synonymous. No
orthodox faith may lay claim to surer foundations
than those upon which the Congress squarely placed
itself. And in no Congress could there be more of
true devotedness than characterized the delibera-
tions of the one which has just closed. Deeply
spiritual and profoundly religious throughout they
were, and the most sensitive soul in orthodoxy could
have found nothing in them of evil.

It was a gathering of big-brained, great-hearted
men and women come together for the world's up-
lifting. It has marked out for itself a work in entire
keeping with the spirit of the times. That work is
in no sense inimical to any other whose mission is
man's welfare. It is organized to build, not to de-
stroy. It merits the cordial sympathy and support
of all who believe that true religion best expresses
itself in good deeds.—Chicago Times.

A DISPATCH to the New York Herald from Atlantic
City, N. J., of May 17th says: Harry Willits, the
young Camden man who was nearly killed by elec-
tricity on Atlantic avenue last night, was interviewed
this evening and gave a graphic description of the
sensation he experienced as the electric bolt passed
through his body. "I have often heard," he said,
"that persons in the face of death saw their whole
lives spread before them like a panorama, and I now
believe it to be true. My home is in Camden, sixty
miles from here, yet when the steel tip on my um-
brella struck the death dealing arc light and I felt
the electric fluid striking into my very vitals, I had
a vision which will remain stamped on my memory
as long as I live. I had left home but two days be-
fore, and every detail of the home life I remembered,
and as I fell unconscious I saw it again as plainly as
I now see you. My father sat by the table reading,
while my mother was engaged in sewing a button on
his clothes. The picture was so realistic that my
last words as I fell were, 'My God, where am I?'
And they were heard by bystanders, who of course
did not know what caused them." The most mar-
velous part of young Willits' vision is that his
brother, who arrived here to-day, declares that at
the hour the accident occurred his parents were
seated and occupied just as he saw them. The
young man is still weak from his terrible ordeal, and
his flesh twitches in a spasmodic way. The light
which caused the accident is only six feet and a half
above the sidewalk, and young Willits will sue the
lighting company for damages.



THIS LIFE OF MINE.

BY WILLIAM BRUNTON.

Sweet life, intelligence and love,
With earth below and heaven above,
With feelings fine to range its round,
How rich thou art, wherever found!
It needs the power of Burns or Scott
To speak the blessings of our lot:
Nay, all that poets ever told
May not express the wonder old,
They merely whisper, breathe a word,
From that great poem nature heard:
Not all the singers of the race,
Can tell the splendors of its grace!
It comes surprising me with tears,
Thro' all the passing of its years;
Thro' all the circling of its days,
It calls for endless song of praise!
I may not know its whence or where,
But I rejoice to find it here;
To have the power to see and know
The sights and sounds that please me so;
The rich fair earth thro' seasons bright,
The slaters four, sweet as the light;
The charms of spring, the summer sheen,
The autumn fruits, the winter keen!
And then the days,—each in its day,
A gem of light in love's array,
Enriching me with knowledge kind,
Comfort to heart and strength to mind:
The friends, companions manifold,
Our eyes delighted e'er behold;
The nearer ones that dearer prove,
The rose-like hearts with incense love,
All, all combine to give me grace,
And make me love my time and place!
The starry eyes I daily see,
Are dearer than the stars to me;
And then fond words and then good deeds,
Their kind consideration of my needs,
Are richer than the golden store,
That merchant ships bring to our door!
And as in music-box there lies,
A nest of pleasant harmonies,
So in the sounds of nature sweet,
And in the rumble of the street,
And in the speech, we daily try,
I find the poet's harmony!
It all has promise like the spring,
And whispers of some better thing:
It gives me hope beyond the fact,
The hope of gain that I lack.
I know in part, I dimly see
The wondrous being I might be,
How if the moments centuries turned,
The gifts of all might then be earned.
Nay, chide me not, as wishing ill,
I cannot bear a sketch in part,
I would life's purpose fain fulfill,
Itsoffends the sense of art.
If figures drawn have outline fine,
To finish them you must incline;
You artist ask perfect his plan;
And time should so complete her man!
And when I think of powers I own,
That may to further grace be grown;
And though they grow as time goes by,
And in the race can never die,
I must by force of reason cling,
To what is mine the while I sing!
And selfish thought to some it seems,
Yet thus our life like running streams,
Beneath the ice of fear and doubt,
To some great sea goes running out!
I thank the minds that bid me hope,
And give my heart its wished for scope!
Yet I would live from hour to hour,
And find this moment Eden's bower:
For all the beauty of the days,
Provoke in me unbounded praise;
Whate'er may be beyond the now,
It sets a crown upon my brow:
A king am I, in manhood great,
Rejoicing in my royal state!

"QUESTIONS FOR THEOSOPHISTS" CONSIDERED.

TO THE EDITOR: 1st. The question whether man is a "free moral agent" is answered in the subjective consciousness of every individual, and the light that comes from experience makes the answer clear. It is not claimed that man is responsible to a "higher power." He is responsible to himself. He may not be to blame for his actions, but he is responsible for them, for he feels a sense of responsibility and has to take the consequences of his acts. "As he sows he must reap." He must ultimately stand at the bar of his own judgment; his jury are his own reason, conscience and intuition.

2d. We hardly understand what the writer means by "half created." We do not believe that anything was ever "half

created" or even wholly created, but slowly evolved. It is true that man is a half-developed being, learning by suffering and experience. It does not seem to us that we are wholly dependent upon "faith" for our belief that "justice underlies law," but reason and analogy furnish much evidence to sustain the belief.

3rd. We hardly see where the "Paganism" is applicable to the idea of "conflict between the two natures of man." According to our reason "a true soul awakening" does not come in a sudden blaze of glory like the golden glare of the sun breaking through storm clouds, but is attained only by constant effort. One by one the higher elements of our nature slowly awaken. Every day should find us more awake to spiritual truth. It requires patient endeavor to keep the lower nature in leash and the higher qualities in bud and blossom. Even Gautama whose high moral development caused him to be reckoned as almost divine—had times when the war raged fierce between his spiritual and carnal natures.

We believe there are many individuals of such high spiritual development that they are able to hold their lower natures in subjection. But we think it would be difficult to find a person on earth who had entirely "extinguished" their carnal propensities.

We agree with the writer in the statement. The law of the universe is not "revengeful." Neither is it loving. It is immutable, indifferent. If we keep in accord with law we are not harmed by law, if we violate it we suffer, not from revenge but the effect of our own ignorance.

According to our reason and belief—that God is not a being who knows the "end from the beginning," but is spirit working through immutable law—a primary, undeveloped condition is a necessity. The mistakes—called crimes—the natural sequence of the undeveloped condition—are a necessity. The effects (not punishments) are also a necessity of the mistakes. Though painful, they are ultimately beneficial, for they show us the path of wisdom. If theosophy is true and we receive in another reincarnation the effects of mistakes committed in a previous incarnation, we surely get the beneficent results—even if at the time we do not recollect the offense, we hold to the doctrine of Karma, "as you sow you must reap," because it not only shows us the path of right, but whips us if we leave, and because it is the doctrine of universal justice.

A CORRESPONDENT.

AN ADDRESS BY MRS. BALLINGTON BOOTH.

TO THE EDITOR: In Brooklyn, in the drawing-room of Mrs. Lowell, on Columbia Heights, one evening recently, Mrs. Ballington Booth addressed a large assemblage on the work of the Salvation Army. She was introduced by Reverend Charles Cuthbert Hall.

Mrs. Booth is a woman of great personal magnetism, with a fine, strong, expressive face. She wore her "army" dress and was accompanied by Adjutant Marshall, who spoke afterwards in relation to the auxiliary force which she has in special charge.

Mrs. Booth said that this organization was composed of many corps, which were presided over by captains, lieutenants and sergeants. Its members are working and spreading in this country from the Atlantic to the Pacific, from Texas to Canada. The spirit of this army is the power of love, not a narrow, selfish affection which cares only for the members of a family, or for those who have affection for us, but a love which is divine in its essence, since it seeks the miserable, the destitute, the outcast, the criminal classes. Mrs. Booth related an instance of a drunkard saved by the efforts of a Salvationist, and the happiness of his wife, in the restoration of husband and home, and this, she said, was only one of many instances. She spoke of the prejudice they have had to encounter and withstand, as many people think that the drum, tambourine and peculiar dress, are the accompaniments of a herd of cranks and fanatics. She related an anecdote of her little son, who was told to make a drawing of the barracks of this army. When it was completed, the work was praised by his papa and mamma, but he was told that the smear on it detracted from it, when he replied, "Oh, that is the rotten eggs." She also gave as illustration, a little story of her baby, who had been presented with a rag doll, which was kissed and taken to bed by its owner, who lavished all her affection on her "dear doddle." It soon lost an eye, then the re-

maining one, then an arm, then the second one, until nothing remained but the poor stump and a pair of legs, but it was prized and treated even more tenderly than before—just so did the workers in this army feel to the maimed in the battle of life. Mrs. Booth reserved her most painful experiences, as she said they were too dreadful to relate, and would not be believed. She said the slums of this city were as bad as any in New York or Chicago. She told the story of a Salvationist who went into a jewelry store and asked its owner to purchase some "War Crys." He declined, and showered upon her his indignation, calling all of her order hypocrites! She waited quietly until he had ceased when, observing some diamonds in his case, she said, "are these paste?" He said, "no," indignantly. "This gold," she pursued, "is it imitation?" "No," he replied, more indignantly. "This silver," she continued, "is it tin?" The dealer waxing angry, she said, "what would you think of me if I were to go about saying that all you sold was spurious. Just so you are doing about the Salvationists." Upon this the jeweler relented, and purchased some "War Crys" and has continued to do so.

The peculiar dress was a safeguard and protection, for its wearer was saved from insult, and would venture, unharmed, into most dangerous places, and would sometimes influence where a policeman could do nothing.

Reverend Lyman Abbott then spoke a few words, in which he said that the beauty of any style of dress depended largely upon the wearer.

He said that they were glad not only to take "Salvationists" by the hand, but to have them take us by the hand.

Reverend Mr. Hall stated that Commander and Mrs. Booth had been naturalized, and were now loyal citizens of this country.

Adjutant Marshall stated that the work of the Auxiliary Force consisted in "standing up" for the army when it is derided and misunderstood, in the payment of the annual dues of five dollars, and, for those who would so, in attending the weekly meeting held at Mrs. Lowell's where sewing is done, and garments are given to the Salvation army to distribute.

A vote of thanks was rendered Mr. and Mrs. Lowell.

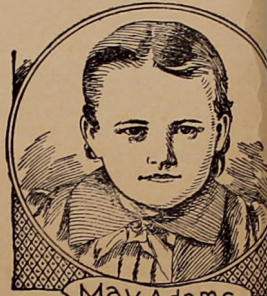
No costly churches are needed by this society, but is not its working even more valuable than such organizations, since it penetrates to the heart of disease, crime itself, which, let alone, becomes a menace to society, but with such efforts, may spring hopeful and blessed regeneration?
A. O. C.

A STRANGE VISION.

We all know that there is what may be called eye memory. Indeed, many persons recall much more clearly and readily what they see than what they hear. The picture of the face and form of an absent friend can, at will, be summoned before the mind. But there is another and far more vivid form of eye memory which is exceedingly rare in its manifestations. This occurs when the eyes reproduce a face or a scene so that one seems to be actually in the presence of it. A wonderful instance of this is furnished by an experience of Prof. I. Vignoli last summer. While he was sitting in a room engaged in conversation his eyes rested, but without any special interest being excited in his mind, upon a balcony bathed in bright sunshine. The balcony was covered with flowers and vines and a bird-cage was swinging in the midst of it. Two days later Professor Vignoli awoke early in the morning and, glancing up at the ceiling over his bed, he saw there, to his astonishment, a picture of the balcony, true to nature in form and color, and with the bird-cage slowly swinging to and fro amid the vines. The picture was illuminated by the light streaming through the Venetian blinds of two large windows. The Professor is certain that he was wide awake and in perfect possession of his faculties, for he experimented with the vision in order to determine whether it was an ordinary hallucination or not. He concluded it was not because when he closed his eyes the picture disappeared, to reappear when he opened them again. He also found that he could see it equally well with one or the other eye closed. By putting a finger between his eye and the picture he could shut it off from sight just as in the case of a real object. In short, the Professor concluded that the strange vision, with which he continued to experiment until it had faded from sight, obeyed all the optical laws involved in the seeing

of an actual object. His eyes were apparently indulging in a little recollection of their own, quite independent of will of their possessor.

There are many things associated with the World's Fair held in Chicago that are vastly entertaining, even now, and it was not possible during the Fair's a period to group. For instance, the attendance was over 27,000,000; the admissions upward of 21,000,000; largest attendance was on Chicago, 716,881; the smallest, on Irish day, 885. But if to Ireland must be given minimum of general attendance it conceded that the Irish Village in was a drawing attraction, and the Castle itself drew more than 550,000 enthusiasts to kiss the stone. On the way the South Sea Islanders attracted more than 325,000 people, while the fish Village was of little general interest while Old Vienna showed up more than 700,000 paid admissions. The Wheel gave rides to 1,500,000 people, 2,275,900 inquisitive folk poked their noses into the Streets of Cairo, the derful. Even the Lapland Village, 175,000 interested visitors; the Dahome over 200,400, the German Village 87 and the Beauty Show was taken 600,000 admirers of female lovel. The little electric launches which about the lagoons carried 1,250,000 passengers, and not an upset.



May Adams.

Hood's is Good
It
Makes Pure Blood

Scrofula Thoroughly Eradicated.

"C. I. Hood & Co., Lowell, Mass.:"

"It is with pleasure that I give you the name of my little May's sickness and her recovery by the use of Hood's Sarsaparilla was taken down with

Fever and a Bad Cough.

Following this a sore came on her right between the two lower ribs. In a short time other broke on the left side. She would spell of sore mouth and when we had succeeded in overcoming this she would suffer tacks of high fever and expel bloody corruption. Her head was affected and sooted from her ears. After each attack

Hood's Sarsaparilla Cures

came worse and all treatment failed to relieve until we began to use Hood's Sarsaparilla. After she had taken one-half bottle we ceased that she was better. We continued our had taken three bottles. Now she looks

The Bloom of Health

and is fat as a pig. We feel grateful, and say too much in favor of Hood's Sarsaparilla. Mrs. A. M. ADAMS, Inman, Tennessee.

Hood's Pills act easily, yet promptly, on the liver and bowels. 25c.

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WOMAN AND THE HOME

WHO'LL ROCK THE CRADLE.

O, woman's suffrage women, Your views we love to quote— But who will rock the cradle When you have gone to vote? —Exchange.

Why—men of course, who're silly And on such babbling dote— Who haven't brains enough to tell Which way they ought to vote. —Electric Light.

That kindly hand will present be, On proud election day, That rocked the cradle last while she Her taxes went to pay.

MIS' SMITH.

All day she hurried to get through, The same as lots of wimmin do; Sometimes at night her husband said, "Ma, ain't you goin' to come to bed?" And then she'd kinder give a hitch, And pause half-way between a stitch, And sorter sigh and say that she Was ready as she'd ever be, She reckoned.

And so the years went one by one, An' somehow she was never done; An' when the angel said, as how "Mis' Smith, it's time you rested now," She sorter raised her eyes to look A second, as a stitch she took; All right, I'm coming now," says she, I'm ready as I'll ever be, I reckon." —Albert Bigelow Paine.

MOTHER OF WASHINGTON HONORED.

At Fredericksburg, Va., on May 10th the monument erected to the memory of "the mother of the father of his country" was unveiled in the presence of a large concourse of people and with the most imposing services in which the President of the United States and many other distinguished persons took part. Among them were Secretaries Gresham, Carlisle, Lamont, Bissell, and Morton, and Private Secretary Thurber. Mrs. Gresham and Mrs. Carlisle; Mrs. Waite, widow of the late Chief Justice Waite, who is president of the Mary Washington Memorial Association; Chief Justice Fuller and Supreme Court Justices, also the Daughters of the Revolution, and the National Marine Band. The monument was made at Buffalo, N. Y., and is a plain granite monolith, fifty feet high, standing on a base eleven feet square. It bears the inscription: MARY, THE MOTHER OF WASHINGTON.

The monument was made possible by the persistent efforts of two patriotic women, Mrs. Amelia C. Waite, widow of the late Chief Justice Waite, of the United States Supreme Court, and Mrs. Margaret Hetzel, of Clifton Station, Va. It was paid for by the contributions from almost every State in the Union. The idea of building this monument has existed ever since 1830. In 1833 Mr. Silas B. Burroughs, a prominent merchant in New York, offered to construct in Fredericksburg at his own expense a memorial to the mother of George Washington. The work was begun, but Mr. Burroughs met with financial reverses and was obliged to postpone the completion of his plan until he could retrieve his fortunes and continue. He died before he was able to resume the work.

In 1890, however, the Mary Washington Memorial Association was formed, with Mrs. Waite at the head and Mrs. Hetzel as secretary, and the work of raising money for the monument commenced earnestly. All the work had to be done over again, the stone work done under the direction of Mr. Burroughs having by this time crumbled away. The monument is to stand upon the site of the house which George Washington was born. It was born near the village of Wakefield, the bank of the Potomac River, sixty miles below Washington. The monument has been raised over his mother's neglected grave, a quarter of a mile more beyond the city limits of Fredericksburg, on what was once the farm of

Colonel Fielding Lewis, husband of her daughter Betty.

STATIONS FOR WOMEN AND CHILDREN.

Prior to the opening of the World's Fair the finance committee of the Chicago City Council recommended an appropriation of \$10,000 for the maintenance of a central police station at which none but women and children should be received. From some cause or other no action was taken by the Council at large, and Chicago endures to this day a monument of disgrace for its treatment of women and children who are arrested on suspicion of crime or of petty misdemeanor, or who by reason of their circumstance may, though innocent, temporarily become subjects of detention. Boston is a model to all other cities in humane and reformatory, or rather in protective, treatment of women and children who are under suspicion; Chicago has made no improvement upon the damp cells, the crowded halls, the promiscuous mingling of the girl or woman guilty of a first, and perhaps trivial, offense, or say possibly wholly guiltless of the charge preferred against her, with the hardened street walker, the frowzy she drunkard, the trained shop-lifter, or the professional criminal. Young girls are huddled in company with the worst of their sex, young boys with the vilest of men. It is a condition well worthy of the attention of the Civic Federation. The police reports for the current year are not yet published, but in 1892-'93 the number of female prisoners lodged in the various stations of the city was 17,203; of these 787 were very young girls. There also were 2,888 lost children and 255 destitute children sheltered in them. There is not one of the police stations that has fit provision for the detention of women, not to say of young girls and children. Yet an army of matrons, each drawing a salary of \$60 per month, is maintained to do what under present conditions cannot be done, which is to take care that contamination of the comparatively or wholly innocent from the absolutely vile does not ensue. The matter of the treatment of female and juvenile prisoners is one the seriousness of which is again claiming attention. There are men in the Council shrewd enough to see that economy may be served by the maintenance of a central station, under the care of perhaps a lieutenant and two patrolmen and three or four women attendants, thus doing away with the cost of thirty-eight comparatively useless matrons in the various precincts, and there are others humanely wise enough to know that the question of a \$10,000 appropriation is not worthy of consideration in comparison with the great objects to be gained by this important reform in the treatment of youthful suspects.—Chicago Inter Ocean.

In connection with the woman-vote movement in New York State, it is interesting to read that Miss Beatrice Harraden, who has just arrived here, is a suffragist. The author of "Ships that Pass in the Night" and "In Varying Moods" expects to go soon to California to pass several months with some English friends who live at San Diego. She hopes that her sojourn in this country will be of great benefit to her delicate health.

"Ladies in the Field," edited by the Lady Greville and soon to be published by the Appletons, is a novel book of outdoor life for ladies, containing descriptions of English field sports by women of prominent social position who are accomplished riders, drivers, shots and the like.

Members of one of the senior societies at Vassar mischievously and with great amusement to all present, debated the proposition: "Resolved, That the Higher Education Unfits Man for Matrimony."

FOR DYSPEPSIA

USE HORSFORD'S ACID PHOSPHATE. Dr. F. W. Firmin, Findlay, O., says: "I have used it in cases of dyspepsia and broken down conditions of the nervous system with good effect."

Advertisement for \$2.75 Natural Finish Baby Carriage, featuring an illustration of a carriage and text describing its features and availability.

Diffuse Help.

In this way. When you see how Pearlina has helped you, tell others and let it help them. Where a woman is trying to do housework in the old, hard-working, rubbing way, it's actual charity to tell her about Pearlina. Perhaps she uses it for scrubbing, washing dishes, etc., but can't believe that in washing clothes it can save so much work and wear without doing harm.

Your personal experience might convince her. That would help Pearlina, to be sure—but think how much more it would help her, by saving time and strength and real money. 446 JAMES PVLE, N.Y.

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LIGHT ON THE PATH.

With Notes and Comments. A treatise for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M. C. Price, cloth bound, 40 cents; paper cover 25 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Annales des Sciences Psychiques.

Record of Observations and Experiments, Appearing Bi-monthly Under the Direction of Dr. Dariex.

Fourth Year: 1894.

Annales des Sciences Psychiques, the plan and purpose of which are quite novel, have made their appearance bi-monthly since the 15th of January, 1891. Each number is in the form of an octavo, of 64 pages with a cover.

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BOOK REVIEWS.

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

An Anchor of the Soul: A Study of the Nature of Faith. By James Villa Blake. Chicago: C. H. Kerr & Company, 1894. Cloth. Pp. 146. Price, \$1. The author of this work has presented an exhaustive review of an old yet ever new subject in a very complete way from a rationalistic standpoint. The work is poetic in tone, historic in treatment and is garnished with many classic allusions and literary gems, and the writer's own conclusions seem to be summed up in a sentence of the last chapter: "We have found Faith to be Trust in the Universe as Moral Order."

Ethics For Young People; By C. C. Everett Bussey, Professor of Theology in Harvard University. Boston: Ginn & Co. Cloth. Pp. 185.

This is a work which parents would do well to make a part of the required reading and study of their children. It is wonderfully suggestive in all the departments of ethics on which it teaches. Its illustrative anecdotes and examples are very thought awakening, even the most stupid child could not fail to catch the idea designed to be conveyed. Although written by a Harvard Professor of Theology, there is no theology touched upon throughout the work. It treats only of morality and the direct reasons therefor as determining the relations of human beings toward each other and in forming character. The work is divided into four general parts with chapters pertaining to particular subjects in each department. First, "Morality in General;" second, "Duties toward Oneself;" third, "Duties toward Others;" fourth, "Helps and Hindrances." There are forty-one chapters, treating on such subjects as "The Ethics of Custom," "Principles in Morality," "The Epicureans," "The Stoics," "Courage," "Ambition," "Self-Education as a Duty," "Self-Respect," "Love and Sympathy," "Patriotism," "Kindness to Animals," "Temptations" and "The Conscience." The style is simple, direct, entertaining, and though designed for young people, there are few adults who could not be benefited by its perusal.

John Fox, Jr., who first attracted attention to himself by his striking story, "A Mountain Europa," begins in The Century for June a short serial based upon a bloodthirsty vendetta that had been waged at intervals for years in the Cumberland mountains. This novelette is one of several which The Century will print during the coming months, among them "A Bachelor Maid," by Mrs. Burton Harrison and "Love in Idleness" by Marion Crawford.

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SHEPARD IN HOLLAND.

Mr. Shepard through whose mediumship as narrated in the number of THE JOURNAL for February 24th, wonderful musical performances were obtained at the residence of Lady Caithness in Paris, and which account is produced in the April number of Borderland, is now in Holland, whither he was invited by Madam Calcar of Op de Grenzen van twee Werelden, and Mr. Straaten publisher of the weekly paper, Spiritualistich Weekblad. He has given concerts at Arnheim for Marquis and Marchioness Ciccolini, for Professor Goebel, at Utrecht and Herr Van Straaten, and at The Hague at which many of the most prominent dignitaries

of Holland were present. Says a correspondent of Ubersinnliche Welt: He is very much pleased at the friendly reception which he found in Holland. His concerts were distinguished by full mediomistic strength and it would be difficult to paint the enthusiasm which his playing and singing called forth. He is severe in the conditions he imposes and does not allow every person to be present at his séances, and this it is believed is what insures him success everywhere. He holds his concerts only at private houses and insists strongly that the persons who are to be honored with an invitation to his concerts shall be in sympathy with him. Mr. Shepard's artistic success in Holland is only a repetition of his success in other countries. In Paris his inspiration concerts were attended by many celebrated artists, composers and singers, among others by Christine Nilson, Augusta Holmes, Samuel David, Bernadine Rahm, Madame Arlet and the renowned orator Pere Hyacinthe. Before Mr. Shepard left Paris, he gave another concert at the palace of the Infanta Eulalia of Spain, in the presence of his Highness Anton of Orleans and Bourbon, Countess and Countess de Sesto, Marquise and Marquise de Novellas and more than twenty members of the Spanish Court at Paris. It was the first time that a spiritualistic manifestation had been heard by members of the Spanish royal family, whose earlier discountenance of all forms and phases of Spiritualism is well known. Mr. Shepard also gave an exhibition of his wonderful gift in the hearing of the Count and Countess de La Rochefoucauld at their palace in Paris, where also were present the Prince Wiszniewski and several other persons prominent in society. He remains several weeks in Holland to fulfill his engagements.

An extract from Courier de Londres et de l'Europe, is also added in which an account of a séance in Austria before going to Paris is given:

Mr. Shepard, of whom some mention has been made, is in Gmunden in Austria. We see from a weekly paper of that place, that he was invited by his Royal Highness, Duke and Duchess Cumberland, to a private musical soiree. The Queen of Denmark with her retinue was also in attendance. To her as well as to Queen of Hanover and the reigning Duke of Altemburg Mr. Shepard was presented by the Duchess of Cumberland. The entire palace was brilliantly lighted and the great salon to the right of the music hall with their majesties and their courts presented an imposing appearance. Mr. Shepard began his playing at 10 o'clock. All had been so prepared that the conditions for success were most favorable. Mr. Shepard who has never studied or practiced music, plays only through inspiration. Among the audience in the music hall we designate especially (naming the royal personages in court phrase) together with gentlemen and ladies of their courts.

The playing of Mr. Shepard "enthused" the entire audience, but as the singing began, which from the deepest bass rose to the highest and clearest soprano, the Queen of Hanover arose, deeply moved. Everyone was truly under the spell of this soul-stirring singing and both Queens exclaimed: "Anything like this we have never heard!" Thereupon Mr. Shepard was asked further how he had acquired this wonderful gift, who his family were, where he was born, etc.

The entertainment lasted until midnight, and the Queen of Denmark, who is herself an excellent pianist, declared that Mr. Shepard's playing seemed to be with four hands, although he only played with two. The Queen of Hanover, who was especially moved by the singing, ever

repeated: "Never in my life have I heard anything like it!" The Duchess of Cumberland sent the next day to Mr. Shepard a magnificent pin in sapphires, surrounded with sixteen diamonds and accompanied by a letter containing expressions of high regard. Of course the patronage of Kings and Queens, etc., attracts attention to these entertainments. Mr. Shepard is now in London.

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ories and philosophies of the uni-
are continually repeating them-
Auguste Comte's Positivism had
runner in Confucius. Agnosticism
ew word, but it is a new word for
old thing. In its essential princ-
it was the system of Buddha, and
asis of the Buddhist religion. Pes-
m is another word much affected to
but it is a word that very well de-
King Solomon's mood of mind and
ever philosophy he was considered to
had, as portrayed in the dismal Book
celestias. The old scholastic dis-
of the Middle Ages between the
inalists and Realists reappear in the
articles of metaphysical philosophy
h have come from the printing-press.
scentalism is Plato revived; and
o's spiritual philosophy, again, was
upated in the ancient religion of the
lus. In prehistoric Egypt—marvel-
Egypt—the principles of almost all
is of knowledge appear to have been
wn, some of which the modern world
not yet rediscovered.

a Fraternidad, of Madrid, has the fol-
ing taken from Le Moniteur of Brus-
s: The widow of Gen. Serrano has just
shed the publication of a volume, in
ch, among other revelations of great
rest to history, is met the following
ular case under the head of "True
sts." After twelve months of great
fering, the end of the General was ap-
aching rapidly. Foreseeing this event
nephew, General Lopez Dominguez,
ged the King Alfonso XII. for an audi-
ence with a view to ask the favor of sol-
iciting for his uncle the permission to be
ried in a church, a privilege not denied
other generals. Serrano, as is well
own, played an important part in the
olution of his country. Alfonso did
t accede to the request. He was for the
son on his estate Pardo, and was de-
termined to prolong his stay for some days
ere. Meanwhile the sufferings of the
neral increased from day to day. One
orning my husband, who was weakened
d stupefied with the effects of morphia,
d could not make the least movement
hout the aid of another person, rose
ddenly from his bed with a superhuman
orce, and with a loud and resounding
oice, broke the silence of the night with
his expression: "Quick, have an officer
ount horse and fly to the Pardo. The
ing has died." These sentences being
tered he fell back on his bed
chausted. We supposed he was in
a delirium, and administered to him a
edative. He fell asleep, but in a few
minutes afterwards he again rose, and
with a weak voice, almost sepulchral, he
aid: "My uniform and my sword; the
King has died." These were his last
words. He received the last sacraments
and expired. The King, in fact, had
died. "Was it the King himself who ap-
peared to Serrano? The Pardo is at a
great distance from Madrid: the entire
ity was wrapped in slumber; my hus-
band only knew of this death; how did he
acquire this knowledge? Here is a cue in
hand for those who believe in Spiritism."

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

Mr. G. H. Brooks from whom we received a call last week, informed us that he would speak at the Orion Camp, Mich., from June 9th to 15th inclusive; at Bowen's Mills, Mich., June 16th and 17th; at Taylor Ridge, Ill., June 23d and 24th. Mr. Brooks will be chairman of the Hazlett Park Camp this summer.

We hope to be able to give the substance, at least, of several of the addresses before the Liberal Religious Congress. Mr. Underwood's is printed in THE JOURNAL this week because he was able to furnish copy of the address the day after it was delivered.

The Annual June picnic of the C. L. F. Association will be held on their grounds at Cassadaga Lake, N. Y., on June 8th, 9th, and 10th. Speakers: Mrs. Inez Huntington Agnew, Mrs. Carrie E. S. Twing and Willard J. Hull.

Do not fail to read the paper entitled "The Law of Psychic Phenomena," by E. E. C., printed in THE JOURNAL this week, which is the clearest exposure of the weak points of Mr. Hudson's theory that has yet appeared.

In the case of "The Sleeper of Dorlesheim," mentioned by several papers in Germany and noticed in Borderland for April, "Ubersinuliche Welt" says that an appeal has been taken from the sentence of punishment. It has excited the greatest dissatisfaction among the people, for there are thousands whom the "Sleeper" has rid of their sufferings.

"While," says Buchner, "the struggle between peoples was formerly a contest of weapons, strength of body, courage, and ferocity, it now consists in an emulation in good and useful arts, in discoveries, contrivances, and sciences. The time is past in which one people subjugated another, or exterminated it to take its place. It is not by destruction, but by peaceful competition, that one can attain a superiority over another. But, by this means, that uniformity of culture and that intermixture of races are brought about which so powerfully oppose the separation of our species. The advancing development of the human race will not therefore be in future of nations or chiefly in

particular races destined forever to subject or displace the others as has hitherto been the case, but it will constitute a uniform acquisition of the whole species."

Rev. Jenkin Lloyd Jones, pastor of All Souls' Unitarian Church, has announced to his congregation that he will not be confined longer by denominational bonds, but will organize a church of free thought, without creed or doctrine. It is Mr. Jones' purpose to build a new church near the site of the present one, Oakwood boulevard and Langley avenue, to cost about \$200,000. It is to be an eight story structure, provided with gymnasium, reading-rooms and other adjuncts that will make the church a week-day attraction.

The fakir, Soliman Ben Aissa, whose immunity from harm from contact with fire, bites of serpents, stabs of daggers, etc., has been the subject of much wondering discussion, was born in Morocco, and received in Algiers a good education. He was initiated into the mysteries of the Aissa priesthood in his 13th year and has defied the anger of this body by his mercenary use of it in his exhibitions in the variety theaters of Europe. He is married, 25 years of age, and declares that the religious ecstasy into which he is put makes him insensible to all the murderous operations to which he subjects his flesh.

"La Haute Science" in its last number among "Glanes" has the following taken from the Russian journal (Novoe Vremia) of March 5, 1894: Professor Wagner has just communicated to the Branch devoted to photography of the Imperial Technic Society (Societe technique imperiale) of Saint Petersburg a most extraordinary fact. Desiring to photograph a hypnotized subject, he directed upon him his camera and by the aid of a "Kourdiou" magnesium lamp, made two instantaneous exposures taking care to surround himself with all the precautions required in such a delicate matter. Now when he examined the plates, his astonishment was without bounds: The walls of the room, the furniture, the curtains, the carpets, all appeared in detail; only the subject was nowhere to be discovered. In place of the person was to be seen on one of the plates a portion of his hand and on the other a part of his boot, while the rest of the body was concealed by white spots appearing to rise in concentric layers. It was in his own apartment, in the middle of a room closed and locked, into which nobody could come while the professor hypnotized his subject and extended him on a sofa and whom no blanket or like material covered. The learned experimenter not being able to give any satisfactory explanation of this phenomenon, a committee of three members was selected by the specialists of the Technic Society to repeat the experiment of Professor Wagner on the same subject when hypnotized, in the same place and under the same conditions.

Ubersinuliche Welt (the April number) has the following, taken from a work by Emanuel Max R. V. Wachsteia, Zweiundachtzig Lebensjahre, "Eighty-second Year of Life." After Thorwaldsen had for six months boarded with us here in Rome, he became restless and Rome was no more a place where he could find any satisfaction. After forty years stay there he became homesick and soon went away. His studio was taken by a sculptor Holbeck, a Dane, who account of his eccentric behavior had a nick-name together with the painter Braov (at the same time Danish Consul) to look after. Holbeck after about three-quarters of a year had passed a singular experience. He wanted one evening to convince himself that the studio

was closed. When he came into it, he heard there when the door was closed a knocking on the marble; he supposed some one wanted to get some marble and opened the door, but saw nothing. But in the second apartment hammering still kept going on; went in there also. When he raised the linen curtain, then the hammering went on in the third apartment and as he looked in there it was likewise quiet. "Now," continued he further, "Since it was already getting dark, there came over me a shudder and I hastened away." On the same evening he told the circumstance in great excitement at the Café Greco. On the next day he had reflected on the matter with himself and said, "It was only some little ghost story on my part." We said moreover in sport also that it was meant as a token. Remarkably the news of Thorwaldsen's death reached Rome after a few days which corresponded with this time. Holbeck was then sorry he had told the story in this way. (Thorwaldsen died at Copenhagen in the theatre where Griseld is being played, of a paralytic stroke on the 24th of March, 1844.)

There is no royal road to sound learning. Real intellectual strength and solid culture can no more be got by a wide range of dilettante exercises than a strong body can be developed simply by parlor systems of physical culture. This important truth is set forth in a very graceful way by Miss Agnes Repplier in the April number of The Forum, who shows that "the necessity of knowing a little about a great many things is the most grievous burden of our day, because it deprives us of leisure on the one hand and scholarship on the other." The dissipation and distraction caused by innumerable courses of lectures and the cramming of digests and epitomes are producing a very serious intellectual disease in the American public: for thousands of people conclude that by this means they really become cultivated, whereas they fall far short of any real learning, and put themselves, moreover, into a state of nervous activity which deprives them even of the benefit of the leisure that wise men have, and of the restful results of idleness which those get who are content to be ignorant.

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Addresses of B. F. Underwood, Prof. P. A. Bourne and Prof. Asa Gray at a meeting of Evangelical Alliance held in Boston, Sept. 10. These addresses, which were given before clergymen, were a subject of general comment the religious and secular press throughout country. Price, 5 cents.

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