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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 PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

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

V.

One evening after dark, all the inmates of the house including the children, being in the kitchen, a loud noise was heard in the sitting-room as if a heavy blow had been struck on the floor with a cane. A— took a candle, and followed by the children, went to see what it was. The room was empty, and the windows shut. I must say that from the first beginning of the phenomena we had always taken the precaution to close the house at nightfall.

Another night it was the sound of a clock that was heard striking, although we had no clock in the house. On yet another, as soon as I had retired to rest, the pillow of my bed rose several times, lifting my head with it.

One day after breakfast my brother and his son M— went to the hamlet of Cachoeira to buy provisions. A quarter of an hour after their departure we heard steps in the front room, and supposed that M— had returned to fetch something. On going thither no living soul was seen, and all had become silent. The other children had been playing near us, and my brother declared when he came back that neither he nor his son had returned at an earlier hour. On the evening of the same day, my brother being alone in this apartment, heard in the adjoining visitors' room the steps of a person walking towards him. Although he knew that the next room was closed and that it was very unlikely that anybody should be there, he wished to make sure. His surprise was great when, as the result of his examination, the footsteps ceased, and the place whence they seemed to proceed was found to be deserted.

It will be noted that my brother showed no fear whatever of these things; and, whether alone, or in company, he never failed to inquire into any phenomena that happened.

One evening at 7 o'clock, being thirsty, he went into the haunted room to get water from the talha (a large earthenware vase) that was placed there. Close to this there was a wooden bedstead without a mattress; and on its boards rested a quiet and unobtrusive cula or calabash. While taking out water and drinking, he heard most distinctly the noise of the calabash being dragged over the boards. On looking round, however, to witness the phenomenon *vide vis*, it was found to be quietly resting in just

the same place as before. Some months after, my sister also went in to drink water, and the same phenomenon was repeated in all its details for her benefit.

Finally the day came in which we could all relate a similar experience. It was in the afternoon, about 6 o'clock, when we heard the noise of a wooden form being dragged along the floor, yet on running to see what it was, we could neither discover the cause of the noise, nor find that anything was out of its place.

These are the marvels I have to relate; and however improbable and absurd they may be thought, we who saw them with our own eyes and heard them with our own ears, can guarantee that they did really happen and that our account of them is exact.

MANOEL ANTUNES DE OLIVEIRA.

There is internal evidence in this account to show that it is a faithful rendering of the facts. Surely no one would ever go to the trouble of narrating such a wearisome series of unmeaning incidents unless they did really occur. As is so often the case, the experiences followed closely on a death, although it does not seem that the boy L— recognized his mother in the hallucinatory form, or that in the succeeding phenomena any positive indication was given of the decedent's agency.

The case is, I think, instructive because, while most of the phenomena incline in their characteristics to those called physical, others, such as the lights seen by Sr. Manoel Antunes, and not by F—, and the sound of the movement of bodies which were, nevertheless, stationary, seem to belong to an unexplored mark or frontier land which—I believe—will yet be discovered stretching between the visible and the invisible world.

With regard to the luminous appearances observed by Sr. Antunes and his family, it may be remarked that fire-flies are very common in Brazil, and often get into the houses; but it is not credible that country people should be deceived by objects with which they are so familiar. Nor does the description given warrant the supposition that they were so illuded. On the contrary, their experiences bear a strong family likeness to facts that have been recorded in other countries—facts that in all probability, were never heard of by these simple witnesses.

I will now pass to a case characterized by what might be called "lithobolia," i. e.: the throwing of missiles by unseen agency. It was published in The Reformador of June 15, 1884, and is signed by a Lieutenant Antonio José Barbosa. His account is corroborated by five other witnesses, whose names are given at full length. I am not personally acquainted with any of these persons, who, indeed, lived at the time of the occurrences in the extreme north of Brazil, but their evidence has been given with such detail and apparent care that I have no hesitation in presenting it:

(13.) Before beginning the narration of the extraordinary and mysterious occurrences that took place in the Parish of Moura (Province of the Amazon) in the years 1882 and 1884, I ought to declare frankly to the impartial reader that I was never an adept of spiritism and that I have never read a single work on such a transcendental subject. Like many other people, I was at first a disbeliever, and it was only

after thorough investigation to get at the truth that I was obliged to humble myself to the admission that there really was something above matter—which in the full light of day gave undeniable proofs of its own existence. This being so, the incredulous must not conclude from my account that I am merely a visionary, or that I have been the victim of fraud or hallucination. It will be seen further on that my evidence is confirmed by that of other deponents.

In 1882 I withdrew from Manaus to the Parish of Moura, together with the members of my household—composed of four small children, my wife, a manservant and a maid-servant. On arriving there we stayed with a family that offered their house to us till another should be ready which was then undergoing repairs. When it was finished we moved into it.

Some days afterwards the children began to complain that towards evening small objects were thrown at them—without, however, hurting them. I did not attach any importance to these reports, supposing it to be merely play among the children themselves or the trickery of some person about the house who was trying to frighten them. Later on, my wife called my attention to the same thing, asking me to look into it. Even then I did not believe in it; nor had I the slightest idea that it might be owing to supernatural agency. Next, the servants complained, so that I myself began to watch; and, as a consequence, I was often a witness to these strange occurrences. I kept what was thrown to examine on the following day. I also observed with some interest that the artful thrower began at 6 o'clock in the evening and left off at 9 o'clock, only allowing us to rest when we were at prayers. In the face of such phenomena I exerted my effort to discover their cause, and went round the house outside firing shots, although I perceived that the objects thrown came with but little force from some point near me. Fortunately no one was touched by them.

In this way months passed. Frustrated in all my endeavors to solve the mystery, and more and more perplexed about it, yet unable to admit the supernatural, so opposed to my mode of thinking, I resolved to shut the doors of the house and to gather all the members of the house together in one place with a sufficiently bright light burning. This I did—but the result was always the same; from different places stones, lumps of clay, etc., were thrown at us almost simultaneously, and we could distinctly perceive the directions whence they came.

That I might not be suspected of inventing idle tales, I invited witnesses to my house, asking them to employ all vigilance in watching what happened. First of all I took them through the house, and then we sat down. At once stones, lumps of clay and handfuls of earth came from different places in the interior of the house, which was, nevertheless, completely closed.

Three times did people surround the building, but this did not seem to hinder the operations of the invisible thrower. On the contrary, he seemed to be stimulated by seeing so many persons gathered together.

I was anxious to move from the house on account of my wife, who was suffering from nervous attacks

brought on by fear, and because of the children, who were all terrified. One night we went so far as to take refuge in the house of a neighboring family; but when we returned home at 6 o'clock on the following morning we were received with stones, which continued to be thrown throughout the day.

To Be Continued.

MATERIALISTIC SPIRITUALISM.

By CARL BURELL.

Jesus of Nazareth taught with more especial emphasis than any other one thing that his followers should "do unto others as they would be done by." To-day many—too very many—of his so-called followers—Christians—act rather on the principle "Be ye careful that others do not unto you as ye would do unto them." In other words some of the most devout followers of one of the most altruistic beings who ever lived on earth act from the most egotistic motives, exactly reversing the principles of him whose teachings they profess to follow.

So with Spiritualism, which is in essence and should be in practical application the very opposite to materialism, is often, too often, we are obliged to acknowledge, degenerated and reverted to its most materialistic opposite.

To me it matters not through what media or in what forms communications may come to us in this sphere from those who have passed on to the next; but what interests me is the essence, or perhaps I mean rather the ethics, of the communication. Any one acquainted with the simplest elements of evolution or even any one who merely keeps his eyes open to what goes on about him, must realize the infinite omnipresent power of the law of progress. No one stands still, but comparatively few degenerate; the great mass moves ever onward and upward to higher and more perfect forms and likewise to higher and better planes. Every progressive change in the material world that has been brought within the scope of science gives us more perfect forms, and every change in the mental world that has been brought within the scope of practical ethics and analytical philosophy has brought us into or at least nearer to some higher and better plane.

Death is but one of the combined mental and physical changes that comes to our existence; and while many of the changes concerning which we do not know all point in one direction—upward—is it probable that this one change concerning which we do not quite know takes us in the opposite direction?

As we pass while in this sphere into higher planes our first and greatest desire is to help our friends and those whom we love to attain the same goal and receive the same benefits. We do this by trying to transfer their attentions and affections from the crude, gross things of their lower, meaner plane to the higher, purer and better things of our plane. We talk to them not about their obscenities and low desires but rather about better and higher things. Should not the same law hold good in spiritual communications? Would we from an ethical standpoint expect a departed friend who had reached a higher and better plane to come back and talk to us and with us about common material things which had no possible reference to anything on the spiritual plane? I would as soon expect myself to go down and tell obscene stories and sing vile songs with the inmates of a dive as to expect the spirit of a departed friend to come down to me and advise me how to gain some mere material advantage in social or business life. What I should expect would be some spiritual thought or some ethical idea that would help me and enable me to become more spiritual myself; that would cause me to live more on the spiritual and less on the material plane than I would do but for the communication.

Such communications and only such can have any real ethical value. The first and most important of the corollaries from the law of progress is that all phenomena, whether occasional or continual, are for some definite purpose, which purpose must be the advancement of the practical workings of the great

law itself. Spiritual phenomena—if such phenomena absolutely exists—must be subject to the same rule. Spiritual communications as a whole must always and in individual examples must in a majority of cases occur for the purpose of raising humanity or a portion thereof upward to, or at least toward, a higher, better and more spiritual plane.

All so-called communications which in essence fall short of this ethical standard would seem to me to be a priori evidence either of sheer deception and illusion or, if it was a real communication, of the fact that the media was too imperfect to afford the spirit expression or that the recipient was on too low a plane to be able to comprehend. When we have reasonably satisfied ourselves that it is no illusion, then it becomes manifestly our duty to try to attain such plane that spirits can more easily communicate with us with or without media. When we have attained such spiritual plane, then and then only can we call our Spiritualism a science and openly affirm that it has proven materialism to be false.

EAST PEMBROKE, N. H.

PERSONALITY INDISSOLUBLE--REINCARNATION IMPOSSIBLE.

By G. B. STEBBINS.

The continuity of individual and personal existence, here and hereafter, has been the persistent faith of the ages. The immortal hope of reunion with friends in a future existence is the witness within, the soul's testimony. That faith endures and gains with the progress of religious ideas and spiritual culture. A noble company of the world's great thinkers and seers and reformers, whose words will never die, held it fast. Not believed by all, it has asserted itself amidst conflicting theories and brought such inspiring power as never comes without it.

One life, with its personal experiences, one great transition miscalled death, each to go through his, or her, own trials and triumphs, learning wisdom by their lessons, each to reap as they have sown and all finally to reach the light, is the trend of the world's thought. Whittier wisely said:

"We shape ourselves the joy or fear
Of which our coming time is made,
And fill our future's atmosphere
With sunshine or with shade!"

But the Quaker poet never believed the awful dogma of eternal punishment. He emphasized the persistence of personal life, protesting against being merged in some shadowy infinity or going through a weary round of transmigrations, he wrote:

"No! I have friends in spirit-land—
Not others but themselves are they.
And still I think of them the same
As when the Master's summons came:
Their change—the holy morn-light breaking
Upon the dream-worn sleeper, waking—
A change from twilight into day."

Not only modern Spiritualism, with its proof positive of a future life, but the testimony of history that, as Draper says, gives from remotest ages "the belief that the shades of the dead do return" as that of the wise and thoughtful, verify and confirm this personal and indestructible existence. The natural and divine order is that, here and hereafter, each must gain by their own experiences, making the errors of to-day upward steps in the ladder of life for to-morrow.

What need of reincarnation and transmigration—fading fancies of old religions past their prime?

Can one become a score of persons in succession, and, amidst a confusion of temperaments and careers, get himself together into sufficient coherence to ask: "Where am I at?" and "Who am I?" with as much sense and profit as if he had been himself, in a natural way, all the time. No help, but sore hindrance do these fancies bring.

A sensible woman lately told me of meeting a zealous reincarnationist who said she was a seer in

Judea in the days of the Apostles, and, in a vague way, claimed to remember her life then and there. My friend said to her: "Who and where were you fifty or a hundred years ago, or any time back in your Judean days?" but got no answer.

The psychical scientists or the Spiritualists give open facts, and even if you cannot accept all they say, you must admit that they claim to give proof for their statements.

What reincarnationist has ever given a connected story of a century, or a thousand years, of their heterogeneous career as prince and peasant, wild Arab, elegant Frenchman or whoever they might have been? It seems like "the stuffs that dreams are made of."

Personality is not flitting and changing like an April cloud. The soul laughs at the dagger's point, defies the tooth of time, and outlasts the granite hills. Now and ever must we be ourselves. "At the death of the germ is necessary to the birth and development of the flower, so is the death of man's physical body an indispensable precedent and indication of his spiritual birth or resurrection. Death is only a circumstance in the eternal life and experience of the human soul"—so said A. J. Davis in his inspired days.

A PIAZZA TALK.

By LILLIAN WHITING.

Last evening I sat with Mrs. Abby Morton Diaz on the piazza of her romantically beautiful home at Belmont. It is a house that one loves to christen after the Florentine fashion "Villina Diaz"—a charming villa perched on a pine hill, with all Boston and a half dozen suburban towns in the picturesque panorama below. The "Gilded Dome" gleams from before her windows, as of course it must in the landscape of every good Bostonian, and two lines of railroad, the Fitchburg and the Lowell, their stations within two minutes walk of Villina Diaz (although they are both hidden by the curve of the hill) to wait to convey my Lady Diaz to the city at any time her heart—or shall I say her mind (?) inclines toward it. But now her lectures are over for the season, though if the call comes for one of her stirring and stimulating "Humanity Talks," she is always ready, and few of all our progressive speakers so lead an audience to enthusiasm and new life as does Mrs. Diaz.

Our piazza talk last night quickly turned to the one subject most in the air at this time—that of psychical phenomena. We spoke first of all of the importance and value of the "automatic" writing of Mrs. Underwood—those records signed by the familiar initials "S. A. U." which seem to both of us to contain messages of more clearness and importance than are to be found elsewhere. Mrs. Diaz remarked to me that she had been doing up a bundle of THE RELIGIO-PHILOSOPHICAL JOURNALS that very day to send to Plymouth.

"And I always send mine to some one," I replied, "after reading parts of it with nearly all my callers. I should no more think of throwing a number of THE JOURNAL among waste papers than I should of throwing away bank bills."

Just here I shall beg to add my conviction that we should each and all—every one of us who are interested in the higher purposes of the life that is and that which is to come—that we should each make an individual effort to sustain and strengthen Mr. and Mrs. Underwood in their admirable work by the practical means of aiding to extend its subscription list. THE RELIGIO-PHILOSOPHICAL JOURNAL holds an unique place in the press of America. It stands for the most enlightened thought on the most important and the most immediately practical interests of the time, and all who care for this thought are personally interested in sustaining the journal devoted to it.

But this is a digression. A curious instance of which Mrs. Diaz and I were speaking last night I shall venture to relate. A Boston woman, whom we will call Mrs. A——, told me as we sat side by side at the "breakfast" given to Miss Frances Willard

last week, the following interesting incident of her own experience:

Mrs. A— was sitting alone in her own room at her writing-desk when, suddenly, a hand came down with some force on her back. She started, and turned, but saw no one, nor was it possible that any person had entered the room which was upstairs and no one else, at the time, was on that floor. Hearing the stable door close she glanced at the clock which pointed to twenty minutes of twelve—a fact impressed on her mind by the thought that her coachman was going very early to dinner. During the afternoon her husband came in looking pale and to her anxious inquiry replied that his brother George had died that day at twenty minutes of twelve. It was some days after that a member of the family recalled to Mrs. A—, that at a previous time, her husband's brother (who was a Spiritualist) had laughingly said to her: "When I die I'll come back and let you know it this way," playfully bringing his hand down on her back, in precisely the way that she had felt it on this occasion when no one was near.

The lady is one of the most prominent women in Boston, and Dr. Hodgson, of the Psychical Society, entreated her to record this story for their records.

The air is full of daily and hourly instances of thought-transference and mental vibration. The entire atmosphere seems to be magnetic, and psychical telegraphy is growing to be a common and almost a universal experience.

AUTOMATIC COMMUNICATIONS.

Question.—"Are all those in your sphere able to communicate with people on earth, or are certain individuals chosen for that mission?"

Answer.—"Yes, as men and women are chosen to enter into a larger life, because they are adapted to its requirements."

Q.—"And are those here with whom you can communicate also chosen because of their adaptability?"

A.—"Should you stop to think a little, your own common sense would insist upon an affirmative answer."

Q.—"For what reason were you, who now write us, chosen?"

A.—"Have done our best to bring around this state of knowledge."

Q.—"How is this choice made?"

A.—"Bands of all those desirous of scientific research are formed, and those best adapted to become mediums are set apart to devote themselves to perfecting soul communion with those in the flesh."

Q.—"Are your associations for scientific research somewhat like the societies of psychical research on our earth?"

A.—"Yes, but so very different, because of the changed conditions."

Q.—"What are some of the conditions necessary for communication between your plane and ours?"

A.—"Conditions depend considerably upon those whom your needs will call upon. None are allowed to control who are not for some cause anxious to get into communication with those left behind."

Q.—"Are all spirits on your sphere able to answer correctly all our questions?"

A.—"There are among us those who make special inquiry into all new steps in intellectual progress, and it will be necessary to summon each of these in turn to answer different questions."

Q.—"How shall we know of whom to ask these questions?"

A.—"We will go over that among ourselves, and will let you know to whom to apply, and when."

Q.—"Will such communications be of real benefit to us?"

A.—"Receive gain by showing you what is possible. Perhaps, we cannot tell until we try. Receive what we are told to say to you by our superiors more in reverence; with you than we are."

I see, that is your opinion of theosophy?"

Some theosophy as you ought to understand contains considerable truth and considerable error."

Is there any truth in what theosophists

claim, that long ago men lived who were much wiser than we are to-day?"

A.—"Long ago men were eager as they caught such glimpses of truth as conditions made possible and grew anxious to reach immediately concrete things, and came to conclusions hastily. Those conclusions having their base in truth they considered final, whereas they are only the beginnings of a long course of lessons. Impatience is one of the greatest impediments to progress in conveying to your minds what we are anxious to give you evidence of."

Q.—"Your reply does not seem to us a clear answer to our question?"

A.—"Ah, don't you understand that we can't assimilate our thoughts to your vagaries? We could explain, if you understood our nomenclature but every environment has its language, and ours is altogether different from what you are accustomed to—later, we will try, dear children, to make clear what is obscure. We understand your limitations."

Another time when a different mind seemed present I asked in regard to what truth there might be in theosophy, when the following answer entirely opposed to my own convictions was written. I give it as received while personally disbelieving its correctness.

A.—"As one who is in sympathy with every effort of humanity to perfect itself, I must endorse the theosophical creation. Bigotry will forever retard progress on spiritual planes."

Q.—"Do we not gain higher inspiration from our books at home than by joining societies for mutual culture?"

A.—"Books are the soul of humanity, the essence of civilization. Your question goes to show that good may come up afresh from distant sources."

Q.—"But is there not much also to be gained by discussions of the questions of the day in these societies?"

A.—"Clamor of minds is as the clash of arms in ancient tournaments—necessary to draw attention to deep thinking and high living."

Q.—"In your sphere is there anything analogous to the class distinctions among men?"

A.—"Distinctions are made on this plane as on yours, but on a different basis. Voice of the people don't count with us as with you; genuine qualities are more the standard than appearances. Was not clean living a help to you on your plane even when you seemed unsuccessful so far as mere commercial value went?"

Q.—"Do all spirits progress on leaving this plane?"

A.—"There are some who may never reach a higher plane; who change and change for ages without real progress."

Q.—"That does not seem to us right or true. I seem to us that there should always be progress possible for every soul?"

A.—"Yes; but if we should give a charitable hope for such as these who are now over on your side but defining the limitations absolutely necessary, you would say from your narrow view that our explanation was incomplete and unjust—but we are in a position to see further than it is given you to see."

Once when we asked if the individuality in control was male or female the reply was: "Ghosts of soul-forces cannot claim sensual sex characteristics."

Q.—"Can they claim intellectual sex characteristics?"

A.—"Sex does not dominate spiritual planes. Sex is a sense attribute."

Q.—"Is there any truth in the symptomatic theory of Lawrence Oliphant and others that there was at first no male or female, but a biune personality?"

A.—"Sex was not until deterioration began."

Q.—"Did that deterioration begin in spirit life or on this plane?"

A.—"Best of all that was designed showed sympathy with lower orders of animalistic forms, and the Power that projected being limited was balked of its purer aims."

Q.—"Can you give us an idea of what that Power was? Was it primordial or secondary?"

A.—"Sense perceptions and sense perceptions may not explain to you what to us is, oh, how clear!"

Q.—"Won't you try to give an answer which will at least approximately explain your meaning?"

A.—"Spirit and matter, while apparently in unison so far as you can understand, are yet as far apart as light and shade, as right and wrong, as husk and nut."

At another time reference was made to some public meeting I had attended a day or two previously, and I asked if the writer had been present there:

A.—"Round you were gathered an interested set of women and men spirits who were in accord with various speakers."

Q.—"You mention women and men spirits—then sex prevails in your sphere, as in ours?"

A.—"Yes, there is sex here; but not in the sense you understand."

S. A. U.

"CAN'T THOU BY SEARCHING FIND OUT GOD?"

BY WALTER HOWELL.

Science stands as the investigator and exponent of the order of the phenomenal universe. Religion guards with jealous care the sublime mystery that lies beneath all appearances; and when the bold enquirer ventures beyond his province in the name of science, the voice of religion is heard saying, "so far shalt thou go and no farther." "Great is the mystery of Godliness." It is generally confessed that science knows only phenomena. Religion is said by some, to know the noumenon. Here it is pertinent to ask, can the conditioned know the unconditioned? Can the finite know the infinite? Can the creature know the creator? The profoundest thinkers of our day recognize the infinite, the unconditioned, and the unknown as requisite cognitions of consciousness, but not as a subject of knowledge.

Mr. Spencer has pointed out how imperceptibly we pass from cognitions of things to a symbolic representation of those too great to be adequately conceived, and from this to a symbolization of that which transcends things. In this way we are apt to confound the symbols of things known with those of things unknown, and finally to identify the symbol of the thing, or the unknown with its reality. It is this confusion of the symbol with the thing or entity symbolized, which has given rise to much fruitless controversy. While it has been necessary in the past, and will be needful for a long time to come, that man should express in creedal form his idea of Deity, it is nevertheless a species of atheism to do so. That which is definable is finite; and that which is infinite is indefinable. When the theologian shall fully realize the futility of parts of speech to define that which the totality of language will not describe, he will forthwith cease to demand an unqualified assent to a man made creed and recognize in him who refuses creedal limitations a true worshiper of "the unknown God."

Mr. John Fiske following in the footsteps of Mr. Herbert Spencer has most ably shown the difficulties which stand in the way of the three theories, atheistic, pantheistic and theistic. While intelligently presented by their devotees, each in turn involves insurmountable intellectual incongruities. If we accept the theistic hypothesis as being in our opinion least objectionable, we are thrown upon the horn of a dilemma akin to that which confronts the pantheist. A self-moved, self-existent, uncaused being cannot be represented in thought by a being caused, dependent, moved upon, and conditioned as we are.

The wonderful feature of the whole matter is, that we are bound by our very nature and the nature of things, to contemplate the existence of this supreme reality. Phenomena suggest the noumenon. The conditioned hints the existence of the unconditioned. The recognition of the finite presupposes the infinite.

When man feels himself in the presence of the infinite and eternal reality, he will find silence most eloquent, and the unuttered veneration of the heart the fittest expression of the soul's devotion. Words

in the presence of this transcendent being are idle, and even our most exalted thought is vain. "For my thoughts are not as your thoughts, neither are my ways your ways," saith the Lord. "For as the heavens are higher than the earth, so are my thoughts higher than your thoughts and my ways than your ways."

In contemplating the existence of the infinite and eternal one as the unknowable, the unconditioned and the like, the heart yearns for more exact definition. (I mean the heart of the mass, for with them lack of definiteness is equal to non-existence when considering a matter of faith. But vagueness is an accompaniment of ignorance in matters of mundane concern.) It is for this reason that we have had so many god-men in the history of religion. There has ever been a need for humanization of a Deity and an apparent necessity for the deification of humanity. These tendencies are most useful if they elevate man's idea of God from a brutal conception to a humane one; and idealize man so that he may the more perfectly recognize the divine possibilities within humanity. In the tendency to humanize God, we perceive an advance in thought and a descent of Deity. In the effort to deify humanity, we see an approach of man towards the divine. In the one case we behold God incarnating himself in the flesh; while on the other hand, we see man being translated through the clouds of ignorance and folly into the atmosphere of the angels and into closer oneness with the eternal spirit.

We are indebted to Dr. Francis E. Abbot and others for suggesting an interpretation of the doctrine of "The Relativity of Knowledge" which may not necessarily exclude from the domain of knowledge the nature of the infinite. He maintains that we can know noumenon and phenomena at the same time. Not infinitely, but to a finite degree according to our capacity. I presume he would consider this illustration as approximating to the idea he wishes to convey. "If we analyze one drop of the ocean's water and know its ingredients, we do know the nature of sea-water, even if we do not comprehend its bounds." But after all our chemical explanation, is there not an explanation of the explanation and so on forever? Can we reach final analysis? Supposing we never confront the noumenon, eternal phenomena impinging upon our consciousness with all the potency of reality to us, is it not enough for us to realize that within the veil of phenomena the noumenon abides forever? The ancients said, "no man can see God and live." We never saw aught but manifestations of each other, and this has not generated a single doubt of our actuality. Knowing the inadequacy of the manifested to reveal the unmanifested, or the limited to manifest the unlimited, we should be content with that measure of the divine as comes within our soul's capacity to receive, even should that prove to be naught but the drapery of the most high. Can we finite beings ever hope to study God in the nude? There are times when the spirit of such daring adventure descends upon us; and again there are seasons in which we feel the profanation which such boldness involves.

If we received such immediate intuitions as some would have us believe, how is that our idea of God is not uniform, or even universal? There is one feature underlying all ideals of divinity, and that is the element of mystery. It may yet be conceded that the real object of worship is this very mystery, rather than the formulated conception. Socrates and Paul worshiped with Mr. Spencer and his followers at the shrine of the unknown God.

The essential qualities for us to acquaint ourselves with and develop within us are, however, love, truth, justice, mercy, goodness and purity. These are the divinely human attributes we must cultivate.

When some of us express our idea of Deity as impersonal, the religious zealot raises his hands in holy horror and exclaims, don't believe in a personal God. Why should I believe in the personality of God? Is not the idea too anthropomorphic? If my conception were below that of personality, then a

personal God would be an advanced ideal; but seeing that personification of Deity seems to me a degradation, I prefer abandoning all unworthy ideals, even should this course leave me no definite conceptions; if happily I might so exalt my emotions in the presence of the all pervading spirit above all thought of time, space, or person, in relation to the infinite.

To take away all definition, to destroy all symbols would be to produce chaos in the minds of a large portion of mankind, and would be attended by serious consequences. Fortunately beliefs, like physical forms, are organized and cannot easily be disintegrated. It is for this reason that reforms are slow and the established order not readily overturned. So the most popular conception of Deity is that best adapted for the mass. It may then be asked, why seek to change it if it is so well suited to the needs of man? The answer is plain; because progress involves change, and while present ideas may be adapted for mankind to-day, they will not be so harmonious with his nature in the mental and moral atmosphere of the future. The conservative spirit is important to prevent too rapid change or the acceptance of theories which are untenable; and the radical spirit is equally needful to avoid stagnation.

It may perhaps be well to briefly pass in review the transformations of the idea of God as it evolved from fetish up to the monotheistic conception.

On every hand the primitive man beheld a mysterious play of forces, some of these he thought were favorably disposed towards him, while others were regarded as inimical to his well-being. The only force he had any knowledge of was that by which he accomplished his purposes; viz. volition. Hence he personifies the sun, the moon, the stars, the tempest, the clouds, and the rest of nature's phenomena. Surely, the smiling sunshine and the angry storm are not caused by the same will; they must be opposing powers. They had learned that an angry chief might be passified by gifts and his temper softened. Why should not this dweller in the storm, or flood, or frost, be thus appreciated?

Interwoven with this personification of physical phenomena, there also grew up a form of ancestor worship. In dreams and visions and in many other ways the spirits of the so-called dead appeared and were no doubt looked upon as of a much more powerful character now they had taken their place among the gods. They were more powerful either for good or evil, in the opinion of our barbaric forefathers. If we need confirmation of this fact, we need only turn to such races as now exist among whom these ideas are still current. The myths which found acceptance among the Hindus, Egyptians, Greeks, Norsemen, South Sea Islanders, and North American Indians furnish ample data in support of the evolution of the idea of God from these crude notions, or perhaps more correctly speaking, through these, until its sublimist conception is reached.

In the line of ancestor worship it is interesting to trace the progress from the polytheistic to monotheistic conception. The household god of one generation becomes the tribal deity of a future age. When a dominant tribe has conquered a number of other tribes, the god of the victorious becomes the god of the defeated people. In this way the household deity is metamorphosed into a national god. (Rome adopted another policy, however, by permitting her subjects to enjoy their own religion, and not only so, but gave the gods of a conquered people a place in their pantheon.) The Old Testament furnishes an illustration in point: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Will not this passage bear the interpretation that this once household god of Abraham at last figures as the God of Israel?

As natural law encroached upon the realm of the once all-pervading supernaturalism of prehistoric man, the number of deities became gradually less, until the thought of an underlying unity gained supremacy. To discover this unity was for ages the attempt of metaphysics. How utterly this bold spirit failed in that attempt, the history of philosophy from

the time of Thales down to our own day clearly teaches. Our ideal of God

"Is an arch where through
Gleams that untraveled world, whose margin fades
Forever and forever as we move."

The eye of faith may discern a glory which the intellect cannot comprehend. But this is no compromise with an unreasoning or unreasonable theology. There are truths which are by virtue of their nature above reason. The mystery of religion transcends reason; it is not below reason. Many unreasonable dogmas are taught in the name of religion, and we are asked to accept them as the mysteries of God. But we cannot accept a doctrine contradictory to reason, on the authority of any cult; we must recognize the reasonableness of the mystery. The truths of science, the inductions and deductions of philosophy, will harmonize with the essentials of true religion. Each has its own legitimate sphere of inquiry, and if they keep their own field of investigation, science will furnish philosophy with needful data; philosophy will be the helper of religion; and religion will minister to that emotional nature of ours and satisfy its longings as science and philosophy alone could never do. The conflict between these arises as a result of one or the other encroaching upon territory which does not belong to it. Whether we take the pathway of religion through the zigzag windings of ancestor worship, animal worship, plant worship, sun worship, and the like; or whether we plod our weary way through the fields of science, or wander with the philosophers by the sea of that mysterious unity that is hidden from our view. Whatever path we take, we must ultimately confess ourselves in the presence of the great unknown.

Our symbols are not God. Our idea of the supreme is not God. All we know is our symbol, or our idea, but the Most High is infinitely beyond our subtlest and sublimest thought. Can we by searching find him? Let us not give up in utter despair. If we still think there is hope in this direction, let us follow our intuition, feeling assured that our search will not be altogether in vain.

From primitive ages down to the present the necessity for an idea of God has been recognized. The form of theology which clothes the religious sentiment varies with the degree of development reached by the devotees, but the underlying principle is the same throughout.

Among advanced races, one of three alternatives have been chosen: Atheism, Pantheism, or Theism. In the first the universe is self-existent, self-caused, and self-sustained. In the second, the universe was originally in a state of potency and from the unmanifested state came forth of itself, or God and the universe are one, and hence conditioned. While the last regard the universe as the creation of a being who lived through all past eternity and will exist through all future aeons; self-existent, self-sustaining, the mover and not the moved upon. In the last case, we are invited to behold in the personal God of the theist, the first and final cause of all. But are we who never met with an uncaused cause in all our experience capable of forming an idea answering to a first cause? We may not escape the conclusion of the existence of final causation, because we cannot think of an eternity of caused causes. If we go back in imagination to a time when the universe was not, before the "morning stars sang together, and the sons of God shouted for joy," and view the viewlessness in which the Creator is enthroned, then witness his first creative act, the suggestion will come to mind, what caused him to create. Instantly we are made to feel that even he is subject to law, and that the law is cause, and so on forever. In vain reason tries in this direction to solve the mystery.

Creation by fiat has been abandoned by those who study the book of nature to the attempt to prove the existence of an instance of design, and his nature from actual instances of means to ends, have been among the plodded and fanciful pet theories that influence the advanced thinkers of our

should expect an infinite wise designer to accomplish his purpose without being at the same time a most seemingly reckless destroyer. For a long time the watch and its maker were used as simile for the created and the Creator. But when Mr. Spencer suggests the idea of a watch endowed with consciousness and thought, contemplating its maker as having wheels and springs like itself, the analogy loses much of its charm. When we attempt to form conceptions of Deity in accordance with our either physical or mental constitution we are as much at fault as the supposed thinking watch would be. We shall do better to contemplate the universe as an organism rather than as a machine. God as infilling the world with his life rather than as a mechanic moving a vast machine of which he forms no part, or with which he is not in a most essential way identified. It was Mr. John Fiske who replaced the simile of the watch by that of the flower; a much better symbol. It was Emerson who said: "God puts forth the universe as a tree puts forth its branches, its foliage, its blossom and its fruit." We must not confound the unlimited with the circumscribed.

How often have the theologians in their anxiety to uphold a pet notion, striven to make mammoth cave fish, the polar bear, and other cases of adaptation and adjustment to environment prove a tenet of faith, instead of demonstrating natural selection, and the law of disease?

I have no fault to find with those who see everywhere the footprints of the Most High, but footprints are neither the feet nor to be mistaken for the Most High himself. We behold the footmarks, but he who made them we see not. In the light of the material world we see matter. In the sunshine of the moral world we behold ethics. In the white light of the mind we perceive intellect. Is there not a vaster dome than the arch that bends above us in the physical universe? Is there no light in which we may behold spiritual reality? Perhaps we may yet find that for which we seek. One thing is certain, and that is, that the intellect alone has in the past failed to discover the object of our quest.

The heart sends out its love. In the form of a dove the affection for the hidden God goes forth. Presently it returns with the olive branch of peace in its beak, but no divine message, save that emblem which seemeth to say: "Be still and know that I am God."

The moral sense gazes around and is bewildered by the existence of an all-wise and good God. It sees the universe as a huge charnel-house; what in early childhood appeared a beautiful garden worthy the habitation of the gods, in later years it regards as one vast cemetery where youthful hopes are buried, and friends are put out of sight. Suffering, poverty, crime, and death are here. Whence came these? Oh God, cries conscience, where art thou? Reading history between the lines, peering beyond the veil of present apparent advantage, looking far behind the policies of men, and interpreting the ruin of empires and fall of mighty dynasties, it perceives that after all, "there is a power that makes for righteousness;" "but its form is not clearly seen."

Slumbering soul, come forth; expand thy wings of faith and hope. "Fly to the uttermost parts of the earth; go make thy bed in hell," or plume thy wings and fly high as heaven, if perchance thou mayst find him for whom we seek. Higher, higher, higher. Native of the celestial sphere, what sees thou? On a sea of light I stand. The breath of love fills every sail, and joy dances upon each wave. All is life; all is light; all is harmony. Sun, moon, and stars chant the praise of him I seek; earth, sea, and sky are the lyre struck by seraph hands; but his form I see not, his voice is silent. Lo, out upon the sea of light I spy a vessel whose golden sails approach nearer and nearer; now she comes ashore; a form like unto God's I see. I fall down to worship. This god-like personage speaks: "See thou do it not, for I am one of thy fellow servants, worship God."

The vision fades, my soul returns from its mount of transfiguration; and I am satisfied to think of him

as beyond all puny thought of mine. While I still feel his presence in the all-pervading mystery of nature. Still in a sense never fully realized I see him manifested in the flesh. In every good deed done, in every noble thought we think, in each kind word spoken, in every tear of sympathy shed, in all heroic acts, in all self-sacrifice, and in the love and wisdom embodied in the humanity of all the ages, past, present, and future, I see God incarnate; ever present in time of need; a God near at hand and not afar off. God was, God is, and God ever will be manifest in the flesh and the world; in heaven and through the angels.

PERSISTENCE OF LIFE ENERGY.

By J. O. Woods.

The burden of proof of man's mortality is on the skeptic. All know that the sum of cosmic energy is ever the same. The life of man is a manifestation of it and what is called death cannot annihilate it and the skeptic may properly be asked to account for its extinction if he insists that death ends all. True the body presents a changed appearance, but life exists under manifold appearances all about us and why should the skeptic assume its extinction under these conditions? Life energy may persist not only under known conditions, but under numberless others not cognized by our senses. In any case he is bound to account for the absent energy. It is not enough to say it is absorbed in the salts and elements of the body, for it was so before, plus the life energy which is something more than chemistry and cohesion.

The materialist assumes much more about matter than he can maintain as objective. He sees only surfaces and his atoms and molecules are hypothetical. They would much more truly be called points of energy. Their qualities are subjective inferences. That certain of them change at death or become latent, is no logical ground for assuming life to become extinct. He has not grasped the whole situation who so assumes. He ignores the great well-known fact of the persistence of energy. Life never dies, however much it may change its manifestation.

Let us then assume the immortality of man and leave the skeptic to break his head against the well-known principle—the persistence and conservation of energy.

CHICAGO.

LINCOLN ON CAPITAL AND LABOR.

[From President Abraham Lincoln's message to the second session of the Thirty-seventh Congress to be found in the appendix to the Congressional Globe of the Thirty-seventh Congress, second session, p. 4.]

Monarchy itself is sometimes hinted at as a possible refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism. It is not needed nor fitting here that a general argument should be made in favor of popular institutions, but there is one point with its connections not so hackneyed as most others to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor in the structure of government. It is assumed that labor is available only in connection with capital, that nobody labors unless somebody else owning capital somehow by the use of it induces him to labor. . . . Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration. . . . No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a power which they already possess and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost.

LABOR leaders have long recognized the saloon as one of the deadliest foes of the workingman in his

struggles against monopoly. Ginmill politics invariably defeat, wherever possible, reform legislation; and the alcohol habit, by weakening the brain and will of the masses in our great cities, is preventing that efficient and disciplined cooperation of the people so necessary to reforms of any great moment. At the same time, the liquor traffic, employing men in a useless and destructive business, wastes social energy, which, if devoted to useful production, would make room at once for half a million additional men in manufacturing alone, and indirectly set humming every idle machine in the nation. The liquor traffic, too, is a fruitful parent of child labor and its attendant horrors. To many who have made a careful study of existing evil conditions, there is a growing feeling that the liquor question and the labor question must be met and solved together.—Chicago Times.

THE recent congress of liberal religious societies at Chicago was the outgrowth of a longing for closer fellowship between those whose theology puts them on the outside of the orthodox fence. More than this, it expressed a conviction which the event has justified, that there is a substantial basis for such fellowship in common sympathies, ideals, purposes and religious beliefs. The men who projected the conference and the men and women who came to its sessions were convinced in advance that the agreements between liberals of all names and associations are much more in number and importance than those things which separate them, and that the body of truth which for substance and spirit they hold in common is as great and as easily grasped and comprehended as the basis of union of the Evangelical alliance itself. Prompted by this conviction, Unitarians, Universalists, independents, liberal orthodox, Jews, free religionists, ethical culturists, and comeouters of all names, came together in Sinai temple, the leading synagogue in Chicago, with the very practical purpose of forming a federation for mutual benefit and for the aggressive propaganda of liberalism. It would have been well-nigh impossible to have gathered a more representative body of liberals than this congress, and almost as difficult to have concentrated more earnestness, and good-will, and high purpose of helpfulness to humanity than Sinai temple contained.—Springfield Republican.

ACCORDING to Albert Shaw in the Century for June, since 1870 Berlin has outstripped New York, increasing from 800,000 to 1,578,794 people. Since 1880 Berlin's rate of growth has been as fast as Chicago's, and twice as fast as Philadelphia. Since 1878 Hamburg has grown three times as fast as Boston, and twice as fast as Baltimore. In the same time Leipzig has outstripped San Francisco and has grown much more rapidly than St. Louis. Munich and Breslau have passed Cincinnati, and Cologne has outpaced Cleveland, Buffalo and Pittsburgh. Magdeburg is growing much faster than Detroit and Milwaukee and promises soon to pass them, while many of the smaller German cities are growing faster than such booming towns as Minneapolis, St. Paul, Omaha and Rochester. While these facts should make Americans a little more modest in regard to the growth of cities in this country, the question may be asked is the rapid increase of the population desirable from an intellectual and moral or from a sociological point of view?

It has been no secret among politicians who have any knowledge of the working methods and inside machinery of parties that many of the great corporations (trusts) of the country have habitually made contributions to the campaign funds of both political parties. . . . Large contributions by individuals to party campaign funds are of course open to the suspicion of interested and selfish motives; but contributions by corporations (trusts) affected by legislation, when made to both parties, are flagrantly corrupt, with no redeeming feature.—New York Tribune.

THE POLICY OF SILENCE.

In the Nation appeared recently an editorial from which the following is copied: "As the world now stands, we hold it to be the solemn duty of all writers, preachers, professors, who are engaged in the work of reform, to refrain from denunciations of the existing society and social arrangements. Reform is possible without this, by simply acting on the lines of human nature. . . . Probably thousands of weak brains in both Europe and America are waiting today to have their murderous passions lighted up by a word or two in favor of 'social evolution' by some light-headed professor or half-baked minister who has been overcome by the spectacle of human misery." As though our social evils and wrongs were caused by the utterances of professors, ministers and reformers generally! As though the words of conscientious and sympathetic men who denounce legalized injustice and established abuses were the cause, and not a product of existing discontent! As though the present situation should be met by silence as to social and industrial ills! The Nation would have educated men and those who are in comfortable circumstances, avoid saying anything likely to make the poor discontented with their condition. And yet for years the Nation has been denouncing one of our "social arrangements" in this country—the tariff—as a system by which the many were robbed for the benefit of a few? Has the Nation's discussion of this subject tended to make the poor satisfied with their lot? Let the discussions go on. Let the denunciations of wrong, whether in church or state, whether legalized or in spite of law, be continued. We do not want intellectual peace at the price of intellectual death. We do not want the fire alarm at midnight stopped because it may disturb our sleep. Let us face the situation, and assist in "social evolution" to higher and better conditions, repressing violence, but neither closing our eyes to actual facts nor trying to make people content with things as they are. We should never be satisfied to remain in any condition which admits of improvement.

THE GOVERNMENT AND THE RAILWAYS.

The railways perform a quasi-public service. For more than a quarter of a century there has been a gradual extension of their supervision and regulation by the government. It is not likely that this public control will be abandoned or lessened; it will on the contrary be increased and the next step will be to bring under supervision of the government the relation of the railway companies with their employes. In no other way can the interruption of travel and loss and inconvenience to all classes by railway strikes, be prevented. Says the Springfield Republican: "We have said before, and now repeat, that the government cannot justly interfere against railway strikes unless it is also prepared to protect employes in their rights against railway managers. For Judge Jenkins to enjoin the Northern Pacific men from striking while at the same time refusing to consider in behalf of the men the action of the receivers in reducing wages, was an untenable position to take. The striking, however, must be stopped; and hence the government must take hold of the matter of regulating railroad employment as it now regulates railroad traffic. Congress, therefore, should amend the interstate law by putting into the hands of the national commission or some coordinate body the power to step between railway managers and their employes, to hear complaints from either party in regard to wages, hours of work, etc., and to adjust differences—appeals from its judgment being allowed say to the United States courts of appeal. This would undoubtedly in the first place have a great effect for good upon the spirit of the employes and their general attitude in relation to their work and the public service. It would in the second place offer a practicable means of peacefully settling such disputes as may arise. It would in the third place justify the government in denying to the men the right to conspire together to stop the operations of the roads in order to force a concession from the

managers. Some such provision must be made in behalf of the uninterrupted running of the railways and of the public peace and comfort. We have no question that it would be found effective. Let Congress take hold of it."

The New York World, while condemning the railroad strike as unjustifiable and a menace to public peace and prosperity, says that "if federal interference is insisted upon, on the ground that railroads are performing a semi-public service, and that consequently railroad employes are quasi-public servants, then the interference should not be by a legal quibble. The government should act frankly and straightforwardly and accept the full consequence of the position it assumes. If operating railroads is a public service and railroad men are public servants in any sense that can justify federal control of their acts, then the federal government must not only protect the railroad companies against their employes when there is a quarrel between them—it must also protect the employes in all their rights and privileges as public servants." This is reasonable. A body of railway employes is an essential part of the railway service in its relation to the public, and the relations of inter-state railway employers with their employes should be a matter of government control.

HATE.

A large factor in the unhappiness of this world is the bitterness of hate. It has played a doleful part in the history of races, nations, families and individuals; it is the enemy of love, harmony and peace. Its possession means turmoil and canker in the soul, and in the community where it is allowed to reign. Hatred springs from many causes, chief among which are the wrong and injustice done by tyranny, grasping greed, reckless passion, and infringements of personal rights. Weak and selfish natures hate because of envy of another's seeming good fortune, a hate which makes them long to strip him of his possessions—which makes dishonesty, treachery and even murder possible. Strong natures hate most when a wrong has been basely done, when injustice triumphs, when the mightier crush and trample upon the rights of the weaker. Sometimes even love itself is the cause of hatred, when abused, and its appeals are despised and rejected. Ignorance also, often causes hate, by reason of judgment from partial knowledge, thus mistaking the motives which lead to actions that breed distrust and hatred.

Indeed, hatred is too frequently only a cherished misconception of motives in others, as has often been perceived when history has collected all the facts in regard to the causes of national wars, and family feuds. Says Marcus Aurelius, "consider that thou dost not even understand whether men are doing wrong or not, for many things are done with a certain reference to circumstances; and in short a man must learn a great deal to enable him to pass a correct judgment on another man's acts." Thus such hate often robs the ones who indulge in it, of longed for and easily attained happiness, by their blindness to the fact that the evil feeling is only on one side, for many times are true friends misunderstood through quickly aroused hatred; friends, who though willing to meet with joy a renewal of fraternal kindness are kept from proffering love, through fear of the grinning fiend of hate that bars soul from soul.

The hatred that endures is a slow poison to those who harbor it, a poison which deteriorates the soul and prevents spiritual progress; serenity of spirit, happiness, joy, are all unknown to the hater; all common pleasures are embittered; all high aspiration crushed by this most hurtful passion which is never a joy, but only a mad torturing pain to its possessor.

No one note in the life of Christ rings out more nobly, clearly, purely through the ages than that tender prayer from his pain-distorted lips on the cross: "Father forgive them for they know not what they do!" Truly those whom hate actuates "know not what they do" for hatred begets hatred as love begets love, and every spiritual movement in the

wrong direction starts a long chain of evil for ourselves and others.

Strangest of all types of hatred are those bequeathed to the family, children or surviving friends by dying men and women, and often carried out by these from a mistaken sense of loyalty to the departed. When humanity has progressed far enough in knowledge to understand the spiritual meaning of life, it will understand that the kindest and most loyally loving tribute such friends could offer to the soul passed on to a plane of higher vision, would come from disregarding the blind bequeathments of bitterness and strife and cancelling former feelings of hate by deeds and words of brotherhood and helpfulness, thus acting in accordance with the broad spirit's wider knowledge, and consequent changed wishes. In the coming days we shall not hear of whole families, among whom are many innocent, unwilling victims, wiped off the earth by bequeathed feuds; nor have call to observe in pettier cases of wrongs or supposed wrongs, the family or friends left behind keep alive the worse part of the loved one by thwarting their own kind inclinations in order to continue the acrimonies and enmities which have already worked evil enough in one life.

Then are we to reach out our arms in inconsiderate expression of love to all those who have willfully wronged, robbed, and without reason hated us, and who are yet unrepentant of that wrong or ready to repeat it, if occasion offers? Certainly not; love has many other modes of expression than hospitality, gifts, or caresses; sometimes love has even to chastise in order to reform, but this chastisement of love is far different in administration from the brutality of hate. The spiritual intention changes all, as an old couplet has it:

"If friendship draws the sword, bare then thy breast and wait;
Love conquers love; but hate hath never conquered hate."

There is much more to be thought of in connection with this subject, but we close with an apropos extract from an automatic communication:

Ques.—"You say all depends upon love—but how can self-respecting persons help despising mean and malicious souls who only seek to injure others?"

Ans.—"Look upon servile souls, abjectly sworn, with pity, because of their servility to evil, and consequent slavish portions of true life."

Q.—"But we have an aversion to rattlesnakes, and kill them. What should be our feelings toward human rattlesnakes who by malice and hatred do injury?"

A.—"That such enmity to dangerous creatures exists now is the legitimate outcome of false conceptions of doubtful souls. On your plane you are able to perceive only one or two sides of many-sided problems. To give you clear answers to your one-sided question, we should be able to endow you with knowledge beyond your present capacity. Some day you will understand. Love the least lovable, when your knowledge has saved you from the love of hatred. Hatred of even the detestable lowers the striving divinity within man."

S. A. U.

THE UNKNOWN LIFE OF CHRIST.

This work on its appearance in Paris made quite a stir in theological circles throughout Europe; and in this country where extracts translated from it have been published by the press, there is a very evident interest in Notovitch's narrative in regard to his finding the manuscript and in the chronicle itself, which, it is affirmed, was originally written shortly after Christ's crucifixion from accounts brought home by Indian merchants who had been trading in Jerusalem and from local recollections concerning "Saint

"The Unknown Life of Jesus Christ from Buddhist Records by Nicholas Notovitch. Translated by J. H. Connelly and L. Landwehr. New York: G. W. Dellingham, 1894. Pp. 298. Cloth \$1.50. (A. C. McClurg & Co., 117-121 Wabash Ave., Chicago.)

Issa" (Jesus) by those who had known him personally during his sojourn in India. M. Notovitch says that the manuscript is still at Lhasa in the great Lamaseral library, that he discovered a translation of it into Tibetan in the Buddhistic monastery of Himas and succeeded in obtaining an interpretation of it. This chronicle includes an account of the life of Jesus from the time he left Judea at about the age of twelve until his return at the age of thirty. It represents that he studied Vedas with the Brahmins and quarreled with them because of his sympathy with the down-trodden Sudras, that he studied the Pali language and the Shastras under Buddhistic direction. This story describes him as a most exalted character, and it is, to a considerable extent, in harmony with our gospels, but knows nothing about the miraculous part of Jesus' life. It presents him as the legitimate son of Joseph and Mary, a lineal descendant of the house of David in whom the Eternal Spirit incarnated conformably to the cyclic law governing such periodic assumptions of humanity for the spiritual guidance of the race. It says that the body of Jesus was secretly removed from the tomb by order of Pilate to prevent a great number of mourners at the sepulchre. The sermons of Jesus as reported in this work are earnest and eloquent. The author's account of his travels in Cashmere and Ladak are as interesting as a novel. He gives his reasons for believing implicitly in the genuineness of these memories of "Saint Issa" and urges that an expedition of scientists be sent to verify or disprove the very precise statements he has made.

FISKE'S MEMOIR OF YOUMANS.*

Edward Livingstone Youmans was a strong and attractive personality. He was a man of vigorous intellect, of warm sympathies, of a democratic spirit, and of great energy and innate nobleness of character. From his youth he was a devoted student of nature, and forty years ago when scientific education was not as common and was not regarded as of so much importance as it is now, he was profoundly convinced of the value of scientific knowledge in promoting the welfare of the people, and by tongue and pen he engaged in the work of diffusing such knowledge among the people—a work which he continued with magnificent enthusiasm until his death in 1887 and which fairly entitles him to Mr. Fiske's appellation "Interpreter of Science for the People," and warrants Mr. Fiske's statement: "He did more than any one else to prepare the way in America for the great scientific awakening which first became visible after the publication of 'The Origin of Species.' In Youmans the approaching better era found its John the Baptist." He became an apostle of evolution in America and an expounder and defender of the philosophy of Herbert Spencer. On the platform and with his pen, he was bold, able and independent in exposition of the gospel of evolution.

It was Youmans who interested the Appletons in the publication of the works not only of Spencer, but of Huxley, Tyndall and other representatives of modern scientific thought. "The International Scientific Series," a series of uniform volumes prepared by men of eminent ability in the different sciences which appear at the same time in England, Germany, France and the United States, was due to the energetic efforts of this gifted and noble man, whose studies and work were often interrupted and disarranged by intervals of blindness which throw a pall over his whole life. As an author and as editor of *The Popular Science Monthly*, Youmans achieved a success which, considering the obstacles with which he had to contend, was remarkable. He was fortunate in having a sister who was devoted to him and to his work and who contributed in no small degree to its success. A more unselfish, disinterested teacher of science never lived and the value of his services to the cause of intellectual progress cannot be estimated.

No other man is so well fitted to be the biographer of Edward Youmans as John Fiske, who was intimately acquainted with the subject, deeply interested in his work and capable of appreciating both. Mr. Fiske says: "And from that time forth, it always seemed as if, whenever any of the good and lovely things of life came to my lot, somehow or other Edward Youmans was either the cause of it, or, at any rate, intimately concerned with it." Youmans expressed the wish that if his biography were to be written, Fiske should be the one to do it, and it is gratifying to those who know of the work of both these men to see a biography of Youmans by Fiske dedicated to Herbert Spencer, the great teacher of them both. In the touching dedication is this sentence: "Pray accept the book, dear Spencer, with all its imperfections, in token of the long friendship we have shared with each other and with him who has gone from us."

The story of Youmans' life, as told by his biographer, is extremely fascinating, painfully so in parts, where the sadness and uncertainty caused by oncoming blindness are described. No one can read this sketch without admiring the courage, enthusiasm and fine spirit of this "interpreter of science for the people." Youmans' correspondence with Spencer, of which there is a large amount, is not only interesting generally but valuable for the information it contains in regard to the publication of Spencer's works and other matters. There are also extracts from Youmans' correspondence with Huxley, Tyndall and others. The biographer's explanatory notes are not the least valuable part of the work. Several of Mr. Youmans' best papers given in the appendix are well worth reading by those who are not acquainted with the author's writings; and even those who read them years ago, will be mentally stimulated, if not instructed by re-reading them. We wish every young man could peruse this sketch of the life of an unselfish, industrious, active and successful worker for the diffusion of knowledge—Edward Livingstone Youmans, who deserves all the words of praise which his able and appreciative biographer bestows upon him.

MORAL EFFECT OF OPIATES.

The action of particular drugs on the physical system is now pretty well understood by physiologists. That action is at the root of modern medical practice, as indeed it has been ever since the practice of healing became an art, the art of making and applying decoctions and concoctions. But the special virtues of certain drugs have been known for many ages outside of the medical art. They have been used for the purpose of imparting temporary muscular strength or energy, as on the other hand for inducing an organic condition directly opposite, in which there is muscular relaxation with a more or less pronounced excitation of the nervous system. Most of our readers probably have read the "Confessions of an Opium Eater," by the great literary artist De Quincey. The habit began with him in trying to alleviate the pangs of hunger, and it was attended with the most fantastic freaks of the imagination. Probably all opiates have a similar effect, although not to the extent described by the English writer. They induce a state of dreaming which may, however, appear to the taker of the drug to be real, causing him to make statements which may be regarded by those not acquainted with the effect of such drugs to be wide departures from the truth.

But there are reasons for believing that the habitual use of opium and derivatives, as well as of drugs having similar physical effects, does actually affect the moral character not merely as regards speaking the truth but in other directions. Alcoholism is known to have such a consequence, which accounts for the fact that so many crimes are committed under the influence of drink. The use of alcohol to excess is always attended with the weakening of the moral sense, though it may not proceed so far as the actual commission of crime, and probably it is due to a loss

of power in resisting temptation to do wrong. If the moral sense is weakened, the mental activity is much increased in certain directions. We have already seen how powerful the imagination becomes, and it is united during waking hours with great ingenuity, which may be characterized as extreme cunning. This is shown in the means taken to obtain the required drug without the knowledge of friends and to conceal it when obtained, and indeed to conceal the habit itself. Nevertheless this is a difficult matter, as there are certain physical and mental signs which usually betray the victim of the opium habit. A recent writer says with reference to this subject:

"There is always a peculiar restlessness which reminds one of the tiger in the menagerie; the pupil of the eye responds very quickly to changes of life, or is abnormally enlarged or contracted according to the dose and time that has elapsed since it was taken; there is a volubility suggestive of two glasses of champagne and the other party to the conversation is much more of a listener than a talker; the same thing told you five minutes ago is repeated with a little additional emphasis; in almost every sentence there is a stopping for the exact word desired and that groping for expression which is so rasping in an alleged orator; withal there is a brilliancy of ideas and a veracity of expression which holds even a busy man on his way to dinner until the monologue gets tiresome from its length, for it can be stopped only by the flight of the listener."

We see here, as in other phenomena attending the habitual use of opiates, as well as in those of alcoholism, a want of controlling power. The regulative faculty has become weakened through the inactivity of the co-ordinating centres in the brain, which results from defective organization consequent on the action of the drug or alcohol. This defect of organization has its seat in the brain itself as the great nerve centre of the body, and its operation is not so much positive as negative. That is, it does not introduce a new principle of conduct; it ceases to guide efficiently and thus to restrain a principle which is always operative, but which under normal conditions is not recognized.

THE Chicago Herald, referring to Mr. Pullman's attitude says: "Nothing except his stubbornness and contempt for public opinion has prevented arbitration any time these two months. Even yet he could settle the strike in fifteen minutes by agreeing to arbitrate the grievances of his employes." The general opinion is that in the contest between the Pullman Company and its employes justice was on the side of the latter. The Company refused to arbitrate. It said it could not afford to pay the wages asked and make a fair profit, but this statement was disbelieved by the workmen, who were not allowed to verify it by an examination of the books. Why offer any reason at all if the Company was unwilling to attempt to satisfy its employes that its reason was based on truth? In a great critical struggle why has the Company refused to face an investigation or to arbitrate the points at issue?

As Strauss observes, quite likely the universe is like a great tropical tree on which at the same time is fruit in various stages of maturity and perfection. Planets, suns, and systems come and go—such are the indications of science—but of matter and force we see no evidence of beginning and no prospect of an end.

The London Chronicle commenting on the disorder reigning in Chicago, says the lesson of it all is that modern conditions demand some collective control over the gigantic capitalist combinations.

Mr. W. T. Stead declares that Mr. Pullman is an industrial czar who makes philanthropy pay dividends.

*Edward Livingstone Youmans: *Interpreter of Science for the People*. By John Fiske. New York: Appleton & Co. Pp. 596. Price, \$1.50.

VOICE OF THE PEOPLE

A SON OF GAD. BY MIRIAM WHEELER.

Look at the plough! You may never see In your Western land a sight like this, For here in the East the mystery Of many an Arab's dream of bliss Lifts the lids for you and me. Two creamy oxen, broad-chested, strain Over the sloping, red, fallow-field To you gnarled o-dar, then back again, While the blue-robed ploughman does not wince His long whip's coercive pain. Swarthy and stalwart, his body curves Back when the oxen stumble or bend, The soil is stony but neither swerves, And the long straight lines their beauty lend To the scene which each thing serves. Behind them the sunlit house stands white, With four square walls and the flat roof's rail Where dark doves circle and whirl in flight, And a muffled mother lulls the wall Of a child her heart's delight. Beyond the home and the cedars where The near hill lifts its head to the sky Bare cliffs take color from out the air, Or have gloomy moods when clouds float by, But are spiritual and rare. Off to the left by an easy path You may reach the shore of the inland sea, That leapt last night in a windy wrath But is breathing now quite peacefully In the cradle that she hath: Blue, set in the golden ring of sand, With a marginal life of moving foam, Do you marvel that Arabs should love their land And refuse their hearts to a foreign home? I begin to understand. The very oxen are humanized By the ploughman's leisure dignity, We have seen workmen more agonized By bestial toil in lands of the free, Yet we have never surmised How it is that they hurry and sweat, And why it is that the market glut, Why they should not have enough to eat, Or why worn-out wives are listless sluts When men may have rest and meat. If a little manly work like this Can fill all his honest simple needs And leave him time for these dreams of his As he lies on yonder pile of weeds Where the lambs his fingers kiss Then there is something crazy and bad In Western grab and get as you can, In sunset land, the home of the sad, Where love of gold eats the life of man, So farewell to our Son of Gad.

DISEASE AND MEDICINE.

TO THE EDITOR: I wish to thank Karl Crolly for noticing my article in THE JOURNAL under the head of "Who is a Quack?" If he will re-read the article he will discover that I objected to being "a constant and bigoted slave to authority," and "confessed that all doctors bearing the name of eclectic are not rejecting the bad." I also declared for "the best eclectics" that they "do not claim to be perfect, but progressive," and then admitted "that there is a spurious progression" "which does not hold fast that which is good." The term eclectic as a party name allows considerable liberty, and, while some eclectics are selecting drugs which I will not employ, I have not been tried for "heresy" for strongly opposing the use of such drugs. Probably, among eclectics there is a better chance for a reform among reformers than among the members of any other medical sect. I do not think there is an eclectic physician who is superhuman.

It pleases me to have opposition go on against the employment of iodide of potassium, as I have never had any use for it as a medicine.

Karl Crolly has a good thought about "foreign substances" and "natural food products," and I hope he will excuse me giving it a different form of expression. I have long believed that man has no right, under the name of food or medicine, to put inorganic substances into the human system which the Great Creator of all things kept out of the vegetable and animal kingdoms. Also, any substance that has been proved to work against the vital forces of the human system is not entitled

to the name of medicine nor food. Of course, it may be justifiable, sometimes, to prescribe certain drugs, in incurable cases, that should not be used while there is any hope in the use of remedies. If bitter experience does not result from a disrespect of such a doctrine, in the practice of medicine, it is because Nature has been kind and furnished abundant endurance. The most of the credit given to bad treatment comes from mistaking endurance for cure.

There should be a distinction between drugs and medicines, and he who employs merely drugs has a right to declare that they "do not cure anybody;" but to claim that medicines have no curative properties is as weak as it would be to say that food never nourishes. There is never an effect without a cause and it cannot be correct to claim that certain medicinal agents do not and cannot aid in the removal of causes of trouble. An emetic caused a young man, who was having convulsions and claiming that he had heart-disease, to throw up a large quantity of unmanicured beef and beans. Immediately after the cause of the trouble was removed the convulsions ceased and there was no claim about heart-disease. If he had been given the common quieting treatment, which ninders Nature's forces without emptying the stomach, perhaps a death-certificate would have been issued, stating that he died of apoplexy or heart-disease. To say that the emetic powder had no curative virtue in it would be as improper as to state that an engineer is of no value in the management of a locomotive. Many curative ways and means remove the causes of diseases, not always as visible to the unaided eye, however, as beef and beans. Other illustrations could be given, showing that simple and safe medicines are curative agents; but this letter has been made longer than at first intended. So long as people take the action of bad things, because popular, to prove that good ones are useless or worse, the world will suffer from wrong and unjust reasoning. Because simple and proper medical treatment does not always succeed, many persons have unwisely condemned it, and joined the ranks of the common enemy, where effects receive more attention than causes. Truly, right has a struggle for existence.

G. W. KING, M. D. KING'S STATION, N. Y.

LAKE PLEASANT.

TO THE EDITOR: The many readers of your valued paper, owing to the lateness in issuing the annual circulars this year by the New England Spiritualists Camp Meeting Association, will be glad to learn through the columns of THE JOURNAL that already there are large numbers of cottages on the grounds, and that bustle and life are to be seen in all directions. The first meeting of the season is to be held on Sunday, July 29th, and the following is the list and order of the speakers: July 29th, A. H. Dailey, 10:30 p. m.; Mrs. Carrie Twing at 2 p. m.; July 31st and August 2d, 2 p. m., Carrie E. Twing; August 3d, Tillie U. Reynolds; Sunday, August 5th, A. H. Dailey at 10:30 a. m., and Sarah A. Brynes at 2 p. m.; August 7th and 9th, 2 p. m., Sarah A. Brynes; August 10th and 11th, at 2 p. m., and Sunday, 12th, 10:30 a. m., Willard J. Hull; Sunday, August 12th, 2 p. m., August 14th and 16th at 2 p. m., J. Clegg Wright; August 15th and 17th, at 10:30 a. m., and Sunday, August 19th, 2 p. m., Mrs. R. S. Lillie; Sunday, August 19th, 10:30 a. m., and August 21st and 23d, at 2 p. m., Dr. George A. Fuller; August 24th, 2 p. m., Sunday, August 26th, 10:30 a. m., and Monday, August 27th, 2 p. m., Walter Howell; Sunday, August 30th, 2 p. m., and Monday, August 27th, 10:30 a. m., Mrs. Clara H. Banks. Mr. Homer Davis, of New York, Mr. F. M. Donovan, of Indiana, and Louisa A. Olmstead, of Brooklyn, are to be test mediums.

A. H. DAILEY.

LAKE PLEASANT, MASS.

DEATH OF EX-GOVERNOR STANTON.

Saturday, ex-Governor F. P. Stanton, who resided at Stanton, Lake Weir, Florida, was stricken with paralysis, lingering until Tuesday morning, when he peacefully passed away. The presence of everybody on the south side of the lake, at the funeral, showed the great esteem and respect in which he was held by neighbors and friends. Governor Stanton was a man among men, as the world estimates the capacity, power and influence of its fellows. His was a long and event-

ful life, reaching the grand old age of 80. Much of it was passed in the public service, being Governor of Kansas in 1855, during President James Buchanan's administration, and in the troubled times that brought "bleeding" Kansas into Statehood. Previous to his coming to Lake Weir he resided in Virginia, near Washington, where he pursued his profession, and was deemed one of the most learned and able attorneys that ever practiced before the Supreme Court of the nation. Some eight years ago his health compelled him to seek the genial air of Florida, and on beautiful Lake Weir, where commencing with his favorite authors, and in pleasant intercourse with neighbors he passed the declining years of his life in restful ease and comfort, conscious of the fact that he had lived a pure, unselfish and useful existence.

Gov. Stanton was for years a firm believer in Spiritualism, but he can hardly be said to have made a cult or religion of it. He believed in God supremely and in the teachings of Jesus Christ. In theology, as in politics, he was broad and independent, an unbiased seeker after truth, a thinker and a student, taking for his motto the Apostolic injunction "to prove all things and keep that which is good." During the last year of his life he was a regular attendant at the services of the Weirsdale church, and evinced a growing friendship for the pastor. His reading and researches far transcended the technical love of his profession. He kept in touch with modern thought in all the principal departments of knowledge, but, better than this, he kept in touch with the fate of mankind and the struggle of the people. If he was a Spiritualist he was also spiritual, a model southern gentleman of the old school, a lover of his kind, a ripe scholar and a genuine servant of God. His funeral was conducted at his late home at Stanton, according to his own wish in the simplest manner, and, attended by a long procession of country vehicles filled with his neighbors, his body was borne to South Lake Weir cemetery and lowered in the grave at sunset, Tuesday, the 5th of June. In his own words:

Hope, "round the heart will ere entwine The glories of the skies, Truth, like a star will brightly shine And live, while error dies.

Death to the good man comes like sleep To babes upon the breast, Or oblivious to the boundless deep, When billows are at rest.

At the reception given Frances E. Willard by the women of Boston on her recent return to America after a year's absence in Europe, although the day was excessively hot—the mercury rising above ninety—nearly one thousand persons sat down to the breakfast with which the ceremonies opened, and sat through the five hours of rejoicing and speech-making by the various brilliant women present. Mrs. Susan S. Fessenden, President of the Massachusetts branch W. T. C. U. presided, and Mary A. Livermore gave the welcoming address in a most impressive manner. Miss Willard responded in her usual bright and earnest way and gave an outline of the social and economic work of the English women workers in reform.

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WOMAN AND THE HOME

HOME FROM SCHOOL.

Now here I am in the sweet old place—
 Yes, little mother, I'm here to stay;
 Let me hold your hair against my face,
 And kiss both cheeks in the dear old way.
 Just look at me hard—I'm well and strong;
 Just feel my arms—they'll stand the test;
 I'll go to the kitchen where I belong;
 You go to the porch and rest.
 Now, hear, little mother, you dear little mother,
 Sit under the porch and rest.

I like my teachers, I like my books,
 I had my share of the pranks and fun;
 But my heart came back to the sweet home nooks,
 And rested with you when the day was done.
 I used to think what you had for tea;
 Just what you were doing, and how you were
 dressed;
 And somehow or other it seemed to me
 You didn't take half enough rest.
 You sly little mother, you sly little mother,
 I'm going to have you rest.

Dear little mother, it brings the tears
 Whenever I think what I've let you do;
 When you planned for my pleasure years and years—
 'Tis time I planned a little for you,
 So drop that apron, and smooth your hair;
 Read, visit, or knit—what suits you best;
 Lean back in your chair, let go your care,
 And really and truly rest.
 You neat little mother, you sweet little mother,
 Just take a soft chair and rest.

COMMENCEMENT AT RADCLIFFE COLLEGE.

The "Annex" maidens of '94 are first in the field of the happy fortunes of that unique institution, in that they receive the degrees of Radcliffe College, bearing the signature of President Eliot and the seal of Harvard University. This fact makes the commencement day of '94 a significant date in the history of this college, a crisis in its progress on whose record we may well inscribe Bona Fortuna. Fay House was the most interesting place in New England on the afternoon of June 26th. The green and white hall was filled with a gathering of choice spirits, a large proportion of whose names are significant in literature, statesmanship, art, or social life. The fragrance of June roses was in the air, the sunshine of a radiant June afternoon shone in upon the throng, the subtle thrill of enthusiasm was felt by all present like the contact with a magnetic current. In the centre of the platform was a table holding a mass of "white and green and rose," of diplomas, each with its spray of rose and rose foliage. Twenty-five graduates were seated there, and central of all on the stage there were Mrs. Agassiz and President Eliot; the Radcliffe faculty, comprising Professors Byerly, Goodwin, Child, Pierce, Smith, Warner and others, and the Radcliffe associates, Mr. and Mrs. Arthur Gilman, Miss Longfellow, Miss Horsford, and Mr. Henry L. Higginson. Miss Longfellow (it need not be stated) is the oldest and the only unmarried daughter of the poet, and Miss Horsford is the daughter of the late Professor Eben Norton Horsford, the distinguished archaeologist.

Mrs. Agassiz rose to address the assembled company. Something in the gracious refinement and benignity of her presence is always peculiarly impressive. The word "womanly" in its highest ideal interpretation, characterizes Mrs. Agassiz as perfectly as if it had been especially and exclusively applied to her. She alluded to the supreme satisfaction felt in having reached the summit desired of a college charter and closed by saying:

We all know the gain of a high standard. In associating us so nearly with herself Harvard gives us a new stimulus. I am not thinking merely of scholarship. That is of no use to us without a gracious life. I urge you to be ambitious of a more generous scope than the mere acquisition of knowledge.... It is my dearest wish that Radcliffe will be distinguished as well by her gracious bearing as by her loyalty to scholarship.

The value of a gracious life, the charm of a gracious bearing—what words can fully estimate the worth of these to the girl student as she goes out to take her place in the world, whether the world of social activities, or of specialties in contribution to progress? It is, perhaps, in this one thing alone that women's colleges, inval-

uable as they are in all ways, confer their finest gift. For it can hardly fail to be apparent to the close observer of life that college women, as a rule, have a sympathetic and cordial graciousness of manner that is one result, perhaps, of the broader views of larger training of college life. They are notably unselfish and unconscious and apprehend life in truer values—using the term in the artist's sense—because of the extension and variety of college training and life. One of the charms of going to Wellesley is always the pretty manner of the girls; the alumnae of Smith College are distinguished, one may fairly say, in poise and graciousness of address, and, indeed, not to go into a catalogue of woman's colleges, this fact holds true in the main of college life. The higher education is giving our country not only scholars, but a beautiful womanhood that is already impressing its power on social condition....

And so the words of Mrs. Agassiz may well be pondered—not only by those privileged to be thus addressed by this noble and beautiful woman, but by each and all, wherever the wings of the mind (or the press) may carry them. Not merely scholarship; but the finer charm of a gracious life. The brief address of President Eliot, of Harvard, may well be chronicled in the *Liter Ocean* as a part of history on this significant occasion of the official recognition of women as students by the greatest American university.

"It is always a great pleasure to me," said Dr. Eliot in his courteous and scholarly manner, "to congratulate you on this solid union between Radcliffe and Harvard. Between the two the relations have always been friendly and helpful.... Now these relations are consolidated into a strong alliance which seems likely to be permanent. This consolidation, the fruit of much patient experiment, I regard as one of the most hopeful events in education of the last twenty years. This alliance points to other alliances, not all for the benefit of women, but sometimes for that of the men. Mrs. Agassiz has spoken of this occasion as a summit, but there are other and fairer summits to be attained. I see in this alliance a delightful possibility of future experimentation in the higher education of women. During twenty-five years the standard of such education has been identical with the standard set before men. But the education of women, I think, will be different in the future. The elective system may well be allowed free play. Those whips and spurs which have been found necessary in the case of men may before be found unnecessary for women. I have never seen better ground for institutional hope than here, on the occasion of the first public announcement of the alliance between Harvard and Radcliffe."—Lillian Whiting in *The Inter Ocean*.

Mrs. Ye, wife of the Korean Charge d'Affaires at Washington, came to the United States in company with the wife of the Korean Minister, Pak Yung Chang, and for some time the two women were kept in seclusion. They have emancipated themselves, however, and now Mrs. Ye understands and speaks the English language, and can play on the piano, run a sewing machine, and do lots of other things that American women are taught to do in childhood. Her husband has so far relaxed from the customs of his country that he is proud of his wife's new accomplishments.

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Referring to the American Congress of Liberal Religious Societies, the Church Union says: "Some readers may think that as Dr. Thomas is a high degree Free Mason that the creed of the new church will be of similar character to that of Free Masonry, which, it is well known, allows its members to be of any other religion they please, so long as they are also loyal to that of this very distinguished body. His presence as the first chairman may have an influence within that body all over the world." We do not believe that Free Masonry has much influence in modifying religious thought. On the contrary the progress of liberalism has greatly influenced Free Masonry all over the world. In this State more than twenty years ago we were called upon to serve as counsel for a member of the order who had been charged by the master of the lodge with unmaasonic conduct in that he had "circulated the works of Voltaire, Paine and B. F. Underwood." The accused was Dr. B. Nichols, of Washington, Ill. We proved that Voltaire was a Mason, that Paine's teachings were not opposed to Masonry and that we were a member of the order in good standing. The verdict was in favor of the accused. An appeal to the Grand Lodge resulted in a decision that the verdict was correct. A Jew, Mahomedan or Pagan may be a Mason. Masonry is liberal or illiberal as its members are influenced by the thought and spirit of the age or by the theological dogmatism and bigotry of the past.

Some years ago Carl Schurz in one of the magazines advocated compulsory arbitration as a means in this country of settling disputes between employers and employes where the convenience and interests of the public are directly and indirectly involved. That method has worked well in France and during the social and industrial transition through which we are passing its adoption here may become a public necessity. There is a growing sentiment in its favor. As the Methodist Recorder says: "The general community is a party interested in every labor contention that arises. It suffers from every disagreement that brings the wheels of industry to a stand-still. It is benefited whenever an equitable adjustment of differences is made. Because these benefits or losses are widely distributed they are none the less real. The public is involved at every turn, and therefore it has a right to an authoritative voice in these matters. In what way it will be wisest for the community to exercise this authoritative voice is one of the burning questions of the time. Perhaps the method which will do least violence to property rights and the usages which have existed from time immemorial is compulsory arbitration, when employers of labor and their workmen threaten the welfare of society by their disagreement. But whatever the method adopted, there can no longer be any question in regard to the right and the duty of organized society to assert its authority in the case of turbulent disputes between labor and capital. The community has too much at stake to stand idly by when destructive contests are going on between labor and capital. If the disputants cannot peaceably settle their troubles themselves, society must step in and make an adjustment as it does when persons violate the peace by altercation with each other."

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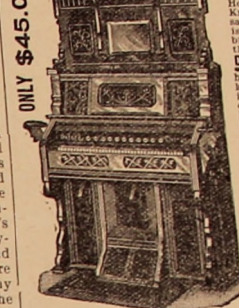
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All books reviewed in this paper may be ordered from office of THE JOURNAL.

Full report of the Liberal Religious Congress recently held in Chicago, is for sale at this office. Price 25 cents.

A method of settling disputes more ruinous than the one which has been in operation the last fortnight could not be devised.

"The Heroines of Freethought" by Sara A. Underwood, a handsomely bound work containing sketches of eminent liberal women, has been reduced from \$1.75 to \$1.25 per volume. For sale at this office.

The freest government cannot long endure where the tendency of the law is to create a rapid accumulation of property in the hands of the few, and to render the masses of the people poor and dependent.—Daniel Webster.

John Fiske, who has recently completed a School History of the United States, had conferred upon him at Harvard's last Commencement the degree of LL. D. This is a worthy tribute to America's greatest historian by America's greatest University. At the Commencement Dinner was presented by the Harvard Alumni to President Eliot a beautiful gold medal as a mark of their appreciation of his faithful services to the University for the term of twenty-five years just closed.

Six years ago, at Indianapolis, the 15th of next September, Benjamin Harrison, Republican nominee for President of the United States, gave utterance to the following remarkable sentiment: "I do not believe that a republic can live and prosper whose wage-earners do not receive enough to make life comfortable; who do not have some upward avenue of hope before them. When the wage-earners of this land lose hope, when the star goes out—after that, anarchy or a czar!"

"Morality—What Does it Mean?" is the title of a lecture by William M. Salter which we wish could be circulated by the thousands. It is not only full of sound, sensible thought, but this thought is presented in a way that makes it a moral

tonic. Mr. Salter is full of the ethical spirit and the amount of study he has given to moral questions make his lectures and writings on these matters of especial value. Twelve cents a copy. S. Burns Weston, 118 S. 12th street, Philadelphia, Pa.

That the late John Jay of New York, was a man of very simple tastes, opposed to ostentation is illustrated by the following clause in his will: "Regarding the extravagance in funerals and mourning as unseemly and burthensome. I wish my funeral to be severely simple, and I ask my children and grandchildren, whom I thank for their constant affection, to observe my wishes in this regard, and to let any mourning they may wear for me be mild, inexpensive and without crape."

From "The Modern Saint" by Felix Adler (one of the series of ethical addresses published by S. Burns Weston, Philadelphia,) the following is taken: "The hero is one who kindles a great light in the world. The saint is one who walks himself a living light among his fellows. Surely it is a consoling thought that while the opportunities of heroic action come to but few, the supreme excellence of the saint is possible to every one, despite the limitations to which he may be subjected, precisely because the virtue of the saint consists in accepting such limitations and making the most of them."

The United States troops were called out at Chicago Tuesday to enforce the decrees of the United States courts and to protect the roads engaged in interstate traffic from the lawless acts of striking workmen. This is a long step away from the customary policy. In all recent cases of the kind the State militia has been relied upon. But gradually, through the assumption by the federal government of the control of interstate commerce, the federal courts have been step by step called into these controversies and now logically enough the armed hand of the federal authority is summoned to uphold the action of the courts. It means that State power over the railways is rapidly giving way to exclusive national control.—Springfield Republican.

Speaking of the resolution recently introduced by him in the Senate, and adopted by that body to regulate Pullman car charges, Senator Sherman of Ohio in a long interview said: "I regard the Pullman company and sugar trust as the most outrageous monopolies of the day. They make enormous profits and give their patrons little or nothing in return in proportion. It is perfectly clear to me that there is a way to reach the sleeping-car problem with esse through government action. The United States can easily control the charges for sleepers, just as the railway fares have been regulated by means of the interstate commerce law. I believe that that act has been amply enforced, without very much trouble, and I can see no reason why a similar act should not be passed with reference to the sleeping-car problem."

Charles Dudley Warner, once humorously discussed the "deceased wife's sister" question, which comes annually before the British Parliament for consideration: "The desire," he said "of the Englishman to marry his deceased wife's sister is one of the most marked phenomena of the times. The deceased wife's sister bill may be said to be his steady occupation. In all his breathing spells from emergencies, he turns to that. When he is not being massacred by the South Africans, or slaying Soudanese, or fight-

ing Afghans, or pacifying the Irish, or being blown up in his Tower, he is attending to the deceased wife's sister bill. He comes back to it out of all victories and all defeats with unwavering pertinacity and courage. It appears to be the passion of his life to marry his deceased wife's sister. We, who live in a land where nobody opposes such an alliance, cannot conceive the attraction it seems to have to Englishmen. And, seeing how universal and strong this desire is in England, we cannot but inquire why the Englishman does not marry the wife's sister in the first place. Why does he go on marrying the wrong one, and then wait for death and the law to help him out?"

When workmen in despair look to government for help, they are often told by those enjoying the advantages of special legislation that government is for the protection of the people in the exercise of their rights, and not to give work or help to any class. Touching this point Mr. Henry D. Lloyd in an address, said: Divine rights have been succeeded by vested rights which look on government as a kind of cow which no one has the right to milk but themselves. As long as it fills their pails with special privileges, land grants, contracts, railroad charters, tax bounties, we hear nothing about the old law that that government is the best which governs the least. But when the people want to get hold of the teats to squeeze out a few drops of justice to prevent the new wealth and power of the new industry from oppressing the weak and to establish a broader co-operation for the common good, then vested rights discover that a government that does anything is very dangerous. The only government which the new patriotism will tolerate is that which enfranchises every individual by the co-operation of all.

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The First Society of State Spiritualists of Delphos, Kansas, have beautiful grounds in a nice grove, located three-fourths of a mile from the city. We have been making some improvements on the grounds; have put up a two-story building 20 x 40; the lower part is a dining hall; the upper part for sleeping rooms and a circle room. We also have a kitchen and restaurant attached on either side and expect to have another well. Two speakers and one materializing medium are already engaged, and we expect more. The meeting commences August 10th and closes the 26th. We invite all, and expect to do the best we can for them, while hoping all will be of mutual benefit to one another.

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